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"MEMORY OF SALLY JOURNEYCAKE HONORED AT BACONE"

Mrs. Roberta C. Lawson, President of General Federation of Women's Clubs, Dedicated New Building at Bacone College in Honor of Her Grandmother, a Delaware Indian, whose Son, Chief Charles Journeycake, Founded First Delaware Baptist Church in Oklahoma.

During future years the name of Sally Journeycake will be a familiar one in the life and history of Bacone College. She was the first Delaware known to accept the Christian religion in the nineteenth century. Because of constant removals and disappointments her tribesmen had lost faith in the religion of their white persecutors. During the long enforced journey from Ohio to the junction of the Kansas and Missouri Rivers in 1828, the only Delaware voice heard in our western wilderness in praise of God was that of Sally Journeycake.

A few weeks ago, in a dedicatory address, an internationally known great granddaughter of Sally Journeycake, who received her early religious training in the Delaware Indian Baptist Church in Oklahoma, bestowed the name "Sally Journeycake Memorial Hall" upon the new Home Demonstration building at Bacone College. Upon that occasion, long anticipated by President B. D. Weeks and his associates, was told the story of the enduring faith

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of the devoted Indian mother of a century ago who had suffered with her people on the "Trail of Tears." It was eminently fitting that a descendant of Sally Journeycake, Mrs. Roberta Campbell Lawson, president (1935-1938) of the General Federation of Women's Clubs (international), part blood Delaware Indian and active church worker, should be the principal spokesman on that day, representing in her life, work and Indian lineage the Christian womanhood of all lands. The definite religious character of Mrs. Lawson's views on American social life she traces to the influence of the Delaware chief, Charles Journeycake, her grandfather.

The Delawares (Lenni Lenape, or "true people") were once a mighty nation, occupying lands that extended along the Atlantic Coast from Virginia to Massachusetts. They were among the first native Americans to have dealings with the English, Dutch and Swedes. Their hospitality became proverbial among the whites. Their treaty with William Penn is one of the most familiar episodes in the historical lore of the average American boy or girl.

Even under mistreatment they were self-controlled. It is

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recorded that not a single murder was committed by a Delaware on a white settler during forty years after the founding of Penn's Colony. Said General William H. Harrison. "A long and intimate knowledge of them in peace and war, as enemies and friends, has left on my mind the most favorable impression of their character for bravery, generosity and fidelity to their engagements."

Brutal outrages were visited upon the Delawares at Bethlehem and Nazareth, Pennsylvania, shortly after the Moravian missionaries had introduced Christianity among them. During the French and Indian war lawless whites were so cruel in their treatment of them that they were compelled to leave Pennsylvania. By 1768, they had established three towns along the Muskingum River in Ohio. During the Revolutionary war a part of the tribe fought on the side of the British. The friendly neutrality of the Christian Delawares did not save them from reaping the anger of hostile tribes that suspected them of harboring their enemies. Consequently they were forced to move to the upper waters of the Sandusky.

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In 1872, driven to desperation by hunger, a party of Delawares returned to the Muskingum to harvest some of their crops. The settlers hearing of this attacked the food gatherers and massacred ninety of them. Most of the remaining Christian Delawares fled to Canada and those who remained in the Sandusky settlements became actively hostile to Christian Missions.

Many years passed before they allowed a missionary to come among them. The very name of Christianity became hateful to them.

^a
Not Christian Delaware was to be found in the upper Sandusky settlements during the first quarter of the nineteenth century. The first person to gain the attention of these people in a religious way was a negro named John Stewart, born of Baptist parents in Powhatan County, Virginia, who left home when twenty-one years of age. In Marietta, Ohio, four years later, he was robbed of all possessions. While in a disconsolate state of mind, after drinking heavily, he contemplated taking his own life. One evening the sound of singing and praying led him into a house where a Methodist prayer meeting was being held. He found an anchorage in the fellowship of this little band of Christians and later united with their church. An illness

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followed in which his life was despaired of and upon his recovery he resolved to preach the gospel to Indians. Without credentials, money or bread and lacking directions of the way, except a feeling that he should travel northwest, he set out. Fortunately he met persons who informed him that if he kept on his course he would come to the Indian settlements.

After an exhausting journey over dim trails and sometimes following no trails at all, through swamps and icy water, Stewart fell in with some friendly Indians who conducted him to the Delawares at Pipe Town on the Sandusky River. A great ceremonial dance was on in the village which his arrival did not interrupt. The wild actions of the Indians alarmed the stranger; he thought that he was about to be killed. Soon the Indians desisted from their exercises and maintained a profound silence while they waited for him to speak. He took out his hymn book and began to sing. When he paused a man named Journeycake encouraged him to continue.

"Sing more," urged this Delaware.

Stewart sang again; then asked for an interpreter and delivered a speech to which the Delawares listened attentively.

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He was given food and lodging that night and when he bade them goodby on the following day, was urged to stay longer. Greatly affected by their friendship and hospitality, he insisted that he must continue on his way, having received directions how to reach the house of Mr. William Walker, the sub-agent for the Wyandots and other tribes on the Upper Sandusky. This was in the month of November, 1816. He remained among the Wyandots until he had won some converts to Christianity, his ministry resulting in the establishment of the Wyandot mission, the first on the American Frontier by the Methodist Episcopal Church for the benefit of the Indians.

It fell out that an Indian in the Delaware settlement on the upper Sandusky who traded with the whites, married a white woman named Castleman. To them a daughter, Sally, was born who developed unusual talents as a linguist, speaking several Indian dialects as well as the English language. She married Journeycake, full blood Delaware, who had encourage John Stewart of the melodious voice to "sing more".

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Journeycake did not lose the interest that Stewart had aroused although his wife was the first among her people openly to confess an allegiance to Christ. He invited the Methodist missionaries who followed Stewart to visit his house and preach, which invitation was occasionally accepted. Mrs. Sally Journeycake served as interpreter and in this way learned several passages of Scripture and a few verses of Christian hymns that had a lasting influence upon her life and eventually a far reaching influence for good on her tribe and beyond.

On December 16, 1817, was born Charles Journeycake who in mature manhood became chief of the Delawares and a missionary, first of the American Baptist Foreign Mission Society in Kansas and in later years an associate of the missionaries of the American Baptist Home Mission Society in Oklahoma. The birth of Charles Journeycake occurred in the very year that the United States Government decided to extinguish the Indians' title to all the lands claimed by them within the borders of Ohio and Indiana. The treaty in 1818 gave the Delawares three years to live on their fertile lands; for some reason the three years were prolonged to ten.

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In 1823 began the third great removal of the Delawares. It has been noted that on that sad journey westward Sally was the only Christian Delaware. When her fellow tribesmen engaged in their wild pagan dances about the camp fire it was her custom to withdraw to pray. No one molested her in her devotions. But a close observer of all of her acts and an attentive listener to all of her instructions was her eleven year-old boy, Charles. Many of the hymns, the Bible stories and religious talks Sally had heard from the lips of the Methodist missionaries in Ohio she taught the boy. In after life he often spoke of her fervent piety and Christian devotion.

In the Spring 1829, the Delawares reached their new home in the fork of the Kansas and Missouri Rivers. This tract in the Territory of Kansas had been surveyed by Rev. Isaac McCoy (noted founder of Baptist Indian missions in the west), the United States pledging the same to the Delawares for peaceable and undisturbed enjoyment "forever" and "against the claims and assaults of all and every other people whatever."

An incident that took place upon the Delawares' arrival at the ford of the Kansas River greatly swollen by recent rains,

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illustrated the courageous spirit of Charles Journeycake, then less than twelve years of age. It was necessary to swing a number of horses across the river. The young Delaware, mounted on the leader, unhesitatingly led the way across the raging stream.

In recalling the incident in later years Chief Journeycake said that upon reaching the opposite bank in safety he noticed a man with a white hat, who proved to be white man, standing near and looking at him. The stranger was I. D. Blanchard who joined Isaac McCoy and Johnston Lykins in missionary work among the Shawnee, Delaware and other tribes in the new Indian settlement. Blanchard became the translator of a "Harmony of Gospels" by Zeisberger, the Moravian missionary.

Sally Journeycake soon became a co-laborer in the work of spreading the gospel among her people and neighboring tribes. She is said to have been the first interpreter for the missionaries in the Territory of Kansas. Her son Charles, in June, 1833, was the first Delaware and probably the first person to be immersed in Kansas. In 1835 Sally and her husband were baptized. The Journeycake family thus became the nucleus of a Baptist Church among the Delawares in Kansas.

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The youthful Charles began early in his Christian life to preach to Indians in the Delaware language. In the reports of the American Baptist Foreign Mission Society in 1840 and afterward he was listed as a "native assistant" under salary. In 1855 he was chosen chief of the Wolf Clan. In 1861 he became principal chief of the Delawares. He led his people through the terrible experiences of the Civil War when nearly every able bodied Delaware was in the ranks of the Union Army and he was head man later during the last removal of the Delawares in 1867 from their fruitful farms in Kansas to the Indian Territory where they became a part of the Cherokee Nation. In 1871 he was the pastor of the Delawares when they built their church on Lightning Creek in Indian Territory (now Oklahoma). In 1872 he was ordained, the missionaries of the Home Mission Society officiating at the services. The Delaware Church became "a mighty influence for good over a wide area." From 1871 to 1880 two hundred and sixty-six baptisms marked the pastorage of Mr. Journeycake. As chief of the Delawares his "good judgment and sound statesmanship were employed unselfishly in securing the best interests of his people," recorded "Father" J. S. Murrow in 1894.

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Charles Journeycake in 1837 was married to a Delaware maid of sixteen years of age. To them were born eight daughters who grew to womanhood, and two sons who died in early childhood. All of the daughters were married and became members of Delaware Baptist Church; some of them were educated at Granville (now Denison University.) Emma Journeycake married J. E. Campbell and a daughter of this union, born in Alluwe, Oklahoma, has won international prominence in women's work as noted at the beginning of this sketch. Mrs. Roberta Campbell Lawson, Presbyterian as to her church affiliation, is loyal to her Christian Indian Traditions. After referring to her Indian lineage in the address delivered at the dedication of the Sally Journeycake Memorial Hall, she said: "You are building here on this campus around the deeds of those whose lives were woven in the beauty of Christian patterns. Cherish this house, and think of it as a memorial not only to the pioneer Delaware woman, Sally Journeycake, but to every Christian Indian woman of the country."

Eight Indian girls have taken up their residence in the Home Demonstration building under the supervision of a house matron who is also a teacher of domestic arts. Home economics,

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including bead making, weaving, dressmaking, cooking and sanitation will be taught in the Sally Journeycake Memorial Hall, gift of an unnamed donor, the General Education Board, The American Baptist Home Mission Society and various individual friends, Indian and white.

On the Saturday following the dedication of the Home Demonstration building, Hon. John C. Collier, Commissioner of Indian Affairs, laid the cornerstone of the new Isaac McCoy Hall (men's dormitory). Mr. Collier told of the varied ministry of Isaac McCoy, the pioneer Baptist missionary to Indians of the west, characterizing him as one who insisted on equal opportunities for the Indian people.

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Since assuming the presidency last June, Mrs. Lawson has accepted many positions of honor in leading civic movements. She was the only woman appointed by President Roosevelt to the North American Wild Life Conference Committee. Mrs. Lawson very successfully headed the women's division of the national Will Rogers Memorial Commission. Last fall she served again on the National Committee for the Mobilization of Human Needs.

Mrs. Lawson is now a member of the following: the National Committee on Safety at Sea; the Traffic Safety Committee of the American Automobile Associations; the State Board of Advisers to the Federal Music Project for Oklahoma; National Music Week Committee; Advisory Council of the American Brotherhood for the Blind; National Boys' and Girls' Week Committee; and the Committee of the Trinity College of London, local examination center in Oklahoma City. Mrs. Lawson is National Vice Chairman of National Art Week, and is also a sponsor of the State Oklahoma writers' Project.

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