

MEMORANDUM

To: Dr. Rodney Smith, Vice President for Access and Engagement

From: Dr. Steven Harris

CC: Members of the Racial Reconciliation Commission, William Jewell College
Black Alumni Association

Date: March 8, 2022

Subject: Report of the Early History of William Jewell College and the Owning of
Enslaved Persons

I am writing in response to Dr. Rodney Smith's email of January 17, 2022 which contained a link to the Racial Reconciliation Report, 1848-1879. In that email Dr. Smith welcomed thoughts and questions. Below are my thoughts.

1. My Context

I am sharing this memo with the Racial Reconciliation Commission and the WJC Black Alumni Association members in hopes of helping to generate conversations around the Jewell Report and the topic of race. I believe it is helpful for readers who do not know me to have a snapshot of my background to understand the context in which I write.

I am a Jewell Alumni, class of '87. I hold a law degree from U.C. Berkeley School of Law, a master's degree in math education from NYU, and master's and doctoral degrees from Harvard University in education policy and administration. I served for two years on the faculty of the education department at Jewell, and I am currently an education consultant, working with K-12 school districts and universities on a variety of education leadership issues, including diversity, equity, and inclusion. I am also a black male.

2. The Dearth of Historical Context

I agree with the Jewell Report's drafter that historical context is an essential part of the Report. The Jewell Report, however, only contains a single paragraph under the heading of historical context. I don't believe that this paragraph gives enough context to adequately understand all of the facts that are presented in the Report. Some examples are:

A. On page 2 of the Jewell Report under the Dr. William Jewell section the Report states:

There are three events in the public life of Dr. Jewell that speak to his sense as a humanitarian. 1. As a State Legislator, he advocated and voted for the elimination of the whipping post and the pillory as public punishment for criminals, including slaves.⁷

Citation number 7 cites *Dr. William Jewell, An Address delivered in Gano Chapel of William Jewell College, Liberty MO, Tuesday, December 6, 1932* by Judge North Todd Gentry, p. 6. I have attached Gentry's full address to this memo as Appendix A.

The language of the paragraph in Gentry's address that is being cited states in pertinent part:

During this session, he [Dr. Jewell] voted in favor of repealing the Missouri statute which provided for the whipping post and pillory as a punishment for crime; and the statue was repealed. (pp 5-6).

First, Gentry's address does not indicate that this effort to repeal the whipping and pillory statute included the enslaved.

We can, in fact, look at the legislative history and see what actually happened. In the case of Dr. Jewell, the repeal of pillory and whipping was not nearly as broad as Gentry portrays it. Dr. Jewell offered an amendment to, and then voted for, a bill which altered section 87 of the crimes and punishment laws (Appendix B). Section 87 allowed pillory and whipping of [white] persons specifically for the crime of illegal gambling (Appendix B). Dr. Jewell's amendment simply said, that the change in law began at the time of the passing of the amendment, meaning that it was not retroactive. The final bill amending section 87 is also included in Appendix B. Pillory and whipping continued to be punishments for other crimes committed by white people.

Second, the context of the law during the time period is critical here. During the French and Spanish colonial period in the region that would become the Louisiana Purchase, slavery was governed by the *Code Noir* or Black Code. The Black Codes were in place from 1724 until 1803 when the Louisiana Purchase took place. After this, the territories in the Louisiana Purchase, including Missouri, developed their own laws governing slavery, largely based on the Black Codes.

The historical context that is important here is the fact that between 1825 and 1865 when the Missouri Statutes referred to a "person" it was not referring to the enslaved. In fact, the Missouri Statues very specifically state in Section 99 of the criminal act of 1825 that the punishments described in the previous statutes (which included section 87) did not apply to slaves:

Sec. 99. Be it further enacted, That the punishments prescribed in the foregoing act, shall not apply to offences committed by slaves, unless they are expressly named and included in the provisions of the act; but in the case of slaves, the punishment shall be, for murder or arson, death; for a rape upon any person, or an attempt to commit a rape upon a white woman, castration; for all other offences they shall be punished, at the discretion of the court before whom the conviction shall be had, but no part of the punishment shall be fine or imprisonment, but in lieu thereof, the court may punish by stripes, at their discretion. (Appendix C)

Because enslaved people were property, and did not have money, white law makers did not bother with fines nor, generally, with a jail sentence, because it made no sense to incur the costs of a jail sentence for a slave. The enslaved were punished (usually whipped) and returned to their masters, or returned to their masters to be punished per the instructions of the court.

The primary source documents (the legislative record and statutes) contain no evidence that Dr. Jewell was advocating for repealing pillory and the whipping of the enslaved. The Jewell Report also contains no evidence of this either, and as such, this cannot be assumed, and shouldn't be in the Report.

The second event that the Jewell Report points to which purportedly evidences Dr. Jewell as a humanitarian is a quoted story from the Gentry address where Dr. Jewell advocates for a new jail and the humane treatment of persons incarcerated in the jail. Gentry does not cite any sources for this story, nor does the Jewell Report, so it is unknown how true this story is. We cannot assume that this story is completely true, but even if we do, Dr. Jewell, a state representative and long-time enslaver, would have been well aware that the new jail would not have been a benefit to enslaved people, who were generally not sent to jail.

B. The Jewell Report, on page 3, states:

Gentry wrote, “Dr. Jewell ... owned slaves, but he evidently did not approve of slavery ...”¹⁰ Four actions taken by Dr. Jewell give insight to his thinking about the enslaved persons he owned.

The first of Dr. Jewell's four actions that the Jewell Report uses to purportedly show that Dr. Jewell “did not approve of slavery” is a story of Dr. Jewell hiring an attorney for his enslaved persons accused of stealing. Once again it is important to understand the historical context. Section 100 of the criminal statutes of 1825 (Appendix C) states in pertinent part:

Sec. 100. *Be it further enacted*, That if any slave, or slaves, shall be convicted of any offence, a part of the punishment for which shall be restitution to the party injured, the master or masters of such slave or slaves, shall be holden to make restitution...

The statute goes on to say that if the master does not pay restitution, the slaves will be sold and restitution would be paid out of those proceeds. Dr. Jewell would bear the liability for a conviction of his enslaved, so it makes sense that he would defend those he enslaved because he was, in fact, defending his own monetary interest. Given this, it is an unfounded assumption that the hiring of an attorney by Dr. Jewell somehow supports the idea that he did not approve of slavery, or that he was being overly charitable to the people that he enslaved.

The second of Dr. Jewell's actions that purportedly support the idea that Dr. Jewell did not approve of slavery is a story quoted from Gentry's speech. The story is that Dr. Jewell emancipated four of his slaves. This story raises several questions for me:

1. Gentry claims that the emancipations were documented in the Boone County deed records – why didn't the Jewell Report cite the source material instead of Gentry?
2. How many people did Dr. Jewell enslave at the time? We know that he enslaved 13 people in 1830, (Appendix D – 1830 census) and that he enslaved six people in 1850. It is likely that these 4 emancipated individuals were not all of his enslaved, or if they were, then he enslaved more people at a later date. Either way, emancipating some while continuing to enslave others does not evidence a disapproval of slavery.
3. Did anyone try to account for Dr. Jewell's enslaved beginning with the 13 in 1830? If he emancipated four of his enslaved, there would still have been nine enslaved. Dr. Jewell enslaved six persons in 1850. What happened to the other three? Did he sell them? Give them away to another master? The answers to these questions would have value in this discussion.
4. We do not know if Dr. Jewell emancipated some adults but continued to enslave their children. I raise this question specifically because he showed a willingness to do exactly this in his will, which is discussed in greater depth below. We do not know the relationships that the enslaved had with each other. Did he emancipate a woman but not her husband? Did he emancipate one sibling, but not another? We cannot assume that Dr. Jewell "did not approve of slavery" simply because he emancipated four of the people that he had enslaved.

C. On page 21, under the section "Negro Helpers" the Jewell Report quotes:

Through the years the college has been fortunate in having a number of Negro helpers who have made a tremendous contribution to its staff and students. One of the most honored and beloved of these was the Negro cook at these cottages.* She was affectionately known to all the students as "Aunt Kitty." She was far more than a servant; she was a respected friend, a confidant, and a helper to all these young men. She was a radiant Christian who lived her religion day by day. Every student of that day has only the fondest memories of this humble and unselfish Christian woman. (Hester, 46)

This quote is from H.I. Hester's history of the college. A deeper understanding of the historical context around the use of titles, specifically Mr. and Mrs., during the Jim Crow era along with an understanding of the history of the mammy image changes the nature of this story.

The titles Mr. and Mrs. were reserved for whites, and used as social control in the segregated South. Blacks were often called aunt or uncle (i.e, Aunt Jemima, Uncle Ben, Uncle Tom...) by whites of all ages, because those titles did not carry the weight of respect that Mr. and Mrs. did.

When you google “Aunt Kitty William Jewell College” the Liberty African American Legacy Memorial website comes up, with a lot more information about Aunt Kitty. Her full name was Katherine Thompson Alexander. She was born in 1838 and died in 1909. She had a husband, Alfred Alexander, and children. The Legacy website includes some newspaper clippings of Ms. Alexander’s passing, which are included in Appendix E. The Legacy Memorial website doesn’t always cite its sources, so it should only be used as the starting point for research.

After Ms. Alexander died, alumni of William Jewell raised money for a monument for her grave. The inscription on the monument reads:

Aunt Kitty was a cook for William Jewell College Boarding Club for more than 25 years and she often said her boys would erect her monument. This modest stone stands as a realization of her faith in those to whom she ministered. She was a daughter of Ham but she made glad many a son of Japheth.

I include all of this information because Hester’s description of Aunt Kitty is also a romanticized mammy image. The mammy caricature is a part of America’s historical revisionism, where black women are shown to be happy serving whites and the whites fawn over their mammies as if they were valued family members (see: Harris-Perry, Melissa V. *Sister Citizen: Shame, Stereotypes, and Black Women in America*. New Haven: Yale University Press, 2011).

However, neither Hester, the Jewell Report (nor the death notices for Ms. Alexander that were in the newspaper – Appendix E) nor the monument give any more information about Ms. Alexander than the fact that she was negro, the cook, and well liked. None of them give her full name, her birthday, or mention anything about her husband or children. The rest of her life is completely absent from the narrative. She was the negro cook, and they certainly liked her, but no one seems to have involved themselves in the details of her life – not even for her obituaries or the monument on her grave. Everything said about Ms. Alexander is centered on her value and service to whites.

This is not surprising in the culture of 1900’s America. The issue for me is not what the whites who knew Ms. Alexander said. The issue is that the Jewell Report simply parrots the romanticized mammy story instead of setting the historical context for Ms. Alexander’s time at Jewell, and the Report seems to treat this story as if it were evidence that Jewell was somehow progressive on race relations at the time. The Jewell Report doesn’t do anything to give Ms. Alexander humanity or personhood. She just continues to be the negro cook.

D. On page 26 the Jewell Report raises the question:

“How can something this abhorrent be accepted?” The Report goes on to answer the question, in part, saying:

A partial response is that enslaved labor was accepted by many Missourians, including people connected to William Jewell College,

because the abhorrent (enslaved labor) was threaded into the culture from whence they came and the culture they created in western Missouri, the abhorrent was not questioned by their version of Baptist Christianity, and the abhorrent was the backbone of the economy in western Missouri.

The discussion of this question should absolutely be informed by an historical review of the Kansas-Nebraska Act, which repealed the Missouri Compromise. The issue of slavery, especially along the border of Missouri and Kansas, was a heated debate at this time in history, and not simply an unquestioned cultural norm. The historical context of the Jewell Report does not reflect that this was a hotly debated topic in this place, at this point in history. This historical knowledge is critical, because it cannot be said that all of the Missourians at the time of Jewell's founding just accepted slavery as the cultural norm.

3. Subjective Commentary

In an email directed to the Jewell Family on August 30, 2021, President MacLeod Walls wrote, in part:

We are just beginning to unpack the first and fundamental question, *what is truth*. Until we are clear on what is true regarding Jewell's founding, we cannot make decisions on how we should live, or move forward, as a twenty-first century institution of higher learning. Perhaps more importantly, it is the sole responsibility of the Commission to determine what is true and then to make recommendations to me and the Board on how we then should live and act on this campus.

Given the belief that "it is the sole responsibility of the Commission to determine what is true," it is absolutely critical that the Commission gets this right.

There are a number of places where the language of the Jewell Report moves from fact to unsupported opinion. The Report also uses several sources that are neither primary nor secondary, and that do not cite any primary sources. The examples below are not exhaustive, but simply serve to point out some of the places in the Jewell Report where a subjective opinion or specific point of view were treated as truth.

Gentry's Address delivered in 1932 is cited extensively. Gentry was born in 1866, so we know he never met William Jewell, who died in 1852. Gentry's does not cite any sources in his speech, and given the nature of the speech, that would not be expected. This, however, means that this speech is not a good source for factual information. It might serve as a starting place for research, but it is not a primary source and should not be used as such.

For example, the Jewell Report quotes Gentry, stating, "Gentry wrote, 'Dr. Jewell ... owned slaves, *but he evidently did not approve of slavery ...*'" (emphasis added).

Gentry cites no source for this conclusion, nor does the Jewell Report present any primary sources to support the conclusion that Dr. Jewell did not approve of slavery. Dr. Jewell enslaved people as early as 1830 where the census lists that he had 13 slaves. The evidence points to the fact that Dr. Jewell enslaved people for at least 22 of his 63 years, which works against the notion that he “did not approve of slavery.” The Jewell Report, on page 4, states, “There is no evidence that Jewell openly condemned enslaved labor or advocated its abolition.” This statement seems to contradict Gentry’s statement of Dr. Jewell’s disapproval of slavery.

The Jewell Report cites Gentry again on page 4, stating, “By his will, executed in February 1852, Dr. Jewell emancipated “Stephen, a blacksmith by trade,” and gave him his blacksmith tools; and by his will he emancipated “Ellen, a faithful servant.” If the Jewell Report wanted to cite Dr. Jewell’s will, it should simply cite his will, instead of repeating Gentry’s interpretation of the will. Dr. Jewell’s will, in its entirety is included in Appendix F. The will actually states:

“I will, 1. That my servant, named Stephen, a blacksmith by trade, be free, from and after the third Monday in August in the year 1853.”

The will doesn’t free Stephen for a year after Dr. Jewell’s death.

With regard to Ellen, the will states:

2. That believing my servant, named Ellen is incapable of taking care of herself in a state of freedom I will her and her children to my grandson, William Boyle Jewell – not to be managed by him or by his curator or curatrix till he is twenty one years of age. Till my said grandson becomes of twenty one years of age I give the said Ellen and her children, (if she has any), to my Daughter, Angeline A. Wilson... If however, my said grandson should die before he attains o the age of twenty one years, I will that she the said Ellen, but not her children be emancipated from and after such decease.

Dr. Jewell’s grandson, William Boyle Jewell was born on August 22, 1844. He was two weeks shy of his 8th birthday when Dr. Jewell died. William Boyle Jewell died in May of 1865 at the age of 20. I did not do the follow up research to determine what happened to Ellen, but the Emancipation Proclamation was signed on January 1, 1863, and Missouri’s emancipation statute was passed in January of 1865, so if she were still alive, she would have been freed by law and not by Dr. Jewell’s will, because Dr. Jewell’s grandson was still under twenty-one. If William Boyle Jewell had died before the enslaved were legally emancipated, Ellen would have been freed, but not her children. By reading the plain language of Dr. Jewell’s will it is clear that he did not emancipate Ellen.

On page two, the Jewell Report refers to Dr. Jewell as a humanitarian. This is a conclusion that should be up for discussion.

Hester’s history of Jewell is also a document without citation, and as such is not a primary source, but it is cited repeatedly in the Jewell Report, specifically the Jewell Report uses the history as a character witness for several faculty members who served in the confederate army.

On page 24, the Jewell Report cites Hester, describing Robert Baylor Semple, stating, “While he was unswerving in his loyalty to the Confederacy, he accepted defeat of the cause as the will of God and hence he carried no bitterness in his heart.”

The Jewell Report cites Hester again with regard to Alexander Fleet, stating, “He served in the Confederate Army with great distinction.” The Report cites Hester once again with regard to John Lanneau, stating that he, “enter[ed] the Confederate Army where he had a brilliant career.”

The fact that the Jewell Report speaks of their service to the confederate army in positive terms is problematic when the stated purpose of this Report is to find objective truth. Hester’s descriptions which are parroted in the Jewell Report reflect a specific point of view. A point of view that was probably not shared by those who were enslaved by the college’s founding fathers.

On page 26 the Jewell Report states, “We cannot know what the culture of the College would have been had Dr. Jewell not died during his active participation in the construction of Jewell Hall in 1852.” The clear implication here is that Dr. Jewell’s presence would have somehow changed the culture in a positive way from what it was. There is no actual evidence to support this idea.

The Jewell Report, on page 2 states, “The history of William Jewell College pertaining to race, and so the full history of the College, remains untold.” The Report specifically speaks to the dearth of information about race and slavery contained in the two histories of the College. Even given this admission, the Jewell Report liberally cites Hester’s work.

4. That Which Is Missing

There are a number of factual pieces of information, some that I found through cursory online searches of some of the early leaders, that I would have expected to have been included in the Jewell Report. This list is by no means exhaustive, but it gives specific examples of some things that might have been included in the Report. In the cases below where I found information, I found it in primary sources through a search of the archives kept by the Missouri Secretary of State or through census records on Ancestry.com. Some information was also found on the Legacy website, which gives a good starting place but requires more research.

I wondered why the report only looked at the 1850 census. Is there an assumption that if an early leader was not an enslaver in 1850, then any previous enslaving didn’t count? When I did a search on the 1830 census, a number of the early leaders were listed, which indicates not only were they enslavers, but they were enslavers for decades. I would think that the Jewell Report would want to know as accurately as could be attained how long the early leaders were in fact enslavers.

When I did a search on James Turner Vance Thompson I found in the 1830 and 1840 censuses that he enslaved 5 and 24 people respectively. I found that he enslaved Joe and Maria Decoursey, and gave them to his daughter as a wedding gift. I found that in 1855 Thompson led

an insurrection during the Wakarusa War. He led a group of militia men to break into and overtake a U.S. Armory, steal the weapons, and take them to Lawrence, Kansas.

I found that in March of 1856 Thompson started a Proslavery Aid Association with Alexander Doniphan, with a meeting held in the courthouse in Liberty, MO.

I found that Alexander Doniphan supported legislation (as a state representative) to make it illegal to publish, circulate, or utter by writing, speaking or printing, any facts, arguments, reasoning or opinions of an abolition doctrine.

In the spring of 2021 the Slavery, Memory, and Justice course published a series of articles regarding William Jewell College and slavery. This same group of students also presented at the David Nelson Duke Colloquium. I wonder why there was researched information in the articles and presentations that was not reflected or even mentioned at all in the Jewell Report.

I wondered if the College accepted any black students between 1865 and 1879. The Report is silent on this question.

I wondered why there was an absence of stories about, and in the voices of, the enslaved. Collectively, there were over 300 persons enslaved by Jewell's early leaders. Are we to assume from the absence of the voices of the enslaved in the Jewell Report that there were none of those persons whose stories could be found? Was it possible to find more than six names of enslaved persons associated with the early leaders of William Jewell?

5. Reading From the Perspective of a Black Alum

William Jewell College has a podcast called Radical Inclusivity with William Jewell College. Dr. Elizabeth MacLeod Walls, President of William Jewell was the guest. In that interview she spoke directly about radical inclusivity, stating that Jewell is “deeply committed to fostering an environment that is inclusive and welcoming.” The college has “thoughtfully and intentionally worked for the last several years to create a diverse and equitable culture.”

Dr. MacLeod Walls addressed the Racial Reconciliation Commission directly, stating, that the college “recognizes and understand how our past informs our present, and how it will shape our future.” She also stated that the commission's work will, “give voice to a past that for too long has been silenced,” and that, “it is time that we address and speak into our history,” and that this work will “serve as a bridge to critical conversations around race.”

I agree with Dr. MacLeod Walls with regard to her comments about the Racial Reconciliation Commission. I believe it is critical to set right the history of the College and allow this process to help the College have critical conversations about race.

I decided to write this memo in that spirit – to help the College have a critical conversation about race, and I encourage anyone reading the Jewell Report and this response to join the conversation.

When I read the Jewell Report I was disappointed. And the second time that I read it, it made me angry. My response is mostly because as a black alum of Jewell, reading this report in light of President MacLeod Walls' comments, and the College's public language around diversity, I felt there was a huge gap between what is espoused regarding diversity what the Report actually did.

The report felt like it was trying to minimize the College's connections to slavery in several ways. It only looked at the 1850 census, even though information published in the school paper (Hilltop Monitor) indicated that there was pertinent information in earlier censuses. It is one thing to say Dr. Jewell enslaved 6 people in 1850 versus Dr. Jewell enslaved at least 13 different individuals for a period of at least 22 years. The second of those two sentences more fully and factually represents history.

For Dr. Jewell specifically, it feels like there was clearly an attempt to paint him as a humanitarian, and as someone who "did not approve of slavery," using information that was not supported by facts. It felt like the report was trying to lead us to a conclusion as opposed to giving us the facts from which we might draw some conclusions. The report says, "Even though the current day person might wish for a better assessment of Dr. William Jewell in relation to enslaved laborers, it is notable that his thought and action set him apart from the vast majority of Missouri's citizens who owned enslaved persons." Why does the report assume that the current day person would wish for a better assessment of Dr. Jewell? There is a clear point of view being expressed here, and it is being expressed to the detriment of the facts.

For others, such as Alexander Doniphan and JTV Thompson, important historical events directly related to their association with slavery were simply left out. Thompson led an insurrection against a US armory, and that didn't make the report. Doniphan supported the criminalization of even talking about the abolition of slavery, a fact that the Report completely ignores. But the report spends a paragraph talking about Doniphan as a patriot, choosing the union over slavery. These are facts that are easily findable in a few internet searches, yet they were left out of the Report.

If someone goes back and looks up each of the leaders in the 1820-1840 censuses to see if they were enslavers, there is a good chance that they will find that a few more of the leaders were in fact enslavers. They will also have a more complete picture of the number of enslaved, and the length of time that these leaders were enslavers.

The Report leans heavily on a speech given by Judge North Todd Gentry and one of the official histories written by H. I. Hester. Gentry's speech was given on campus and was clearly a speech meant speak to the positive qualities about Dr. Jewell. He didn't cite any sources for the speech, but that would not be expected given the nature of the speech. The speech itself is not the issue. The issue is that fact that a speech of this nature would be used as source for what is supposed to be a factual document that "give(s) voice to a past that for too long has been silenced," There is nothing about Gentry's speech that illuminates a history of Jewell that has too long been silenced. The same is true for Hester's history. Both of these documents have minimized the very history that the Report purports to illuminate, and as such are poor choices for the foundation of the Jewell Report. But they were still included.

The heavy reliance on these two documents as the foundation of the Report also mean the Report is told from a white male point of view. This can hardly be described as radical inclusivity. Radical inclusivity has to mean more than an acknowledgement that some of the founders were enslavers. If you wanted to really be radical, you might have started this report from the point of view of the enslaved. You might have found the name of at least one enslaved of each of the leaders and told each leader's story from the enslaved's point of view.

For example: "My name is Stephen, and I was enslaved by Dr. William Jewell for 15 years. I learned how to be a blacksmith, and Dr. Jewell hired me out to work for other people, although they always paid Dr. Jewell for my work. When Dr. Jewell passed away, he enslaved me for another year with his daughter before he allowed me to finally be free."

This is certainly not the only way to include a diversity of voices in the Report. There are a variety of ways to include the voices of the enslaved, but so far, the Report does not do it at all.

Because the Report seems to attempt to highlight the perceived positive attributes of a number of the early leaders, it feels like the Report is setting up an argument that weighs the good deeds of a person against their enslaving history. It may not be the author's intent, but that is what it feels like to me, the black reader familiar with the institution. If this is in fact the balancing that is going to be done at some point, it is very problematic for me. By way of analogy, I ask the following:

How much good would Hitler have had to do to overcome his history of Holocaust?

Let me be clear – I am not equating anyone with Hitler. I am pointing out that there are some bad acts that cannot be overcome by any good they may have done. Also, I am equating slavery with the Holocaust. Part of how we as a nation have dealt with slavery is to minimize the horrors of the institution. At its foundation it was the denial of humanity to a group of people based on their skin color, the taking away of the most basic of rights – freedom. That alone is abhorrent, but slavery also included all of the horrors that humans commit against other humans – murder, rape, whippings, arbitrary cruelty and torture for the amusement of enslavers, and other heartbreaking and unthinkable atrocities. There were an estimated 10 million enslaved from 1619 to 1865 in the area that is now the US, with about 4 million counted in the 1860 census.

Even given the comparable numbers and treatment, we do not view slavery in the same way we view the Holocaust. There are still those who would argue someone could be thought of as a "good slave owner" because they were "nice" to their enslaved.

Continuing the analogy, I ask:

How much good would a pedophile have to do to overcome their history of pedophilia?
Would it matter if they only committed this with six kids for 10 years each?

How much good would someone who kidnapped children have to do to overcome their history of kidnapping children?

The point that I am attempting to make is that for me, weighing someone's perceived good against their enslaving history is a terrible way to analyze the situation. I recognize that at some point some analysis has to happen to make decisions on how to respond to the history that is uncovered, but I am arguing that weighing perceived good against bad is not the right analysis, and it felt like the Report was setting up this very thing.

Ultimately it felt to me that the Report was not serious about finding all of the history that is in fact discoverable. It felt biased in both its approach and content, and it felt like it was working to lead the reader to a conclusion.

For me, as a black Jewell alum, this is not a new feeling. Since I was a student at William Jewell there has always been a gap between what the institution says and what the institution does. This Report is simply the "next thing" in a long line of disappointments around the College's efforts of diversity, equity, and inclusion.

I also want the College to understand that the gap between the promising language of valuing diversity, and actions such as this Report are some of the things that create what feels like a hostile environment for students and alumni of color. Even though I have long since let go of any expectation that the College will live up to its words, it is still emotionally tiring to have to experience it over and over.

There is nothing that I would love more than to be proud of William Jewell with regard to its diversity work. And I am perfectly willing to help with this work. But honestly, the Report didn't even feel like the college cared about the truth.

I encourage everyone else who has read the Jewell Report to give your feedback to the college.

Appendix A:

Dr. William Jewell

Address delivered in Gano Chapel
of William Jewell College, Liberty,
Mo., Tuesday, December 6, 1932.

BY

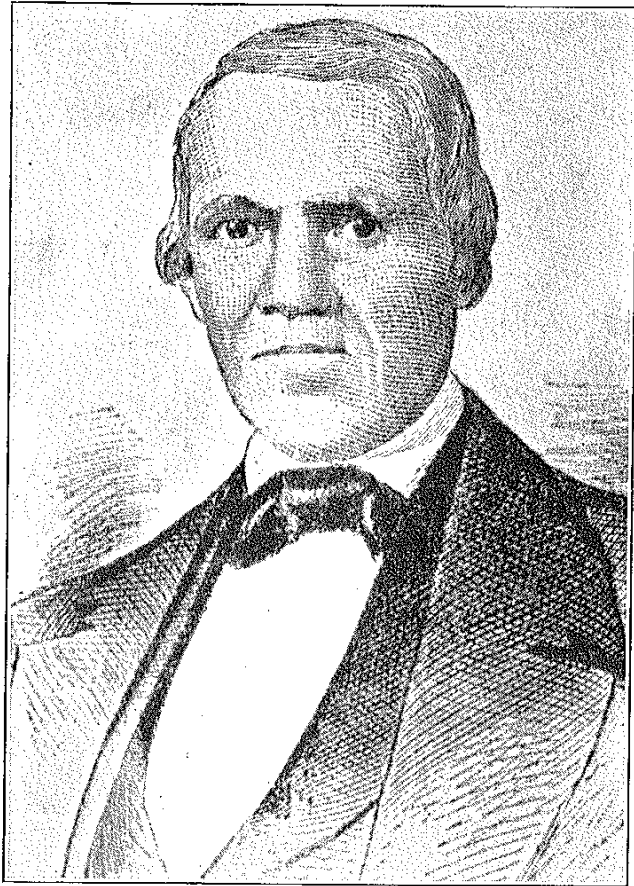
Judge North Todd Gentry

OF

Columbia, Missouri

STATE HISTORICAL
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DR. WILLIAM JEWELL.
*Photograph taken from portrait painted by
General Geo. C. Bingham.*

Dr. William Jewell was one of the most distinguished citizens Boone County ever had; in fact, he may be classed as one of the four leading men of the county.

He was born January 1, 1789, in Loudon County, Virginia, moved with his parents at the age of ten years to Gallatin County, Kentucky, and was educated at Transylvania University at Lexington. According to the custom of that time, he read medicine in the office of one of the leading physicians of his county and graduated from a medical college. He soon became interested in politics and served one term in the Kentucky Legislature, and voted for John J. Crittenden for United States Senator.

In 1820, the "Missouri Compromise" attracted the attention of the nation, and Dr. Jewell moved that year to Missouri, locating at first, like so many Boone County people did, in Howard County at Franklin, sometimes erroneously called "Old Franklin." Six recorded deeds, dated in 1821, conveying Boone County real estate to Dr. Jewell, described him as being a resident of Howard County: but later recorded deeds, conveying Columbia real estate to him, describe him as then being a resident of Boone County: so he probably moved to Columbia in 1821. He was accompanied by his father, George Jewell, his mother, Mary Jewell, and his three sisters, Hannah Jewell Hardin, Sarah Jewell Callihan and Eizabeth Jewell Hitt.

Col. Wm. F. Switzler said that Dr. Jewell was a resident of Columbia in 1822, for in that year "there was a spirited rivalry between him and Col. Richard Gentry (my grandfather) as to what would be the center of the town of Columbia, Dr. Jewell being a west-end boomer, and Col. Gentry being an east-end boomer." Dr. Jewell and Col. Gentry differed on nearly

every subject; the former was a Whig and the latter a Democrat; the former was a Baptist and the latter a Presbyterian; Gentry defeated Jewell for mayor of Columbia, then Jewell defeated Gentry for mayor; Jewell defeated Gentry for state senator, and Gentry defeated Jewell for state senator; then Jewell defeated Gentry for the legislature. But, tenacious and belligerent as both of them were, they buried their difference, and, as trustees of Columbia, they employed Peter Wright, a surveyor, to lay out Columbia and he did so making Broadway and Fourth Street each one hundred feet wide, and the remaining streets sixty-six feet wide. When we remember that Columbia was located in a thick forest with only about twenty families at first, the foresight and wisdom of Dr. Jewell and his associates will readily be seen.

In 1828, Dr. Jewell built a two-story brick residence at the northwest corner of Broadway and Sixth Street, and he lived there until shortly before his death; he kept his office there, and in it practiced his profession and looked after his numerous farms, town properties and public matters in which he was interested. The Columbia residence was later known as the home of Mrs. Ellen A. Conway, and still later as the Central Hotel. In 1929, after standing for a century, the building was torn down and replaced by one of Columbia's numerous filling stations. I am pleased to state that the stone steps, which for so many years were at the front door of this residence, have been brought to Liberty and appropriately placed at the east entrance on the south end of Jewell Hall.

Dr. Jewell served as mayor of Columbia for a number of years, and he practically ran the town affairs; whatever he wanted was done, and he often acted without

advising with his official associates, expecting that they would promptly ratify his actions. In 1843, Dr. Jewell decided that it was necessary to properly grade Broadway in Columbia, making certain cuts and fills, and he had the work done. Brick pavements and stone curbing and gutters were constructed on both sides of Broadway from Fourth to Hitt streets (seven blocks), and on both sides of Eighth Street from the entrance of the University campus to the court house (four blocks), and both Broadway and Eighth Street were macadamized from curb to curb. Of course this benefited the town but it injured the property of several persons; and some of them were so opposed to the grading that Mr. Edwin W. Stephens said that they threatened personal violence; but Dr. Jewell went ahead with the work, heeding no one. When one of them would complain of the damage he had sustained, Dr. Jewell would decide whether or not his claim was just, and would tell the city fathers what sum, if any, should be paid the property owner. And the city fathers did what Dr. Jewell told them to do; and strange to say, not a single property owner brought suit for damages. When the work was finished, even those who radically differed with Dr. Jewell were frank to admit that his plans were wise and well executed. Dr. Jewell saw the need of sanitation in Columbia, and as mayor recommended the passage of an ordinance providing for the inspection and regulation of slaughter houses, tan yards, livery stables and pigstys, which at that early date met with a perfect storm of opposition; but the ordinance was enacted and enforced.

In 1826, Dr. Jewell was elected Boone County's representative in the legislature, and he became one of the leaders in that body. During this session, he vot-

ed in favor of repealing the Missouri statute which provided for the whipping post and pillory as a punishment for crime; and the statute was repealed. He also voted for Thomas H. Benton for United States Senator, instead of Joseph C. Brown, the Whig candidate (Journal p. 132); this in spite of the fact that Benton was one of the leading Democrats of the nation. From 1830 to 1834, Dr. Jewell was a member of the state senate from the Eleventh district, and he was associated in that body with five distinguished Missourians, Benjamin H. Reeves, Lewis F. Linn, Edward Bates, Lilburn W. Boggs and Jas. H. Birch. Dr. Jewell voted for Alexander Buckner, of Cape Girardeau County, for United States Senator in 1830 (Journal p. 65); and he voted for William H. Ashley, of St. Louis County, for United States Senator in 1832 (Journal p. 55). Dr. Jewell voted for acts establishing the St. Louis Public Hospital, Palmyra Academy, Fayette Academy, St. Louis Public School, St. Louis Library Association, St. Louis University and Columbia College. Columbia College purchased ground on South Sixth Street in Columbia, erected a two-story brick building thereon and functioned for several years; it has been well termed the "Seed from which grew the University of Missouri." Dr. Jewell also voted for the act prohibiting the proprietor of a grog shop (later known as a saloon) from permitting slaves to congregate, assemble or drink in such a place without the consent of their masters. He was chairman of the committee on internal improvements, and he recommended the improvement of the Mississippi and Missouri Rivers, the establishment of state roads and state and federal appropriations to improve roads. But Dr. Jewell voted against the provision in the charter of the town of New Franklin, which author-

ized the raising of fifteen thousand dollars by means of a lottery.

Dr. Jewell was the author of the statute on confidential communications between physician and patient, which reads as follows:

"Section 17. No person authorized to practice physic or surgery shall be required or allowed to disclose any information which he may have acquired from any patient, while attending him in a professional character, and which information was necessary to enable him to prescribe for such patient as a physician, or do any act for him as a surgeon."

This statute appears in Revised Statutes of Missouri 1835, page 623, and it is worthy of mention that, with some additions, it has been the law of Missouri for one hundred years.

In 1844, Dr. Jewell was chairman of the "Henry Clay for President Club of Boone County," being a personal acquaintance of "Harry of the West." That year Dr. Jewell was again elected to the legislature; and he voted in favor of acts which granted charters to municipalities, schools, academies, and to establish ferries across the Mississippi, Missouri, Osage, Grand and Salt Rivers, and to establish probate courts and common pleas courts in several counties, and to establish state roads in various localities, and to change the name of the town of Philadelphia to Arrow Rock. That year he voted for Abiel Leonard, of Howard County, for United States Senator (Journal p. 40).

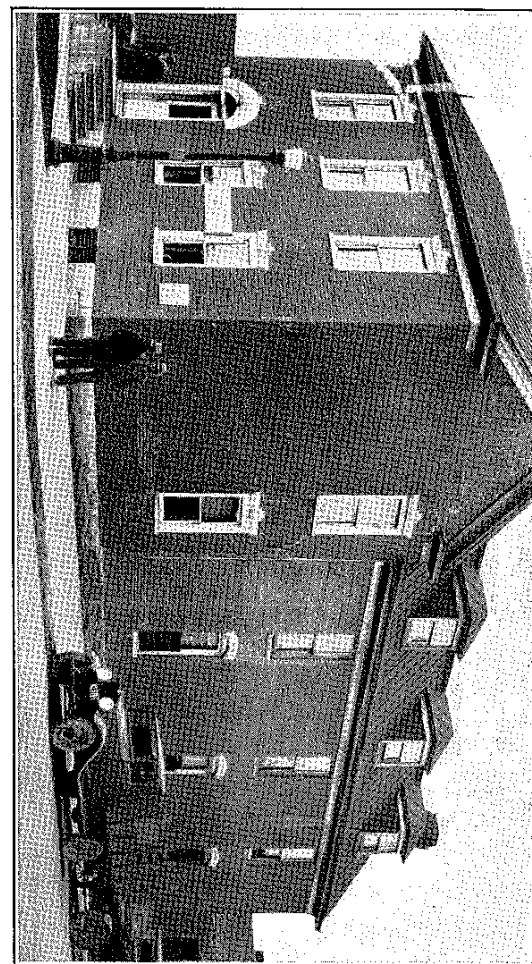
On July 4, 1831, the people of Boone County celebrated the "Glorious Fourth" by having a free dinner and barbecue near the Spring of Captain David Gordon,

one mile east of Columbia, which was preceded by a procession of horsemen and a band, and after dinner patriotic oratory was in evidence. Dr. Jewell was one of the speakers, and he responded to the toast, "The Constitution of the United States." An early newspaper in commenting on the speeches, said that Dr. Jewell's remarks "were of real practical value."

Dr. Jewell was interested in all public enterprises, including the race track that was laid out in 1832, on part of what is now the west campus of the university, also the Columbia Fair of 1835, the first county agricultural fair given in Missouri. But he opposed horse racing on Sunday and on public streets of Columbia, and he caused four Columbia citizens to be prosecuted and fined for violating the law on those subjects.

In 1832, Governor John Miller issued a call for one regiment of soldiers to go to the northeast part of our state on account of Indian troubles, the leader being a noted chieftain called Black Hawk; and citizens of Clay, Boone, Callaway, Montgomery, St. Charles, Lincoln, Pike, Monroe and Ralls Counties responded to that call, my grandfather, Richard Gentry, being the commanding officer. Dr. Jewell volunteered, again forgot all differences and went with the Boone County soldiers, as surgeon. In that war, Dr. Jewell probably met Captain Abraham Lincoln, of the Illinois troops, for the Illinois troops joined with those from Missouri in their campaign against Black Hawk. But the war lasted only a few weeks, as some of Black Hawk's braves were captured in the first skirmish, and the remaining Indians on Missouri soil ran so fast that even the enthusiastic pioneer volunteers could not catch them.

Dr. Jewell was a member of the Bonne Femme Baptist Church, the second church of that denomination to



RESIDENCE OF DR. WILLIAM JEWELL, 1828-1929.

be organized in Boone County, situated some six miles southeast of Columbia, on what is now Highway 63. Being a man of strong convictions he did not allow anything to pass unnoticed; so he had a dispute with two members of that church, one a physician, regarding a reflection by them on his professional standing, and the dispute waxed warm. He prepared and circulated a paper denouncing them in strong terms, calling one of them "a so-called physician, but in reality only a 'quack.'" For this offense, the church withdrew from him the right hand of fellowship; so Dr. Jewell apologized. But later, he felt called on to again denounce those two men, and he prepared and distributed a second circular, more vigorous than the first. For this, he was again arraigned by the Bonne Femme Church, but he did not apologize; on the contrary, he withdrew and organized a Baptist Church in Columbia, in November, 1823. To Dr. Jewell is due the credit for organizing the first church of any denomination in Columbia, and he and some of his family were among the original members of that church.

In 1836, Dr. Jewell and Rev. Moses U. Payne, a Methodist minister, bought a lot at the southwest corner of Walnut and Guitar Streets, in Columbia, and built what they called the Union Church, which was occupied by the Baptist and Methodist churches jointly for sixteen years. This building and ground belonged to and was paid for by those two gentlemen alone. In 1851, the Baptist congregation had grown till a separate building was needed, so Dr. Jewell had the Baptist Church built on the courthouse square, the only church built on a courthouse square that your speaker has ever heard of. But Dr. Jewell told the Boone County Court that that was the proper thing to do, and of course the

court agreed with Dr. Jewell. The plans for this church edifice were prepared by Dr. Jewell, the contract let by him and the work was nearly completed when he died. This building was used by the Columbia Baptists until 1891, when they erected a new house of worship on Broadway and Waugh Street, and wanted to dispose of the old one on the courthouse square. The personnel of the county court had of course changed, and the court of 1891 did not want to pay anything for the building and ground, claiming that the building was erected there without authority of law. The court sought the advice of your speaker (he being a disinterested Presbyterian), and he looked up the record to see what order had been made; when to his surprise and the surprise of everyone, he found a deed from the county court for 70 by 142½ feet, a part of the courthouse square, which deed was made to Dr. Jewell and others as trustees of that church, and recorded by him in 1851. As a lawyer and a friend of all parties, your speaker advised the county court to settle with the Baptist Church, as in his opinion that church could not afford to have a law suit with Boone County, and Boone County could not afford to have a law suit with the Baptist Church. The county offered to pay fifteen hundred dollars for a deed, but the Baptists wanted twenty-five hundred dollars; so your speaker recommended that both sides be as liberal as horse-traders, and "split the difference," which was agreed to. The Columbia Baptist Church then made a deed to Boone County for that part of the courthouse square and the old church building, and the county paid two thousand dollars therefor. As far as known, this is the only case in Missouri where a county court repurchased a part of the courthouse square.

Dr. Jewell was an earnest advocate of higher education, and he and Austin A. King, Moses U. Payne and others were named as the first board of trustees of Columbia Female Academy (Laws of Missouri 1837, p. 145), an institution in Columbia for the higher education of women. A brick building was erected and used by that academy for many years; it was situated at the southwest corner of Tenth and Cherry streets in Columbia; it was later known as the Cottage Hotel, then the Gordon Hotel, now the Gordon Hotel Apartments. This academy was the forerunner of Christian College and Baptist College (now Stephens College).

In 1839, when there was a contest between Cole, Cooper, Howard, Boone and Saline Counties for the location of the University of Missouri (Laws of Missouri 1839, p. 185), Dr. Jewell was so anxious to have Boone County selected that he subscribed eighteen hundred dollars. Dr. Jewell, Major Jas. S. Rollins and others were members of the soliciting committee that raised seventeen thousand nine hundred dollars from the citizens of Boone County, and the university was located in Columbia. On the 4th of July, 1840, the corner stone of the first building (the main building) was laid, and Dr. Jewell was prominent in the celebration of that event. He was, in 1849, chairman of the committee of arrangements that gave a public dinner to a large number of people assembled on the university campus, the occasion being the retirement of Dr. John H. Lathrop, first president of the university.

Dr. Jewell raised and educated a boy, John F. Stone, who became a Boone County lawyer and later married a niece of Dr. Jewell; of course he became a Baptist and a Whig. Dr. Jewell assisted in electing Mr. Stone a member of the state constitutional convention of 1845

from the Boone County district, Mr. Stone being only twenty-six years of age, the youngest man in the convention. It was said that Dr. Jewell aided in educating a number of young men, but was strict in requiring of each that he be sober and industrious.

Dr. Jewell was one of the active practitioners of medicine in Boone and adjoining counties; and that was during the time that a physician had to ride horseback over bad roads, through mud, snow and cold and across many unbridged streams, and treat patients without the aid of hospitals, ex-ray machines, operating chairs, etc. He was one of the few early physicians to make money out of his practice, for it was said that he would accept of all kinds of livestock and farm produce and most any kind of labor in payment for medical bills. He did not hesitate to bring suit against persons who owed him notes or accounts, as numerous judgments of the Boone Circuit Court and other courts of that county attest, and later those judgments were paid; his motto being, "The laborer is worthy of his hire." Dr. Wm. H. Duncan, a well-known physician of that day, many years later, said, "The night was never too dark nor the day too stormy for Dr. Jewell to travel miles from home to wait on patients who could not and did not pay him a penny: he seemed to enjoy charity practice, and he did so much of it that his friends realized and he realized that it was injuring his health and shortening his life." Dr. Jewell was an ethical practitioner, had high ideals, was strict in the observance of them and looked down with scorn and contempt on "quacks and charlatans," as he was pleased to call certain other practitioners. He was absolutely fair in the expression of his opinion, would not vary to please any one, and he was often called to testify in court as an ex-

pert in medical matters. In 1847, one Grubb and a Mrs. Hendricks were charged in Boone County with the murder of Mrs. Hendricks' husband, by the use of arsenic, and the two defendants were found together in Randolph County a few days after the husband's mysterious death, and there were other suspicious circumstances against the woman and her admirer, so public sentiment ran high and it was against both defendants. But Dr. Jewell and Dr. Wm. H. Duncan, who held the post mortem examination, testified that they could find no trace of poison in the body of the husband; so the two defendants were acquitted. In another murder case, the track of the bullet was considered important evidence tending to show that the homicide was not accidental, as the defendant claimed. Dr. Jewell testified, in spite of public feeling to the contrary, that the course of the bullet would often be deflected by a bone or even by a muscle, so the jury found that the killing was accidental. The proprietor of a certain Columbia grocery (later called saloon) had little sympathy for his customers after they had spent all of their money with him: so one night he tried to put one of them out of his place of business, and struck the drunken man on the head with an iron poker. Dr. Jewell was called to treat the injured man, put him to bed, told him to stay there for two weeks and assured him that he would recover in that time. Instead the injured man got up and went to plowing corn, which caused serious complications and death resulted. The proprietor of the grocery was prosecuted for murder and the community felt that his conduct was deserving of death. When Dr. Jewell was called as a witness, he stated that the wound inflicted was not a fatal wound and that the injured man's actions caused his own death;

so the court very properly held that the proprietor of the grocery could only be convicted of an assault with intent to kill.

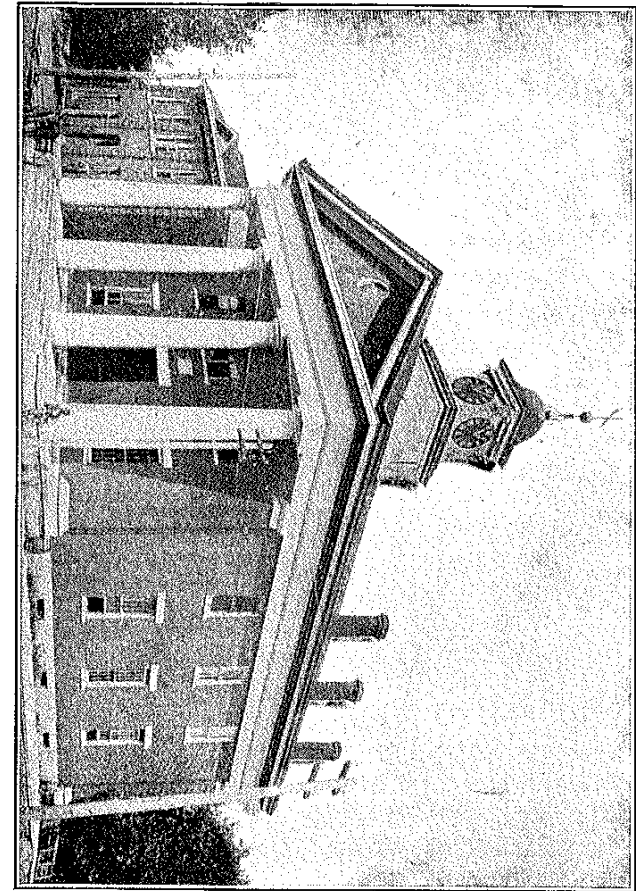
In July, 1847, the Missouri statute required lawyers and physicians to pay a license fee of two and one half dollars each, and this statute was bitterly resented by most all practitioners of those professions, and many refused to pay. But the Boone County Court records show that Dr. Jewell and two other Boone County physicians paid this license fee till the statute was repealed, Dr. Jewell taking the position that it was the duty of all good citizens to obey a law even though they disapproved of that law.

In 1843, a number of Boone County citizens became interested in and organized an African Colonization Society, and Dr. William Jewell was elected president, Rev. Thomas M. Allen, of the Christian Church, Rev. Fielding Wilhite, of the Baptist Church, and Rev. Isaac Jones, of the Presbyterian Church, were elected vice-presidents, and Col. Wm. F. Switzler was elected secretary. The members of this organization were dissatisfied with slavery, as it then existed in this country, but no definite plan was worked out, although meetings of the organization were held once a month for two years. Dr. Jewell, like many of the citizens of Boone and adjoining counties, owned slaves, but he evidently did not approve of slavery; for in 1846 he executed deeds of emancipation to four of them, Mandy, Ralph, Emanuel and Phillis, as shown by the Boone County deed records. Then, as shown by the Boone County Court records, Dr. Jewell took his former slaves into the Boone County Court, had them to apply for a license to live in the state as free persons, made proof of their good character and signed the bond of each one for one

hundred dollars for good behavior, as the law then required (R. S. Mo. 1845, pp. 1094-5). By his will, executed in February, 1852, Dr. Jewell emancipated "Stephen, a blacksmith by trade," and gave him his blacksmith tools; and by his will he emancipated "Ellen, a faithful servant."

In 1845, Boone County decided to have a new court house, and Dr. Jewell, who seemed to have been well informed on the subject of architecture and building, was appointed superintendent, and he served for two years without compensation. The building was completed in November, 1847, and Dr. Jewell delivered the speech to the county court and formally delivered the keys of the building: the speech of acceptance was made by Presiding Judge Alexander Persinger, who complimented Dr. Jewell upon his erection of such a fine structure and at such a reasonable price. On a stone slab over the front door were the names of those who did the stone, brick and interior work, also the name of B. McAlester, who did the wood work, and the name of Dr. William Jewell, superintendent. On another slab was an appropriate motto, and Dr. Jewell was generally believed to be its author. It was, "Oh, Justice! when expelled from other habitations make this thy dwelling place." The University of Missouri had just completed its main building, and it was situated at the south end of Eighth Street; so Dr. Jewell erected the court house in the middle of Eighth Street, just half a mile north of the university main building, the center door of the court house being due north of the center door of the university main building. This court house, which was well built and of classic architecture, stood till 1909, when it was torn down, the four stone columns alone remaining. The slab with the

BOONE COUNTY COURT HOUSE OF 1847.
DR. WILLIAM JEWELL, Superintendent.



motto on it was taken from the court house of 1847 and placed in the front entrance of the court house of 1909.

In 1847-8, Dr. Jewell, Jas. S. Rollins, Wm. F. Switzler, Henry S. Geyer, Samuel T. Glover and other well-known Missourians were members of the Whig state committee, and worked hard for the election of Taylor and Fillmore. After the election, there was an elaborate celebration of the Whig victory in Columbia, and at this meeting Dr. Jewell and other members of the committee made speeches.

Dr. Jewell frequently acted as executor and administrator of estates, some of them complicated, also as guardian and curator of minors; and the county court records show that he discharged his duties satisfactorily to the court and to all parties in interest. Some of his work of this kind was unfinished, and it was taken in charge by his nephew Charles H. Hardin, who, following the example of his illustrious kinsman, discharged his duties according to law.

In 1848, the first temperance society, known as the Sons of Temperance, was organized in Columbia, and Dr. Jewell was one of its officers. He took an active stand against the use of whisky by candidates on election day; and he once said that he did not care to have the political friendship of a man who was so common as to require a drink of whisky in order to secure his vote.

In 1849, Dr. Jewell and a number of other progressive citizens of Boone County became stockholders in the Columbia & Missouri river turnpike company (Laws of Mo. 1849, p. 290), later the Columbia & Missouri river plank road company, which built an improved road popularly known as the "Providence plank road." While this road looked good and served the people for

a short time, it, like the fifteen other plank roads of our state, proved to be a failure and was abandoned in ten years. But the company did construct a good covered bridge, ninety feet long, across Hinkson creek, in 1854-5, which was used till 1888, when it was torn down. This covered bridge was patterned after the covered bridge across Perche creek on the Columbia and Rocheport road (now Highway 40), which was constructed in 1851, the plans and drawings of which were made by Dr. Jewell, which bridge stood for eighty years when it was torn down. In 1849, the Boonslick Turnpike company was chartered (Laws of Mo. 1849, p. 336), and it was authorized to build a turnpike or plank road from Glasgow by way of Fayette, Columbia, Fulton, Danville and Warrenton to St. Charles, and Dr. Jewell was one of the incorporators. While this one hundred and fifty mile road was not built, it can truthfully be said that the promoters of these plank roads were responsible for the good roads movement in Missouri.

Dr. Jewell was one of the leading Baptist laymen of Missouri, and he showed his interest in his church and the principles for which it stood on many occasions. He was not only a liberal contributor to local causes, but was specially interested in missions, both domestic and foreign. In August, 1843, Dr. Jewell offered to donate ten thousand dollars to the Baptist General Association of Missouri for the purpose of erecting a college for young men, provided the Baptist Church raised sixteen thousand dollars additional: but in August, 1844, his offer was declined, as the additional sum had not been raised. In August, 1847, the Baptist General Association met at Walnut Grove Baptist Church (fourteen miles northwest of Columbia in Boone County) and

sixteen thousand nine hundred and thirty-six dollars was raised, so Dr. Jewell's offer was accepted. It may be of interest to you to know that my great-uncle Rev. Christy Gentry, a Baptist minister of Ralls County, Missouri, was in attendance upon this association, and made a small donation to the college. A charter was obtained from the Missouri legislature on February 27, 1849 (Laws of Mo. 1849, p. 232), but in it the name of the college was not given, nor its location; but the charter authorized a majority of the donors for its endowment to determine the name and also its location, and to cause a certificate thereof to be recorded in the office of the recorder of deeds in the county in which it should be located. The act granting the charter (which was sponsored by Jas. S. Rollins in the senate and by Wm. F. Switzler in the house) named Tyre C. Harris, Robert S. Thomas, John Ellis, William Jewell, Isaac Lionberger, John O'Brien, W. C. Ligon, A. W. Doniphan, T. N. Thompson, W. D. Hubbell, Robert James, Samuel T. Glover, T. L. Anderson, R. F. Richmond, S. D. South, T. E. Hatcher, William Carson, David Perkins, W. M. Jackson, Roland Hughes, W. M. McPherson, R. E. McDonald, John Robinson, M. F. Price and Edward M. Samuel as trustees; the first four named were then citizens of Boone County; and Messrs. Doniphan, Ligon, Hubbell and Samuel were then citizens of Clay County. At the meeting of the Baptist General Association at Boonville in August, 1849, there was a contest for the location for the college, Boonville, Liberty, Fulton and Palmyra being considered. Col. Alexander W. Doniphan presented the claim of Liberty, Congressman John Miller that of Boonville, and Rev. Noah Flood that of Fulton. Liberty was selected as the location, and it was then unanimously decided that

the name of the institution should be William Jewell College. Work soon began on the college building, and Dr. Jewell was made commissioner in charge of the same; and he employed his trusted friend with whom he had been associated in the erection of the Boone County court house, B. McAlester, of Columbia, as superintendent. Dr. Jewell, as was his custom, devoted his time to the undertaking; he gave up his medical practice, abandoned his extensive business enterprises, moved to Liberty temporarily and looked after every detail of the work. It was generally believed that he applied himself too closely to this work, for he died before the college building was half finished.

Dr. Jewell owned a farm two miles south of Columbia on the Providence Road, which formerly belonged to George Jewell, his father. Shortly before his father's death in June, 1841, his father executed a deed conveying one-third of an acre of this farm to Dr. Jewell and Thomas Boyle Jewell, and their successors in trust, for a burying ground for George Jewell and his family, his children and their families, their children and their families, but no one else, and to be known as the Jewell Cemetery (See Deed recorded in Book L, page 103 of Boone County deed records.) This cemetery is surrounded by a stone wall with an iron gate, while stately pines and cedars, said to have been planted by Dr. Jewell, ornament the same; and a trustee, H. H. Banks, handles a trust fund, bequeathed for that purpose, and looks after the up-keep of the ground and monuments. Charles Hardin, Columbia's first postmaster, Charles H. Hardin, governor of our state, Dr. T. R. H. Smith, Missouri's first superintendent of the first hospital for the insane, Wm. Y. Hitt, the man for whom Hitt Street in Columbia was named, John F. Stone, Dr. William

Jewell and George Jewell are buried there, also members of their families.

In 1852, the North Missouri (now Wabash) railroad was the subject of much discussion; some of the people being opposed to its location through Callaway, Boone and Howard counties, as they believed the same would furnish an easy way of escape for their slaves. Dr. Jewell favored the construction of the railroad through Boone County, and several times said that he would be a subscriber to the enterprise; but his death occurred before the road was built or stock subscriptions made.

Dr. Jewell's death occurred in Liberty, on August 7, 1852, and shortly thereafter citizens of both Clay and Boone counties held memorial meetings, at which resolutions of respect were adopted and tributes to his memory were made by some of the leading men of Missouri. His body was taken to Liberty Landing, thence to Boone County by steam-boat on the Missouri river, a stream for the improvement of which he was so active; and his burial was in the Jewell Cemetery. At both Liberty and Columbia, public offices were closed and business suspended at the times of the funeral services, and the services at each place were largely attended. A tomb stone at his grave bears this inscription, "William Jewell, M. D., Born Jan. 1, 1789, Died Aug. 7, 1852. His work is done, he did it well and faithfully."

In his will, Dr. Jewell made provision for his grandson, William B. Jewell, then eight years of age, as follows: "I appoint Charles H. Hardin guardian and curator of my grandson, whom I particularly wish to be trained in industry and active duties of life. No room is to be left for idleness, useless consumption of time, or pleasure, so called. Industry, temperance in all things, good morals and our holy Christianity

are to be perseveringly inculcated in winning and skillful manner upon my said grandson, whom I desire also to be raised, if possible, under Missionary Baptist influence, as I regard it in its purity the safest and best on earth." Dr. Jewell gave three thousand dollars to his name-sake, William Jewell Black, of Boone County. And he also gave, by his will, three thousand dollars to the trustees of William Jewell College, and the full-sized portrait of himself, which he says was painted in 1849 by General George C. Bingham, when a suitable place therefor should be provided by the trustees in the college building. He gave a part of his estate to his only daughter, Mrs. Angeline A. Wilson, but most of his estate he gave to his grandson, William B. Jewell, during his life, and at his death to his child or children, if any. But if the grandson died leaving no child or children, then such property and money should go to the Baptist Church for missions and education; and he specially mentioned the purchase of a library and apparatus for a chemical laboratory for William Jewell College. The grandson married when he was twenty years old, and died a year later leaving one child Williamine, then a baby two months old. So the baby, according to Dr. Jewell's will, acquired the Jewell estate: and eight months later, the baby died, and the baby's mother Malissa Jewell inherited from the baby. Then the mother married Rev. Henry Branch, a Presbyterian minister; so the money and property got out of the Jewell family and out of the Baptist Church. If there is such a thing as a man's turning over in his grave, I feel certain that Dr. Jewell did.

Dr. Jewell was twice married, first to Miss Arethusa Boyle, who died in 1818; then to Miss Cynthia Compton, who died in 1822. His only son by his first wife,

Thomas Boyle Jewell, predeceased him eight years: and his only child, George Jewell, by the second wife, died young.

Dr. Jewell failed in one undertaking. He and Robert L. Todd tried to get Boone County Court to build a new jail in 1852, after a man had been there confined and then found not guilty. He said that the old log jail, or "goal" as it was formerly called, was unsanitary and unsafe; and that the welding of an iron band around a prisoner's leg or wrist and chaining him to the floor (as the Boone County records of 1847 show was done) was, to use his language, "an act of barbarism." But Dr. Jewell did not exert the influence that he formerly did, as he was then so much interested in building the college at Liberty. - But Boone County did build a new stone jail in 1856, due largely to the effort of Dr. Jewell and others some four years before.

Although but sixty-three years old at the time of his death, it can be said that Dr. Jewell exerted an influence in this state religiously, politically, financially and professionally, that was equaled by few men of his day, or since then. He was a wise counselor, an aggressive moral advocate, a liberal donor to good causes, a friend of those in need and a public servant of the highest character: and he possessed those lofty ideals of the many good people who then constituted the citizenship of the three great states, Virginia, Kentucky and Missouri.

And it can be further said, Mr. President, that my distinguished former fellow-townsmen labored industriously to make the people of his adopted state stronger physically, stronger mentally and stronger morally, and also to make Missouri an ideal commonwealth.

Appendix B

JOURNAL

OF THE

HOUSE OF REPRESENTATIVES

OF THE 4TH GENERAL ASSEMBLY,

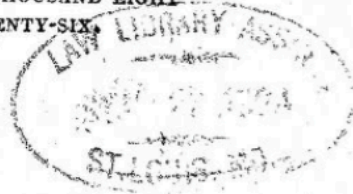
OF THE

STATE OF MISSOURI,

BEGUN AND HELD AT THE

CITY OF JEFFERSON,

ON MONDAY, THE TWENTIETH DAY OF NOVEMBER, IN THE
YEAR OF OUR LORD ONE THOUSAND EIGHT
HUNDRED AND TWENTY-SIX.



CITY OF JEFFERSON:

C. GUNN, Printer.

.....

1827.

tee of the whole house, Mr. Groom in the chair, and took into consideration a bill to amend an act entitled, an act concerning crimes and punishments: also a bill to provide for the erection of a poor-house, for the employment and support of the poor in the county of St. Louis; after some time spent therein, the committee rose and reported the bill to provide for the erection of a poor-house, for the employment and support of the poor in the county of St. Louis without amendment.

Ordered, that said bill be engrossed and read a third time on to-morrow.

The committee reported the bill to amend an act entitled, an act concerning crimes and punishments with an amendment.

Mr. Jewell moved to amend the report of the committee, by inserting as a second section the words, "Be it further enacted, that the benefit of this act shall extend to all convictions which shall hereafter take place, which was agreed to; the said report as amended was agreed to.

Ordered, that said bill and amendments be engrossed for a third reading on to-morrow.

A message from the Senate by Mr. Duncan:

Mr. Speaker, I am instructed to inform the house of representatives, that the senate did on Saturday last concur in passing a bill entitled, an act to amend the several acts now in force concerning public roads & highways.

The Senate also concur in passing with amendments a bill entitled, an act concerning the lands pertaining to the salt pond saline, which amendments are herewith sent for the concurrence of the house of representatives.

On motion of Mr. Burckhartt, the following resolution was adopted, viz:

Resolved, that any member of this house who was taken sick on his way to the Seat of Government, and rendered unable to appear in his place on the first day of the present session, shall be allowed the same compensation as tho' he had been present.

The amendments made by the senate to the bill concerning the lands pertaining to the salt pond saline, was taken up read and agreed to.

Ordered, that the senate be notified thereof.

An engrossed bill to amend an act entitled, an act to provide for levying, assessing and collecting state and county taxes, approved 21th Feb. 1825, was read a third time.

Mr. Grant moved to amend said bill by way of rider, by striking out in the 9th line of the third section, the words "two years," and insert in lieu thereof the words, "one year," which was agreed to, yeas 29—nays 10.

Those voting in the affirmative, are Messrs. Allen, Bettis, Bollinger, Bruer, Brinker, Brock, Burckhartt, Cavender, Canole, Cook, Dunn, Findley, Grant, Groom, Harris, Jewell, Johnson, Kelso, Magill, Martin of N. M. Martin of R. Moore, Overall, Owen, Poston, Prewitt, Sitton, Thornton and Stuart Sp.

Those voting in the negative, are Messrs. Boring, Eastin, Ficklin,

Dr. Jewell's
amendment to
the bill.



Appendix B, continued:

Section 87, the original law being amended by the bill

CRIMES AND MISDEMEANORS.

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or shall set fire to, or burn or destroy, or procure or cause to be burnt or destroyed any barrack, cock, crib, rick or stack of hay, corn, wheat, rye, oats, barley or grain of any kind; or shall cut down, or girdle or destroy any fruit trees or shade trees; or shall pull down, burn or destroy any gates, posts, railing, fences; or shall burn or destroy any piles of wood, boards, plank or other lumber; or shall overturn any cart, wagon or other carriage, or shall run them into ponds, sloughs, or holes, or other places; or shall cut loose or set adrift any canoe, skiff, boat, or other vessel, for mischief; or shall unlawfully, wantonly, wilfully and maliciously, kill, wound or destroy any horse, mare or gelding, or any bull, ox, steer, bullock, cow, heifer or calf, or any sheep or lambs, being the property of another,—every person so offending shall be deemed guilty of a misdemeanor, and, on conviction, shall be punished by fine not exceeding one hundred dollars, or imprisonment not exceeding one year, or both.

Injury to animals.

Punishment.

Sec. 84. *Be it further enacted*, That if any slave shall resist his or her master, mistress, overseer or employer, or refuse to obey his or her lawful commands, it shall be lawful for such master, mistress, overseer or employer to commit such slave to the common gaol of the county, there to remain at the pleasure of the master, mistress, overseer or employer; and the sheriff or gaoler shall receive such slave, and keep him or her in confinement, at the expense of the person committing him or her. And if any slave shall, contrary to his bounden duty, presume to strike or assault his or her master, mistress, overseer or employer, such slave, on conviction thereof before a justice of the peace, shall be whipped not exceeding thirty-nine stripes.

Disobedience of slaves.

Slave assaulting master, &c.

Punishment.

Sec. 85. *Be it further enacted*, That if any person shall, by bribery, menace, or other corrupt means or device whatsoever, either directly or indirectly, attempt to influence any elector of this state in giving his vote, or shall deter him from giving the same at any election in this state,—every person so offending shall, on conviction, be fined in a sum not exceeding twelve hundred and fifty dollars nor less than one hundred dollars, in addition to the disabilities imposed by the thirteenth section of the third article of the constitution of this state.

Attempt to bribe, or influence voters.

Punishment and disabilities.

Sec. 86. *Be it further enacted*, That if any elector within this state, shall receive any bribe for giving his vote at any election, he shall be fined not exceeding five hundred dollars, and thereafter be disqualified from voting at any election within this state, for the space of ten years from the time of his conviction.

Receiving bribe.

Punishment.

Sec. 87. *Be it further enacted*, That if any person or

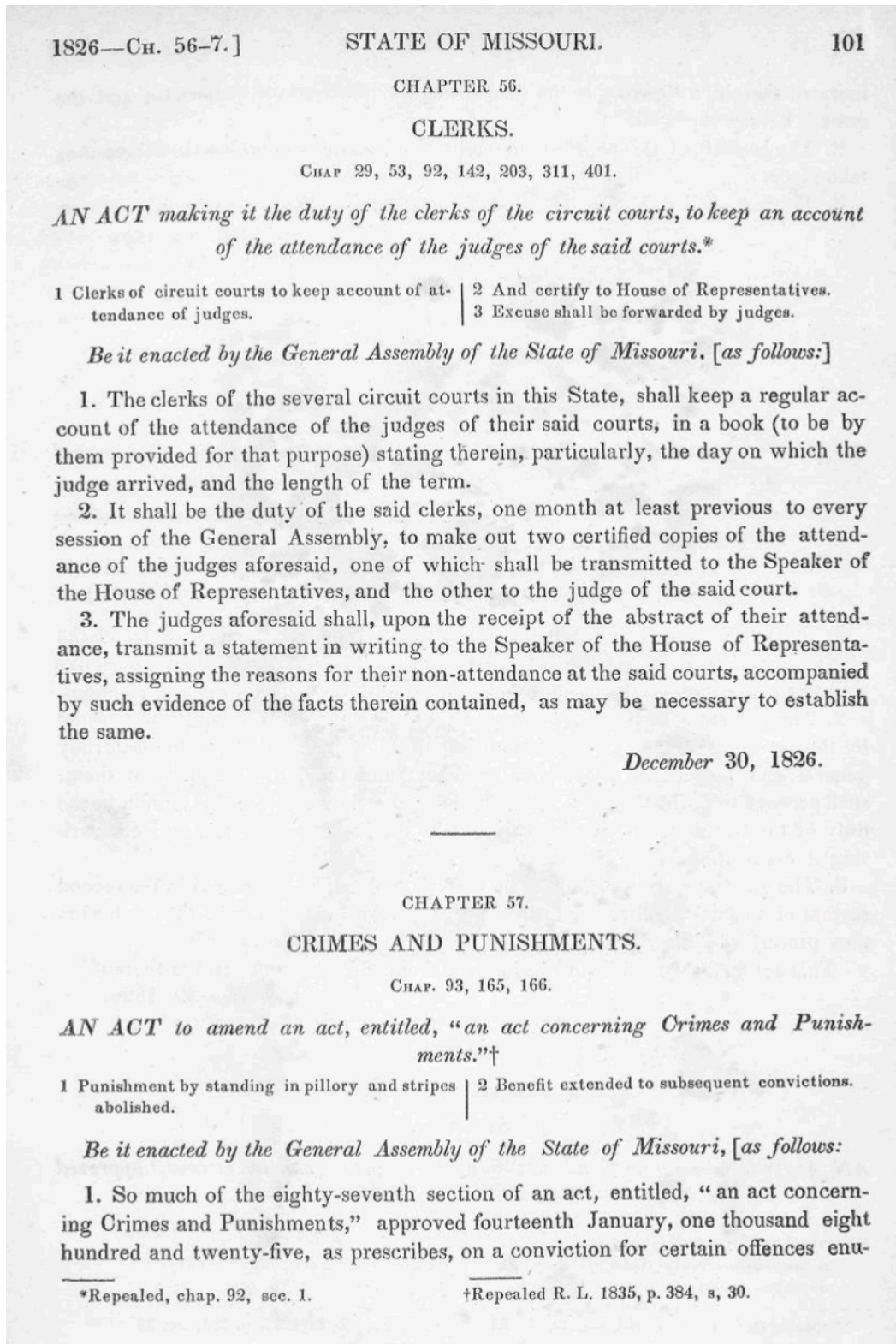
Section 87 starts here, and continues on the next page



- Setting up or keeping gaming tables.** persons shall set up or keep, any table or tables, commonly called A. B. C. Faro Bank, E. O. Roulette, Equality, or any other kind of gaming table or tables, at which any game of chance shall be played for money or property, or shall keep any bank as aforesaid, and induce or permit any person or persons to bet against said bank, any person or persons, so offending, being thereof convicted, shall be fined in any sum not exceeding five hundred dollars, nor less than fifty dollars, stand in the pillory one hour, receive not less than ten, nor more than thirty-nine stripes, and be imprisoned not exceeding one year, at the discretion of the court before whom the conviction is had.
- Punishment.**
- Betting on games.** SEC. 88. *Be it further enacted,* That if any person or persons shall, at any time, win or loose, or bet in money, goods, or chattels, on any of the games played at the tables aforesaid, or at any other gaming table, or any game of cards, or at any other gambling device whatever, every person, so offending, shall forfeit and pay the sum of five dollars, and the value of the money, goods, or chattels, so won, lost, or bet as aforesaid.
- Fine.**
- Permitting gaming tables to be set up and kept.** SEC. 89. *Be it further enacted,* That if any person or persons shall suffer any of the gaming tables above enumerated, or other gaming table, or gambling device, at which any game of chance is played, or money or property won or lost, to be set up or used, in his or her house, shed, out house, barn, stable, booth, or other place of which he or she hath, at that time, the possession or use, he, she, or they, so offending, shall, for every such offence, forfeit a sum not exceeding five hundred dollars, nor less than fifty dollars, at the discretion of the court before whom the conviction is had. And it shall be the duty of any justice of the peace of the county whercof any such table may be found, to issue his warrant to the sheriff or constable to have such table destroyed.
- Penalty.**
- Tables to be destroyed.**
- Sabbath breaking by labour.** SEC. 90. *Be it further enacted,* That if any person on the Lord's days, Sabbath or Sunday, shall be found laboring, or shall compel his or her apprentice, servant or slave, or the apprentice, servant or slave of any other person, to labor or perform other services, unless it be the ordinary household offices of daily necessity and charity, or other works of necessity or charity, he, she, or they, so offending, shall, on conviction, forfeit and pay the sum of one dollar for every offence, deeming every apprentice, servant or slave so compelled, as constituting a distinct offence: *Provided,* That no person who is a member of any religious society, who observes as a Sabbath any other day than the christian Sabbath, shall be liable to the penalty herein incurred for a breach of the Sabbath.
- Fine.**

Appendix B, continued:

The bill modifying section 87, with Dr. Jewell's amendment language



The amendment to section 87 starts here, and continues on the to next page



Number 2 here is Dr. Jewell's amended language.

merated therein, a standing in the pillory and an infliction of stripes, be, and the same is hereby repealed.

2. The benefits of this act shall extend to all convictions which shall hereafter take place.

3. This act shall take effect and be in force from and after its passage.

December 30, 1826.

CHAPTER 58.

ELECTIONS.

CHAP. 133, 188, 209, 237, 326.

AN ACT supplementary to an act, entitled "an act regulating elections," approved December 24th, one thousand eight hundred and twenty-four.*

1 Clerk shall transmit abstract of votes in special elections for Governor. | Judges of Supreme Court shall determine election.
2 Secretary of State, Attorney General and | 3 Gov. elect, to take oath.

Be it enacted by the General Assembly of the State of Missouri, [as follows:]

1. In all cases of special elections for governor, it shall be the duty of the clerks of the several counties to transmit abstracts of the votes given in their respective counties, to the Secretary of State, as is now required by law, in general elections.

2. The Secretary of State, so soon as he receives the returns as is now directed by the act to which this is a supplement, shall call to his assistance the attorney general, and the judges of the supreme court, and they, or a majority of them, shall proceed to count the votes and declare who is duly elected; and it shall be the duty of the Secretary of State to transmit to the Governor elect, a notice in writing of his election.

3. The governor elect, so soon as he may be notified, as is directed in the second section of this act, shall repair to the seat of government, and take the oath as is now prescribed by law, and enter upon the duties of his office.

This act shall take effect and be in force from and after the passage thereof.

December 30, 1826.

CHAPTER 59.

STRAYS.

AN ACT supplementary to an act, entitled "an act regulating estrays," approved February 19th, 1825.

1 Strays how advertised—taken up not required to pay into county treasury—may retain property—conditions. | 2 Time limited for taking up.
3 Penalty for taking out of county.

*Repealed R. L. 1835, p. 384, sec. 33.

†Repealed R. L. 1835, p. 384, sec. 33.

Appendix C

Third conviction, treble.
Insurrection of slaves.

which is herein prescribed for the first offence; and on a third conviction, the punishment may be treble.

Punishment.

SEC. 96. *Be it further enacted*, That if any negro or other slave, shall at any time rebel or make an insurrection, or shall enter into any agreement or conspiracy to rebel or make insurrection, or shall plot or conspire the murder of any person or persons, in furtherance of such conspiracy, and shall by any overt act, attempt to execute any such agreement, plot or conspiracy; every such slave, so offending in any of the particulars aforesaid, shall suffer death.

Conspiracy to rebel, &c.

SEC. 97. *Be it further enacted*, That if any slave shall enter into any agreement, plot, or conspiracy, as aforesaid, to commit any of the crimes or acts mentioned in the preceding section, although he may not attempt to carry into execution any such agreement, plot or conspiracy, he shall nevertheless, on conviction, be punished by stripes, at the discretion of the court, not exceeding thirty-nine: *Provided, however*, That if it shall appear to the court and jury, that the said agreement, plot, or conspiracy, had been voluntarily abandoned by such slave, before any complaint made against him for the same, from feelings of compunction and genuine repentance of the crime meditated, they may acquit the offender for the first offence; but if after such acquittal, or after conviction under this section, he shall be guilty of a second offence, he shall, on conviction, suffer death.

Slaves administering medicine.

SEC. 98. *Be it further enacted*, That if any slave shall prepare, exhibit, or administer, any medicine whatever, he or she, so offending, shall be adjudged guilty of felony, and shall suffer death: *Provided, however*, That if it shall appear to the court before whom such slave shall be tried, that the medicine was not prepared, exhibited, or administered, with an ill intent, and did not occasion the death of any person, such slave may be acquitted of the felony and convicted of a misdemeanor, and be punished by stripes, at the discretion of the court: *Provided, also*, That nothing herein contained shall be construed to extend to any slave administering any medicine, by his or her master's or mistress' order, in his or her family, or the family of a mother, with the mutual consent of the owner of such slave, and the master or mistress of such family.

Proviso.

Punishment of slaves.

SEC. 99. *Be it further enacted*, That the punishments prescribed in the foregoing act, shall not apply to offences committed by slaves, unless they are expressly named and included in the provisions of the act; but in the case of slaves, the punishment shall be, for murder or arson, death; for a rape upon any person, or attempt to commit a rape upon a white woman, castration; for all other offences

Murder and arson.
Rape.

Section 99, →
punishments for
slaves.

Section 99
continued:
Punishments
for slaves. →

CRIMES AND MISDEMEANORS.

They shall be punished, at the discretion of the court before whom the conviction shall be had, but no part of the punishment shall be fine or imprisonment, but in lieu thereof, the court may punish by stripes, at their discretion. Other offences.

SEC. 100. *Be it further enacted,* That if any slave or slaves, shall be convicted of any offence, a part of the punishment for which shall be restitution to the party injured, the master or masters of such slave or slaves, shall be holden to make restitution in single damages only; and in case of theft, if the thing stolen be not returned, the master or masters shall make restitution to the full amount of the thing stolen; and if any master shall refuse to make restitution as aforesaid, or shall refuse to pay the costs of prosecution, in any case where his slave may be convicted for any offence, it shall be the duty of the court before whom the trial is had, to order the sheriff of the county to sell such slave, within sixty days thereafter, at public auction, on a credit of twelve months, unless the said master, in the mean time, shall redeem said slave, by paying the amount for which he shall be so ordered for sale; the said sheriff, in the mean time, shall keep said slave in custody; he shall give twenty days notice at least, of the time and place of sale, and shall take bond from the purchaser or purchasers, with sufficient surety, for the payment of the purchase money and interest; which bond shall be recoverable in a summary way, by motion before any court of record proper to try the same, the said party to be motioned against, having fifteen days previous notice personally served on him, or left at his last and usual place of residence; and the said sheriff, after paying the money for which said slave shall be ordered to be sold, and all costs for his keeping and the sale, shall pay the overplus, if any, to the owner of such slave. Master of slaves to make restitution, &c. Master refusing, slaves to be sold.

Section 100:
Masters are
liable for the
acts of their
slaves.

SEC. 101. *Be it further enacted,* That this act shall extend to females, committing any of the offences made punishable by this act, although they be not expressly named; but when any female, not a slave, shall be convicted of any offence, the punishment for which, or any part thereof shall be whipping, or standing in the pillory, she shall, in lieu thereof, be imprisoned, at the discretion of the court. This act extends to females. But white females not punishable by stripes.

SEC. 102. *Be it further enacted,* That all acts and parts of acts, providing for the punishment of any crimes or offences made punishable by this act, shall be and the same are hereby repealed: *Provided,* That all indentures, process, and proceeding, which shall be pending at the taking effect of this act, under or by virtue of any law hereby repealed, shall be proceeded on to judgment and execution, in the same manner and with the like effect, as if this act Repeal. Saving.

Whipping abolished

Appendix D

1830 Census for Dr. William Jewell

1830 United States Federal Census for William Jewell

Missouri > Boone > Columbia

Save

William Jewell

1830 United States Federal Census

Detail Related Source

Name **William Jewell**

Home in 1830 Columbia, Boone, (City, County, State) Missouri

Free White	1
Persons - Males - 5 thru 9	9
Free White	1
Persons - Males - 10 thru 14	14
Free White	1
Persons - Males - 15 thru 49	49
Slaves - Males - Under 10	6
Slaves - Males - 10 thru 23	2
Slaves - Males - 24 thru 35	1
Slaves - Males - 36 thru 54	1
Slaves - Females - Under 10	1
Slaves - Females - 10 thru 35	2
Free White	2
Persons - Under 20	2
Free White	1
Persons - 20 thru 49	1
Total Free	3
White Persons	13
Total Slaves	16
Total - All	16
Persons Free	16

National Archives and Records Administration

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Appendix E

Death announcements of Katherine Thompson Alexander

Faculty Attends Negro's Funeral.

Liberty.—"Aunt Kitty" Alexander, an aged negro, who for thirty years was the college housekeeper at William Jewell, died. From 1869 to 1899 she had charge of the boarding club. Her funeral was attended by the leading citizens of the town and the college faculty.

It will be a real sorrow to many of the former students of William Jewell to hear of the death of "Aunt Kitty," the old colored lady who was cook for so many years at the boarding club. She died at her home Dec. 9. There will be a good picture of her in the "Tatler" which will be published next May.

—Sam P. Gott of Liberty, Mo., of William Jewell College properly, says: "Aunt Kitty died last Thursday, December 9. Her full name was Kitty Alexander, but she was known to all the William Jewell boys from 1873 to 1899 as 'Aunt Kitty.' They will be sorry to hear of her death, and many of them will hear of her death through the papers who would not otherwise know about it." She was a negro woman. She was one of the best of cooks. She was a blessed assurance of good things to eat in the boarding club. The food might not be abundant in some of the hard years of long ago, but she made the best of what the good Lord permitted the boys to have. This writer was never a student there but he knew "Aunt Kitty." He remembers her kind, dear old face. The Lord was honored by her life. We are sure that she helped not a few of the boys to be better than they would have been if she had not lived.

Appendix F

Dr. William Jewell's Will

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 and dispose of said Property according to law and collect all money due said decedent, and in general to do and perform all other acts and things which are or hereafter may be required of him by law.
 Testimony whereof I Harmon Mordean clerk of the County Court in and for said County of Boone have hereunto set my name and affixed the Seal of said Court at office this 3rd day of July AD 1832 Harmon Mordean clerk
 State of Missouri County of Boone 56th
 Recorded the foregoing title of administration in my office on the day of the date thereof before the delivery of the same
 Harmon Mordean clk

The last will and testament of Peter Fountain
 I Peter Fountain of Boone County and State of Missouri being weak in body and not being expecting to live, but of sound and disposing mind and being desirous of disposing of the estate which I do hereby bequeath and publish this as my last will and testament
 1st I give my body to the dust and my soul to God who gave it, and my wish is that after my death my body be buried in a decent Christian like manner.
 I dispose of my worldly goods as follows to wit all my just debts are to be paid out of my personal property if it shall be sufficient for that purpose.
 2^d I will and bequeath to my beloved wife Sarah Fountain all the balance of my estate both real and personal during her natural life or so long as she remains my widow, and at her death, or if she shall marry then my will is that all of my property shall be sold and an equal division made between my eight children to wit Lucy Moskins, Martha Sampson, Matthew Fountain, Peter Fountain, Polly Ann Fountain, James J. Fountain, Sarah Fountain, and Jimmy Elizabeth Fountain but the portion that will be coming to my daughter Martha Sampson is hereby expressly given to her and her heirs heirs it is my will that my ten Polly Ann Fountain, Sarah Jane Fountain and Jimmy Elizabeth Fountain each shall have a horse a pair of oxen already given them and is known as theirs and their sisters and brother, and a bed and furniture and a cow and calf to them equal with my other daughter, and Peter Fountain is to have a bed and furniture and a cow and calf also James J. Fountain is to have a bed and furniture and a cow and calf to make them equal with my other children as I want them to have equal from first to last in my estate.
 hereby making all former wills and publishing this my last will and testament in presence whereof I have hereunto set my hand and seal this 3rd day of July AD 1832 Peter Fountain

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 I hereby state that I signed the testator name to this will by his request
 Witness William M. Tucker
 Benjamin Turner
 State of Missouri August term of the County Court 1832
 County of Boone } Set. Be it remembered that on this 3rd day of August AD 1832 the foregoing last will of Peter Fountain did in presence in open court before the justices thereof for that and Benjamin Turner and Benjamin Turner sworn testimony that the testator published the same as his last will and that he was of sound and disposing mind at the time, and over 21 years of age and that they attested said will by subscribing their names as witnesses thereto in the presence of said testator and the said Tucker further testified that he signed the testator name to said will by his direction and request and then his own as such attesting
 William M. Tucker
 Benjamin Turner

Which said proof is deemed by the Court sufficient to attest said will
 On testimony whereof I Harmon Mordean clerk of said Court have hereunto set my hand and affixed the seal of said Court at office this 3rd day of August AD 1832 Harmon Mordean clk
 State of Missouri County of Boone 56th
 Recorded the foregoing last will and testament of Peter Fountain decedent together with the certificate of attestation annexed on the 3rd day of August AD 1832
 Harmon Mordean clk

On the name of God amen I William Jewell of the County of Boone and State of Missouri, being of sound and disposing mind do make this my last will, revoking all others, viz.
 I will, 1. That my servant, named Stephen a blacksmith by trade, be free, from and after the third Monday in August in the year 1833. Also that he shall have the coat of blacksmith tool, furnished me, to be furnished me by the Messrs Withers under an article of apprenticeship of which the said Stephen was the subject. That he not to begin him till the period of his emancipation.
 2. That believing my servant, named Ellen is incapable of taking care of herself in a state of freedom I will her and her children to my grandson, William Boyle Jewell, not to be managed by him or by his co-tutor or co-tutrix till he is twenty one year of age. With my said grandson become of twenty one year of age I give the said Ellen and her children, (if she have any), to my daughter,

Dr. Jewell's Will begins here.

Appendix F Continued Dr. William Jewell's Will

Angeline A. M'Kim, here making the request to look my Daughter and Grandson, that they will always use their best efforts to always secure to the said Ellen and her children, a good and comfortable home and servants. If however, my said Grandson should die before he attains to the age of twenty one year, I will that she the said Ellen, but not her children be emancipated, and paid after such decease. I give large family Bible (the same being the present of my said Mother, brother, sister, &c.) and a certain portrait of myself taken by Mr. George Bingham, during the winter of 1844-5, and news in my possession, to my daughter Angeline A. M'Kim, for the use of my aforesaid Grandson, when he shall have attained to the age of twenty one year. If however, my said Grandson should die before the parish have attended to, then give said Bible and portrait, to my said Daughter as long as she shall live; and then at her death I give them to the eldest surviving child of my sister Hannah Jordan who may at that time be living in the State of Missouri.

My Father and Mother's old family Bible - now in my possession - I give to my sister Hannah Jordan; and then at her death, to her eldest child then living, as a memento of ancestor then sleeping in the dust.

I give three hundred dollars to William Jewell Child, son of William D. Child. The sum to be paid to him at the end of one year from the time of my decease. If however, the said William Jewell Child should die before he shall have received the sum of money here mentioned, then it will revert back to my estate and become a permanent part thereof.

I give to my Daughter Angeline A. M'Kim five thousand dollars to be paid to her in the last promised note belonging to me at the time of my death, or in cash according as she may choose the one or the other. I then would advise her to take the note rather than the cash, as being safest for her in the State, but this is a choice which she must make for herself. My executor or administrator is hereby required to conform to her will on this point.

Besides the above I give to my Daughter Angeline A. M'Kim, during her natural life term only, the in the town of Columbia (Mo. Town) in the flat land as near lots 241-242 and 243 - including all the improvements on the same; together with all the rights, privileges and appurtenances thereto in any wise belonging.

At the time of the death of my said Daughter, the lot here named, shall descend in remainder with all the rights attaching to them, to my aforesaid Grandson, on the following condition, *to wit*: that my said Daughter, at the time of her death shall have no living husband, child or children. If she has either, all the

money and other property mentioned under this 5th head, will descend by right of inheritance, devolve to them or either one of them, according to the laws of the State of Missouri.

I give the full-sized painted portrait of myself, taken by George Bingham in the fall of the year 1844, to the Trustees of William Jewell College; for the purpose of being suspended under their direction in the most appropriate apartment in the College edifice when the same shall have been completed. My executor, however, under the advice and according to the wishes of my aforesaid Daughter, shall retain the custody and particular care of said painted portrait, till it be known that the aforesaid Trustees have certainly purchased a suitable place for its safe keeping, and then make a formal request for the possession and proper disposition of the same. I also give all my books not otherwise disposed of by this will, to the Trustees aforesaid for the purpose of being added to the College Library.

Besides as above in this last 5th head I give three thousand dollars to the Trustees of William Jewell College - to be paid to them eighteen months after my decease, on condition that the College then has a president in the fullest sense of the word - one half thereof to be expended under the direction of the said President in making additions of the best and most suitable books to the library, and the other half in making to the amount of the philosophical, mathematical and chemical apparatus of the College in question.

If however "William Jewell College" have no lawful president at the time referred to above; that is, eighteen months after my decease, then the payment just provided for, will be deferred till such president is appointed and in a situation to know the actual wants of the College as to the best books for the Library, as also to the best and most useful apparatus for *any* other departments in the philosophical and mathematical and chemical departments as taught in the College in question.

The whole balance of my estate of every description whatever, after the payment of my debts, not otherwise disposed of in the foregoing part of this will, I give to my Grandson William Jewell Jewell, hereby making him my residuary as well as residuary legatee.

In the event of the death of my aforesaid Grandson before he attains to the age of twenty one year, having no wife, child or children entitled to inheritance under him according to the laws of Missouri; I then will and bequeath all the estate of every kind herein originally intended by me for the benefit of my said Grandson - if he had consented to have been, to the Trustees of William Jewell College, in trust, for the exclusive use and benefit of said College. In managing this interest, (the contingency having occurred as previously on

Appendix F Continued Dr. William Jewell's Will

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form to in the first part of this paragraph; that is, the death of my said grandson under the specified circumstances, the aforesaid trustee shall act as a consultant in the permanent endowment fund of the college, and especially for support, in part, of a president therein, and the augmentation of the college and its philosophical, mathematical and chemical apparatus, in the manner now to be explained - it being remembered that nothing but the interest is to be used or rather expended - viz. three fourths of the annual sum of any dividend of the college in question, may be made up from the sum of the interest that accrues from this special bequest, and no more: the balance of the annual income accruing as above, to be applied from year to year, under the direction of the said trustee, to the purchase of apparatus and books in equal proportions as already intimated.

The aforesaid trustee are hereby fully authorized to accept, take, possession of any or all property herein bequeathed to them which shall hereafter and fully accrue to them, and to sell and convey the same whenever they may choose so to do.

But furthermore - If my aforesaid Grandson should die at any time, whether before he is twenty one year of age or afterwards, leaving a wife and no child or children, I then give only one half of the portion of my estate originally intended by me according to this will, for my said Grandson, as far as the same may not have been consumed or expended by him in his lifetime, to the aforesaid trustee: the other half to accrue in perpetuity to the widowed wife of my said Grandson.

But if my said Grandson should die at any time, whether before he is twenty one year of age or afterwards, leaving a wife and child or children, I then give the whole of the estate herein first intended for the use and benefit of my said Grandson, to his widowed wife and his child or children - to be equally divided among or between them, in perpetuity, at the law of Missouri direct.

But still furthermore should my said Grandson be at any time, leaving no wife (and having no child for him), but being the father of some living child, capable of inheriting by the laws of this State - I then give half of the estate herein last referred to, to the trustee aforesaid, and the other half to the said one living child; but if my said Grandson be a widower at the time of his death, and then should have two or more living children, - I then give the whole of the estate as aforesaid intended according to this will, for my said Grandson, to be equally divided among or between of said Grandson's children.

Now the substance of that 4th provision of this will, as far as the trustee aforesaid are concerned, is that if my Grandson, William Beale Jewell should die without leaving a wife, child or child then all the estate herein bequeathed to him shall accrue to the said trustee for the use above expressed; but if he should die

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without leaving a wife or child, then all the estate herein bequeathed to him shall accrue to the said trustee for the use above expressed; but if he should die leaving a wife or child only, then only one half of the estate herein bequeathed to my said Grandson, shall accrue to the aforesaid trustee for the use aforesaid to and explained above; but if my said Grandson should die leaving a wife and child or children, or simply children the number being plural, but no wife - then no part of the estate bequeathed by this my will, to my said Grandson, shall accrue or accrue to the aforesaid trustee for any purpose whatever.

I have bequeathed to the care of my aforesaid Grandson, the homing grounds of the Jewell family, about two miles south of Columbia and about four miles within the forks of the steam mill and Providence roads. I wish him to provide it as early a time as the law of the State will allow, for a separation in ownership of the said homing grounds, from the surrounding grounds, but at his death or from a previous sale of the whole together, the homing grounds might be some extent of its entire enclosure and the same to become a cornfield, or some thing else as little as possible.

I should try to keep the ownership in the hands of such as will feel a strong interest in the careful preservation of the said homing grounds. What he does I trust he will do for them up from time to time, in memory of, and respect for his parents, his grand parents and great grand parents in the Jewell line.

I do appoint Charles Henry Austin Esq. a nephew of mine, executor of this will.

I do appoint Curator and guardian of my aforesaid Grandson - some whom I particularly wish to be trusted to instruct and be the true father of him. Reason is to be left for idleness, useful consumption of time, or pleasure, so called. Industry, temperance in all things, good morals and our holy Christianity, are to be for evermore to be included in warning and shall feel pressure upon the goodly mind of my aforesaid Grandson, when I leave due to be raised, if possible, under Christian and proper influence, saying I regard it, in its purity, the best and the best in earth.

In conclusion, I pray God that he may early send the truth and fruit of it, that he may be finally saved - Amen.

In testimony whereof I have hereunto set my hand this 27th day of February, 1852.

William Jewell
Attest:
James M. Covert
David Covert
State of Missouri }
County of Boone } SS

It is remembered that on the 15th day of August, 1852, the foregoing last will and testament of William Jewell late of and County of Boone deceased was produced at the office of the Clerk of