



CASTOR CANADENSIS

Newsletter of the Jedediah Smith Society • University of the Pacific, Stockton, California

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Trade Kettles in the Fur Trade

By, MILTON VON DAMM

TRADE KETTLES were one of the most important Indian trade items along with blankets, textiles, utility knives and metal tools and weapons. North American Eastern tribes recognized the importance of Kettles in the early 1600's. Kettles were not only introduced vast improvements in food preparation but also served as a source of brass and copper for various small tools, jewelry, arrow heads, gunstock repairs and many other uses.

The French in New France supplied kettles to tribes around the Great Lakes and along the Mississippi Valley for one hundred and fifty years. Colonists from England and other countries brought mainly French kettles with them. The English adopted French kettles styles and hired French Braziers to make them for export to wholesale companies across the "Pond".

The Hudson's Bay Company imported lidded copper and open brass kettles made by English companies, but the French designed copper "Canadian Kettle" distributed by the Northwest Company and American Trading Companies were often made in small local firms into the 1800's and assembled at trading posts where the ears and bales were attached.

Sheet iron and tin were also used to make lower cost kettles and there was some demand for heavier cast iron utensils.

The US Office of Indian Trade stocked a variety of kettle sizes and types and the Articles of Agreement between William Ashley and the new partnership of Jedediah Smith, David Jackson and William Sublette that listed the price of trade goods associated with trading furs. Included Copper kettles \$3.00 per pound, Sheet Iron \$2.25 per pound and Tin \$2.00 per pound. Brass was not on the list.

KETTLE NOMENCLATURE

Bale- a handle

Ears- the link between the smooth kettle side and the handle.

Rims- The top edge of the copper or brass kettle having been rolled over a wire that strengthens the top of the kettle.

Canada Kettle- a shallow copper kettle between 1760-1850 with folded sheet ears riveted to the body for attaching the handle.

Kettle nests- Kettles were imported and wholesaled to trading companies in nests that included as many as eight or more different sizes per nest. Sizes ranged from less than a quart to fifteen gallons or more. The average size weighed about three and one half pounds and the largest sizes were used for festivals, to process maple and for boiling salt.

COPPER

Early copper kettles were hand hammered , and were limited to shallow tapered walls. Handles (bails) were fastened to "ears" riveted near the top of opposing sides. By the 1750s water powered trip hammers reduced brassier fatigue, increased productivity and enabled kettles to be deeper. Copper could now also used to make kettles with vertical walls to accommodate lids. Although copper kettles with lids were Originally made by Frenchmen in New France, England was more industrialized with trip hammer technology to manufacture lidded kettles in quantity.

BRASS

Being an alloy of copper and zinc, brass was not affordable as a trade kettle material until the 1790's but being lighter and stronger than copper it could support an iron rim that

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Trade Kettles in the Fur Trade

incorporated a ring to attach a bale, thus allowing kettles to be larger and able to carry heavier weights. Smaller brass kettles did not need an iron rim, and like copper kettles, the top edge was folded over a wire that circled the kettle and an ear was attached to accommodate a bale. Water powered lathes smoothed the sides.

England initially dominated the manufacture of brass kettles following the development of trip hammer technology in the 1750's. Americans began making brass kettles after 1750 but didn't start using trip hammers until 1834. In 1851 Americans introduced a mechanized rolled spinning process called "shear forming" that completely revolutionized kettle manufacturing.

CAST IRON

Cast iron kettles were superior for cooking but had a narrow market because of their weight. Settled Indian village locations with water access for transportation and later Indian Reservations used some cast iron kettles. One rare type used by French settlers and Indians in the French Louisiana area and in New France in the 1700's was called Marmite kettle and featured three legs so the kettle could be placed directly on the fire.

SHEET IRON AND TIN

The use of sheet iron to make kettles is a bit awkward to describe. The kettle walls are thinner, thus lighter, than cast iron, but stronger and heavier than tin. Such kettles cost less than copper or brass types, but had a shorter life. Sheet iron kettles were popular with Indian tribes, especially with tribes along the Missouri River. Some were made in trading posts and were also carried as camp kettles by some trapping brigades.

PICTURES and DESCRIPTIONS of TRADE KETTLES

COPPER: Four different types; a tiny, possibly 1600's Iroquois kettle, a HBC small lidded type, a popular open top "Canada Kettle" and a Mexican/Dutch style.



A tiny 7.5 ounce five inches in diameter, 3 inches high with single strips riveted to the walls for ears with holes to attach the light bale. This may be a 1600's Iroquois example.



A thick walled one pint copper kettle with a lid that weighs three pounds. It is four and one quarter inches in diameter and four and one-half inches high. A popular trade item type of the Hudson's Bay Company with known orders dating back to 1775.

This would be the smallest in a nest of about ten.



A hand hammered open top shallow kettle circa early 1700's. It measures ten and one half inches in diameter and is four and one half inches deep. The iron wire bale is bent up at each end and the ears are sheet copper

wrapped over the kettle rim and riveted to the walls. This originally French type became known as the "Canada Kettle". They were sold as components for shipping purposes and assembled at trading posts.



This is a Southwest or Mexican style of kettle with tapered walls four and one half inches deep with a "hollow" or rounded bottom with round handles that are riveted directly to the kettle walls without ears, The handles were made by

rolling a sheet of copper, making a circle, then flattening the ends to provide a surface to attach the handles. A rod through the handles could be rested on forked rods on each side of the campfire to avoid direct contact with the coals. This is the same style as the colonial Dutch kettles.

BRASS: an iron rimmed type; an example with leaf ears; an American manufactured kettle using the shear forming process with inverted "T" ears, and a kettle relic dug up at the Black Kettle massacre site.



This is a French type of brass kettle that has an iron ring around the top of the rim that is riveted to the seven-inch-deep kettle wall. The cast iron band features opposing rings halfway around the circle through which the bale is attached. The kettle was made with a trip hammer circa 1750 to 1830. It is eleven inches in diameter and weighs 3.8 pounds.



This is a British or American brass kettle that is twelve inches in diameter and about seven inches deep with a hollow / convex bottom and weighs just over three pounds. It was made with a water-powered trip hammer. The rim is reinforced

with the edge folding outward over a round wire that circles the top of the kettle. The ears that hold the bale are the leaf shape that was used from the late 1700's to the 1830's.



This is an American machine manufactured kettle made by Miller & Co. after 1860. It is marked number 9 and is nine and one half inches in diameter and eight and one half inches deep. It weighs just under two pounds

and has the inverted T ears that were adapted after 1830 by the British and Americans.



This brass kettle relic was dug up in the 1830's at the site of Custer's massacre of Chief Black Kettle's Southern Cheyenne village on the Washita River in 1868.

CAST IRON: a very rare French marmite example.



Cast iron kettles were popular in settled locations, especially if good could be delivered by water. The French and Indians in French Louisiana and New France made cast iron pots / kettles that had three legs to straddle the campfire. Some also

had lids. This is an extremely rare surviving example of what is called a "marmite" kettle from the 18th century. It is ten and one half inches high and eight and one half inches wide at the widest point. It weighs ten and one half pounds.

SHEET IRON: an even rarer kettle survivor of the type that was popular with western trappers.



Fur Trade and Office of Indian Trade records reveal that sheet iron kettles were popular with Indians and trappers during the 1800's. They were strong, but cheaper than brass or copper. However, they were not durable and eventually the bottoms disintegrated from contact with fire. It is difficult to find surviving examples and this picture is an example of a relic.

TIN: no examples except a cup.



Tin was the cheapest cost of trade kettle options but is also the least durable. There is no kettle in this collection so here is a tin cup.

Sources:

Information about the kettles has come from publications of the *Museum of the Fur Trade* in Chadron, Nebraska.

Special appreciation is extended to Jim Hanson who helped to fill gaps in my Kettle collection. His volume three of the Museum's *Encyclopedia of Trade Goods-Tools and Utensils of the Fur Trade* has been the primary source for this article, Chapter 12; Pages 227-264.

Museum of the Fur Trade Quarterly publications have also been helpful, including the following:

MFTQ vol 25, #4; 8-10 Early French Kettles

MFTQ vol 37, #4; 5-10

MFTQ vol 28, #1; 2-6

MFTQ vol 33, #2; 2-13

President/Editor's Comments - Kevin Kucera



Kevin Kucera
President/Editor

Thank you to Milt von Damm for his informative lead article on fur trade kettles. Milt has done excellent work for the society for which we are most appreciative. It is volunteer work like that of Milt that makes the non-profit world go round. And special thanks to Andy Hahn and The Campbell House Museum for allowing us to first publish herein the intriguing 1831 letter from Thomas Fitzpatrick to William Ashley.

This year we will hold our Annual Meeting at the Museum of the Mountain Man, Pinedale, Wyoming, on July 9, 2021 at 9:30 A.M. RMT. We will be supporting the Museum of the Mountain Man, and help celebrate the 89th Green River Rendezvous in Pinedale from July 8-12, 2021. I hope all members can join us in beautiful Wyoming at The Museum of the Mountain Man in July. Please watch our website (www.jedediahsmithsociety.org) for updates on the Green River Rendezvous schedule, etc.

Kevin Kucera

Duck Lake, Indiana April, 2021

Upcoming Events



The poster features a background image of a room with animal skins hanging on the walls and a table with a fur rug. A red stamp with the word "CANCELED" is overlaid on the top left. The text reads: "National Fur Trade Symposium September 8-11 • Fort Atkinson State Historical Park". Below this, it says "Symposium Canceled" in large red letters. A paragraph explains the cancellation: "Due to the continued threat of COVID-19 and feedback from potential attendees, we have canceled the Fur Trade Symposium for 2021. We apologize for any inconvenience this may cause and hope that we can revisit a Fur Trade Symposium in a future year." At the bottom, the Nebraska Game and Parks logo is shown along with the website "OutdoorNebraska.org/FortAtkinson" and the address "201 S 7th St. | Fort Calhoun, NE. 68023".

CASTOR CANADENSIS NEWSLETTER GUIDELINES

The editor welcomes articles for publication.

Please review the following guidelines:

1. Prospective authors should send their articles or questions to Kevin Kucera at kckucera@msn.com
2. Submit in MS Word.
3. End notes should be numbered consecutively.
4. Photographs, maps or illustrations should be sent as an attachment and not embedded into the article. They should also be numbered i.e. Fig 1. A separate list with Fig. No. should be attached with a short title of the photograph etc.
5. After receipt the article will be reviewed by a technical editor. Once this is completed the author will be notified and an approximate date for publication will be provided.
6. Please note the *Castor Canadensis* is not responsible for either the research or the opinions of the writer.

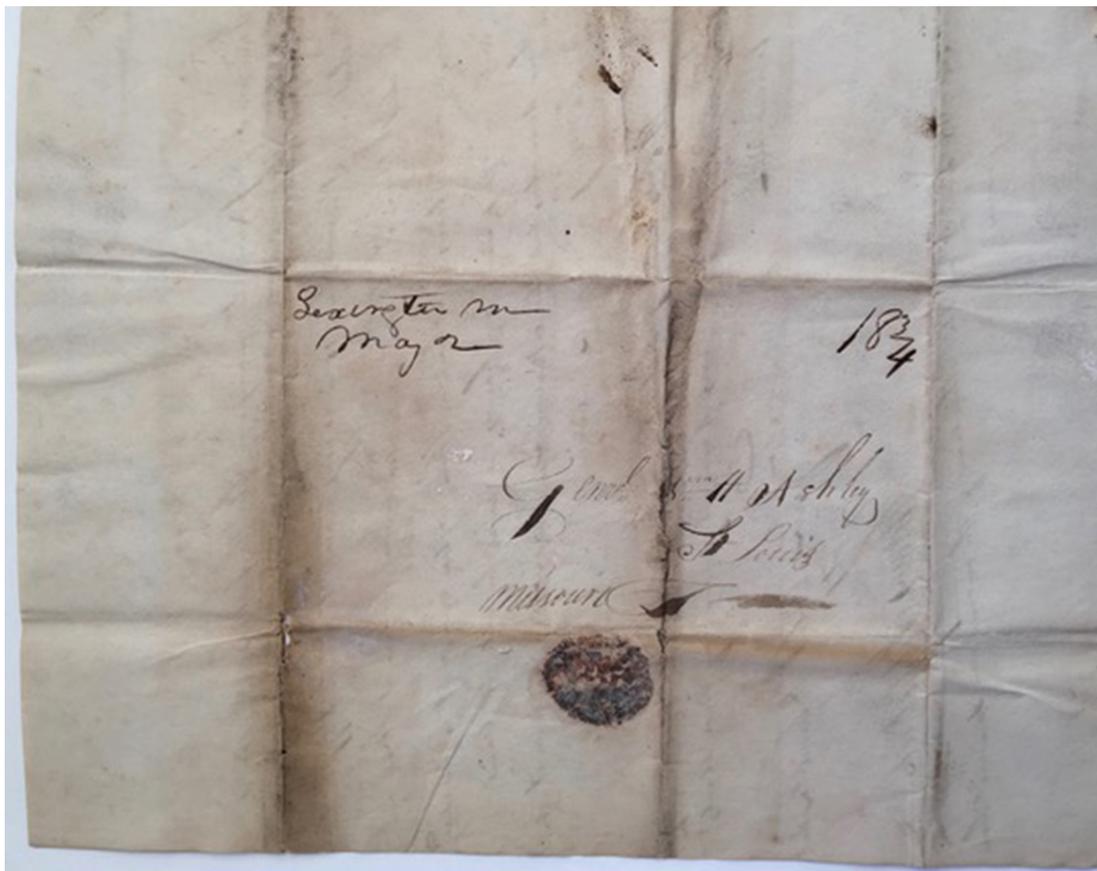
Translation of Thomas Fitzpatrick Letter to Major General Wm. H. Ashley

Commentary by Kevin Kucera

Thomas Fitzpatrick posted this letter when he was with Jedediah Smith in Lexington, MO, two days before they left on the fateful caravan trip to Santa Fe in 1831. He spins an elaborate story about his loss of prime Yellowstone Beaver bales as a forewarning excuse on why he will not be able to pay Jedediah in Santa Fe for the trade goods he so desperately wanted to take to the summer rendezvous. Instead of going around Jedediah with this letter - one would think Mountain Man Thomas Fitzpatrick had enough backbone to proactively settle this testy credit issue with Smith before they set trail.

The two Fitzpatrick letters herein are similar in that they both are questionable stories with loss claims that had no witnesses. In addition, Fitzpatrick was successful in Santa Fe in getting his much wanted credit for the Smith Goods that Fitzpatrick intended to take to the Rendezvous. Then after some delay in Santa Fe, Fitzpatrick took those trade goods north through Colorado, instead of going NW to the Rendezvous. Once he got to the Platte in Wyoming, he dumped the all-important cargo on the first trappers he could find going to the Rendezvous, and then he high tailed it back to St. Louis to meet with William Sublette to process the estate of Jedediah Smith. Note the estate papers of Jedediah Smith are located in the William Sublette Collection, Missouri Historical Society.

Fitzpatrick was also paid on his claim to the government (See Archives Section) where he lost all his luxury items to the Pawnee in 1842, with the exception of his horses, which strangely enough were the most popular items of Pawnee theft at the time. This is a Fitzpatrick contradiction of fact being the Pawnee had been stealing horses from other tribes for centuries before the arrival of the white man. Horse theft was part of the culture of Plains Indians, and in effect, horses were the currency of the plains in a barter economy.

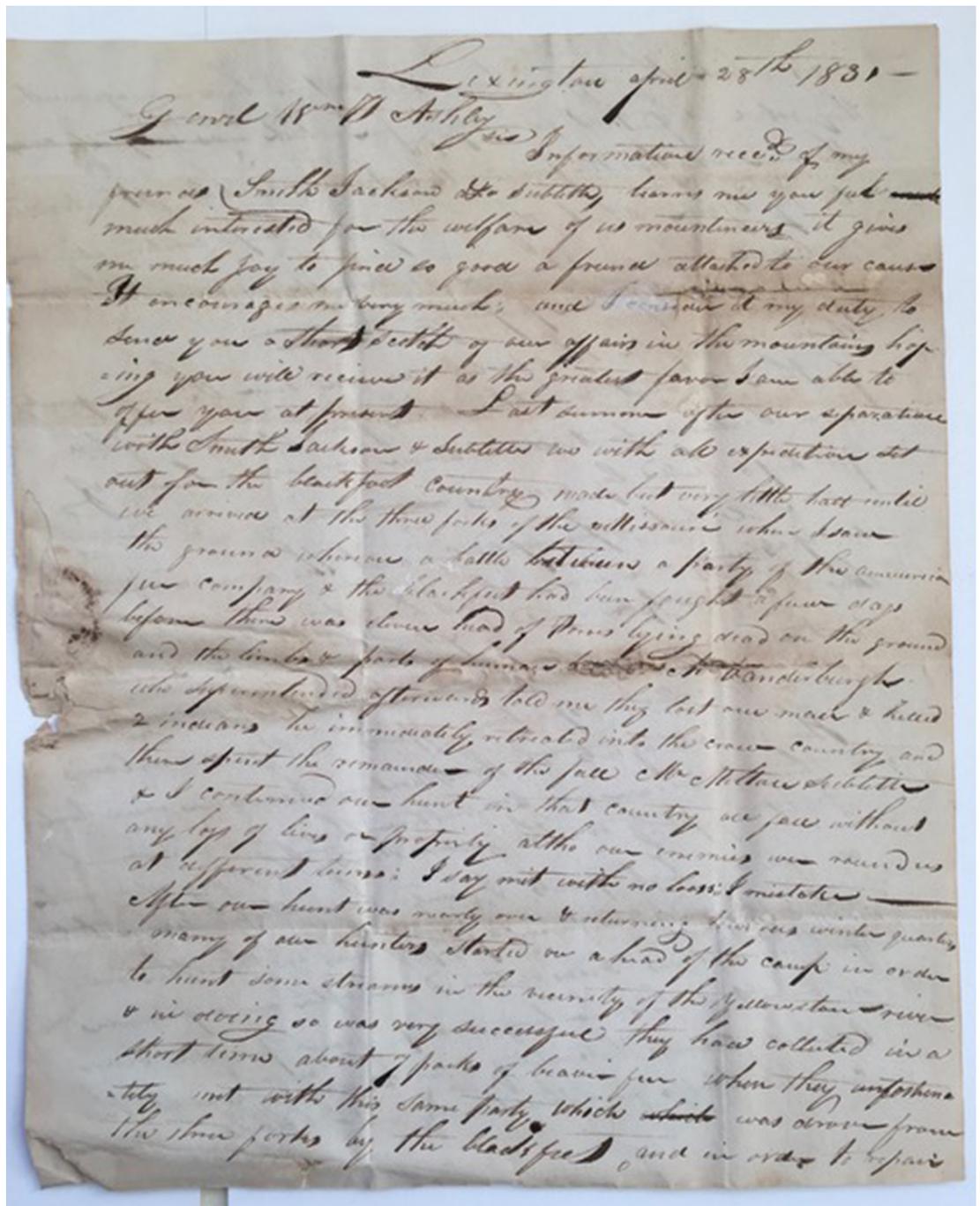


**[Front Cover] Lexington Mo
Major Genl Wm H Ashley St Louis Missouri**

Translation of Thomas Fitzpatrick Letter to Major General Wm. H. Ashley

Lexington April 28th, 1831

General Wm H. Ashley, Sir, Information rec'd of my friends Smith Jackson & Sublette learns me you feel much interested for the welfare of us mountaineers. It gives me much joy to find so good a friend attached to our cause. It encourages me very much and I consider it my duty to serve you a short scetch of our affairs in the mountains hoping you will receive it as the greatest favor I am able to offer you at present. Last summer after our separation with Smith Jackson & Sublette we with all expedition set out for the Blackfoot country made but very little halt until we arrived at the three forks of the Missouri where I saw the ground whereon a battle between a party of the American Fur Company & the Blackfeet had been fought a few days before. There was eleven head of horses laying dead on the ground and the limbs & parts of humans [torn]. Mr Vanderburgh who superintended afterwards told me they lost one man & killed 2 Indians - he immediately retreated into the Crow country and there spent the remainder of the fall. Mr. Milton Sublette & I continued our hunt in that country all fall without any loss of lives or propriety, altho our enemies were round us at different times. I say met with no loss; I mistake - After our hunt was mostly over & returning to our winter quarters many of our hunters started on ahead of the camp in order to hunt some streams in the vicinity of the Yellowstone river & in doing so was very successful. They had collected in a short time about 7 packs of beaver fur when they unfortunately met with this same party which was drove from the Three forks by the Blackfoot, and in order to repair



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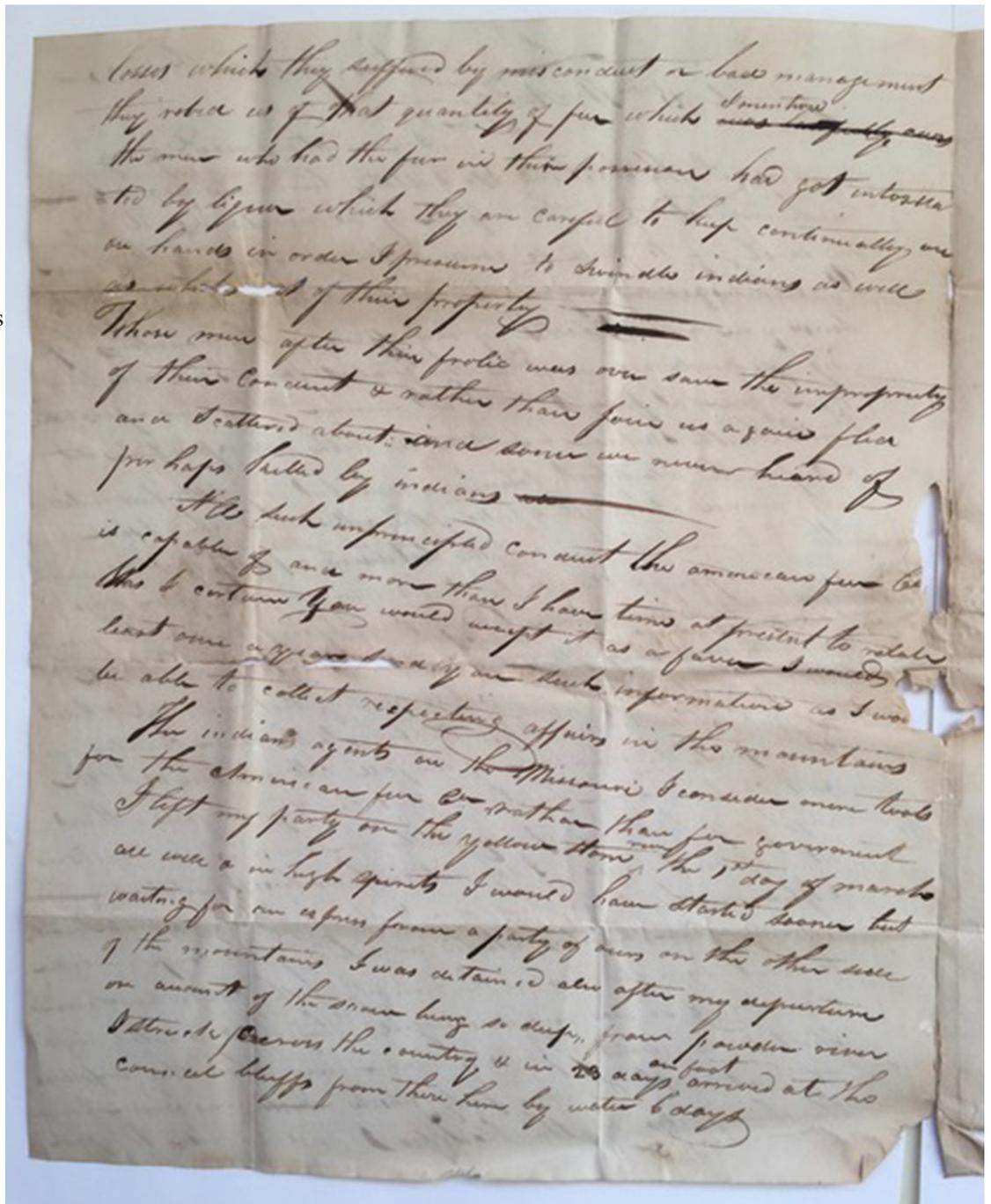
Translation of Thomas Fitzpatrick Letter to Major General Wm. H. Ashley

losses which they suffered by misconduct or bad management. They robbed us of that quantity of fur which I mention. The men who had the fur in their possession had got intoxicated by liquor which they are careful to keep continually on our hands in order I presume to swindle Indians as well as [torn] of their property.

Those men after their frolic was over saw the impropriety of their conduct & rather than join us again fled and scattered about and some we never heard of perhaps killed by Indians.

[Note] such unprincipled conduct the American fur Co. is capable of and more than I have time at present to relate. Was I certain you would accept it as a favor I would at least once a year send you such information as I was able to collect respecting affairs in the mountains.

The Indian agents on the Missouri I consider mere tools for the American Fur Co. rather than for government. I left my party on the Yellowstone river the 1st day of March all well & in high spirits. I would have started sooner but waiting for an express from a party of ours on the other side of the mountains I was detained also after my departure on account of the snow hung so deep from Powder river I struck across the country & in 23 days on foot arrived at the Council Bluffs from there here by water 6 days



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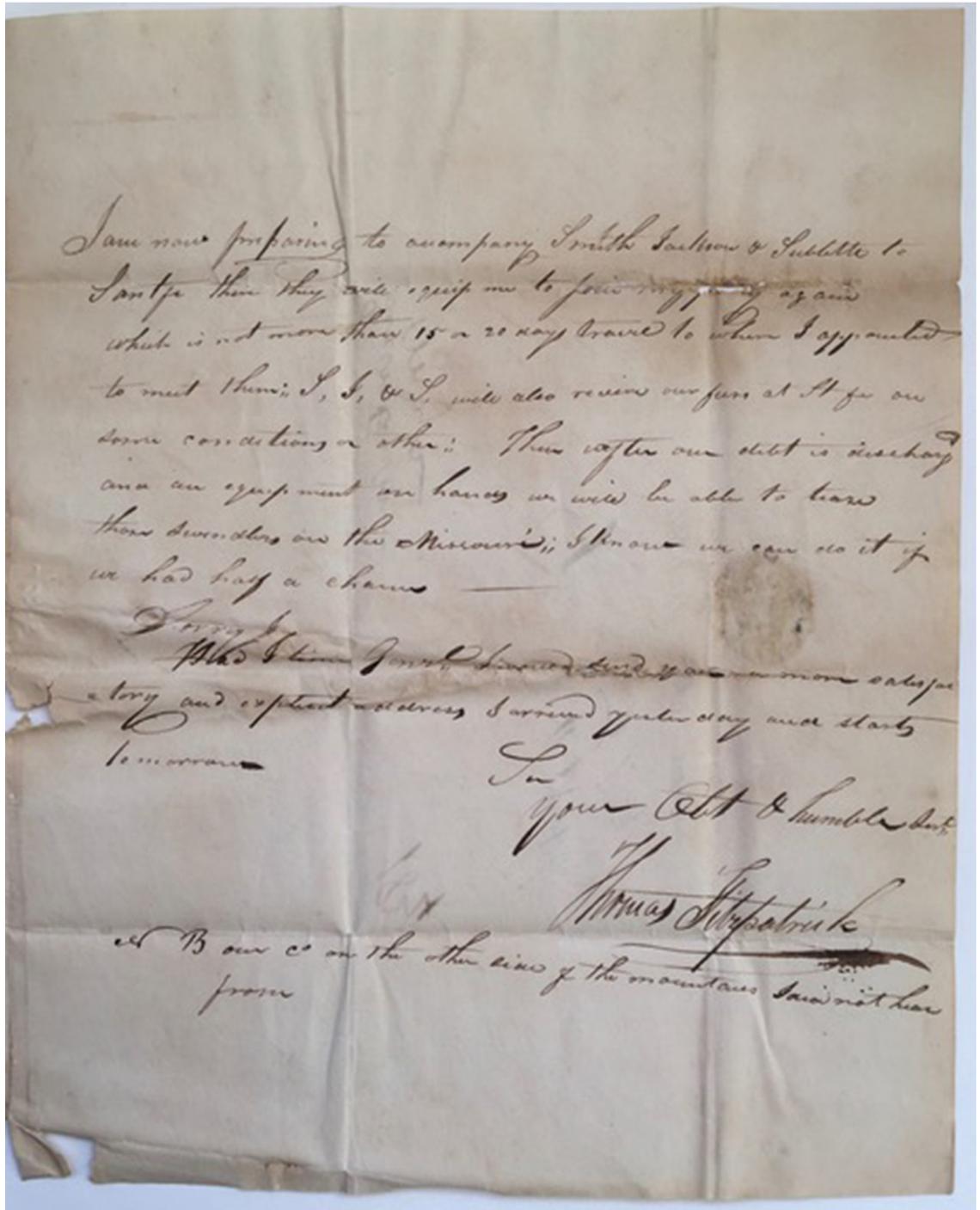
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I am now preparing to accompany Smith Jackson & Sublette to Santfe [Santa Fe] there they will equip me to join [my party] again which is not more than 15 or 20 days travel to where I appointed to meet them; L, J, & S will also receive our furs at St fe on some conditions or other; Then after our debt is discharge and an equipment on hands we will be able to tear those swindlers on the Missouri; I know we can do it if we had half a chance.

Sorry, Had I time [General] I would send you a more satisfactory letter and explicit address, I arrived yesterday and start tomorrow.

I am, Your obt. & humble servt.
Thomas Fitzpatrick

B our co. on the other
side of the mountains
I did not hear from



Courtesy of
The Campbell House
Museum, St. Louis,
Missouri

Archives Corner

Mountain Man Thomas Fitzpatrick Skulduggery by, Kevin Kucera

Thomas Fitzpatrick was an enigma of sorts, he was heralded as a leader in the fur trade and yet he left a paper trail of contradictions as you can see with the two (loss claims) letters in this *Castor Canadensis* edition. On June 24, 1848 Thomas Fitzpatrick shared: “I have seen and known many robberies and deprivations on the white by the Indians of that country; but they have principally (been) committed on single men, stragglers, trappers and traders many of whom deserved their fate.” (1) Fitzpatrick is also describing himself with this unusual statement of contradiction.

In the 1832 letter (2) Fitzpatrick mailed it from Lexington, Missouri just before the SJS caravan left for Santa Fe, Mexico. Fitzpatrick was already with Jedediah Smith in Lexington at this time of posting the letter. One can wonder why he was writing to Ashley in St. Louis about his recent loss of prime furs as an excuse on why he won't be able to pay Jedediah Smith, not Ashley, for goods when they were to arrive in Santa Fe. Fitzpatrick tells an elaborate story in this letter, and it is noted that there were no witnesses to the theft of his prime Yellowstone furs.

In the 1842 letter (3) Fitzpatrick has told another elaborate story about his loss of goods stolen by the “respectful” Pawnee Indians who took all Fitzpatrick's high-priced luxury items and left him with his horses valued at \$40 each. His purported partner, Vandusen, fled leaving no witnesses to this loss as well.

In contrast many newspaper account's from this era published articles about the Pawnee stealing horses. It appears Thomas must have been lucky because the Pawnee spared him. His own logic quoted at the start of this article, must not have been applied by Fitzpatrick to himself as he was spared by the Pawnee, and this is another contradiction from Thomas.

What is creepy and odd about the 1842 letter is Fitzpatrick wrote it from the Arkansas River near where Jedediah Smith was killed 11 years earlier. On his detoured trip south Fitzpatrick left from Bent's Fort going east northeast and was on the Arkansas River where the letter was written. In 1832 Warren Ferris met Fitzpatrick as he came out of hiding, like a Yellow Bellied Marmot, from the Atisina/Gros

ST LOUIS NOVEMBER 28, 1842

Sir:

I take the liberty of laying before you a case of robbery committed on me by the Pawnee Indians, on the the 28th ulto; about three hundred miles from Independence on the Arkansas river. I left Fort Scott (Columbia river) August 20th in company with one man for the U. S. and that I might more easily avoid the Sioux & Chiennes (who are now considered hostile) I left the usual route and came by Messr. Bent & St. Vrain's trading post on the Arkansas from which to the settlement I anticipated little or no danger; however about half way between that place and Independence I met with a war party of the Pawnees coming from the Sioux,—they at first appeared perfectly friendly, but on our attempting to leave them and continue our route, they showed symptoms of hostility and in a scuffle which ensued they got possession of my gun, in the mean time my travelling companion fled and I have not since heard from him, I was therefore left at the entire mercy of the Savages, and they made good use of the power they then possessed as they rifled me of all my travelling equipage, save my horses which they politely returned to me; they did not leave me wherewith to make a fire, which you know is very inconvenient and one of the greatest privations. I will herein enclose a bill of the articles they robbed me of, in order that I may obtain redress according to the laws existing on that subject. The loss I have sustained is very trifling, but the insult is very great to have occurred as it were on the very borders of the Settlement.

I have appeared before a magistrate of this city, as you will perceive, & have sworn to the correctness of the enclosed bill; however, I will make some remarks on the different articles for your satisfaction. They are all priced and set down at what I believe they cost me, except the Spy glass which would be worth here about fifteen dollars, but in the Indian country I could at any time get a good horse or forty dollars for it. There were many other articles amongst my losses which I could make no estimate of and therefore left out altogether, such as Indian curiosities, many curious petractions, mineral Specimens &c

Y Ob St.

[Signed] THOS. FITZPATRICK

Archives Corner

Ventre who started chasing him near the Red Buttes. Upon Fitzpatrick reaching Ferris's camp; Ferris states:

“He (Fitzpatrick) informs us, “...that the Indians were doubtless a band of Grosvents of the prarie (Atsina). Then Fitzpatrick tells Ferris: “...the Arkansas is where SJS (Smith, Jackson, and Sublette) camped with the Grosventry (Atsina) of the prarie, who passed from the Missouri to the headwaters of the Arkansas three years ago, and were now on their return to their own country. They are the same Indians who camped with Smith, Sublett, and Jackson on the Arkansas last summer (1831), and there buried there hatchets and animosity together. But it appears from their proceedings this far, that they have been both raised since.” (4)

What makes this letter even more suspicious is Fitzpatrick makes a claim for a SpyGlass for ten dollars. Is this the same SpyGlass used by Fitzpatrick to watch Jedediah Smith ride off in the distance to his death as stated in the 1832 Eulogy. (5) The Eulogy then states: “He was last seen by a SpyGlass, about three miles from Fitzpatrick.” The elaborate story of Smith's death in the Eulogy appears to have been given directly by Fitzpatrick to the unknown writer of the Eulogy. Maybe that is why the “writer” of the Eulogy does not claim to be the author because he simply compiled accounts from others to write this wonderful story about Jedediah Smith. (5)

As an unemployed part time trail boss for two years, Fitzpatrick must have been paid handsomely for his trail riding work to afford the expensive luxury items listed in his loss claim like; gingham sheets, linen shirts, French Merino Wool Coat, etc. This

questionable loss claim that was actually paid out a year later in 1843.

(2) You would think it was William Drummond Stewart, not Thomas Fitzpatrick, making this claim based on the list which includes high-priced luxury items which were uncommon on western trails.

The previous year Fitzpatrick was hired as a trail boss on ad-hoc basis by Fr. DeSmet S.J. On the trail Fitzpatrick over time impressed the Catholic Missionary. Yet the Methodist Minister on the trip, Reverend Joseph Williams, stated Fitzpatrick was: “Wicked” and “... deistical in his principles.” (6) What a contradiction of impressions of Thomas Fitzpatrick by two intelligent people (of significant Christian religious authority) on the same trip! One could surmise from this behavior, that Thomas Fitzpatrick was living a con real time by playing people differently, rather than treating all people with the same respect, which is a tenet of Catholicism.

D. D. MITCHELL Esq.

Supt Ind Aff

Memorandum of articles taken from the undersigned Oct 20, 1842 by Pawnee Indians, Arkansas river, viz:—

One double barrel & twist gun	\$50.00	Five cotton & Gingham sheets	
One spy glass.....	25.00	at \$1.50 ea.....	\$7.50
One Super broad cloth dress		Powder lead & percussion caps	8.00
coat	34.00	Shot pouch, belt &c.....	3.00
One french Merino frock coat	18.00	One Spanish riding saddle....	10.00
Two vests \$4.50 & \$7.00....	11.00	One Razor case with four	
Two pr. pantaloons at \$5.00		blades fitting into one	
ea	10.00	handle	5.00
Three linen shirts at \$3.50 ea	10.50	Blankets, bear skin &c for	
		bedding	15.00

\$207.50

Fitzpatrick's affidavit, which has not been published here, adds only two items of information, that his companion was named “Vandusen,” and that the Pawnees numbered “about twenty.” When the Indians met their agent at Council Bluffs on June 2, 1843, they admitted taking all the items except the shot pouch and belt. The matter was finally settled by reimbursing Fitzpatrick from the Pawnee annuities.

For comparison, Jedediah Smith lived his religion as seen in his writings where he quotes scripture, etc. He was a baptized a Methodist and openly practiced his faith in actions and deeds. On the other hand is Thomas Fitzpatrick who was a stated Catholic and his self-professed attitude towards Indians was abhorrent and not consistent with Christian thought as he considered the Indians a “doomed race” and he said “I believe that moreover that all the aid from the wealthiest governments...could not save or redeem those people(Indians).” (1) In contrast, the cross-

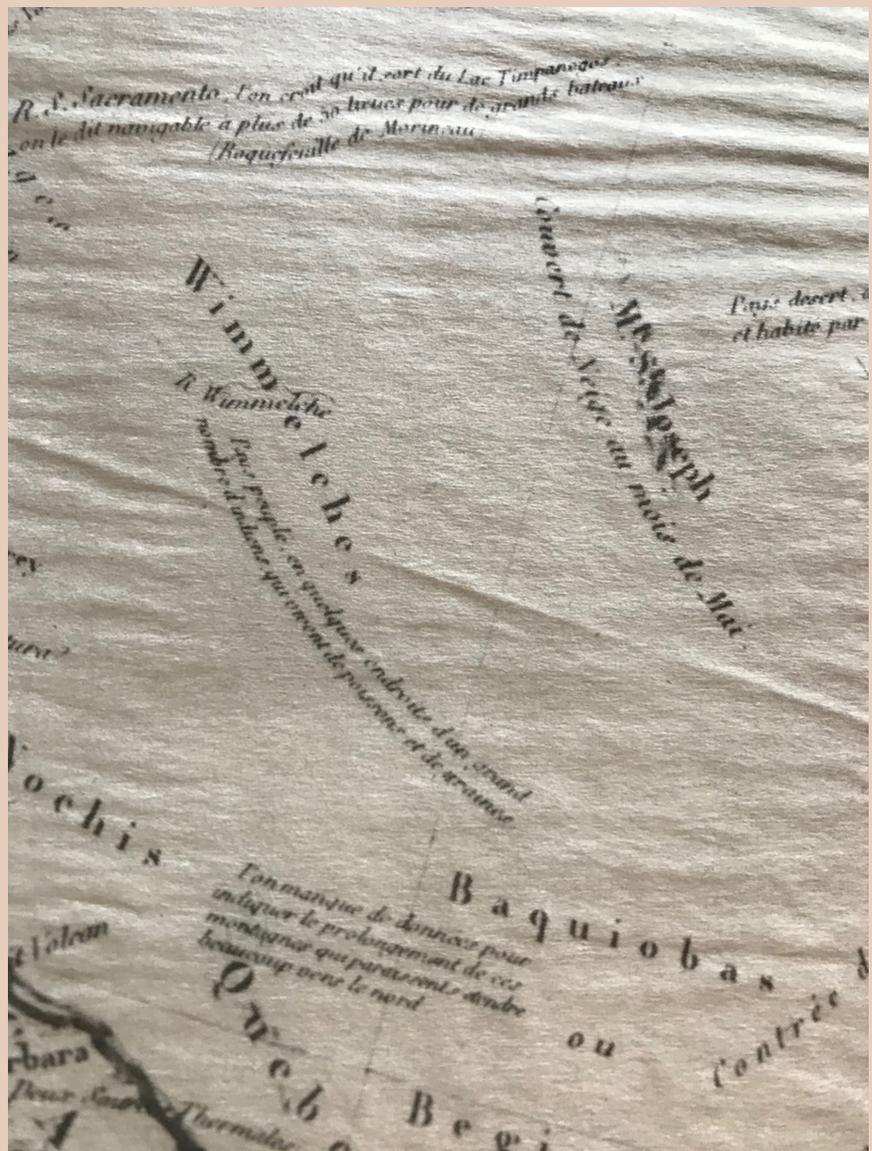
Archives Corner

cultural Jedediah Smith from 1826-1828 enjoyed a friendship based on mutual respect with Fr. Joseph Sanchez, a Latino Catholic Priest located at Mission San Gabriel, California. To show eternal admiration for Fr. Sanchez - Jedediah Smith named the Sierra Mountains, 'Mt. St. Joseph', as seen in the photograph of the Brue' 1833 Map of North America. (7)

Thomas Fitzpatrick was a man of considerable contradictions, and, he used skulduggery for personal gain as we can see from these letters that make two highly questionable loss claims. Thus it appears Thomas Fitzpatrick used less than straightforward tactics in-part to achieve his personal goals during his career out west. Accordingly his success in the west was nominal at best. Jedediah Smith was a leader, and Thomas Fitzpatrick was a follower, and a lucky one at that.

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7. *Jedediah Smith and his Maps of the American West*, Dale Morgan and Carl Wheat, *Brue' 1833 Map of North America*, opposite pg. 16, California Historical Society, 1954.



Ship Captain Cunningham 1827 Letter regarding Captain Jedediah Smith

Courtesy of Joesph Molter, Member

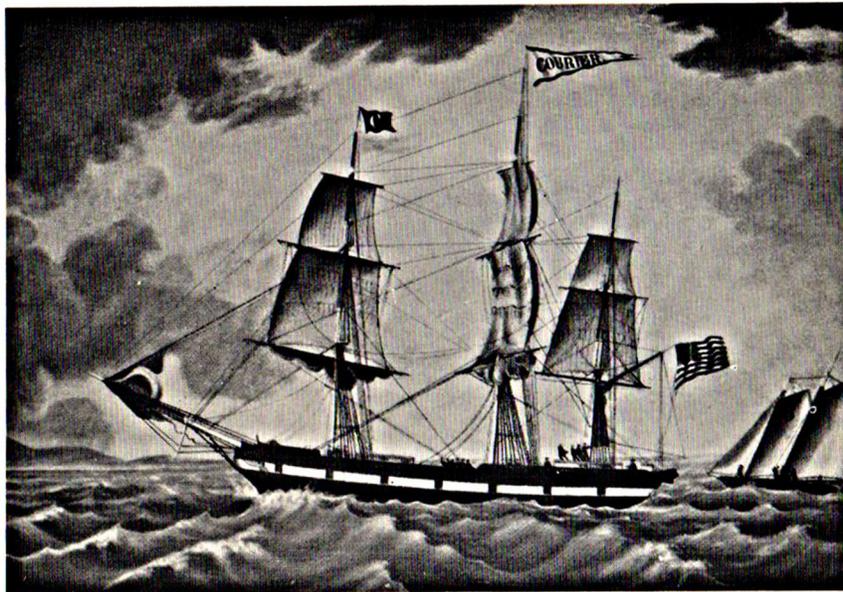
Letter dated San Diego, December, 1826, in *Missouri Republican*, October 25, 1827.

Captain Cunningham's account of his dealings with Smith is as follows:

"There has arrived at this place Capt. Jedediah Smith with a company of hunters, from St. Louis, on the *Missouri*. These hardy adventurers have been 13 months travelling their route, and have suffered numerous hardships. They have often had death staring them in the face, sometimes owing to the want of sustenance; at others to the numerous savages which they have been obliged to contend with. Out of 50 horses which they started with, they brought only 18 in with them; the others having died on the road for want of food and water.

"Does it not seem incredible that a party of fourteen men, depending entirely upon their rifles and traps for subsistence, will explore this vast continent, and call themselves happy when they can obtain the tail of a beaver to dine upon? Captain Smith is now on board the *Courier*, and is going with me to St. Pedro to meet his men: from thence he intends to proceed northward in quest of beaver, and to return, afterwards, to his deposits in the Rocky Mountains.

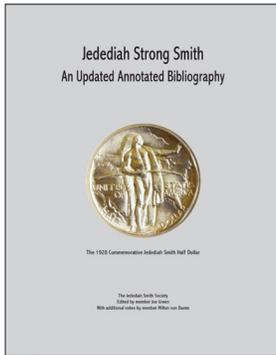
"(St. Diego and St. Pedro are ports in California, W. Coast of America, near 3,000 miles from Boston)".



THE SHIP *COURIER*

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JSS An Updated Annotated Bibliography



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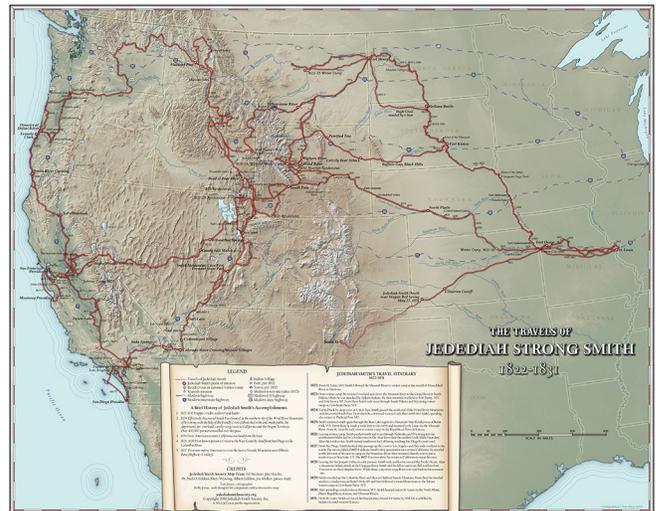
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Special thanks to:

- David Malaher, a lifetime member, was very happy with the bibliography and donated \$1,000.
- Members Clint Gilcrest and Marlene Smith Baranzini for their noteworthy donations in addition to their dues and bibliography book purchases!
- Member, Dino Pappas made a generous donation of \$100 when paying his initial dues making him a JSS Patron.

We Thank you!

New Member

Please welcome our new member to the Society. We welcome you to our events and participation on various committees. If you'd like to write an article please see the guidelines under the editor column.

Patrick Church

P.O. Box 2080
Homer, Alaska 99603
(907) 235-7388
pcsurvey@gci.net

In Memoriam

We are sorry to inform you that one of our long-time members Edgar Weber has passed away. JSS thanks him for his many years of support.



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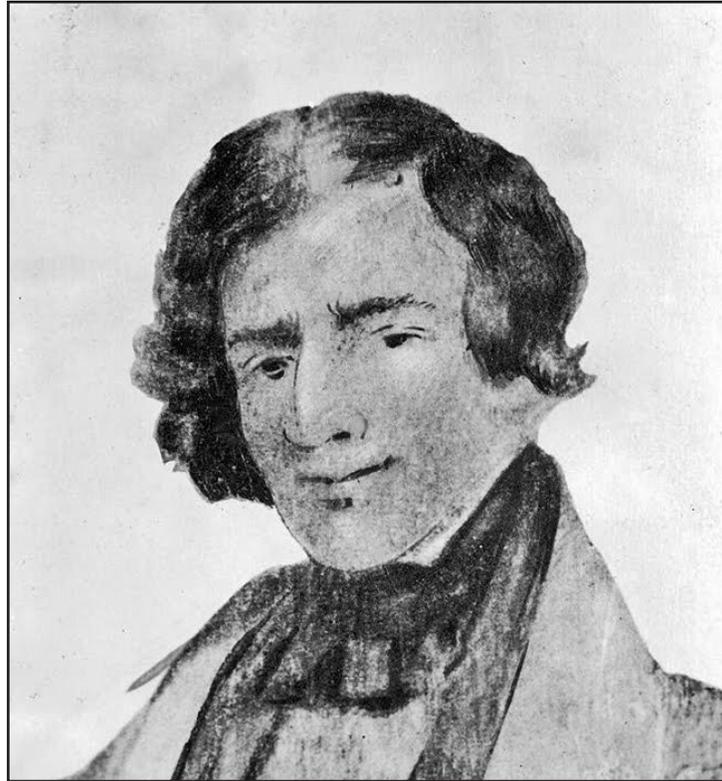
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