1. Hello, my name is Dr. Jim Paul.

All you need right now is pen and paper. Please put your phones on “silent mode”. This session will be recorded. The complete “Antebellum Abolitionists Narrative” with slides will be posted on the Bourbonnais Grove Historical Society website under Members/Resources/Local History Series/Antebellum Abolitionists Narrative. Please use this link https://bourbonnaishistory.org/resources.

There are four parts to this course presentation: 1) Introduction/Background; 2) Presentation by Thomas Durham (1784-1854)—who you see here, arriving in Bourbonnais Grove in 1835 with his wife Margaret (1796-1882); 3) interaction with Thomas Durham at his farmhouse in 1853; and 4) Conclusion—learn how your companion on this journey addressed the issue of slavery and abolition.

This is the second in a series of courses entitled Local History 101: Making Life-Changing Decisions in the Kankakee River Valley. The first course was entitled Potawatomi Peril (to 1838). The next course in the series, Episode 3, is in the planning stage. It will be The Life and Legacy of George Letourneau: from Bourbonnais and Kankakee mayor to Illinois state senator—1860-1906.

These courses will immerse course participants in the gut wrenching decisions of the individuals who lived in the Kankakee River Valley. The purpose of these course programs will be to engage the audience in a new way. The goal is not to have two levels of learning in the traditional two planes of narrator-audience, teacher-student, and presenter-audience, but to achieve one level in which all parties immerse themselves in the past. For example, during this course program, you will walk in the shoes of Kankakee River Valley residents, and I will become Thomas Durham. You will be compelled to make life-changing decisions in the 1850s.
2. In the first part of this course program, you must now assume the identity of a person who lived in Kankakee River Valley during the 1850s. Please pick a number from one to ten. [Pause until the number is picked. Continue after everyone has picked her/his number.] The number you picked represents the person next to the number.

1. French-Canadian Farmer
2. French-Canadian Shop Keeper
3. Quaker Member of Durham Family
4. Shop Keeper from Chicago
5. Methodist Farmer
6. Equal Rights Activist
7. Bourbonnais Township Official
8. Roman Catholic Clergy—Nun or Priest
9. Kankakee County Law Enforcement Official
10. Teacher

*Please choose a name for yourself as a person living in the 1850s.

3. No additional narrative for this slide.
4. No additional narrative for this slide.

5. With your new identity, you are now compelled to make decisions about the Fugitive Slave Act which was strengthened by Congress in 1850. Make your decision by choosing and answering one or more of the statements provided here. Please write down your choices before going to the next slide.
Please pick a number from one to ten. [Pause until the number is picked. Continue after everyone has picked her/his number.] The number you picked represents the person below that will walk with you in the 1850s. Please write her/his name below along with your life-changing decision picks from the previous page. You will learn this person’s view on slavery as you come to the end of the 1850s.

1. Thomas Durham
2. Margaret Durham
3. Noel LeVasseur
4. Ruth LeVasseur
5. George Letourneau
6. Elodie Letourneau
7. Fr. Charles Cinquay
8. Martha Durham-Perry
9. David Perry
10. Rev. Stephen Boggs

In 1846, 22 French-Canadian families lived in Bourbounais Grove; in 1847, there were 27 families or 471 persons—St. Leo’s Parish census.

6. No additional narrative for this slide.
7. What follows is my interpretation of events from 1838-60. I have relied on local historian Vic Johnson’s writings and research which include archival notes from Robert Durham and Don Saupe, relatives of the Durham-Perry family. Local historian Adrien Richard stated reasons for the meager records of Bourbonnais Grove. In pp. iv-v of his *The Village: a Story of Bourbonnais* (published in 1975) that “The absence of village documents and records prior to 1913, reportedly lost in a grocery store fire where the board meeting were held at the turn of the century, created a void in the story of Bourbonnais. Then too, the residents of Bourbonnais, apparently satisfied with their township government, waited 45 years (May 13, 1875) before acquiring the status of an incorporated village, so that any form of civic records prior to incorporation are as well non-existent.” One must also bear in mind that any activities related to hiding runaway slaves in the Bourbonnais Grove area in the 1850s and 1860s would have been kept secret, and no records kept in case a person was accused of this crime.
From Whig to Republican Party—Founded March 20, 1854 (6 days after Thomas Durham’s death)

*Whig Party formed in 1833 as moralistic opposition to Andrew Jackson’s Indian removal policy;
*Whig Party self-destructed over expansion of slavery to the territories;
*Anti-slavery faction opposed its own incumbent, President Fillmore, and nominated Gen. Winfield Scott in 1852—lost to Franklin Pierce; by 1856 the Whig Party was dead;
*The new Republican Party had three factions: 1) Radical or Black Republicans who were abolitionists; 2) Moderate Republicans like Abraham Lincoln who were for “free soil” but opposed both slavery and abolitionism; and 3) Conservative Republicans who thought slavery was bad because it hurt white people and blocked progress.

The Kansas-Nebraska Act became law on May 30, 1854.

1854
The Kansas-Nebraska Act established the Kansas and Nebraska territories with the issue of slavery to be decided by their settlers.

1857
During the Lecompton Crisis, pro-slavery advocates drafted a state constitution that excluded free blacks and protected slavery. Congress rejected that constitution, and Kansas entered as a free state.

1857 – 1858
In Dred Scott v. Sandford, the Supreme Court ruled that African Americans were not citizens of the United States. Overturning the decision became a rallying cry for the new Republican Party.

1860
Republican Abraham Lincoln won the presidential election with a plurality of the vote, while the Democratic Party split between its Southern and Northern wings.

*1857 – African Americans are declared property, so they are not protected by the United States Constitution.

8. No additional narrative for this slide.

9. No additional narrative for this slide.
Father Charles Chiniquy (1809–99)
* Arrived in Bourbonnais Grove from Montreal in 1851 at age 42;
* Served as Maternity Blessed Virgin Mary pastor from Nov. 1852 to Sept. 1853 (supported temperance);
* Quarreled with Chicago Diocese Irish Bishop Anthony O'Regan for prejudice against French-Canadians;
* Founded new colony of several French-Canadian families in St. Anne area;
* Recruited settlers in Canadian, French, and Belgian newspapers;
* Defended by Abraham Lincoln in 1855 libel suit;
* Suspended and then excommunicated in August–September 1856;
* Left Roman Catholic Church and formed Christian Catholic Church of St. Anne (which in 1862 became part of the Canadian Presbyterian Church); and
* Went back to Canada in 1873 to begin Presbyterian mission to entice French-Canadians away from the Roman Catholic Church.

Copy of the 1860 Republican Ticket
Voted in Kankakee County—supervised by Lt. Herman Kenaga of the 12th Illinois Cavalry, McLellan’s bodyguard, in the office of the Kankakee Gazette. It not only bears George Letourneau’s [sic] name and that of the presidential candidate, but also those of Col. Alonso Mack of the 76th Illinois Infantry (who was the right arm of the war governor Richard Yates) and Governor Yates.

10. No additional narrative for this slide.

11. No additional narrative for this slide.
12. No additional narrative for this slide.

13. No additional narrative for this slide.
14. No additional narrative for this slide.

15. No additional narrative for this slide.
The “Shutter” Barn Quilt on the Horse Barn (1840) at the Durham-Ferry Farmstead seems appropriate.

16. No additional narrative for this slide.

Quilt Codes Guided the Slaves to Freedom

*Flying Geese:* A signal to follow the direction of the flying geese as they migrated north in the spring. Most slaves escaped during the spring along the way, the flying geese could be used as a guide to find water, food, and places to rest. The quilt maker had flexibility with this pattern as it could be used in any quilt. It could also be used as a compass where several patterns are used together.

*North Star:* A signal with two messages—one to prepare to escape and the other to follow the North Star to freedom in Canada. North was the direction of traffic on the Underground Railroad. This signal was often used in conjunction with the song, “Follow the Drinking Gourd,” which contains a reference to the Big Dipper constellation. Two of the Big Dipper’s points lead to the North Star.

*Rose Wreath:* This code meant that someone had died on the journey.

*Courtesy of Patricia M. Paul*

17. No additional narrative for this slide.
18. No additional narrative for this slide.

Long before I came to Bourbonnais Grove in 1834, my family was abolitionist. I was born to Thomas and Arabella Durham on October 1, 1784, just three years after the commander of the British Army, Lord Cornwallis, surrendered to General George Washington at Yorktown on October 20, 1781. That decisive battle was just a day’s ride from our farm home in Brunswick County, Commonwealth of Virginia. My father, Thomas Durham-Madkins, was born about 1740 in the commonwealth’s James City County. He purchased land in Lunenburg County, Commonwealth of Virginia on June 10, 1764. He had just gotten married to Arabella Marrow. My paternal grandfather’s surname was Durham, but when he died, my paternal grandmother married a Madkins. When my brothers, Daniel, William, and I married, we used only the Durham surname.

My father joined the Quakers in 1782 at Blackwater Monthly Meeting, and my mother joined at the same meeting in 1784. The first Quakers (or Religious Society of Friends) began around 1650 in England, breaking away from the established Church of England. My Quaker tradition emphasized a close relationship with Jesus, reading and studying the Bible, and equality of all people. We emphasize refusal to participate in war, swear oaths, drink alcohol, and enslave others. Therefore, we Quakers support abolition of slavery, prison reform, social justice, and philanthropic efforts. This was the religious and family environment that I was born into.
In 1782, the year of his Quaker conversion, my father freed our family’s slaves. He wrote “I Thomas Durham Madkins being fully persuaded that freedom is the natural right of all mankind . . . [freed] Negroes whom I have held” [From Vic Johnson and Robert Durham’s research]. With this proclamation, my father freed Hannah (age 36) and her children Charles (17), Dick (16), Bett (14), Beck (13), Peg (11), Jacob (6), Ben (4), and Ann (3). He reserved the prerogative of acting as guardian over them until the males reached age 21 and the females reached age 18. Father also purchased and freed on November 3, 1792 two near relatives of Hannah: Maria (age 13) and Squire Durham (23). Many of these newly freed individuals took the family name of Durham. My father died on January 6, 1794 when I was only nine years old.
21. No additional narrative for this slide.

British colonial policies, including the Indian Reserve and Quebec Act, caused the American Revolution. British domination of the Illinois country ended in 1778 when Virginian Lt. Col. George Rogers Clark liberated the "Illinois Country" from the British. "Illinois" was then governed by the Commonwealth of Virginia where I was born in 1784.

22. No additional narrative for this slide.
Virginia surrendered all claim to the lands north of the Ohio River and east of the Mississippi River to the new United States federal government in 1787. On July 13, 1787, this area of land which includes where we now live, was proclaimed the Northwest Territory, the first organized territory of the United States—yes, our local area was once the great Northwest!
24. In 1806, our whole Durham family and some of our now free Negro family members migrated across the Blue Ridge Mountains into the Great Smoky Mountains of Blount County in eastern Tennessee where there was subsistence agriculture and few slave owners. We joined the Quaker Newberry Monthly Meeting [Friendsville, Tennessee]. Mother died there on March 2, 1808. A short while later I fell in love with fifteen-year-old Peggy [Margaret] Wyly. We married on October 17, 1811. James W. was our first born in 1812, followed by Thomas who died in 1816 at age two. Our daughter Barbara was born in 1816. Peggy is currently pregnant with our fourth child.

Our family was encouraged to travel north by the sermon of the Quaker Zachariah Dix which he delivered in 1803 at the Bush River Monthly Meeting in Newberry, North Carolina. He stated:

“O Bush River! Purge thyself. Young men, young women, to you I appeal. The great northwest territory lies over the mountains beyond the Ohio River. It is a wild forest. It is a wilderness. From the wigwams of the savage the smoke still ascends through the boughs of the trees, but it is a fertile land. It is a land forever dedicated to human freedom. There you can make productive fields. There you can make friends with the Red Man. To you I appeal, flee to that land. Shake the dust of human bondage from your feet for your own sake and for the sake of your children’s children. This system of human slavery will fall. The cup of its iniquity is well-nigh filled. Go to the Northwest Territory! Look not behind you into this Sodom of human slavery, for the fires of Heaven shall descend upon it and the wrath of the Almighty shall consume it” [springborohistory.org/Quaker migrations/anti-slavery sentiments].
Heeding this command, our family is now in the newly born [1816] state of Indiana. Our Lick Creek community includes a free Negro settlement. This Indiana community is rich in hardwood forest, but some of us keep thinking about a move west of the Wabash River. If the Illinois Territory constitutional assembly abolishes slavery, many of us would like to settle on its fertile prairie. Good day to thee!

Thy faithful servant,
Thomas R. Durham
[The following account is an interpretation of what pioneer and Quaker abolitionist Thomas R. Durham might have written in a letter to friends in September 1818. In 1834, Durham would become the first non-Native American to begin a farmstead on land that today is known as Perry Farm Park.]

My dear friends,

I hope this letter finds thee enjoying a nice September 1818 day. I will begin my correspondence with our blessed family news. Just a few weeks ago on August 19, 1818, my wife Peggy gave birth to our third living child, Artemacy, in the eastern mountains of Blount County, Tennessee. I was so happy, and could not wait to bring them to our new Durham family home in the integrated settlement of Lick Creek, Indiana where my extended family now resides. Many former slaves also live here. Peggy, the baby, and our other two children—six-year-old James and two-year-old Barbara—are now with us in Lick Creek.

I would like to relate to you now the news about the “Illinois question”—will it be a free or slave state? I was eating dinner with my immediate family and my brothers’ and sisters’ families when the news from Kaskaskia, capital of the Illinois Territory, arrived. After dinner, I said, “Can thee believe it? The thirty-three Illinois constitutional assembly legislators met for only 21 days from August 3 to 24th and did not abolish slavery in their proposed new state! How can we possibly consider a move into a future state of Illinois while such an attitude toward human rights exists? It does not seem that we Quaker abolitionists are destined to move further west.”
That evening my family discussed the Illinois slavery issue until bedtime. We questioned how the Illinois territorial legislators could permit slavery when the Northwest Ordinance of 1787 forbade it. I mentioned that the ordinance did allow the French colonials of Ste. Genevieve, Kaskaskia, Cahokia, and other French settlements to retain their slaves in a type of “grandfathering” clause. There persisted an impression that the French slaves had more rights than British colonial or southern U.S. slaves. But “Slavery was slavery!” I exclaimed, and “Morally speaking, how can a questionable French ‘gentile’ slavery be any better than British or U.S. abusive slavery?” Furthermore, the new August 1818 Illinois Constitution affirmed the practice of long term indentured servitude in which an unfree laborer was bound by contract to work for an employer for a fixed time. Freedom would only come after the contract expired. This meant that the African Americans already living in Illinois Territory could be put under long term indentures. Indentured servants were considered marketable property. The new constitution claimed to forbid the future introduction of slavery—except at the salt springs in Shawneetown, Illinois until 1825 (it took 100 gallons of water to produce 1 bushel of salt). But how reliable is this claim when so many former and present slave owners live in Illinois? The territory is scheduled to hold elections on September 17-19 for governor, lieutenant governor, general assembly, U.S. representative, and two U.S. senators. Former slave owner Shadrach Bond is favored to win the governor’s seat. The first lieutenant governor is likely to be Montreal-born Pierre Menard. He was chosen to balance the ticket by attracting Illinois French-speaking voters. Before retiring for the evening, Peggy and I made a decision: we will not move to Illinois until the abolition of slavery in the state is a certainty.

Thou faithful servant,
Thomas R. Durham
The Illinois Question—Will it be a Free or a Slave State?

* The 1818 compromise—psuedo-slavery;
* Second governor Edward Coles (1822-26);
* Defeat of 1824 referendum;
* Attitudes—pro-slavery, free soil, and abolition; and
* Status of free black people.

28. No additional narrative for this slide.

Crisis within the Whig Party—burning questions

* Was slavery or abolition of slavery a factor in you or your family’s decision to move to northeastern Illinois?
* How do you feel about the “neutral” stand on slavery and abolition taken by the Illinois legislature?
* How do you feel about the question of equality (for women, Indians, and Negroes)?
* March 3, 1837—Illinois State Representative Abraham Lincoln and colleague Dan Stone issued a statement on the position of slavery adapted by state legislature on January 20, 1837:
  "They [we] believe that the institution of slavery is founded on both injustice and bad policy, but that the promulgation of abolition doctrines tends rather to increase than to abate its evils."

29. No additional narrative for this slide.
30. No additional narrative for this slide.

Good day to thee! When I first laid eyes on Twin Oaks in 1834, I was almost 50 years old, but I knew this was where I wanted to spend the rest of my life. I was amazed at the beauty of the land between the Bourbonnais Trace, Bourbonnais Creek, and Kankakee River. Twin Oaks (two large burr oak trees) was where we camped for the night on our walk from the Quaker settlement of Vermilion Grove, south of Danville, to Chicago. I had been hired by Gurdon Hubbard to build a brick warehouse on the corner of LaSalle and South Water Street in Chicago. Hubbard must have been impressed by the new masonry Vermilion County Court House that I had just finished in Danville. Twin Oaks was located just west of the Chicago to Danville Road—about the midway point or 65 miles south of Chicago—where the road intersected with the Bourbonnais Trace [in later times, the address of my farm house became 459 North Kennedy Drive, Bourbonnais, Illinois, after the Bourbonnais Trace was renamed Kennedy Drive—one of the two Twin Oaks still stands south of the Perry Farm House, the other was diseased and cut down in 1990, but a slice of its 200 year-old trunk is displayed south of the smoke tree behind the Letourneau Home/Museum on the Adrien M. Richard Heritage Preserve Arboretum].

After completing the warehouse in Chicago, I purchased the 160 acres Twin Oaks portion of the Jonveau Reserve from Hubbard who was an agent for the land transfers when the Potawatomi were compelled to move west of the Mississippi. This acreage extended from the prairie on both sides of the Bourbonnais Trace to the wet prairie or marsh located west of the Bourbonnais Trace to the Kankakee River. In 1838, I purchased another 164 acres extending my property 83.88 acres to the east and the hardwood forest and limestone canyon “Indian Caves” to the west where the Bourbonnais Creek enters the Kankakee River.
In 1835, my wife Margaret (1796-1882), who we called Peggy, and I moved our nine children and possessions from Vermilion Grove to Twin Oaks. My family and I were cordially greeted by the resident Potawatomi. They even constructed a wigwam of boughs for us to use until our log cabin was built. Peggy gave birth to three more of our children at Twin Oaks. We were the first Quaker family and first American-born family to settle in French-Canadian Bourbonnais Grove. By the summer of 1835, I was cultivating 40 acres at Twin Oaks.

By 1840, we had constructed a timber framed I-shaped two story “tidewater stack” farm house and three-bay English barn. The horse barn was built shortly thereafter along with chicken coups, granary, corn cribs, and tool sheds.

As a Virginia-born individual of Quaker faith, my urge to move north was motivated by my support of abolition and opposition to slavery. In the early 1800s, I moved from Virginia to Eastern Tennessee where I met and married Peggy Wyly in 1811. We then moved to Cherry Creek, south of Terre Haute, Indiana; then to Vermillion Grove outside Danville, Illinois; and finally to Bourbonnais Grove, Illinois.
Many women were active in both **ABOLITIONIST** and **FEMINIST** circles, seeking equal rights for all. In 1832, black women in Massachusetts founded a female anti-slavery society “to promote the welfare of our color.” One year later, Philadelphia women formed one of the first racially integrated societies, supporting the Underground Railroad and petitioning for abolition.

Black and white Northerners formed abolitionist organizations. Founded in 1833, the **AMERICAN ANTI-SLAVERY SOCIETY** built upon the efforts of earlier groups and sought to unite the movement. Members sent petitions to Congress, organized resistance to slave catchers and kidnappers, and printed literature to spread awareness of the sin of slavery.

34. No additional narrative for this slide.

35. No additional narrative for this slide.
36. No additional narrative for this slide.

37. No additional narrative for this slide.
The blue arrows point to Bourbonnais Creek below and Francois Bourbonnais Sr.'s cabin above. Note also other important sites.

Above sketch is by Vic Johnson.

Map sketch is by Vic Johnson.

38. No additional narrative for this slide.

Slavery was abolished in Great Britain (including Canada) on August 28, 1833—took effect on August 1, 1834; from 1835, Papal encyclicals condemned slavery and the slave trade.

At least 22 French-Canadian families lived in Bourbonnais Grove in 1846.

The records of St. Leo's Parish (Bourbonnais Grove) in 1847 note 77 French-Canadian families or 471 persons.

39. No additional narrative for this slide.
I was elected Commissioner of Rock Village Precinct (Will County) in 1836 to a two year term; during my tenure as Commissioner, the log school was built in 1837 by the volunteer labor of Solomon Yoder and Joseph Boltonhouse—a 1 ½ story 20’ x 20’ structure. This was the second log school in the river valley.

Sketch by Vic Johnson

During the tenure of the log schoolhouse from 1837-48, these are our children who were of school age:

* Arabella, age 16 in 1837;
* Harry, age 14 in 1837;
* Pleasant, age 13 in 1837;
* Martha, age 12 in 1837—on January 1, 1845 she married David Perry;
* Margaret, age 11 in 1837;
* Thomas, Jr. age 10 in 1837;
* Stephen who was ages 5-16 during the years 1837-48;
* Gurdon who was ages 3-14 during the years 1837-48; and
* Daniel who was born in 1837 and would have gone to the school.

40. No additional narrative for this slide.

41. No additional narrative for this slide.
42. No additional narrative for this slide.

43. No additional narrative for this slide.
44. No additional narrative for this slide.

45. No additional narrative for this slide.
*February 1853—Formation of Kankakee County; *
*July 4, 1853—Illinois Central RR arrives; and *
*March 12, 1855—Kankakee Township formed out of Bourbonnais Township.

46. No additional narrative for this slide.

Again, welcome to my home. Enough about myself. Now, let's talk.

47. No additional narrative for this slide.
As a Kankakee River Valley resident in the 1850s, you are compelled to make decisions about the Fugitive Slave Act strengthened by Congress on September 18, 1850. You have picked one or more of the following statements. Now, let’s talk about this burning issue of slavery and hiding runaway slaves.

1. To this time, I had no opinion on the issue of slavery, but now I believe that silence on this issue is to be complicit.
2. I believe that continuing compromise with Slave States on the issue of slavery is cowardice.
3. Since slavery is spreading as new territories become states, I think it is better to advocate for abolition of slavery even though bloodshed will be involved.
4. In an armed conflict, I am not sure with side (pro-slavery or anti-slavery combatants) will prevail, but I am willing to stand with the anti-slavery forces.
5. I will help hide runaway slaves and thereby commit a felony.

48. No additional narrative for this slide.

**Conclusion**

The person who accompanied you on this journey actually had to address the Fugitive Slave Act of 1850. Let’s see how her/his decisions compared or contrasted with your decisions.

1. Thomas Durham (1784-1854)—if he would have lived long enough to join the Republican Party, he would have been a Black or Radical Republican who demanded the abolition of slavery.

2. Margaret (Wyly) Durham (1796-1882)—even though her parents were Tennessee slave owners, she became a Quaker soon after she married Thomas Durham in 1811. Like her husband, she was an ardent Quaker abolitionist.

3. Noel LeVasseur (1799-1879)—this French-Canadian prominent pioneer settler of Bourbonnais Grove was a devout Catholic. He was a Radical Republican who “had no patience for defenders of slave power.”

49. No additional narrative for this slide.
4. Ruth (Russell Bull) LeVasseur (1818-60)—her ancestors founded Hartford, Connecticut and founded Yale University. As a northeasterner who came to Danville, Illinois, Ruth would have been opposed to slavery. Like her husband, Noel, she would have supported the Radical Republicans.

5. George Letourneau (1831-1906)—as a prominent political figure, he became the first mayor of Bourbonnais (1875) and later mayor of Kankakee (1891-92). He was one of the leaders of the Republican Party of Kankakee County. As a French-Canadian Catholic who was friends with the Durhams and LeVasseurs, he was an abolitionist.

6. Elodie (Langlois) Letourneau (1834-87)—this childhood sweetheart and later wife of George Letourneau, was also a French-Canadian Catholic. Like her husband, she supported the Radical Republicans and abolition of slavery.

7. Fr. Charles Chiquier (1809-99)—after 1853, he saw Catholicism as “slavery” and was excommunicated from his former church. To him, Abraham Lincoln as a “savior” in his legal dispute, and “people of French-Canadians descent were like southern slaves” (Brettell, 78). He and his French-Canadians congregation in St. Anne, Illinois, were Radical Republicans.

8. Martha Durham-Perry (1825-87)—like her parents, Thomas and Margaret, Martha was a Quaker abolitionist and supporter of the Radical Republicans.

9. David Perry (1806-87)—born in Vermont to a family who served in the French and Indian War and American Revolution, he moved to Monseence in 1831. He was a grist mill operator, carpenter, and farmer after purchasing the Durham farm in 1866. He married Martha Durham in 1845, and agreed with her and her family’s political and social views. He became Kankakee County’s first treasurer from 1853-59, and was a Radical Republican.

10. Rev. Stephen Beggs (1801-95)—born in Virginia, he was a prominent figure in the formation of the Methodist Church in northeastern Illinois. He followed in the footsteps of Revs. Francis Asbury (Virginia) and Jesse Walker (Illinois) as Methodist circuit riders, missionaries, and abolitionists. He preached the first sermon in Chicago in 1831 at Fort Dearborn, resulting in the First Methodist Church of Chicago. He first came to Bourbonnais Grove in the 1840s.

50. No additional narrative for this slide.

51. No additional narrative for this slide.
Bibliography