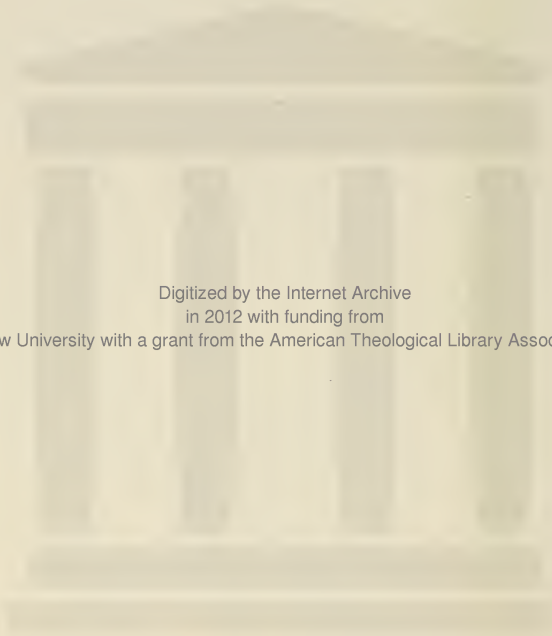


METHODIST
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1939



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ANNALS OF
Shawnee Methodist Mission
AND
Indian Manual Labor School

Compiled by
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Introduction

NEARLY all the early missions in Kansas were a result of the removal of Eastern Indians into the territory, beginning about 1825. The most important is the one we now somewhat incorrectly call the Old Shawnee Mission, for there were also Baptist and Quaker missions among the Shawnees. It was a Methodist mission established in 1830 by the Rev. Thomas Johnson near Chouteau's trading post, not far from the present town of Turner in Wyandotte county. It became outstanding because of the Shawnee manual labor school organized with money received from the church and from the federal government.

In 1839 Johnson began building on the present site in Johnson county, and the school became an establishment of two thousand acres, containing three large brick school buildings and thirteen smaller buildings, with an enrollment of nearly two hundred Indian boys and girls. For years it was an outpost of civilization on the Western frontier. The Santa Fé and Oregon trails passed near its doors. Many of the great figures of the old West were entertained here. In 1854 it became the executive offices of the first governor of the territory of Kansas. The legislature convened here to pass the first territorial laws. It was the scene of many conflicts between Antislavery and Proslavery parties. During the Civil War the buildings were barracks for union troops and in 1864 a battle was fought across the mission fields.

In 1862 the school was discontinued and the property fell into private hands. It was not until 1927, after several years of work by patriotic individuals and organizations, that the present site of twelve acres, including the three old brick buildings, was acquired by the state. It is now managed by the Kansas State Historical Society, with the following organizations in active coöperation: the Colonial Dames, the Daughters of the American Revolution, the Daughters of 1812, the Daughters of the American Colonists and the Shawnee Mission Indian Historical Society.

This *Annals* is a condensation of a manuscript of four hundred and sixty-five pages compiled by Miss Martha Caldwell, a member of the staff of the Kansas State Historical Society. It is the result of fifteen months' research and represents the first attempt to bring together all available sources in a history of the mission. This commemorative volume, with the cover design by Miss Margaret Whittemore, is issued in October, 1939, one hundred years after the erection of the first building on the site.

KIRKE MECHEM.



SHAWNEE METHODIST MISSION AND INDIAN MANUAL LABOR SCHOOL

This airplane view was taken in 1939. The building on the left was the girls' dormitory, erected in 1845. Part of the superintendent's building and dining hall, in the foreground, was erected in 1839; the remainder within a few months. The boys' dormitory, on the right, was in process of construction in 1841. At one time there were two thousand acres in the property and sixteen buildings. Part of the traffic along the Santa Fe and Oregon trails followed the old road between the buildings.

Annals of Shawnee Methodist Mission and Indian Manual Labor School

1825

MARCH 3.—The President was authorized by congress to mark the Santa Fé trail from western Missouri to New Mexico. The survey was started in the summer.

NOVEMBER 7.—Treaty with the Shawnee Indians in Missouri. The Shawnees relinquished their land near Cape Girardeau and received for themselves and their nation living in Ohio a tract of land equal to fifty miles square west of the state of Missouri.

—Francis and Cyprian Chouteau built a trading post on the south side of the Kansas river, near the present town of Muncie.

1826

—Gen. William Clark, superintendent of Indian affairs at St. Louis, wrote in his diary: "Mississippi & Missouri, both of them above their junction higher at this time, than they have been since the recollection of the oldest inhabitants. . . . The Missouri has washed away, *entirely*, the trading establishment of a Mr. Chouteau at the mouth of Kansas (or a little below)."

1827

MAY 8.—Cantonment Leavenworth was located by Col. Henry Leavenworth.

JULY.—Colonel Leavenworth began erecting barracks for the cantonment.

—Daniel Morgan Boone, son of Daniel Boone of Kentucky, appointed farmer for the Kansas Indians, located on the Kansas river in present Jefferson county.

1828

APRIL 23.—Steamboat *Missouri* left St. Louis for Cantonment Leavenworth with the Third regiment of United States troops.

—The Fish or Jackson band of Shawnee Indians moved to their new reservation. With them came Frederick Chouteau who established a trading post on the Kansas river near the present town of Turner.

—This year William Johnson and Jerome C. Berryman were admitted on trial by the Missouri conference of the Methodist Episcopal church. Thomas Johnson was minister at Fishing River, Mo.

1829

SEPTEMBER 10.—The Missouri conference held its fourteenth session at Potosi, Bishop Joshua Soule, presiding. Thomas Johnson was assigned to the Buffalo charge, William Johnson to New Madrid, and Jerome C. Berryman to Hot Springs and Mount Prairie.

1830

JULY.—George Vashon, agent for the Shawnees, at the request of their chief, Fish, wrote to Jesse Greene, presiding elder of the Missouri district of the Methodist Episcopal church, asking that a missionary be sent to them.

AUGUST 23.—Isaac McCoy addressed a council of Shawnees on the subject of establishing a Baptist mission. He wrote in his diary:

“The Methodists have been talking of forming an establishment among them, but their project seems not likely to succeed. They have done nothing yet. Today more than twenty Shawanoes assembled in obedience to a call of Major [John] Campbell [sub-agent], to whom I made a pretty lengthy address on the subject of a mission being established among them. My remarks were seconded by remarks from Maj. Campbell, and some from Shane [interpreter]. The celebrated Shawanoe prophet, who was so



TEN-SQUA-TA-WA
“The Prophet”

often heard of in the last war, and was brother to Tecumseh, replied briefly to me, approbating my doctrine. An answer in form from the tribe is deferred, until I return from my tour in the wilderness.”

SEPTEMBER 7.—Thomas Johnson and Miss Sarah T. Davis of Clarksville, Mo., were married.

SEPTEMBER 16.—The Missouri conference of the Methodist Episcopal church met at St. Louis, Mo. This conference organized a missionary society and projected four Indian missions. Thomas Johnson was appointed missionary to the Shawnee Indians and his brother William to the Kansas Indian tribe.

NOVEMBER 20.—McCoy wrote: “Messrs. McCallister [Alexander McAlister, presiding elder, Missouri district] & Johnson, Methodist preachers, arrived last night. They purpose establishing a school



THE REV. THOMAS JOHNSON

Thomas Johnson, 1802-1865, devoted much of his life to the affairs of Shawnee mission and the manual labor school. He had charge of the school from 1830 to 1841 and from 1847 to 1862. In 1855 and 1857 he served as president of the Kansas territorial council, which was the upper legislative body.

&c. among the Kansas. They, or, some others of that society had been here previously. I knew nothing of their intentions until since I spoke to [M. G. ?] Clark [subagent] yesterday. They have,

also, a few days since, made proposals to the Shawanoes to furnish them with a school, &c. I told them that our society had made formal proposals to the Sec. War, a year and a half ago, to establish a mission among the Kansas. Also, that I had spoken to the Shawanoes on my way up, & expected to receive their answer on my way down. But, I wished not to throw any obstacle in their way. They united in supposing there would be no disagreeing between them and us—manifested no solicitude about our propositions, and spoke with a good deal of confidence relative to carrying forward their propositions. . . .”

NOVEMBER 22.—Isaac McCoy learned to his disappointment that the Fish band of the Shawnees had accepted the proposal of the Methodists for establishing a school. He wrote: “On the 22d of November I returned to this place, when Captain Cornstalk and Captain William Perry, chiefs, met me, to deliver the decision of the nation, which was favorable to the establishment of the school proposed. These chiefs, however, and most of the Shawanoes, consented to my propositions rather through courtesy, than on account of a desire really to enjoy the advantages of education. Like most Indians, not much advanced in civilization, they felt little desire for schools, and still less to hear preaching. With Fish and his party it was otherwise; they appreciated in a good degree the former, and were favorably inclined to the latter, and through them I had hoped that access could be successfully obtained to the main body of the nation. But unfortunately for my plan, while I had been absent in the wilderness, the Reverend Mr. McAllister and the Reverend Thomas Johnson, of the Methodist denomination, visited the Shawanoes, and made similar propositions. The main body of the Shawanoes objected, ‘because,’ they said, ‘they intended to accept the proposals I had made them.’ The result, however, was an agreement that the Methodists should establish a school with Fish’s party. In this matter I felt a disappointment which I could not remedy.”

NOVEMBER 27.—Two hundred dollars paid the Reverend McAllister by the missionary society for expenses of establishing Shawnee Methodist mission.

DECEMBER 1.—Thomas Johnson was working among the Shawnees. The mission was on the wooded bluffs of the Kansas river about three-quarters of a mile southeast of the present town of Turner in what is now Wyandotte county. Here he brought his bride, she

riding a horse and he walking beside her. He began building a double two-story log building consisting of two rooms about twenty feet square and fifteen feet apart, the covered space between being used as a hall. The west room was used for a schoolroom and chapel, and the east one as a reception and family living room. The second story was for living and sleeping rooms for employees and guests. The building was ready for occupancy probably not later than the spring of 1831.



MRS. THOMAS JOHNSON

Mrs. Johnson was born Sarah T. Davis on June 22, 1810. She married Thomas Johnson in 1830 and was a faithful and valued worker at the mission during the years her husband was in charge. She died September 26, 1873.

William Johnson began work among the Kansas tribe of Indians at their agency near present Williamstown, in the southern part of Jefferson county. He wrote: "on the 19th, I opened a school in a room which the agent invited me to occupy; but for three months the weather was so extremely cold that I did but little, there being but few children in a situation to attend school."

DECEMBER 23.—The missionary society paid another \$200 to the Reverend McAlister for Shawnee mission expenses.

—The Shawnees called a council, uncertain what attitude they should take toward the mission. A committee was appointed to hear

Johnson preach and report. After listening attentively to Johnson's sermon the committee was said to have reported, "the preacher knew just what they did, only better." Many of the leading men became friends of the mission.

1831

JANUARY 13.—Richard Cummins, agent for the Shawnees, informed Gen. William Clark that the chiefs had given their consent to the establishment of a school among the Fish band and that the managers of the institution intended instructing the children in the



FIRST SHAWNEE METHODIST MISSION AND SCHOOL

Established in 1830 southeast of present Turner (Wyandotte county), Shawnee Methodist mission and school flourished under the management of Thomas Johnson. A two-story double log house was built (as sketched above). In 1838 the Rev. Mr. Johnson received support from his church and the Indian office in his plan to establish a large central Indian manual labor school. The present Johnson county site was selected and the Wyandotte county location was abandoned in October, 1839.

"arts of mechanism" as well as that of literature. "Mr. Johnson is at this time making arrangements," wrote Cummins, "and I think shortly after winter breaks will have the school in operation. I have great hope, that after this school is got into operation, the Indians within my agency will not be so much opposed to complying with the wishes of the government, in the arts of civilization."

JANUARY.—Moses Grinter built a rope ferry across the Kansas river near Chouteau's trading post, charging fifty cents for passengers and two dollars for wagons.

FEBRUARY 10.—McCoy's journal: "The Methodist missionary, Johnson, has prevailed on Fish, one of the Shawanoes, to allow him to form an establishment for his party. Campbell states that this will not affect our [Baptist] affairs in forming an establishment for Perry's and Cornstalk's band. I fear, however, that as that tribe is small that two missions commencing on the same ground will not likely prove the best course— We and the Methodists doubtless wish success to each other's efforts. But I think our means could be more advantageously applied were we to work where each could have more latitude. Here among the Shawanoes we could hardly hope to make *one* good school, or to obtain *one* good congregation."

MARCH 25.—Another \$200 paid by the missionary society to the Reverend McAlister for Shawnee mission expenses.

APRIL 30.—McCoy wrote to Johnston Lykins, "The board having instructed you to locate, for the present, at the Shawanoe settlements. You had better go on to Campbell, who is our friend, also see Cumming who is principal agent, and the friend of the Methodists. They will introduce you to the Indians."

JULY 7.—Johnston Lykins arrived at the agency to establish a Baptist mission among the Shawnees.

JULY 14.—In a letter to Isaac McCoy, Mr. Lykins wrote: "The Methodists had a school in operation before the smallpox broke out, but had to suspend it. They exhibit some sensibility on the subject of our coming, but I hope it will settle down into good feeling. . . . The Methodists were required to build further off than they wished in order to leave room for us, & the Inds will feel dissatisfied if we do not commence."

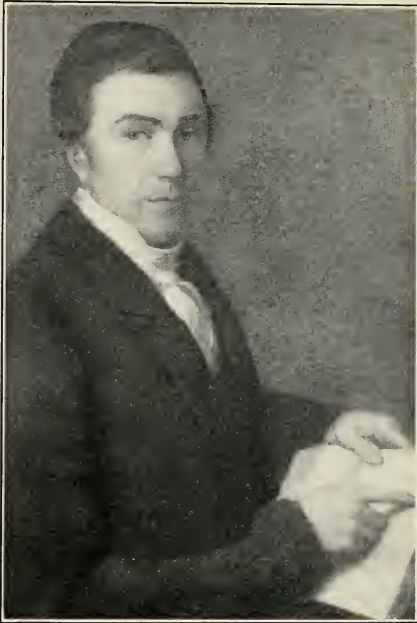
JULY 29.—Delilah Lykins, wife of Johnston Lykins, wrote to her mother that they intended to send their daughter Margaret to Johnson's school until their own school was in operation.

AUGUST 8.—Treaty with the Shawnee Indians at Wapaghkonnetta and Hog creek in Ohio. The Indians ceded their lands to the United States and removed to the land west of Missouri granted to the Shawnees of Missouri.

AUGUST 23.—Isaac McCoy noted in his journal that the smallpox was raging among the Shawnees. Two deaths had occurred and Johnston Lykins and the subagent had vaccinated some hundreds, hoping to stop the disease.

OCTOBER 21.—On Thomas Johnson's return from the annual Missouri conference in Cape Girardeau county, he wrote: "After a fa-

tiguig journey of nearly 500 miles, we reached our field of labor on the 21st of October. We were very much discouraged; everything appeared to be in a state of confusion; the smallpox was raging among different tribes, and the Indians flying in different directions: Our school among the Shawnees, which had been in a flourishing condition the most of the time we were absent at conference, was suspended, with the exception of a few children that boarded with us, and it was but seldom that we could even see an Indian to get in-



THE REV. ISAAC MCCOY

This Baptist missionary was largely responsible for the decision of the government to remove Eastern Indian tribes to the territory that is now Kansas. The missions came with the Indians, and Isaac McCoy, who first visited the region in 1828, became an outstanding figure in the new country. With his sons he surveyed much of the Indian land in present Kansas. He brought Johnston Lykins to establish the Baptist mission in July, 1831, and was himself connected with Kansas Baptist missions until his death in 1846. Considerable information on the Methodist mission has been obtained from his manuscripts preserved by the Kansas State Historical Society. The above is from a portrait painted in 1831, when the Rev. Mr. McCoy was forty-seven years old.

While the Methodist mission has come to be known as the Shawnee mission, it should be noted that there were two others in the nation. The Baptists and Friends also had thriving Shawnee missions within a few miles of the Methodists.

struction in learning the language; therefore there was no possible chance to preach to them, consequently our spirits had well sunk within us, for we felt that we had a full and heavy year's work assigned to us, and had no time to lose. But we had learned from a little experience that patience, perseverance and fortitude are essential qualifications for missionaries; we therefore determined to do the best we could."

DECEMBER 25.—Christmas sermon at Shawnee mission preached by Thomas Johnson to a fairly good congregation.

DECEMBER 29.—The first report to the missionary society showed that the prospects had brightened. The smallpox had subsided and the Indians were returning home. There were accessions to the school almost every day. Thirty or more Indian children had received instructions, though not all at the same time, and the children learned well. Johnson was hindered, however, by a lack of knowledge of the language and the want of a suitable interpreter.

1832

FEBRUARY 8.—Cantonment Leavenworth renamed Fort Leavenworth.

FEBRUARY.—William Johnson located a school on the Kansas river for the Delawares.

MAY 14.—The General conference of the M. E. church changed the boundaries of the Missouri conference to include Missouri, Indian missions, and Arkansas territory.

JULY 11.—Alexander S. Johnson, son of Thomas Johnson, was born at Shawnee mission in present Wyandotte county.

JULY 20.—A report of the missionary society showed that about \$2,000 had been expended on missions in Kansas.

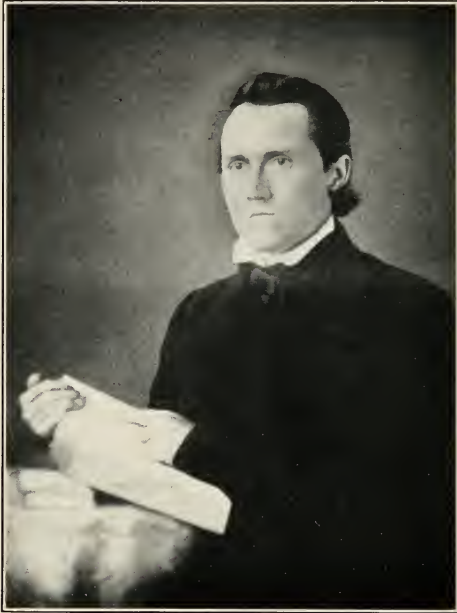
JULY 28.—Thomas Johnson reported nineteen conversions among the Shawnees on the preceding Sunday. They had formed a Methodist society of forty members under the leadership of Fish, their chief.

SEPTEMBER 17.—The Missouri (Methodist) conference met at Pilot Grove, Mo. Indian missions of present Kansas were formed into a separate district called the Indian mission district with Thomas Johnson as superintendent. The sum of \$4,800 was appropriated to missions within the bounds of the conference. Edward T. Peery was appointed to Shawnee mission and school and William Johnson was assigned to the Delaware mission.

[1832]

SEPTEMBER 20.—The Wapaghkometta band of Shawnee Indians left Ohio for their new home in the Indian territory (Kansas), arriving about Christmas.

—Thomas Johnson in making his visits as superintendent carried in his saddle bags a supply of Kentucky bluegrass seed which he



THE REV. JOTHAM MEEKER

In March, 1834, the first printing within the boundaries of present Kansas was done by Jotham Meeker, Baptist missionary, at the Shawnee Baptist mission. Meeker arrived in September, 1833. Thomas Johnson ordered printing from him in the summer of 1834. In 1837 Meeker established himself as a missionary and teacher among the Ottawa Indians near present Ottawa. As in the case of the McCoy manuscripts, much information on the Methodist mission has been obtained from the Meeker journals and correspondence preserved by the Kansas State Historical Society.

scattered as he rode along. This was said to be the start of bluegrass in Kansas.

—Charles Bluejacket came to Kansas from Ohio.

1833

APRIL 21.—Alexander Philip Maximilian, Prince of Wied-Neuwied, and his party passed Chouteau's trading post, arriving at Leavenworth the next day. Here their boat was searched for brandy, the importation of which was prohibited in the Indian territory. They were allowed only a small portion to preserve their specimens of natural history.

JUNE 1.—The Hog creek band of Shawnees under the leadership of Joseph Parks, interpreter, left Ohio for Kansas.

AUGUST.—Bishop Soule visited Shawnee mission on his way to the Missouri conference. He was making his tour of the West in a "Jersey" wagon with a pair of beautiful Canadian ponies.

SEPTEMBER 4.—The Missouri conference of the M. E. church convened at Mountain-Spring camp-ground, Arkansas. William Johnson was assigned to Shawnee mission and Thomas Johnson was re-appointed superintendent of the Indian Mission district. Jerome Berryman was assigned to the new Kickapoo mission and school.

SEPTEMBER 15.—The Hog creek band of Shawnees reached the Kansas river.

OCTOBER 5.—Jotham Meeker arrived at the Shawnee Baptist mission, bringing with him a printing press from Cincinnati.

NOVEMBER 13.—Great shower of meteors. They began falling about midnight and continued until morning. The Indians much alarmed.

1834

FEBRUARY 17.—Thomas Johnson wrote to the Rev. Jesse Greene: "We have great excitement in the Indian country; some of the leading men of the Shawnee nation have lately surrendered their prejudices; twelve or fourteen have lately joined our society. The Peori nation has submitted to the yoke of Christ; forty of them joined last Sabbath week. Write to us and let us know when you will come to see us. I will try to be at home."

MARCH 21.—Jotham Meeker completed the printing of the first Indian book in the Indian territory at the Shawnee Baptist mission. It contained twenty-four pages.

APRIL 29.—Jason Lee visited Shawnee mission on his way to Oregon.

JUNE 15.—Council of Shawnees held at the Methodist meeting house to consider methods of writing. They decided to drop the

mode of writing used by the Methodists and to adopt the new Indian orthography devised by Meeker, which employed written or printed characters to represent positions of the organs of speech. English types were used for characters. (Journals and correspondence of Isaac McCoy and Jotham Meeker are preserved in the Kansas State Historical Society's manuscript division.)

JUNE 16.—Thomas Johnson visited Meeker to see about printing Shawnee books according to the new orthography. Meeker agreed to print the first book at the usual price.

JULY 21.—Report of Shawnee mission: The Rev. William Johnson had charge of the mission and school, being assisted by his wife and Mrs. Thomas Johnson. The church society consisted of seventy-four native and three white members. Forty of the native members had passed the regular examination and had received the ordinance of baptism. Twenty-seven native children were in regular attendance at the school. Others attended occasionally, but only those pledged to attend one year regularly were considered as scholars.

JULY 25, 26.—General conference of the missionaries held at the Shawnee Baptist mission. Those present were: Berryman, Peery and Johnson, Methodist; McCoy, Lykins, Meeker, Simerwell and Blanchard, Baptist, and Pixley, Kerr and Dunbar, Presbyterian. A number of resolutions were passed harmoniously but "at the close some disagreeable contentions arose," the nature of which was not disclosed. The next meeting was set for the following May at Shawnee Methodist mission.

SUMMER.—The Society of Friends established a mission among the Shawnees.

AUGUST 16.—Meeker stated he had printed 200 copies of the alphabet and monosyllables for Thomas Johnson.

DECEMBER 5.—The Rev. and Mrs. Jerome Berryman started for Kentucky.

DECEMBER 7.—Thomas Johnson preached to the garrison at Leavenworth.

1835

JANUARY 15.—Jotham Meeker recorded that he had composed and made ready for the press the cover for *The Annual Register of Indian Affairs* and that Thomas Johnson brought the first form of his first Shawnee book.

JANUARY 17.—Meeker completed the printing of McCoy's *Register* which described the Shawnees as residing in the northeastern corner

of their country, near the Missouri line and the Kansas river. Their dwellings were neat hewed log cabins erected by themselves and containing a small amount of furniture. Their fields, enclosed with rail fences, were sufficiently large to yield them plenty of corn and vegetables. They kept cattle, hogs, work oxen and horses. They owned plows, wagons and carts.

John Perry and William Perry were the principal chiefs of the Shawnees. Other chiefs were Captain Blackfeather, Little Fox, Henry Clay and Letho. The subagent was M. G. Clark, and the interpreter, Charles Shane. The blacksmith, L. Jones, and the striker received per annum \$480 and \$240, respectively.

The Shawnee Methodist mission church worshipped in the school house and had a membership of seventy-eight, including forty hopeful native converts, thirty-four other natives and four white persons. The school numbered twenty-seven scholars, supported partly by the mission and by the parents. Both church and school were under the direction of the Rev. and Mrs. Thomas Johnson and the Rev. and Mrs. William Johnson.

JANUARY 28.—Jerome C. Berryman, missionary to the Kickapoos, wrote that he preached stately at Fort Leavenworth at the request of Colonel Dodge.

FEBRUARY 3.—Jotham Meeker worked off cover and finished the Methodist Shawnee first book of thirty-two pages.

FEBRUARY 24.—The first number of the *Shawanoë Sun* was printed by Meeker. It began as a monthly, printed in the Shawnee language, and edited by J. Lykins. The *Sun* was the first periodical publication to be printed in what is now Kansas, and the first in the country to be printed wholly in an Indian language. The Shawnees received it with great joy, between one and two hundred of them being able to read it.

JUNE 16.—Thomas Johnson reported the Shawnee mission in prosperous condition. Both school and society were large and regular in attendance. The machine shop had been opened and the Indians were pleased with the idea of their boys becoming mechanics. A number had already become apprentices.

JULY 4.—The Rev. John Dunbar, the Presbyterian missionary, visited Shawnee Methodist mission and reported the school in a flourishing condition. He wrote that one of the principal chiefs had recently become a convert, and was very much opposed by the other chiefs. They threatened to kill him, but he still continued steadfast in the faith.

SIWINOWE Kesibwi.

PALAKO WAHOSOTOTA NAKOTE KESIBO.—WISLILBI, 1841.

J. LYKINS, EDITOR.

NOVEMBER, 1841.

BAPTIST MISSION PRESS

SIWINOWEAKWA Nekimate, Sakimeki pale cawibakece kekesibowwi. Owano-ke neketasbolapa, kwakwekaphe ke- hawasclapwipi nawakwa noko wiba- keata. Skni ketadalamolapwi howase li- simimowa, chena manwe laniwawewa. Eciwkecati.



Hopakekiliteewa Tapalamalikwa Sini- noritoralolo.

Siwinwike sakimeki laniwawe palako peace msaloke, boanenoko mi. Mosiwe tipapakecike peace laniwawece. Hop- nekeke pilohi makelobeke kiska mii- sikomiwile Tapalamawalece. Hoen- ke mikache Howase Eawekutake calio- wawice litowaele. Skni cieke wiewoti- kke mosi nakote wipomwi. Eawekuta- ke piase keali netiwike, cone wicore na- motake wiaec mankwitoke. Cieke pwi- ciponikke comi ewekutake tipapakecike pipambake. Kekakakeke makawe wise likwalanukwa Tapalamalikwa chena wi- se nieabiwbake kenas ihawammi. Ta- palamalikwa hewi, ihwalani solaniwawe wanakiseke kokwadhawewalanawawece pwenakiseke, wahukme hiecbake.

Skni lalanmowita, Siwinwike wasekito- wewa, cheni manwelaniwawewa weh- miamwi ewekutake. Paketikke palo- cele wanitwecbake cweke.

Eciwkecati.



OPAKIHIWEWA LAPWIWELANI

Sakinobek ihupisawa kwikwaski weikowawa; piakwi hikwe kiljewa wiopaski weikowawa.

Hwkesako Tapalamalikwa mihkeca- ogama macike chena wawasike. Tapala-

malikwa palowe hoce helipinhe wama belece; piakwi homotiwile amimito- makoce wabape laniwawelece.

Elane easclamawewe calowasclapwi hakoce Tapalamalikwa wise howase ulu- walamakoce natalamakoe otifalanhe.

Hwewitwe elane pocclakho skota, che- na mii einapobo?

Huakote mkitawiloke cipamba, chena mii einapobo?

Itne eskli wicabi uamii malikwile wace kilakoe wawile ihupelece, kokwanabi ki- ce waweshile mii epihiekobe.

Tawee calioceci nahilwike ocicilikomile, walumelal yale.

Lapwiti kwibeni wiwasclapwile, obde piakwi wadialoti okwewem, munitela- pwile hokeale.

Sikalanki pakelitoluwa nahilwike ose- kealamile ocicilikomile.

Nieswanki kelike laniwawewa wake- amibewe.

Ealalanki case kuanobota hipalohi ea- nance kuanooce mii hotimku.

Wamaben hociciekutoti otas- ihawa waki lapwiwelané mieokwice cisetaha.



WEHATEWA.

Eawawice Tapalamalikwa nakote male elanch hoshile, chena nakote male- hkwale. Chena Tapalamalikwa onelile- clanche nele hkwale; wehwewece. Ta- palamalikwa mii natalatinuwile clanche- wensake at- gahce; meene likwaw- wenscluce iclanche. Tapalamalikwa hewi elme noko hkwawi wih lmadike wahmakotebanwe wehwe; wise bibier- keke mskwe. Waki makenhwalie nace- pale wepimbelece wewiwikibktelece otalalanhe; kiska mii ocicilikomeke

THE SHAWNEE SUN

The Shawnee Indians had their "newspaper." Jotham Meeker printed the first number in February, 1835, and issued it from his Baptist press. Johnston Lykins, another Baptist mis- sionary, was the editor.

AUGUST.—Jacob Lanus reported: "At the Shawnee mission the aspect is still more flattering, the school being large, and some of the pupils are studying grammar. The children look neat and converse well in our language."

SEPTEMBER 10.—The Missouri conference met at Arrow Rock, Mo. Thomas Johnson was chosen as a delegate to the General conference to be held in Cincinnati the following May. William Ketron was appointed missionary to the Shawnees and William Johnson was returned to the Kansas tribe of Indians.

OCTOBER 6.—Meeker purchased his winter shoes at Methodist mission.

NOVEMBER 18.—Report of the Methodist schools as given by the commissioner of Indian affairs: Shawnee, three teachers, forty-four pupils; Delaware, two teachers, nineteen pupils; Peoria, two teachers, sixteen pupils; Kickapoo, two teachers, six pupils; Wyandot, two teachers, forty pupils.

DECEMBER 9.—Meeker finished printing *The Annual Register of Indian Affairs* for 1836 (91 pages, 1,500 copies). It reported Shawnee Methodist mission to be under the supervision of the Rev. and Mrs. William Ketron, Mrs. Miller, and the Rev. and Mrs. David G. Gregory. The church had increased to 110 members, 105 being native Christians. A small book in the Shawnee language on religious subjects, including hymns, had been published.

The school had thirty-four scholars. Nineteen were supported by the mission and lived in the mission family; the rest received one meal a day at the mission and otherwise were supported by their parents. They were instructed in English gratuitously; instruction in their native language was under the supervision of native class leaders. In the manual work five were learning the cabinet-making business and two the shoemaker's trade.

1836

JULY 15.—Jotham Meeker reported that he rode among the Shawnees, visited the Methodist mission and distributed fifty books besides newspapers among the Indians.

NOVEMBER.—Prophet Tensquatawa, brother of Tecumseh, died.

MAY.—*The Annual Register of Indian Affairs* reported that in accordance with treaty stipulations the government had erected a saw and grist mill at a cost of about \$8,000 for the Shawnees.

The *Register's* account of Shawnee Methodist mission listed the missionaries as Thomas Johnson, Mrs. Johnson, N. T. Shaler, D. G. Gregory and Mr. Holland. The church membership consisted of eighty native and six white members. The school had thirty-five scholars. Six were learning the cabinet-making trade and two were learning the shoemaking business.

MAY 11.—The Rev. and Mrs. John G. Pratt arrived at the Baptist mission from Massachusetts. Mr. Pratt came to take charge of the printing office in place of Jotham Meeker who was going to the Ottawas.

It was reported that Mr. Pratt in getting settled in his new home was greatly in need of a desk. Unable even to purchase the lumber to make one at Westport, he was advised to go to Johnson's mission and have one made. On reaching the mission Thomas Johnson told him that they had no lumber but the Indian boys of the school had a whipsaw with which lumber could be sawed from one of the trees nearby, the lumber kiln-dried and then made into a desk. Being given a preference of oak, walnut or cherry, he selected cherry, and the Indian boys under their foreman, Graham Rogers, made what is thought to be the first office desk ever built in Kansas. It is supposed to be now on display in the Shawnee mission museum.

MAY 13.—The native school committee met with Thomas Johnson at Shawnee Methodist mission to organize the school for another year. Mr. Johnson expressed his great appreciation for a committee who took the responsibility of making rules for the government of the children and saw to it that they attended school.

OCTOBER 11.—Lorenzo Waugh arrived at the Methodist mission to teach.

During Mr. Waugh's stay at the school he helped solve the problem of discipline. Chief difficulty was with parents who were constantly complaining that their children were not treated as well as others or did not learn so well. The teachers were greatly annoyed by their clamor, and finally, calling all the chiefs together, explained the matter to them. Knowing that the chiefs' authority was absolute among the Indians, they proposed to make them a board of

supervisors to whom all complainants were to go and who were to have sole right to settle matters with the teachers. The plan worked surprisingly well and there was no more trouble of the kind.

Accomplishments of pupils were also discussed by Waugh. He wrote: "The idea of making this school, to some extent, a manual labor institution had already been entertained, and this year we began to test its practicability and importance. I took the boys out on the farm and learned them to work stated hours, having had practical knowledge of farming from my boyhood days. Then besides the farm work, we had several shops for the training of those boys who showed that they possessed the requisite mechanical genius. We had shops for blacksmithing, shoemaking, cabinet-making, etc. And we had boys in all these shops equal in skill to almost any like number of white boys anywhere. We had the girls also under a course of training for housekeeping, for cutting, fitting, and making garments, etc. And some of these girls showed skill, and taste, and speed in execution not often surpassed by any of our own girls anywhere. Soon these girls made all my own clothing, except my dress coat, and the fit was always excellent and the work well done."

1838

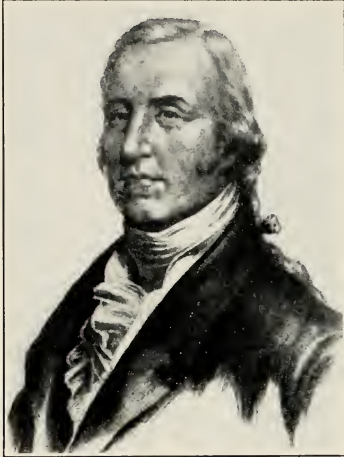
MAY.—Thomas Johnson went to New York to confer with the board of managers of the missionary society of the M. E. church in regard to establishing a central manual labor school for the Indians.

MAY 16.—The board of managers of the missionary society appointed a committee of five to consider Johnson's proposals for the manual labor school.

MAY 30.—Dr. Nathan Bangs submitted the report of the committee to the board of managers of the missionary society of the Methodist Episcopal church. The committee recommended that the Missouri conference adopt suitable measures for the establishment of a large central manual labor school for the special benefit of Indian children; that the board pledge itself to coöperate in carrying the plan into effect, provided that a sum not exceeding ten thousand dollars be drawn from the treasury for any one year, for the support of the school so established; that the corresponding secretary, Dr. Samuel Luckey, be requested to accompany Thomas Johnson to Washington to solicit aid from the government for the establishment and support of the school.

Bishops Soule and Andrew both favored the proposition. Thomas Johnson spoke on the conditions of the tribes of the Southwest. Letters were read from Major Cummins, Indian agent, sanctioning the plan. A resolution was adopted authorizing the treasurer to pay Johnson's traveling expenses to and from Washington, and that he hold meetings on the way back and take up collections for the missionary society.

JUNE 8, 12.—Thomas Johnson and Samuel Luckey discussed the plan with Washington officials. They told the Indian affairs office



GEN. WILLIAM CLARK

General Clark, 1770-1838, first visited present Kansas on his exploring expedition of 1804 with Meriwether Lewis. Afterward he became superintendent of Indian affairs at St. Louis and remained in that position for many years. In this capacity he had partial supervision over Shawnee Methodist mission affairs.

that separate schools for the respective tribes were not as useful as one common school for the benefit of all, and that the Indians should have a knowledge of the English language.

JUNE 20.—C. A. Harris, commissioner of Indian affairs, wrote to Thomas Johnson giving the views of the War Department with respect to the new manual labor school. The department required that the school be located on Indian land and not within the state of Missouri as had also been suggested. Upon completion of the build-

ings it agreed to pay the missionary society \$5,000 providing they cost twice that sum or one-half the cost should it be less. It also promised to pay \$2,500 a year, or one-half the expenses of any number of pupils not exceeding fifty, estimated at \$100 each. And so far as proper, the department was to induce tribes living in the vicinity to apply their education funds to the support of their children at the manual labor school. It expected, however, to sanction the site selected, to exercise general supervision of the establishment, and to withhold the \$2,500 yearly allowance if ever dissatisfied. If the society failed to carry out all its engagements in good faith, it should return the government's \$5,000. The school was to be maintained in constant operation.

Commissioner Harris also wrote Gen. William Clark, superintendent of Indian affairs at St. Louis, acquainting him of the department's wishes concerning the manual labor school. He was directed to instruct Major Cummins to coöperate cordially with the missionary society in obtaining a site for the school, and to talk the matter over with the Indians and favorably impress them that they might expend their educational funds there. The War Department had confidence in the plan and had "great solicitude" for its success.

JULY 13.—Thomas Johnson reached home, much gratified to find his family well.

AUGUST 17.—In his report to the missionary society, Thomas Johnson explained that he had appointed the Reverend Boucheman (also spelled Bauchemie, Beauchemie, and Boachman) to fill a vacancy at Pottawatomie mission. He also stated that on his way from Washington he had collected \$55.06 at Wheeling and \$10 at St. Louis. He had received from all sources \$501.50. His expenses for himself and Boucheman, who had assisted him in the East, were \$326.18, leaving him indebted to the treasurer \$175.32.

SEPTEMBER 1.—Isaac McCoy noted that the *Shawanoë Sun* had not been published for nearly a year, being suspended on account of the illness of Lykins, and also because Deshane, the interpreter, had been called into the Florida campaign.

SEPTEMBER 26.—The Missouri conference of the M. E. church met at Boonville, Mo. It was this conference that provided for the establishment of the enlarged Indian manual labor school. The mission committee reported that since the board of managers of the missionary society of the M. E. church had recommended the es-

establishment of a central manual labor school; and the government had agreed to aid liberally; and the Shawnee nation had consented to the establishment of the school on their lands, they resolved to establish it near the boundary of Missouri, and that a committee of three be appointed to erect buildings and exercise general supervision over the institution. A third resolution gave tentative specifications for the buildings: Two were to serve for schoolhouses and teachers' residences, each to be one hundred feet long, thirty wide, and two stories high; a farmer's residence, thirty-six feet by twenty, two stories high, with an L running back fifty feet by twenty, and two stories high; buildings for four mechanics, with shops, and such farm buildings as may be judged necessary. It was provided, however, that if, in the committee's judgment, the expenses of the proposed buildings were to be too great, the members were authorized to make such changes as they deemed proper.

Thomas Johnson, J. C. Berryman and Jesse Greene constituted the committee.

SEPTEMBER.—Jason Lee stopped at Shawnee mission on his way east from Oregon. While there a messenger brought to him the news of the death of his wife and baby on June 26. A messenger had been dispatched at once to overtake Lee, and the third one in the relay came up with him at Shawnee mission, reaching the place on a midnight.

OCTOBER 18.—Richard Cummins informed the commissioner of Indian affairs that he and Thomas Johnson had selected a site on the Shawnee lands for the manual labor school (the present mission site in Johnson county). The place was about six miles nearly due south of the mouth of the Kansas river and about half a mile from the western boundary of the state of Missouri. He gave the following description: "The site is on a butiful elevated ritch prairie near & adjoining a butiful grove of timber on the south on a small creek known by the name of brush creek which is near the site and always affording watter in abundance for stock, there are also three springs which are in a line in the edge of the timber, parallel with and close to the edge of the prairie which we believe will afford watter sufficient for all the purposes of the establishment, the country in the immediate neighbourhood although very ritch has a healthy appearance, no lakes, ponds, or stagnated watter near." Agent Cummins also certified that he had explained everything to the chiefs of the Shawnee nation and by them to the tribe, and that

they had given full consent. Thomas Johnson on his part agreed to discontinue his already established Shawnee mission (near present Turner, in Wyandotte county).

W. H. Goode later wrote of the site: "A better selection could scarcely have been found. The prairie lands lie well; timber is



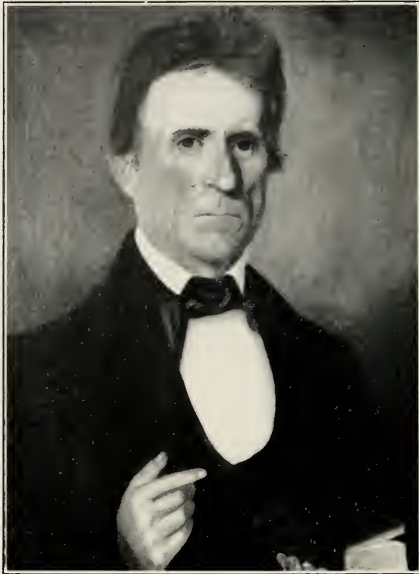
MONUMENT MARKING SITE OF FIRST SHAWNEE METHODIST MISSION AND SCHOOL

In 1916 the site of the mission and school building near present Turner, in which Thomas Johnson conducted services and classes until 1839, was marked by the Kansas Methodist Historical Society. Dedication ceremonies were held June 26, 1917.

contiguous; the farm reaches to the great California thoroughfare; altogether it is one of the finest situations I have seen west of the Mississippi."

[1838]

OCTOBER.—Mary Todd was appointed by the New York conference as a missionary to the Shawnee Indians. She left Philadelphia for Shawnee Methodist mission, having borrowed \$75 from a friend for traveling expenses. On account of high water she was forced to remain at Wheeling, W. Va., five weeks. This unexpected draft



THE REV. JESSE GREENE

This Methodist missionary was one of the three members of the supervisory committee authorized by the Missouri conference of 1838 to establish the central Indian manual labor school.

upon her funds depleted them and when she reached St. Louis she found herself a stranger in a strange land without means to proceed farther. Trudging through the mud she sought the home of a minister and told him her story, that she was a missionary on her way to Mr. Johnson's station at Shawnee mission and could not go forward for the want of means. He came to her assistance, furnishing the necessary funds.

NOVEMBER 25.—The annual report for Shawnee mission gave thirty-two scholars in attendance at the school, of which eight girls

and three boys lived at the mission. The rest were furnished one meal a day at the mission house. Some of the girls had learned to weave and all could sew and knit. Three boys, having completed their apprenticeship in cabinet-making, were furnished tools by the school to enable them to set up workshops for themselves. Mis-



MRS. JESSE GREENE

Mary Todd arrived at Shawnee Methodist mission in December, 1838, to begin her teaching duties. Six months later she became Mrs. Jesse Greene. The couple spent many years in mission work.

sionaries were the Rev. and Mrs. Thomas Johnson and Lorenzo Waugh.

DECEMBER.—Mary Todd arrived at the mission to teach.

1839

JANUARY 22.—Thomas Johnson wrote to the editor of the *Christian Advocate and Journal* that work on the buildings for the manual labor school was commencing. David Locke of Carrollton, Ill., em-

ployed to do the brick work, had arrived with a company of hands. Shawnee Indians were at work making rails for the farm. His plan was to fence and plough four hundred or five hundred acres of prairie, sow some in grass for meadow and pasture, plant corn, and sow wheat, oats, etc., thereby making the school almost self supporting after the improvements were made. He hoped to open the school immediately after the conference in October. The Indians friendly to civilization were reported to be much pleased with the plan.

MAY 23.—Report of progress of work at the manual labor school as given by Major Cummins: Four hundred acres of land enclosed under a good fence; 12 acres set in apple cions of selected fruit; also planted in Irish potatoes and garden vegetables; 176 acres planted in corn, and 85 acres in oats. Five ploughs were breaking the balance of the enclosed ground which was intended for timothy and blue grass. One hundred acres in addition to the 400 enclosed was expected to be ploughed by July 15 and enclosed by September, making 500 acres ready for next year. Shawnee Indians had made about 40,000 rails within a short time.

The buildings were under way. Mechanics were preparing brick, 30,000 feet of lumber at the place, 15,000 of it dressed ready for laying floors, 2,500 lights of sash made, stone quarried for the first building, nails, glass, hinges, locks, etc., ready on the premises. About forty hands were employed.

MAY 31.—David Kinnear, teacher at the Kickapoo Methodist mission, left for a three months' vacation in Ohio. His place at the mission was filled by Miss Elizabeth Lee who had come out to teach in the manual labor school. The board also wished to secure Mr. Kinnear for the manual labor school when he returned.

JUNE 21.—Jesse Greene and Mary Todd were married at Shawnee mission.

AUGUST.—In his report to the Indian agent Thomas Johnson commented upon the merits of a central manual labor school. He explained that the children from the different tribes were to live at the school under the care of competent teachers and with the association of white children. All would be required to speak English. In addition to literary subjects the children were to be instructed in mechanical subjects and agriculture. The chief aim was to give the Indians an education suited to their needs. The missionaries would still continue their work among the separate tribes, giving

religious instruction and aid in agriculture, selecting children for the central school and exercising a guardianship over them when they returned home.

Mr. Johnson reported that the teachers had been engaged for the school, but that the brick work had been delayed by the wet spring and summer and by the poor quality of clay. The principal part of the materials for the whole of the buildings were collected at the place, and he expected to have buildings to accommodate sixty or seventy scholars by fall.

The oats crop yielded 1,500 or 1,800 bushels, and the 175 acres of corn was expected to produce 5,000 bushels. One hundred acres each of wheat and timothy had been sown.

OCTOBER 1.—Yearly report of Shawnee Methodist mission school: Twenty regular scholars lived in the mission family, fourteen girls and six boys. Eight could read and write, cipher a little, recite the tables in arithmetic, and the first lessons in geography; eight others could spell and read a little and recite the tables of arithmetic; four were beginners and had made little progress. A few others attended occasionally from their homes but had learned very little. The girls in the school used the needle well and some could weave.

OCTOBER 2.—The Missouri conference of the M. E. church met at Fayette, Mo. Thomas Johnson was made superintendent of the Indian mission district and was also appointed to Shawnee mission. Wesley Browning and David Kinnear were assigned to the Indian manual labor school. They were assisted by Mrs. Jesse Greene, Mrs. Browning and Miss Elizabeth Lee. The school appeared this year for the first time as a separate and distinct appointment and remained so.

OCTOBER 14.—Wesley Browning arrived at the manual labor school. In the afternoon he went to the Thomas Johnsons for a day or two, and then went down to the school to work. Johnson was still living in the old log house near present Turner.

OCTOBER 15.—The board of managers of the missionary society of the Missouri conference reported the membership of Shawnee mission church to be twenty-two white, three colored and ninety-three Indians, with twenty promising children in the school. A frame building at the school sufficient for two families was nearly finished, and a brick building, designed for a boarding house, cook

room, and family residence was in progress, but the work was not as advanced as the board had hoped.

OCTOBER 22.—Thomas Johnson moved his family down to the new manual labor school.

OCTOBER 23.—The scholars were moved down to the new manual labor school.

OCTOBER 25.—Celebration of the centenary of Methodism was held at the Indian manual labor school. Missionaries from other stations on their way from conference stopped to attend, and although the weather was unfavorable, the rain falling in torrents, it was reported an excellent time was had. Wesley Browning, principal of the school, gave an address on the rise, progress and peculiarities of Methodism. A subscription of something over \$1,200 was taken, averaging about fifty dollars for each adult subscribing. Some Indian children gave 50 cents each, and one Indian gave \$50. Considering that the salary of the missionaries was \$100 if unmarried and \$200 if married, that they were the principal contributors, the subscription was no small sum.

OCTOBER 27.—Sabbath school was held in a now unidentified cabin on the grounds.

OCTOBER 29.—School opened at the Indian manual labor school. The school for the boys was held in the frame house until the brick building was completed. The frame house was located east of the other buildings and later became the residence of the farmer. Mrs. Greene taught the girls in her room.

WINTER.—Jerome Berryman was commissioned by Thomas Johnson to go to Pittsburgh, Pa., to purchase materials for the school. With his Kickapoo interpreter, Eneas, he made the trip to Louisville, Ky., on horseback, giving missionary talks on the way. His purchases at Pittsburgh amounted to a steamboat load for which he chartered the new boat *Shawnee*, built by Captain Kizer for the Missouri river. The cargo was safely delivered at the Kansas landing, and Mr. Johnson was much pleased with the manner in which the trust had been delivered.

1840

JANUARY 27.—The Delaware chiefs requested Richard Cummins to inform the government that they had visited the manual labor school and made investigations and that they wished the interest

arising from their school funds to be applied in the following manner: \$1,000 for the purchase of agricultural implements for the use of the nation, and the remainder for educating their children at the school.

FEBRUARY 20.—Thomas Johnson reported that sixty Indian children were enrolled in the school and much to his mortification he had been compelled to stop the Indians from bringing more scholars until more room was available. There were already twenty pupils in reserve and, if the buildings were ready, the number could be increased to one hundred without effort. He expected to commence work on the buildings early in the spring.

MARCH 28.—Report of the school committee to Major Cummins of the expenses and condition of the Indian manual labor school up to March 28.

| | | |
|---|-----------|-------------|
| Amount paid out for clothing for Indian children.... | \$399.06 | |
| Salaries of teachers, school books, etc..... | 679.16 | |
| Beds and bedding..... | 894.60 | |
| Household and kitchen furniture..... | 595.66 | |
| Provisions and boarding hands..... | 1,431.69 | |
| Livestock, wagons and farming utensils..... | 2,200.00 | |
| Making and cultivating farm, gathering crops, etc... | 5,526.20 | |
| Buildings, including \$2,200 worth of materials on hand..... | 10,637.60 | |
| | | \$22,363.97 |
| Received from the missionary society..... | | 15,922.57 |
| | | <hr/> |
| Debts owing | | \$6,441.40 |

Stock on hand: three work horses; ninety-five cattle, including thirteen work oxen; seventy-five hogs; two wagons; thirteen ploughs; two harrows; one small mill "Smith Patent."

Farm divided as follows: 100 acres in wheat, 100 in timothy, 88 in blue grass, 12 in orchard, 100 for oats, and 100 for corn. In addition there were 40 acres of raw prairie fenced for pasture, making in all 540 acres under good fence, nearly all staked and ridered. All the rails except 3,000 or 4,000 were made by the Indians and a large portion hauled by them.

BUILDINGS ERECTED

1. A brick house forty-four by twenty feet, three stories high, including basement.
2. A brick house twenty feet square, three stories high, including basement. A foundation was laid and materials ready for uniting the two buildings by two walls, to make a room seventy feet long intended for a dining room.
3. A frame building fifty by thirty-two feet, one story high, for two mechanics' families, each having three rooms.

4. The frame work of another raised, ready for roofing, same size as above.
5. Logs ready, and partly raised, for stables, cribs, and barn, sixty-four by forty-seven feet.

SCHOOL

Indian children in attendance during the winter—thirty-five boys, thirty-two girls, from the following tribes: Shawnee twenty-seven, Delaware sixteen, Pottawatomie seven, Peoria five, Kickapoo six, Kansas three, Gros Ventres one, Piankashaw one, Munsee one.

Number now in school: boys twenty-seven, girls twenty-nine.



WEST BUILDING

The front section of this building was erected in 1839. In 1840 a dining room seventy feet long joined it to a twenty-foot square rear building. Nearly fifty feet of the resulting "L" was subsequently razed. During the school's existence the building was used as a residence for families of superintendents, teachers, and territorial officers. Classes were held here. Indian students, teachers, government officials, legislators of 1855, and visitors dined in the building. Today it is the custodian's residence.

The only difficulty the committee apprehended was in being able to take care of as many as wished to attend. They therefore decided to make the buildings larger than they had at first contemplated. Their plan of buildings when completed would accommodate two hundred scholars. They were now embarrassed for want of funds and expressed a hope that the government might advance the amount promised for the erection of buildings.

APRIL 24.—A requisition was issued by the government in favor of Thomas Johnson and J. Greene for \$6,250, the amount promised to aid in the erection of school buildings and for education expenses for 1840.

JUNE 1.—The committee on missions at the General conference of the Methodist Episcopal church submitted resolutions expressing the

obligations of the church to the executive officers and local agents of the government for the coöperation they gave in establishing the manual labor school and recommended that other schools on the same plan be considered for the Indian country.

JUNE 27.—Thomas Johnson reached home from the General conference and found that two of his children, a boy, nine and a half months old, and a girl, nearly six years old, had died during his absence. "It would have afforded me much pleasure," he wrote, "to have seen my four little children again whom I had left when I started from home."

JUNE 29.—Thomas Johnson went to the river with some wagons to haul out goods purchased for the school and mission.

JUNE 30, JULY 1, 2.—The manual labor school was in the midst of wheat harvesting. The farmer, Mr. Kline, had a gigantic task to take care of 90 acres of wheat, 100 acres of timothy and 125 acres of oats. At the same time W. Browning was busily engaged in procuring materials, superintending the building department, and purchasing supplies for the institution.

JULY 2.—Thomas Johnson wrote to Jotham Meeker that he thought it best to receive no more scholars until the commencement of the next term in October; that he was willing to promise to take some Ottawa children, but he wished to give all the tribes a fair chance and that eighty was all they could take care of at that time.

JULY 3.—New church dedicated at the Delaware Methodist mission by the Rev. Thomas Johnson.

JULY 6.—On his return home from Delaware mission, Thomas Johnson collected a company of hands to save the hay crop. He spent the remainder of the week cutting and putting up timothy.

JULY 12.—Thomas Johnson preached to a congregation of Shawnees about ten miles from the school.

JULY 14.—Thomas Johnson moved his family to the boarding house so that Mrs. Johnson might assist with the domestic affairs of the institution.

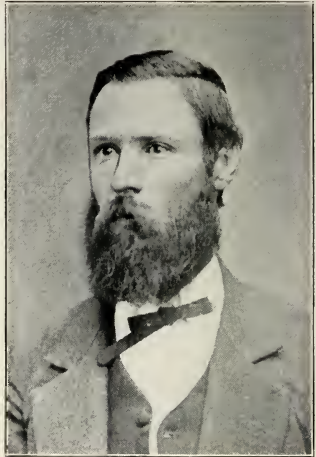
JULY 17.—Thomas Johnson left to visit the Pottawatomie and Peoria missions. He wrote, "Rode forty miles through the prairies having no timber to shield me from the sun, which was very oppressive, and the flies unusually bad."

JULY 21.—Guaquater, a Pottawatomie chief, inquired of Mr. Johnson as to the number of Pottawatomie children the school would

be able to take care of next fall, stating that they had a number ready to go.

SEPTEMBER 5.—Twins were born to the Rev. Jesse Greene and Mary Todd Greene at the Indian manual labor school. They were named Thomas Johnson Greene and Mary Elizabeth Greene. They were said to be the first white twins born in Kansas.

SEPTEMBER 18.—The superintending committee submitted to the commissioner of Indian affairs a report on the manual labor school



MRS. MARY (GREENE) CRENSHAW

THOMAS JOHNSON GREENE

Twin children of the Rev. Jesse Greene and Mary (Todd) Greene, born at Shawnee manual labor school September 5, 1840. They were the first children born at the school.

at the close of its first year. There were twenty-four boys and twenty-five girls in school.

Their progress was noted as follows:

MALE SCHOOL

“1st class.—Eight read very intelligibly in English, are well acquainted with first rules in arithmetic, the geography of the United States, and answer questions readily on the globe.

“2d class.—Six spell and read easy lessons, and have a tolerable knowledge of the first tables in arithmetic.

"3d class.—Nine spell in two syllables, read easy lessons, and have learned a number of useful tables.

"4th class.—One Chippewa just commenced, but can read a little.

FEMALE SCHOOL

"1st class.—Five read well in English, are familiar with the tables and first rules of arithmetic, and also with the geography of the United States.

"2d class.—Six read easy lessons, and can draw maps of the states in a rough way.

"3d class.—Eleven spell tolerably well, read easy lessons, have learned many useful tables, and can answer some simple questions in natural philosophy.

"4th class.—Three just begin to read."

There had been in the school during the year seventy-two children, from the following tribes: Shawnee twenty-seven, Delaware sixteen, Chippewa two, Gros Ventres one, Peoria eight, Pottawatomie seven, Kansas six, Kickapoo three, Munsee one, Osage one.

There was now house-room sufficient for eighty pupils.

The children were employed six hours a day at work, and six hours at school. The boys had worked upon the farm up to that time, but at the beginning of the next session a part of them were to be employed in the two mechanic shops then in operation. The girls under the direction of their teachers did all the cooking and work for the whole school and for about twenty mechanics and other hands employed at the institution; they made their own clothes, clothes for the boys, and frequently made clothes for the mechanics and others. The lack of room kept them from spinning and weaving.

Four teachers were employed, two to teach them when in school, and two to teach them when at work. A farmer took charge of the farm and stock, and his wife superintended the cooking. There was also a principal of the institution, a practical mechanic whose time had been employed chiefly in conducting the buildings during the past year.

The crops had been good, amounting to about 2,000 bushels of wheat, 4,000 bushels of oats, 3,500 bushels of corn, 500 bushels of potatoes, besides other vegetables. The stock consisted of 130 cattle, 100 hogs, and 5 horses.

The committee expected when the expenses of building were over to be able to conduct the institution on an inexpensive scale.

SEPTEMBER 29.—The Missouri conference convened at St. Louis, Mo., for its annual meeting. Thomas Johnson was reappointed superintendent of the Indian mission district, L. B. Stateler was transferred from Delaware to Shawnee mission; David Kinnear was placed in charge of the manual labor school.

NOVEMBER 11.—John B. Luce, requested by the commissioner of Indian affairs to visit the manual labor school, gave a favorable report of his visit. He visited Mrs. Kinnear's class at the boys' school while she went through with the ordinary routine of instruction. The scholars ranged in age from six to eighteen; nearly all could read; many composed and wrote sentences and could readily answer questions in the "rule of three." The girls' school was not in operation as it happened to be wash day.

He reported that two three-story brick buildings (one for the farmer, the other for the boys' school and lodging) had been erected, and were nearly finished. A third, for the girls, was under way. There was also a frame building occupied by the principal, another for the blacksmith's residence, a blacksmith shop, barn, stables, etc.

He said that every attention was paid to the comfort of the children as well as to their instruction. Dining at the same table with them, he found they always had an abundance of wholesome food, were well clad, and very few, and those chiefly new comers, were dissatisfied. The school was very popular. When the buildings were completed he thought the expenses would not exceed seventy dollars per head. However, it was not considered desirable that the students' labor should be sufficient to cover expenses, lest the Indians, naturally suspicious, might think their children were being imposed upon, and thus defeat the benevolent design of the institution.

WINTER.—The Reverend Stateler began the building of a large central church. It was located in a grove about four miles west of the manual labor school, and was a hewed-log building, twenty-five by fifty feet with one large door and nine windows. The cracks were "chinked" with pieces of wood and daubed with lime mortar, and the overhead was ceiled. By early summer the building was ready for use. There was also a parsonage connected with the church. (Early in the Civil War the church was used as a fort by the Kansas militia, but later it was torn down and used for fuel.)

1841

FEBRUARY.—The Kansas tribe of Indians through Major Cummins informed the government that they wished to apply the interest arising from their school fund to the education of their children at the manual labor school.

SPRING.—Edward Currell was employed by the manual labor school to teach the shoemaking trade at a salary of \$350 a year.

MARCH 15.—Thomas Johnson reported seventy-six Indian children at the institution, forty-two males and thirty-four females. The children attended school six hours per day and worked four hours, with the exception of the boys working in the mechanic shop, who alternated working one week and attending school a week. Two boys were learning the blacksmith's trade, four the house joiners' trade, and four were learning to make boots and shoes. Mr. Johnson expected to commence a wagon-making shop in the course of a year, and hoped by the next fall to take as many as twenty boys into the shops.

A large number of scholars had been rejected on account of the crowded condition of the school, but they hoped to have buildings enough by fall to accommodate 150 children.

MARCH 31.—Jotham Meeker visited the Shawnee Methodist mission engaging his flour and meal at the "Johnson mill."

MAY 6.—Richard Cummins attended an examination at the manual labor school.

MAY 10.—Father P. J. De Smet started from Westport on his missionary tour to the west. He saw nothing remarkable in the land of the Shawnees but the "college of the Methodists."

MAY 20.—William Johnson and two Kansas chiefs arrived at the school bringing nine boys between the ages of nine and thirteen to the school. A visitor at the mission described the party thus: "They were all on horseback, and although they had blankets they had laid them aside as they rode along, and were naked when they arrived. One especially was an object of interest. He was a fine looking boy, ten or twelve years old, well proportioned, and his whole estate, real and personal, was a red string of the thickness of his finger tied round his waist. He was an orphan, and the missionary bought him from his friends. The price was one blanket. . . .

"The boys were soon dressed, and appeared quite pleased with

their new home; but, poor fellows, when it came to dressing themselves the next morning, they were at their wits end; for, when discovered, they were busily engaged in arranging their pantaloons, wrong side out, and the forepart behind. The next thing was to give them names. This done we all repaired to the dining room for breakfast."

The children were received under such arrangements as to secure their stay at the school until they had a suitable education. Their



EAST BUILDING

This building was in the process of construction in the spring of 1841. When finished it provided a chapel, classrooms, and sleeping quarters for Indian boys and others. Classes of Western academy—the classical department—were held here from 1848 to 1851. The first territorial legislature met in this building in 1855 and passed the so-called bogus laws. It is now the museum.

parents could not remove them without an order signed by the government agent, the superintendent of the school, the missionary to the Kansas tribe of Indians and the principal chief of the nation.

MAY 21.—The Rev. Joseph Williams visited Shawnee mission on his way to join one of the first emigrant companies to Oregon. He was sixty-four years old and was urged by his friends at the mission to give up such a hazardous trip. However, he persisted and set out on Saturday with William Johnson and the Kansas chiefs in

pursuit of his party. "We reached, that night, Wakloosa creek," he wrote, "and camped under the trees. Brother Johnson cooked supper, and we had cakes and coffee. We laid down to sleep; the thunder and lightning could be heard and seen, and the wind began to blow. I was somewhat alarmed, for fear of the trees falling on us. The rain soon began, and the wind ceased. Then I soon fell asleep, and rested well and comfortably."

MAY 29.—Richard Cummins reported to the commissioner of Indian affairs that in addition to the improvements previously reported, they were building a large two-story brick building 110 feet long by 34 feet wide, to contain 14 rooms for the accommodation of teachers and children for school and lodging rooms.

JUNE.—Rufus Sage who visited the Indians in this vicinity wrote: "The mission schools are generally well attended by ready pupils, in no respect less backward than the more favored ones of other lands. It is not rare even, considering the smallness of their number, to meet among them with persons of liberal education and accomplishments. Their mode of dress assimilates that of the whites, though, as yet, fashion has made comparatively but small inroads. The unsophisticated eye would find prolific source for amusement in the uncouth appearance of their females on public occasions. Perchance a gay Indian maiden comes flaunting past, with a huge fur-hat awkwardly placed upon her head—embanded by broad strips of figured tin, instead of ribbons—and ears distended with large flattened rings of silver, reaching to her shoulders; and here another, solely habited in a long woolen under-dress, obtrudes to view, and skips along in all the pride and pomposity of a regular city belle! Such are sights by no means uncommon."

AUGUST 26.—Close of a six-day camp meeting held at Shawnee meeting house.

SEPTEMBER 21.—Thomas Johnson sent a complete report of the Indian manual labor school to the superintendent of Indian affairs. He listed eight classes ranging in attainment from the first class which read well, was proficient in geography and had reached cube root in arithmetic to the eighth class which could spell well in two syllables.

In account with the United States for boarding and schooling sixteen Delaware children one year ending October 1, 1840, at \$100.21 $\frac{1}{8}$ per year, \$1,603.38; for boarding and schooling nineteen Delaware children for one year ending September 22, 1841, at the

same rate, \$1,904.02; for boarding and schooling three Delaware children for four months at the above rate, \$100.21; total, \$3,607.61.

For schooling and boarding four Kansas Indian children for one year ending October 1, 1840, at the same rate as the Delaware children, \$400.85; for boarding and schooling four Kansas children for one year ending September 22, 1841, \$400.85; for schooling and boarding nine Kansas children for four months ending September 22, 1841, \$300.65; total, \$1,102.35. Whole amount for both Delaware and Kansas, \$4,709.96. Clothing was included in all cases.

Account current with the Indian manual labor school from October, 1838, to September 22, 1841, giving accounts of all moneys received and expended:

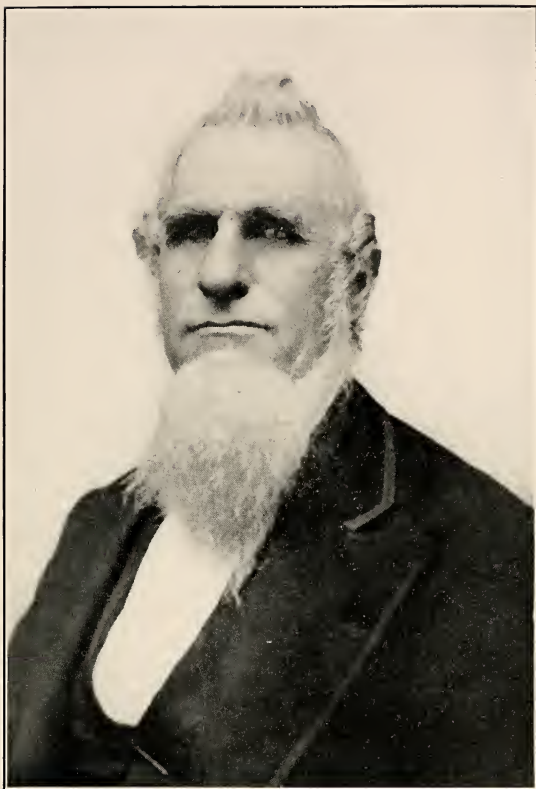
Expenditures from October, 1838, to October, 1839, \$14,423.92; from October, 1839, to October, 1840, \$15,157.11; from October, 1840, to October, 1841, \$11,665.50; total expenditures, \$41,246.53.

Receipts: October, 1838, by draft from the missionary society of the M. E. church, \$8,000; October, 1839, by proceeds from old Shawnee mission, \$1,626; by draft from missionary society, \$10,000; April, 1840, by draft from the government, \$6,506.50; October, 1840, by draft from missionary society, \$8,000; July, 1841, draft from the government, \$3,993.71; cash from Female missionary society (Philadelphia?), \$200; total receipts, \$38,326.20. Balance due Indian manual labor school, \$2,920.32.

Number of children in attendance at the school from the different nations: Shawnee, boys ten, girls ten; Delaware, boys fourteen, girls eight; Kansas, boys thirteen; Peoria, boys five, girls three; Piankashaw, boys one; Wea, boys one; Osage, boys two; Ottawa, boys three, girls two; Otoe, boys one; Gros Ventres, boys one; Chippewa, boys one, girls one; Wyandot, boys one, girls one.

In addition to the above number six Shawnee girls were employed in sewing and making clothing for the institution, and many others had been taught at the school during the last session who had left before the examination.

Value of the buildings, farm stock, crops, etc.: Buildings, \$15,000; farm orchard, pastures, etc., \$5,000; wagons, farm utensils, \$800; household and kitchen furniture, \$750; bed and bedding, \$250; dry goods on hand, \$1,000; cattle, \$1,500; hogs, \$300; horses and mules, \$720; crop on hand, \$2,500; amount of stock in shoe shop, \$370; stock in blacksmith shop, \$255; stock in carpenters' shop, \$175; total, \$28,620. Deducting the value of the property from the expense of the last three years leaves \$12,626.53. One hundred



THE REV. JEROME C. BERRYMAN

In 1833 the Rev. J. C. Berryman, 1810-1906, established the Kickapoo Methodist mission and school. When Thomas Johnson left the Indian manual labor school in 1841, Berryman succeeded him. He served as superintendent from 1841 to 1844, and from 1845 to 1846.

and twenty-six scholars for the two years at \$100.21½s equaled \$12,626.53.

OCTOBER.—The Missouri conference of the Methodist Episcopal church met at Palmyra, Mo. Thomas Johnson on account of ill health was forced to give up his work. He was superannuated and

[1841]

went East. J. C. Berryman was placed in charge of the manual labor school, and William Johnson was made superintendent of the district, at the same time retaining his work among the Kansas tribe of Indians. L. B. Stateler was returned as missionary to the Shawnees.

NOVEMBER 25.—T. Hartley Crawford, commissioner of Indian affairs, praised the manual labor school in his report to the Secretary of War. He considered the assistance given to the school by the government as well bestowed, and thought the plan adopted the only one that ever would succeed.

—It was probably this year that a big bell, cast in Cincinnati, was brought to the mission by way of boat and ox team. It was placed on the boarding house building where its ringing tones wakened the boys and girls in the morning and called them to school and religious services. Its ringing other than at regular time was an alarm for a prairie fire, and everyone was expected to turn out to help.

1842

JANUARY 1.—A two-day meeting began at the Shawnee meeting house. Worshippers came and brought provisions with them and remained during the meeting, and they had a "gracious time."

MARCH 12-14.—The first quarterly conference for the Indian mission district was held at the manual labor school.

Resolutions were passed providing that in the future no person should be admitted to the communion of the Lord's supper without previous examination and ticket; that there would be but one general camp meeting within the bounds of the Indian district during the conference year; and that a suitable shed should be built at Shawnee camp ground for camp meetings.

APRIL 10.—Death of William Johnson. He became ill in March when in company with Richard Cummins he was on his way to the manual labor school with eleven Kansas Indian boys, and never recovered. Richard Cummins considered him one of the best men he ever met, and his death a great loss to the Kansas tribe of Indians. "His last services expired when he returned the eleven Kansas boys to the manual labor school, part of which he rendered in great pain." (He was buried in the mission cemetery southeast of the mission on present U. S. highway 50.)

APRIL 15.—Robert R. Roberts, bishop of the Methodist Episcopal church, visited the manual labor school, arriving there about dark.

He was grieved to learn of the death of William Johnson. After spending several days in examining the condition of the school, and offering suggestions as to the best way of conducting the establishment, he proceeded to visit the other missions.

APRIL 20.—E. R. Ames who accompanied Bishop Roberts on his tour of the missions, found the manual labor school to be a "noble institution." He said that he heard many familiar names in the schoolroom. There were Joshua Soule, Nathan Bangs, William Ryland, Richard Tydings, Thomas Bottomly, William Herr, etc., and he felt no fear that the fine lads with frank, open countenances, cheerfully employed in the schoolroom, workshop, and on the farm would disgrace the names they bore.

MAY 4.—Bishop Roberts, having disposed of his carriage and ponies, took passage at the Kansas landing on the Missouri river for St. Louis.

JUNE 10.—John C. Frémont started on his first expedition to the Rocky Mountains. He had remained at Cyprian Chouteau's trading station for several days completing arrangements for the trip. His party was composed almost wholly of Frenchmen gathered up around St. Louis with Christopher (Kit) Carson as guide.

AUGUST 15.—J. C. Berryman presented to R. W. Cummins his annual report for the Indian manual labor school. The report showed that at the commencement of the school year, October 1, 1841, they were \$3,000 in debt and as they had not received government aid during the year he thought they would be greatly in arrears. He respectfully urged the government to do its part.

Mr. Berryman found the chief difficulties with the education of the Indian youth were the ignorance, prejudice, instability and apathy of the parents, and the inability to keep the children in school sufficient time to accomplish anything. Children taken between the ages of six and ten did well because they had not formed habits of idleness, and they acquired the English language more readily than the older ones, and adopted more easily the manners and habits of the whites.

The manner of instruction was the same as was used in the best primary schools in the United States. They held school six hours a day except Saturdays and Sundays. On Saturday they taught only three hours. The boys not employed in the shops usually worked on the farm, in the garden, getting firewood, or in similar labor, five hours a day. They were at all times under the management of

their teachers. The whole school retired to bed, as a general regulation, at 8 p. m., and rose at the ringing of the large bell at 4 a. m. There were three meals a day, and the whole school and all connected with it ate at the same time at two long tables that would accommodate nearly two hundred persons.

The children were boarded, clothed, lodged and taught free of any cost to parents except in a single case where parents clothed the child. There were ninety-seven scholars in the school. The expense of each was \$100.

Miss Belle Greene gave the following description of the assembling for meals: "The signal . . . was given by the ringing of a bell that was fixed upon the top of the dining hall. At its sound, the Indian boys and girls formed in line in front of their quarters, the east building, the boys leading; and, upon entering the dining room, the boys took their places at one table, the girls at another, and the whites at another. Then, all standing, Mr. Johnson with his knife handle struck the table three times for silence preceding the blessing, then one rap to be seated. At the close of the meal, he again struck the table once and the boys filed out, and the girls followed; then, arising himself all passed out. At the morning and evening meals, however, the single rap was the signal for prayer, all kneeling."

SEPTEMBER 12.—Richard Cummins in his report to the superintendent of Indian affairs described the Shawnee Indians as an agricultural people. They had farms varying in size from five acres to one hundred and enclosed with rail fences, many of them staked and ridged. They lived in comfortable hewn log cabins, and had outhouses, stables and barns. Their crops consisted of corn, wheat, oats, pumpkins, beans, peas, Irish and sweet potatoes, cabbage, turnips, and many other vegetables. They had horses, cattle, hogs, turkeys and chickens. They also had a water, grist and saw mill.

SEPTEMBER 17.—Major Cummins informed the superintendent of Indian affairs that the manual labor school was largely in arrears, and without help its credit would suffer.

NOVEMBER 5.—The first quarterly conference of the Indian mission district for the conference year 1842-1843 convened. The conference adopted resolutions recommending to the Indians to marry according to the Christian custom, there being so much irregularity with reference to their marriages, and that this would be a requirement hereafter for all who united with the church.

1843

FEBRUARY 9.—E. R. Ames, corresponding secretary of the missionary society of the M. E. church, presented the claim of the manual labor school for settlement. His statement showed that \$2,500 was due the school from the government under the agreement of June 20, 1838. He asked an allowance from the education fund for the Delawares and Kansas to pay the expenses of nine Kansas and sixteen Delaware Indians for three years at \$100 each, making in all \$7,500.

MAY 18.—A committee composed of William Patton, E. T. Peery and W. Browning visited the Kansas Indian mission, returning with nine or ten Indian children for the manual labor school.

Dr. Marcus Whitman arrived at Westport on the return trip to his mission in Oregon. He remained at Westport and the manual labor school for about two weeks awaiting the assembling of settlers Oregon-bound. The rendezvous was twelve miles west of Independence, Mo.

MAY 23.—E. R. Ames visited the Indian territory and reported to the board of managers of the missionary society facts relative to the school. The expenditures of the school were as follows: Appropriated by the mission committee of the Missouri annual conference October, 1838, \$8,000; October, 1839, \$10,000; October, 1840, \$8,000; October, 1841, \$8,000; October, 1842, \$5,000; total, \$39,000. Appropriated by the government from the civilization fund, April, 1840, \$6,250; July, 1841, \$3,750; February, 1843, \$2,500; from the Delaware school fund, \$1,800; total, \$14,300. Grand total, \$53,300. Subtracting \$4,300 paid by the government, which was applied to the general objects of the society, the total amount of expenditures to October, 1843, was \$49,000.

The following was the estimated value of the property: Buildings, \$16,450; farm of 550 acres, \$5,000; livestock, \$2,000; farming utensils, \$400; household and kitchen furniture, \$600; dry goods, \$300; tools and stock on hand in the mechanic shops, \$1,000; total, \$25,750; subtracting this from the expenditures would leave \$23,250 for the payment of salaries of persons in the employ of the institution, the subsistence of the pupils, etc., from October, 1838, to October, 1843, inclusive, amounting to a little less than an average of \$5,000 a year.

The farm, after supplying all the bread, meat and vegetables used in the family, and selling enough to pay for the tea, coffee, sugar, etc., yielded an annual surplus in grain and livestock of

probably \$600. The average produce of the farm annually amounted to 2,000 bushels of wheat, 3,500 bushels of oats, 4,000 bushels of corn, 50 tons of hay; annual surplus of stock for sale or consumption, 110 hogs averaging 200 pounds each, 40 beeves and four horses.

The total enrollment of the school was listed at 348, recorded by years as follows: October, 1840—67, 35 boys, 32 girls; October, 1841—78, 53 boys, 25 girls; October, 1842—97, 64 boys, 33 girls; October, 1843—106 (estimated), 63 boys, 43 girls.

There were in the employment of the institution ten single men and one single woman; eleven married men having in their families twenty children. These added to the one hundred Indian children made 150 persons to be supported entirely by the institution. The labor of the children did much to lessen the cost of their support. The boys cut all the fire wood, cultivated the garden, plowed and hoed the corn, helped tend the stock, and assisted with the harvesting. The girls, within the last six months, had made 446 garments for the institution, and \$200 had been received for custom work done by them in the sewing. They did all the washing and made the soap, besides doing about half the cooking, etc., in the kitchen.

Mr. Ames thought that if the government did them justice little or no aid would be required from the missionary treasury to support the school.

MAY 28.—John C. Frémont's party encamped near the manual labor school.

MAY 29.—Frémont set out on an expedition to Oregon and California.

JUNE 1.—Dr. Marcus Whitman and his nephew, Perrin B. Whitman, set out from the mission on their journey west. They spent the first night with the Frémont party.

JULY 2.—W. H. Goode, superintendent of the Fort Coffee academy in the Choctaw nation, visited the manual labor school on his way to Indiana. He noted about one hundred students in attendance and all were orderly. He also mentioned that there were a few slaves held by the preachers at the institution, but this was apologized for as a temporary arrangement.

JULY 3.—The superintendent of the school set out with about forty pupils to attend a Sunday school celebration at Independence. The scholars had been well trained in vocal music and were expected to increase the interest of the occasion.

SEPTEMBER 30.—S. M. Irvin, missionary at Highland mission (present Doniphan county), wrote that he had visited the manual labor school in recent weeks.

OCTOBER 1.—Richard Cummins reported that the Shawnees were gradually increasing in agricultural pursuits; that their blacksmiths had been constantly engaged during the year in making and repairing agricultural implements, and even their two blacksmiths could not supply all their wants.



THE REV. SAMUEL M. IRVIN

A Presbyterian mission was established among the Iowa, Sac and Fox Indians near present Highland (Doniphan county), in 1835. The Rev. Mr. Irvin, missionary and printer, arrived at the mission in 1837. Highland mission was the second point of printing in Kansas, the first book being completed in February, 1844.

OCTOBER 4.—The annual conference convened at Lexington, Mo. W. W. Redman, W. Patton, J. C. Berryman and James M. Jameson were chosen delegates to the General conference to be held in New York City the next May. L. B. Stateler was returned as missionary to the Shawnees, and J. C. Berryman was reappointed superintendent of the manual labor school.

OCTOBER 22.—J. C. Berryman sent a plea for aid to the editor of the *Western Christian Advocate*. On account of hard times money was very scarce and the bishops had reduced the appropriations so that the school was in need. The Reverend Berryman explained

how the people could render great assistance by donating clothing, bedding, etc. He said that during the harvest they had to employ many adult natives to help and these could be paid in clothes instead of money. It took about fifteen hundred dollars' worth of clothing and bedding for the school children per year, and an additional five hundred dollars' worth for teachers and mechanics. He suggested that they establish a place of general deposit in each circuit where the people might bring such things as they could spare, as stockings, a few yards of linsey or janes, some domestic cotton, sheets, pillow-slips, towels, tablecloths, etc., or perhaps a merchant would give a set of knives and forks, or spoons. When received at the place of deposit they should be boxed and directed to the Indian manual labor school in care of Simpson & Hunter, Westport, Jackson county, Mo.

NOVEMBER 25.—The report of the Indian affairs office listed four teachers at the school and 116 scholars, 69 boys and 47 girls. The church records showed ten colored children as members of the mission. These no doubt belonged to the slaves which Thomas Johnson had brought into the territory.

1844

JANUARY 25.—E. R. Ames wrote a pointed and lengthy letter to T. Hartley Crawford, commissioner of Indian affairs, setting forth the sums of money due the missionary society from the government. The account was as follows: For boarding, clothing, lodging and instructing sixteen Delaware children one year ending October, 1840, \$1,600; nineteen Delaware children one year ending October, 1841, \$1,900; thirty Delaware children one year ending October, 1842, \$3,000; thirty-nine Delaware children one year ending October, 1843, \$3,900. Deducting \$1,800 received from the Delaware school fund left a balance of \$8,600.

For boarding, clothing, lodging and instructing four Kansas Indian children one year ending October, 1840, \$400; thirteen Kansas children one year ending October, 1841, \$1,300; eight Kansas children one year ending October, 1842, \$800; seven Kansas children one year ending October, 1843, \$700; total \$3,200. To this was added one-half the expense of supporting fifty children for one year ending October, 1843, \$2,500; making a grand total of \$14,300.

The letter also called attention to letters, documents and action of the government in other instances to prove the validity of the manual labor school's account.

FEBRUARY 28.—Agreement made between the chiefs of the Delaware nation and J. C. Berryman in behalf of the Indian manual labor school. The chiefs acting for the Delaware nation agreed to patronize the manual labor school, by using their influence to keep a suitable number of children in the institution, and by applying their school fund to its support; and they requested the President of the United States to cause to be paid over to the superintendent of the institution the interest arising on all their school funds annually for the ensuing ten years, together with all arrearages.

J. C. Berryman, on behalf of the institution, agreed to receive and educate any number of Delaware children not exceeding fifty at any one time, without the consent of the superintendent of the institution. The Delaware children were to be comfortably clad and boarded at the expense of the institution. The agreement was certified by Richard W. Cummins, Indian agent. The interest amounted to \$2,844 annually, and the arrearages upward of \$2,000.

MARCH 14.—Richard Cummins in transmitting the agreement between the Delawares and J. C. Berryman to the superintendent of Indian affairs stated that he considered the agreement an advantageous one on the part of the Delawares.

APRIL 22.—T. Hartley Crawford, commissioner of Indian affairs, expressed his interest and satisfaction with the Delaware agreement, and suggested the following terms: that there should always be at least thirty Delaware children at the school, and if the number fell below that at any time the amount paid to the superintendent should be reduced \$100 for every scholar short of that number; that one-half the scholars should be females, as near as may be practicable; that in addition to board and clothing, every scholar should be furnished with medical aid and advice, and with books, stationery and whatever else necessary to their comfort and health; the interest to be paid annually if suitable to the treasury, the agreement subject to rescission at the pleasure of the department; reports of the number and progress of the Delaware children to be made prior to the annual payment.

The Secretary of War, William Wilkins, approved the above terms with the additional stipulation that the provision for thirty children was meant as a limit to the minimum number and did not change the number of children agreed to in the treaty.

APRIL 24.—A visitor at the school reported to the board of missions: "Here were extensive brick buildings, adapted to all the

wants of such an institution. A steam grist-mill, which not only was adequate to the supply of flour for their large family, but to all the Indians round about, who formerly knew not what to do with their corn but pound it; but who are now encouraged to raise grain, because they could here have it ground. Here, also, they find a market for their wood, which they sell at \$1.50 per cord. Carpenter, wheel-wright and blacksmith shops, a brick yard, looms, dairies—in short, every facility for imparting instruction, not only in letters,



INDIAN BOYS SLEPT HERE

A view of the north end of the attic in the East building. This room is little changed from its appearance of a hundred years ago. The doveled beams and hand-hewn laths of walnut and oak are still in perfect condition.

but in mechanical arts. Five fields of 100 acres each, were under the cultivation of the school, and everything wearing a most promising aspect. . . .

“In April and September, the planting and gathering seasons, the children after performing their offices on the farm, are allowed vacation to see their parents, and assist them on their farms. This being the spring vacation . . . , we saw but few of the children.”

MAY 1.—The ninth delegate General conference of the Methodist Episcopal church assembled in the Green street church in New York

City. At this conference the controversy over slavery disrupted the church, and resolutions were adopted providing for the separation of the church in the slave-holding states from the church in the North.

MAY 30.—Jotham Meeker reported that he "never saw such a time of rain." It had fallen almost every day for three weeks. The river had overflowed its banks. There had been neither plowing nor planting, and the Indians feared they would raise no crops.

JUNE.—J. C. Berryman was appointed superintendent of Indian missions and E. T. Peery took his place at the manual labor school.

JUNE 3.—The committee on boundaries at the General conference established an Indian mission conference, bounded on the north by the Missouri river; east by the states of Missouri and Arkansas; south by the Red river; and west by the Rocky Mountains.

JUNE 9.—Superintendent Berryman submitted his report to the commissioner of Indian affairs: He explained that it was impracticable to give in detail the exact cost of each pupil, because the supplies were purchased at wholesale and the children were furnished out of those, some requiring more and some less. Besides the farm, mills and mechanic shops contributed considerable to the support of the school, the amount of which could not be exactly ascertained. Therefore, they did not actually pay out \$100 for each scholar per year, though they would had not the society erected mills and shops at a great expense. Besides the amount received from the government the missionary society still contributed liberally.

The financial account was as follows: March 15, 1844, boarding, washing and lodging twenty-four Delaware children six months at \$52 per annum, \$624; clothing the same at \$33 per annum, \$396; tuition, books, stationery and medical attention for the same at \$15 per annum, \$180; same for five Kansas Indian children, \$250; the same for eighty-one other children, \$4,050; total \$5,500.

June 15, 1844, the same for thirty-eight Delaware children for three months, \$950; the same for three Kansas boys for three months, \$75; the same for seventy-four other children three months, \$1,850; total for the three quarters of the year, \$8,375; amount paid according to agreement with the Delawares, \$2,355.42, leaving unpaid \$6,019.58.

The number of scholars for the first two quarters of the year, beginning September 15, 1843, was 110, and for the third quarter, 115, that also being the number at the beginning of the fourth quarter.

The number of Delaware children was thirty-eight, 14 of whom were girls. Previous to the agreement with the Delawares the Munsee children had been counted with them, but they were now listed separately, since the Munsees had no part in the Delaware school fund interest. Nine Munsee girls and three Munsee boys were in attendance. Some of the more advanced scholars left school in the spring and went home, bidding fair to become useful men and women. Both the scholars and parents appeared to take an increasing interest in the institution.

JUNE 11.—Jotham Meeker wrote in his journal: "The river rises higher than we have ever seen it. The water covers many of the Indians' fields, and surrounds their houses. The Indians who live in the bottoms nearly all flee to the hills. Many of the hogs we think will be drowned, and crops and other property destroyed. Move our things out of our cellar and smoke house, both of which are deep with water. The river is not quite upon a level with the bank at our house, but is still rising and may surround us before morning."

JUNE 18.—Meeker wrote that he learned from the Indians that the Missouri river was twenty-five feet higher than it was ever known to be before.

SEPTEMBER 21.—Richard Cummins reported that the crops of the Shawnees were very poor owing to the abundance of rain during the spring and early part of the summer. Those farming on the bottom lands lost their crops entirely and nearly all their hogs, cattle and some horses; their houses and fences were swept off by the flood. Many of them attempted to raise hemp, but their crops were destroyed by the rains.

OCTOBER 11.—Bishop Thomas A. Morris visited the manual labor school on his way to the Indian mission conference. He expressed great satisfaction with the conduct of the school. Arriving in time to witness part of the examination exercises at the close of the regular term, he considered their performances in spelling, reading, arithmetic, geography, composition, autography, and vocal music were such as would do credit to any of the city schools in the United States.

Bishop Morris described the improvements on the premises as quite respectable. Besides some comfortable frame buildings there were two large, substantial brick buildings, one on either side of the spring. The boys and their teachers lived in one of these houses, and the girls with their teachers and governesses in the other. The

mission farm was extensive and well stocked with horses, cattle, sheep, hogs, and poultry; there were also three native buffalo which were captured while young, and subsequently purchased for the mission. A steam flour mill capable of grinding three hundred bushels of wheat a day netted the society more than \$1,800 the past year. The mill cost \$4,000 with payments to be made over a period of four years. The superintendent was contemplating adding machinery to saw lumber, and thereby increasing its profits.

OCTOBER 14.—Bishop Morris, L. B. Stateler, Thomas Hurlbut, and E. T. Peery set out for Tahlequah to attend the Indian mission conference. Following the military road, they traveled twenty-five miles the first day, encamping on a small stream. Their circular tent made of domestic cotton, afforded a shelter from wind and rain, and with buffalo skins for beds, carriage cushions for pillows, and blankets for covering they passed the nights comfortably. The second day they traveled thirty-eight miles and encamped on the Marais des Cygnes river, and the third day they were joined by the Rev. Thomas B. Ruble, missionary among the Pottawatomies, thus making three carriages in the procession. At Fort Scott, Bishop Morris reported finding one company of dragoons and two of infantry. They “appeared to have but little to do, as we saw some of them miles beyond, sporting with greyhounds.” The rest of their trip was made with much difficulty through wind and rain and a severe snow storm. On October 22 after a journey of 260 miles they reached Tahlequah.

OCTOBER 23.—The Indian mission conference commenced its first session at Riley’s chapel, near Tahlequah in the Cherokee nation. The conference consisted of twenty-seven members, about one-fourth of them native preachers. All their work was missionary, and, consequently there was no “scrambling for popular appointments, or city stations.” The Indian mission conference adhered to the South in the division of the church.

OCTOBER 24.—A hurricane passed over the institution, demolishing many of the buildings and injuring a few persons, but no lives were lost.

NOVEMBER 25.—T. Hartley Crawford, commissioner of Indian affairs, reported the manual labor school as prospering.

DECEMBER 31.—The superintendent received his three months’ salary of \$125, and the teachers received \$250.

JANUARY 1.—E. T. Peery, superintendent of the manual labor school, paid a bill of \$2,265.26 for merchandise for the school.

JANUARY 6.—R. W. Cummins reported to the superintendent of Indian affairs that about 80 Munsees, 171 Shawnees and 240 Delawares had been deprived of breadstuff by the flood the last spring. Most of these families lost their houses as well as their crops, fences, and many of them their old corn in the cribs. Some lost their hogs, cattle and horses.

MARCH 14.—The bills paid included \$2.06 for rattan and \$5.70 for skivers for making boys' caps, and \$46.08 for carpeting.

MARCH 26.—E. T. Peery, superintendent, paid a salt bill of \$26.70.

MAY 1.—The superintendent paid the wagonmaker, \$350. Included among other bills allowed during the month were: lamps for chapel, \$19.50; tinware, \$65.20; two barrels vinegar, \$8.00; iron, \$103.78; groceries, \$391.47, and insurance, \$8.17.

On this day a convention of Southern delegates met at Louisville, Ky., Bishops Soule and Andrew, presiding. After full deliberation the convention declared the Southern conference a distinct church under the name Methodist Episcopal church, South.

JULY 8.—Jotham Meeker, Baptist missionary to the Ottawas, took two Ottawa boys to the manual labor school.

JULY 24.—The superintendent paid \$136.72 for labor on the farm.

AUGUST 14.—\$83.91 was paid by the school for bacon.

SEPTEMBER 15.—The report of the school this year showed an attendance of 137 scholars. A third large brick building was in progress of erection. Its dimensions were 100 feet by 20, two stories high with a piazza the whole length, with the exception of a small room at each end taken off the piazza. The building was divided into suitable rooms intended for the girls' school. At this time it was up to "the square," and was expected to be finished by December 25.

SEPTEMBER 30.—The tailor received the sum of \$200.

Supt. E. T. Peery submitted his account showing the sum of \$9,441.66 due the school from the government.

OCTOBER 12.—The second session of the Indian mission conference convened at the Indian manual labor school. J. C. Berryman and Wesley Browning were elected delegates to the Southern convention to be held the next year at Petersburg, Va. Mr. Berry-

man was continued superintendent of missions and was also placed in charge of the manual labor school. L. B. Stateler was appointed presiding elder of the Kansas river district together with the charge of the Shawnee circuit.

NOVEMBER 11.—Dr. E. White visited the manual labor school on his return from Oregon. He stated that he had never visited a mission more flourishing or in better condition. While there he learned of the death of the Rev. Jason Lee.

—The number of pupils at the school this year was given as 150 with an average attendance of 115.



NORTH BUILDING

The North building was erected in 1845 to provide classrooms and sleeping quarters for Indian girls. Originally there were rooms at both ends of the porches. The east rooms, however, were razed some time ago. Kansas territorial governors and other officials had offices here from 1854 to 1856. It was the residence of Thomas Johnson, school superintendent, during part of the period of his long service. The legislature of 1939 appropriated \$15,000 towards the restoration of this building.

1846

JANUARY 14.—The Kansas tribe of Indians ceded to the United States two million acres of land on the east part of their country.

MAY 1.—The first General conference of the Methodist Episcopal church, South, met in Petersburg, Va. It consisted of eighty-seven members. On the second day Bishop Soule announced his adherence.

MAY.—Francis Parkman stopped at Shawnee mission on his way west. He wrote: "Fording the creek, the low roofs of a number of

rude buildings appeared, rising from a cluster of groves and woods on the left; and riding up through a long lane, amid a profusion of wild roses and early spring flowers, we found the log-church and schoolhouses belonging to the Methodist Shawanoe mission. The Indians were on the point of gathering to a religious meeting. Some scores of them, tall men in half-civilized dress, were seated on wooden benches under the trees; while their horses were tied to the sheds and fences. Their chief, Parks, a remarkably large and athletic man, had just arrived from Westport, where he owns a trading establishment. Beside this, he has a large farm and a considerable number of slaves. Indeed the Shawanoes have made greater progress in agriculture than any other tribe on the Missouri frontier; and both in appearance and in character form a marked contrast to our late acquaintance, the Kansas."

JULY.—William Patton was appointed to the superintendency of the manual labor school, succeeding J. C. Berryman.

JULY 28.—Death of Mrs. Jerome Berryman. Her funeral was held August 7. She was buried in the mission cemetery southeast of the school buildings. William Patton preached the funeral sermon.

SEPTEMBER (late in the month).—Francis Parkman again passed through the Shawnee country on his homeward journey from the mountains. He described a different scene at this time: "We had passed the same road on our outward journey in the spring, but its aspect was now totally changed. The young wild apple trees, then flushed with their fragrant blossoms, were hung thickly with ruddy fruit. Tall grass grew by the roadside in place of tender shoots just peeping from the warm and oozy soil. The vines were laden with purple grapes, and the slender twigs of the swamp maple, then tasselled with their clusters of small red flowers, now hung out a gorgeous display of leaves stained by the frost with burning crimson. On every side we saw tokens of maturity and decay where all had before been fresh with opening life. We entered the forest, checkered, as we passed along, by the bright spots of sunlight that fell between the opening boughs. On either side rich masses of foliage almost excluded the sun, though here and there its rays could find their way down, striking through the broad leaves and lighting them with a pure transparent green. Squirrels barked at us from the trees; coveys of young partridges ran rustling over the fallen leaves, and the golden oriole, the blue-jay, and the flaming red-bird darted among the shadowy branches. We hailed these sights and sounds of beauty by no means with unmingled pleasure."

OCTOBER 26.—William Patton presented the third quarterly report of the condition of the manual labor school to the commissioner of Indian affairs. The school closed its summer session August 31, and the examinations showed that the pupils had made progress in their work. The school's greatest difficulty was to create such an interest in books in the Indian youth that he would apply himself to reading and study after he left school and mingled with his friends and relatives.

The number in school for the quarter was ninety-three, of these thirty-two were Delawares, thirteen males and nineteen females. After five weeks' vacation the winter session was just opening under favorable circumstances. The general health had been good. The farm was in good condition and had yielded an abundant harvest of wheat, corn and vegetables. The mills and shops were flourishing. The shops furnished the industrious with wagons thereby giving them greater opportunity to make their own living. However, the steam flour and saw mill was perhaps the most valuable improvement. Here, the Indians from the various tribes around obtained their flour and corn meal, and the saw mill furnished them with lumber for building and furnishing their houses. Furthermore the saw mill offered to them inducement to industry, for they supplied all the saw logs and steam wood, taking in return flour, meal, sugar, coffee, salt, and dry goods as their families might need.

NOVEMBER 12.—The third session of the Indian mission conference met at Riley's chapel, Cherokee nation. J. C. Berryman was again made superintendent of missions, and William Patton was returned to the Indian manual labor school.

—The annual report of the board of missions of the Methodist Episcopal church, South, gave the number of scholars for the year as 137. These were instructed in school each day from nine to twelve and from one to four. The larger portion of the boys were studying agriculture, while others were learning blacksmithing, wagonmaking and shoemaking. The girls were instructed in domestic economy, such as spinning, weaving, sewing, etc.

The Shawnee nation numbered 928 of whom fifty-three were members of the church.

—The loom room was for a time over the dining room in the boarding house. After the north building was completed the weaving was done in this building.

JULY 20.—William Medill, commissioner of Indian affairs, sent a questionnaire to J. C. Berryman, superintendent of missions, respecting the missions and schools under his supervision.

AUGUST 12.—The Reverend Berryman answered the questionnaire from Fort Coffee, giving the following information on the manual labor school:

1. The name of their society was The Missionary Society of the Methodist Episcopal Church, South, with headquarters at Louisville, Ky.

2. There were four schools in the Indian mission conference in operation and two others projected. The first one was located in the Shawnee nation and its name was Indian manual labor school. It was "the first school of any note ever attempted in the Indian country on the manual labor system."

3. The government annually contributed to the Indian manual labor school the sum of \$2,500 from the civilization fund, and the interest on the Delaware school funds, averaging about \$2,800 per year.

4. The society had for the past nine years made annual appropriations to the school varying from \$10,000 to \$4,000.

5. The number of teachers besides mechanics, and exclusive of the superintendent, at the school was four, including the matron who instructed the girls in housewifery.

6. In Mr. Berryman's judgment the system of education operating among the Indians was far from perfect. He questioned whether it could be improved at that time, but thought it might be superseded in time by something entirely new, to the advantage of all concerned.

7. The cost of buildings at the school had not been less than thirty thousand dollars; of this sum the government paid five thousand dollars, and the missionary society the balance.

8. The buildings at the institution were in good condition and supposed to be worth the estimated cost.

OCTOBER 30.—Richard Mendenhall of Shawnee Friends mission wrote *The National Era* of Washington, for the purpose of bringing to public notice the violation of the Missouri compromise in the Indian territory. He stated that there were perhaps twenty slaves in that region belonging to government officials and missionaries;

one Shawnee Indian chief also owned several. The extensive missionary establishment under the care of the M. E. church, South, had some half a dozen slaves "to assist in civilizing and Christianizing the Indians." Many of the Indians were opposed to slavery, while others would own them if they were able, some taking up runaway slaves when they found them. Mr. Mendenhall said that he had deliberated before writing, knowing that he would be subject to bitter persecution were his activities known, but he had determined to bring the subject before the public "at all hazards."

The manual labor school's report on this day to the superintendent of Indian affairs showed the attendance at the manual labor school for the year as 125 scholars, 78 male, and 47 female. Of this number the Delawares furnished nineteen males and nineteen females; the Shawnees twenty-one males and nine females, the balance being made up from various other tribes.

AUTUMN.—The Rev. Thomas Johnson returned to the Indian manual labor school taking the place of William Patton who had asked for a transfer and was appointed presiding elder of the Weston district.

NOVEMBER 4.—The fourth session of the Indian mission conference convened at Doaksville, Choctaw nation. J. C. Berryman was transferred to the St. Louis conference. This ended his connection with Indian missions.

—The annual report of the board of missions gave the church membership at the manual labor school as 34, with 100 children in the Sabbath school and 200 volumes in the library.

—After the return of Thomas Johnson the school seems to have been renamed the Ft. Leavenworth Indian manual labor (or training) school, which name it bore until March, 1855.

1848

AUGUST 17.—Thomas Johnson decided to organize a classical department in connection with the school, and advertised it as follows:

WESTERN ACADEMY

We have determined to open a school of high order for both males and females, a Ft. Leavenworth Indian Manual Training School, on the 25th of September, 1846 [1848].

The course of instruction will embrace all the branches of a complete English education together with the Latin and Greek languages.

REV. NATHAN SCARRITT, A. M.

Has been engaged as principal; and assistants will be procured if necessary. MR. SCARRITT is extensively known in the state of Missouri, having been for several years principal of the male department of Howard High School, and we presume that all who know him, will unite with us in opinion that he has but few equals, and no superior as a teacher in the state. As we are removed from the vices to which youth are exposed about little towns, and have the entire control of the place, we hope to be able to make such regulations with regard to both the discipline and the boarding of the students, as to give satisfaction to those who may choose to patronize us, and make it a desirable place to educate their children: To accomplish which we pledge our best efforts.

TERMS PER SESSION OF FIVE MONTHS

| | |
|--|------------------|
| Primary | \$6.00 |
| Common English Branches..... | 8.00 |
| Higher English Branches..... | 10.00 |
| Latin and Greek Languages..... | 12.00 |
| Extra per session, for the purchase of Apparatus..... | 1.00 |
| Boarding, including washing, lodging, lights, fuel, etc. | \$1.25 per week. |

THOMAS JOHNSON, Sup't F. L. Ind. M. L. School.

August 17, 1848.

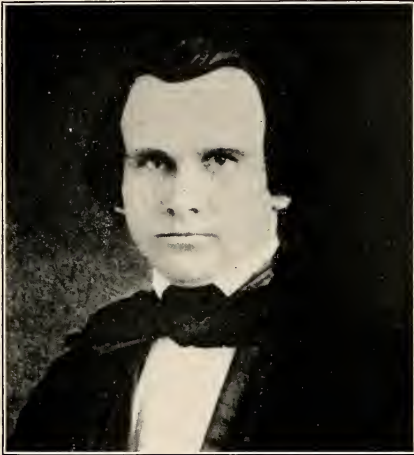
SEPTEMBER 25.—Classical department organized in the manual labor school. It was undertaken as an experiment, and apparently proved a success. A number of young men and women from Missouri, having limited means, and yet desiring to enjoy the advantages of a classical school, were admitted to this department.

SEPTEMBER 26.—Report of Richard Cummins to the superintendent of Indian affairs. He stated that the Shawnees had made the greatest progress of all the tribes on the border, some of their farms comparing with the best within the state line. A few of the more opulent ones held negro slaves. Almost every family was supplied with horses, oxen, cattle, hogs and sheep, and agricultural implements. They had raised an abundant crop of grains, and vegetables, made butter and cheese, and cultivated fruit. Their hunts were of little importance any more, and the Indian hunter had about disappeared from the border tribes. A traveler passing through their country might fancy himself in a white settlement were it not for "the swarthy lineaments and strange language of the inhabitants."

OCTOBER 6.—Thomas Johnson submitted a report of the condition of the manual labor school for the quarter ending September 30, 1848. The number of Delaware children for this quarter was thirty-one, fifteen boys and sixteen girls; of the other tribes there were

thirty-one boys and twenty-three girls, making a total of eighty-five. They had been engaged in the usual work, but owing to the four weeks' vacation in August they had not made as great progress as in some other quarters.

Crops were only fair, and the meadows and pastures had suffered from the drought of the past two years. Due to the same cause the springs were failing rapidly and they had been compelled to haul water to keep the steam mill running for the past two months.



THE REV. NATHAN SCARRITT

Principal of Western academy from 1848 to 1851. The academy, organized as the school's classical department, taught Indian and white children. Many of the latter were Missourians residing nearby.

OCTOBER.—Bishop James O. Andrew passed through Fort Leavenworth on his way to Delaware Methodist mission. He commented on the beautiful location of the fort and thought it had more the appearance of a handsome village than a military position. He also noted hundreds of wagons there and a "full complement of the poorest mules" he had ever seen, returning from service in the Mexican war.

From the Delaware mission Bishop Andrew rode to the manual labor school. He described the institution as having three large brick buildings, one for the superintendent's family, including a

[1848]

steward's hall for the boys, and affording also lodging rooms for hands employed about the farm (the "west building"); about fifty yards distant was another brick building containing a school room for the boys, a chapel, and a number of lodging rooms (the "east building"). On the other side of the street and at a considerable distance from the others was a third brick building designed for the girls (the "north building"). Besides these there was a great number of out-buildings and shops, giving to the whole establish-



GEN. JOHN CHARLES FREMONT

The famous Western explorer, J. C. Frémont, 1813-1890, outfitted several expeditions while encamped in the vicinity of Shawnee manual labor school in the 1840's. Frémont was later United States senator from California and presidential nominee.

ment the air of a thriving village. The operation of the steam saw and grist mill had been reduced to two or three days a week, since other mills had sprung up in the neighborhood.

One day while Bishop Andrew and the Reverend Johnson were walking about the establishment, they saw a company of men passing below the mill. Understanding them to be a part of Colonel Frémont's company whom Bishop Andrew had a great curiosity to see, they quickly saddled their horses and started in pursuit, but they were too late to overtake them, and reluctantly abandoned their object. However, they were soon engaged in a more exciting chase, which Bishop Andrew described as follows:

"Just as we were reconciling ourselves to our disappointment, we

espied on the prairie at some half a mile's distance, a company of men and dogs in full chase. 'A wolf chase,' said my friend, 'let us join them'; and immediately he was in full gallop, and what could I do but follow him? My friend swept over the prairie as though he were accustomed to it, but I could not divest myself of a certain sense of uneasiness as to the fate of my neck among the holes and salamander hills which abound in the prairie; so I slackened my pace. I could not help feeling that there was something ludicrous in our appearance. We were, neither of us, very small men; brother J. weighs about two hundred and thirty pounds, and his companion something short of two hundred; neither of us in very fine plight for playing the active; and, perhaps, some of you grave readers may question whether it was quite canonical for a bishop and a priest to engage so heartily in the amusement of hunting. Now, I am not going to enter into any sober argument on the subject. I don't think my friend felt any qualms about it, as the wolf was a common enemy, and had, no doubt, had many a meal of nice fat pig, at the expense of the mission farm; and for myself I had long wished to examine a prairie wolf. We were not in at the death, but we were on the spot time enough to see the object of our pursuit."

OCTOBER 10.—Grand convocation of Indian tribes held near Fort Leavenworth. Here the emigrant tribes rekindled the council fire of the ancient confederacy of the Northwest. The position of the Wyandots as keeper of the council fire was again confirmed and renewed.

—The board of missions in their annual report gave nineteen whites, twenty Indians and three colored members as belonging to the church society. The average number of scholars in the school for the past year was about eighty. There was one Sabbath school with one superintendent, eight teachers, 100 scholars and 200 volumes in the library.

—List of Methodist appointments to the Shawnees for 1848: Indian manual labor school, Thomas Johnson, T. Hurlburt; Western academy, N. Scarritt; Shawnee, L. B. Stateler. Mr. Stateler was also presiding elder of the Kansas river district.

1849

MARCH 9.—Jotham Meeker spent about three hours at the manual labor school, critically examining the work with a view of putting some Ottawa children there.

[1849]

MARCH 26.—Meeker wrote to Thomas Johnson relative to sending thirteen Ottawa children to his school.

MARCH 27.—Five boys from the Ottawa mission set out for the manual labor school for three years. They were Robert Merrill and Ephraim Robbins, Ottawa boys of Reverend Meekers, two boys of Shawbonidas, and one of Washkees.

MAY 19.—A part of Edwin Bryant's company on its way to the Rocky Mountains visited Shawnee Methodist mission. The whole party consisted of 98 fighting men, 50 women, 46 wagons, and 350 cattle.

SEPTEMBER 8.—William Walker, who later became provisional governor of Nebraska territory, heard Thomas Johnson preach at the camp ground and thought him decidedly the best Indian preacher he had ever heard.

OCTOBER 12.—Thomas Johnson sent his annual report to the commissioner of Indian affairs. He reported progress being made in spite of the cholera and other hindrances. He noticed an increasing desire for education, especially among the Shawnees who had become a working people. Two things, however, operated against them; first, the want of suitable laws for the protection of their person and property; and second, their disposition to move from place to place. Frequently after building a comfortable house, and by hard work improving a farm, they would take a notion that some new place would suit them better and move off to commence anew.

The Reverend Johnson expressed his belief that the Indians never could be extensively improved as separate nations. He advocated the plan of giving the Indians land in severalty and eventually granting them citizenship with the whites. A small reservation in each tribe could be maintained for those who were not willing to live among civilized people.

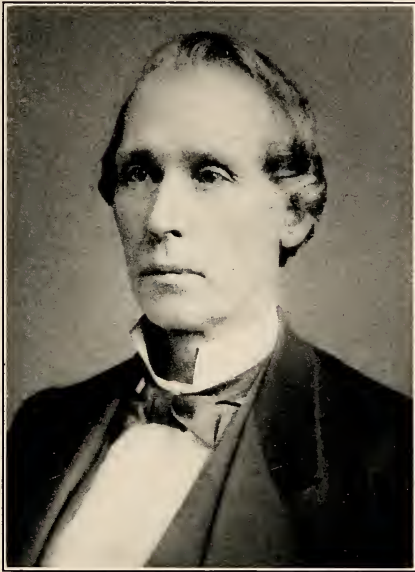
The hay and oats crops were fair, and also the different kinds of vegetables; the corn, however, was far below the average, due to the almost constant rains throughout the entire season. But having reduced the number of cattle and hogs, Mr. Johnson thought they would be able to winter the stock.

The number of scholars of the different tribes and sexes were as follows: Delaware, males 15, females 17; Shawnee, males 25, females 14; Pottawatomie, males 12, females 1; Ottawa, males 7, females 4; Wyandot, males 9, females 3; Omaha, males 1, females

1; Peoria, males 3, females 1; Cherokee, males 2; Kansas, males 1; total 116. Adding 5 apprentices not included in the above gave a grand total of 121.

OCTOBER 19.—Jotham Meeker purchased lumber from the steam mill at the manual labor school for his mill wheels, etc.

OCTOBER 24.—Meeker reported that brother Jones of the Ottawas took his girls and Pooler's boys to the manual labor school, and Pahtee's children to the Shawnee Baptist mission.



THE REV. JOHN THOMPSON PEERY

A missionary and teacher who was assigned to the Indian manual labor school in 1849.

—This year John Thompson Peery was appointed to the Indian manual labor school to be associated in the work with Thomas Johnson. His special work was teaching, but he preached on the Sabbath, assisted in social meetings and rendered other services.

Nathan Scarritt was returned as principal of Western academy.

[1850]

1850

MAY 6.—Miss A. Archbold, a teacher at the school, wrote the following interesting letter to Julia Anne McBride, Paris, Mo.:

My Dear Mrs. McBride:

You requested me to write from this point, which requisition should have been complied with, but that my health and many pressing engagements have hitherto prevented me. I caught cold coming over the bleak prairies that lie between Glasgow to this place and my cough and pain in my side have been severe. I passed through a course of blue pills and was bled. I am now much better though I but seldom sit up a whole day. I got here the first day of April and commenced school the third. I am much pleased with the school. The girls are perfectly quiet and easily managed. They were never known to sauce a teacher and are quite affectionate and kind, harmless and playful. The male school is taught by two young gentlemen, one a Methodist preacher. I never had better accommodations—my washing is done in the best of style, by a black girl hired on purpose to wash for the teachers and preachers of the institution.

I live in a stately brick house that has thirteen rooms, all very conveniently arranged (the "north building"). I have a very neat room with window blinds and nicely carpeted floor and as nice a stand and as good a bed as I ever wish to have. The presiding elder and his wife live in one end of this house and the lady keeps the boarding house.

We have some thirty odd Indian girls when we have school, but it is vacation now. My school will commence again week after next. I shall be pleased as I like to teach them.

Just across the road is another very large brick house with thirteen spacious rooms (the "west building"). In this Preacher Johnson and family reside. He is the superintendent and has a most interesting wife and some beautiful children. There our merchant and his family reside, they keep the male boarding house here and the store is handy. In the same lot stands another large brick building (the "east building")—in this the preacher in charge Rev. [Tyson] Dines and family live in one end, in the other Elder Hurlburt and his noble wife and most amiable sister live. Brother and Sister Adams, another very amiable pair, live there too, so you see we have the best and most pleasing society imaginable. This house contains thirteen rooms also. One of these rooms is appropriated to divine worship. It has a pulpit and has a very spacious room in which the male school is taught. We have fine trees growing in our lot and yard. We have fine gardens and flowers of all descriptions, and one of the largest and most beautiful farms I ever saw with several springs and gurgling rills. Oh, I wish, my dear friend you could visit us; you would be amply paid for the visit, I assure you. We could give you plenty of strawberries and cream. We have seventy cows belonging to the mission. A steam mill too where we get as beautiful flour as I ever saw so you see I am still in the land of plenty—yes, to profusion. Here I am willing to labor, to spend my days if I can but do any real or lasting good. . . .

Could you see the difference it makes in these children of nature to have the benefit of Christian education I think you would with me be ready to

bles the first missionaries that erected the first rude hut, and then the lofty Temple, in these plains to instruct the poor, debased savage. For many miles around you may see neat farms and good dwellings; these occupied by the red men, but you would still be better pleased, dear friend, to see them wearing good apparel and hear them pray, and see them in the stand proclaiming the Gospel of Peace and then, could you but call around, the wild savage just as I have seen scores of them in their own costume which consists of a blanket thrown around the perfectly naked body, save a cloth much below the shoulders and their leggins with their shoes of skins and their ornaments, of which they are extremely fond; indeed, our fashionable young ladies would be quite in the shade as it respects necklaces and shells—feathers, and beads—wampum, and many other articles, too tedious to mention. A whole nation in this wild state came and camped here at the mill. The poor women carried the babies, while their lordly husbands rode on horses, and made them carry all the bags of flour, and load the ponies, while their lords of earth walked near with erect forms and highly painted cheeks. I wish your dear girls could have seen them. We made up a party and went down to their camp. The women were cooking supper. They had cakes made up and laid on the ground or what was worse, on their old polluted blankets. The men and boys were laying round painted to the life with red paint over their faces—eyes and hair then striped with yellow paint most fancifully. Oh, I think Bina (Albina McBride) would have wanted one of their babies. One little almost naked thing got hold of my hand and played so fondly that I felt like taking it from its heathen mother and educating it. . . .

My dear niece returned from this placé after staying near three weeks. She was much pleased and thinks of returning in the fall. She was disappointed that we could not visit you but we had to give it up. I hope to visit you some time, however.

I would like Judge McBride to read some of the speeches my good Democratic brother made at the state senate this winter. I have two papers. My brother, the preacher, is nearly well.

My love to your dear children. I would so love to teach them again but could not say.

Your sincere friend, A. Archbold.

MAY 9.—Jotham Meeker rode in his buggy to Shawnee Methodist mission. He noted meeting many California emigrants.

MAY.—The General conference of the Methodist Episcopal church, South, met in St. Louis. This conference changed the boundaries of the Indian mission conference by transferring the part in present Kansas to the St. Louis conference, where it was attached to the Lexington district.

JULY 9.—Letter of John O. Wattles, correspondent of the New York *Tribune*, published, reporting that he had visited the Shawnee Methodist mission. He mentioned the three large brick buildings, one being used for the boarding house, one for the school, and the other “for a high school for whites from the States.” He also noted

[1850]

that Thomas Johnson, the superintendent, was a slave holder, and that one of the Shawnee chiefs who farmed on a large scale had most of his work done by slaves.

—The annual report of the board of missions gave the number of students at the school as 120, the members of the society as twenty whites, five Indians and three colored. The Sabbath school had 80 scholars and 200 volumes in the library. The state of religion was reported as tolerably good.

1851

JANUARY 29.—J. T. Peery reported to the board of missions that the attendance at the manual labor school during the winter had been about eighty, although many more had obtained their outfits of



SOUTH MISSION BUILDINGS IN 1874

The sketch was drawn for a Johnson county atlas published in 1874.

winter clothing there. The children were taught spelling, reading, writing, arithmetic, English grammar and geography. A part of each day, except the Sabbath, was devoted to some kind of manual labor. The pupils were required to be present at family worship twice a day and to attend public worship on the Sabbath. The Sabbath school had over 100 scholars.

MAY 1.—D. D. Mitchell, superintendent of Indian affairs at St. Louis, Mo., under instructions from the commissioner of Indian affairs, made an examination of the manual labor school.

MAY 26.—Mr. Mitchell reported to the commissioner the results of his investigation. The attendance on the day of his visit was

forty-three Indians and seven white scholars. In a separate room were twenty-eight white boys and girls, the children of frontier inhabitants, whose parents paid for their education. He found that a few Indian scholars of both sexes had made some progress in spelling and reading, and two boys understood the rudiments of arithmetic. He regretted to learn that but few boys ever acquired much knowledge of agriculture or the mechanical subjects, being due in part to the indisposition of the boys to do manual labor, and to some extent to the lack of zeal on the part of the instructor. When the boys reached the place where their labor and skill would be profitable their parents were not willing for them to work for a "bare and poor subsistence," and the teachers were not so interested when they knew their pupils would be sure to leave when their labor became valuable.

Mr. Mitchell also thought that the profits of the farm, which were great, should be used for the benefit of the Indian whose money was being expended, instead of going to enrich those who managed the institution. He understood that the superintendents never failed to make a fortune within four or five years. He especially thought that the Delawares had cause for complaint, finding but one small half-breed Delaware girl at the school. The teachers told him that they had no hope of ever being able to induce the Delawares to return to the school, attributing the cause to the jealous interference of rival missionaries.

In conclusion Mr. Mitchell expressed his opinion that the money paid the missionary societies for the education of Indians could be better used for that purpose by the resident agent of the government, particularly as the societies had introduced politics into the Indian country. The political question growing out of the subject of slavery had scattered discord and contention among the border tribes and its evils were rapidly increasing, fostered as it was by some "misguided missionaries."

AUGUST 25.—Thomas Moseley, Jr., agent for the Kansas agency, informed the superintendent of Indian affairs that the Delawares for some cause unknown to him had refused to send their children to the manual labor school for a year, but he hoped with the aid of the school superintendent to get back some twenty or more.

He also informed him that the Delaware mill built by the society as a "boon for their education fund," was a complete wreck. The tribe was anxious to have it built, but the chiefs were indifferent.

[1851]

SUMMER.—Nathan Scarritt resigned his place as principal of the Western academy to devote himself exclusively to preaching to the Indians.

SEPTEMBER 12.—Jotham Meeker sent his Indian boys, Robert and Ephraim, to the manual labor school together with those who attended the previous year and seven new ones, making in all twenty.



REAR OF WEST BUILDING SHOWING GARDEN POOL

The south wing originally was around ninety feet in length but in later years it was shortened by about fifty feet.

SEPTEMBER 30.—Statement showing the condition of the Fort Leavenworth Indian manual labor school for the year ending September 30, 1851:

MALE DEPARTMENT

Teachers—A. Coneatzer, T. Huffaker, W. Luke, S. Huffaker.

Latin, English grammar, geography, arithmetic, philosophy, penmanship, declamation, &c.: Shawnee—Levi Flint, 17; Wyandot—Robert Armstrong, 14, Henry Garrett, 16.

Grammar, arithmetic, geography, reading, writing, spelling, declamation, &c.: Ottawa—Alpheus Herr, 15; Thaxter Reed, 13; Peoria—John Paschal, 16; Pottawatomie—John Anderson, 15, John Mann, 14; Shawnee—Mebzy Dougherty, 15, William Fish, 14, Lagarus Flint, 15; Wyandot—Robert W. Robetaille, 11.

Arithmetic, reading, spelling, writing, and declamation: Ottawa—Robert Merrill, 12, Solomon Peck, 12, Francis Pooler, 11, Moses Pooler, 12, Ephraim Robbins, 11; Pottawatomie—Peter Anderson, 12, Peter Mann, 13; Shawnee—William Barnet, 15, Stephen Bluejacket, 13, Jacob Flint, 10; Wyandot—James Hicks, 15, Peter Sharlow, 13, Jacob Whitecrow, 15.

From the alphabet to reading, spelling, and writing: Delaware—George Luke, 12; Ottawa—Job Richardson, 7; Pottawatomie—Henry Lagottrie, 11; Shawnee—James Baltrice, 13, Cassius Barnet, 14, Charles Barnet, 9, Robert Bluejacket, 12, Thomas Bluejacket, 10, William Deskin, 8, Samuel Flint, 12, William Flint, 15, Lewis Hays, 17, Edward Scarritt, 10, Nathan Scarritt, 12, Robert Sergket, 16, Francis Whitedeer, 9; Wyandot—George Big River, 12, Eldridge Brown, 7, Anson Carryhoo, 15, John Charles, 16, John Coon, 16, Isaac Frost, 20, Thomas Huffaker, 10, George Sharlow, 15, Albert Solomon, 11, John Solomon, 1st, 17, John Solomon, 2d, 6, George Williams, 16.

FEMALE DEPARTMENT

Teachers—Mrs. M. J. Peery and [Mrs.] A. E. Chick.

Grammar, arithmetic, geography, reading, writing, and needlework: Delaware—Margaret Peery, 13; Omaha—Stella A. Harvey, 12; Ottawa—Sophia Green, 11; Pottawatomie—Mary A. Anderson, 11; Shawnee—Emily Bluejacket, 12, Sally Bluejacket, 1st, 15, Susan Bluejacket, 10, Elizabeth Johnson, 15, Hannah Wells, 13; Wyandot—Sarah Driver, 15, Rosalie Robetaille, 10.

Arithmetic, geography, reading, writing, and needlework: Delaware—Louisa Shigget, 15; Ottawa—Nancy Green, 11, Elizabeth Robbins, 10, Mary A. Wolfe, 16, Susan Wolfe, 11; Shawnee—Sally Bluejacket, 2d, 8, Catharine Donaldson, 10, Rebecca Donaldson, 7, Caty P. Scarritt, 8; Wyandot—Elizabeth Robetaille, 7, Sarah Sarahas, 13.

From the alphabet, to reading, spelling and needlework: Mohawk—Philomene Lagottrie, 9, Rosalie Lagottrie, 6; Ottawa—Ellen Miller, 7, Susan Miller, 13, Eleanor Richardson, 6; Peoria—Mary E. Ward, 7; Shawnee—Nancy Barnet, 6, Sally Bluejacket, 3d, 6, Ella Dougherty, 8, Mary J. Owens, 10, Anna Scarritt, 4, Mary L. Scarritt, 6, Caty Whitedeer, 7; Wyandot—Eliza Armstrong, 10, Mary Armstrong, 8, Sarah Armstrong, 12, Susan Buck, 10, Susan Driver, 14, Mary Hill, 9, Sarah Hill, 11, Sarah Sharlow, 6, Mary Solomon, 8, Emma Williams, 12, Frances Williams, 14, Mary Williams, 16.

| | |
|--|----|
| Total number in the female department..... | 47 |
| Total number in the male department..... | 53 |

Total number in both departments..... 100

1852

MAY 31.—Jotham Meeker reported many people sick and dying with cholera at Westport and Kansas City.

JUNE 24.—Meeker attended the examination at the manual labor school, and the next day started home in his wagon with ten Ottawa children. The roads were very bad.

[1852]

AUGUST 26.—Thomas Johnson in his annual report regarded the year as one of more than ordinary importance. The health of the school had been good. Not a death had occurred among the 106 scholars or the laborers at the institution. This he considered remarkable considering the prevalence of cholera and other diseases in close proximity. The Delawares had again sent their children to the school. The crops were good especially those of hay, corn and oats.

Mr. Johnson dwelt upon the improvements noticeable in the tribes with their comfortable farm houses and fields promising abundant crops, and again expressed his belief that they should be allowed to hold real estate, and enjoy the privileges of citizenship along with the whites. The moral and religious condition of the tribes was slowly on the advance for the better. The chief obstacle to the success of the missionary was their intemperance in the use of drinks. "Abandoned wretches among the white men," he stated, "have always been found sufficiently artful and corrupt to elude the laws, and deal out doses of physical and moral death to the unfortunate victims of their avarice."

SEPTEMBER 1.—Thomas Moseley, Jr., reported to Col. D. D. Mitchell that he had attended the annual examination in June at the manual labor school and the results were highly satisfactory. The children showed that they had been taught and managed by competent hands. The higher classes were learning geography, English grammar, arithmetic, etc., and the other classes were in the elementary branches as writing, music, etc. He especially praised the teachers in the female department for the motherly care they manifested for the children at all times.

OCTOBER 12.—Move to establish territorial government to be known as Nebraska territory. An election for delegate to congress was held at the council house of the Wyandot nation. Abelard Guthrie received the entire vote polled by the Wyandots.

OCTOBER 17.—D. D. Mitchell, superintendent of Indian affairs, informed the commissioner of Indian affairs that the reports of the agents and missionaries of the border tribes were "colored in lights entirely too flattering." From his personal observation little or no good had come from the humane efforts of the government and of pious individuals to hasten the civilization of the Indians.

—The annual report to the board of missions listed three Indians, fifteen whites and three colored persons as belonging to the Fort

Leavenworth manual labor school church, and 100 scholars in the Sabbath school.

1853

FEBRUARY 11.—Thomas Johnson informed the Reverend Meeker that the examination would be on the last Friday of the month, but that there would be no vacation. He should be pleased to have him there.



MUSEUM SPONSORED BY THE SHAWNEE MISSION INDIAN HISTORICAL SOCIETY

The northwest corner of Thomas Johnson hall, first floor, East building. The territorial house of representatives met here in 1855.

APRIL 12.—J. T. Peery, presiding elder of the Kansas district, reported to the board of missions that the Fort Leavenworth manual labor school was perhaps never in a more prosperous condition. During the past winter the Shawnees suffered from sickness and many died, making it necessary for the school to take a great many orphans. The school during the winter numbered about 100 scholars. Church membership statistics were the same—three Indians, fifteen whites and three colored persons, with 100 scholars in the Sabbath school.

MAY 31.—N. H. Seruggs sold Thomas Johnson two negro girls for the sum of five hundred and fifty dollars. One of them was named Jane, age about eight years, and the other was named Mary, age about two and a half years. He warranted them to be sound in body and mind and to be slaves for life.

JUNE 16-23.—The Pacific railroad exploring and surveying party under the leadership of Capt. J. W. Gunnison, encamped near Shawnee mission while collecting supplies for the expedition. Several days were spent in breaking in wild mules as no others could be obtained in a short time on account of the great demand for them by the emigrants going west. For the same reason they had difficulty in securing capable teamsters, and it was only by industrious drilling that the company was able to set out on June 23.

JULY 26.—A railroad convention was held at the Wyandot council house. This convention organized a provisional government for Nebraska territory, electing William Walker provisional governor, and nominating A. Guthrie as candidate for reelection as a delegate to congress.

The convention expressed its preference for the great central railroad route.

AUGUST 1.—Governor Walker issued a proclamation for holding the election on the second Tuesday in October in the different precincts in the territory for a delegate to congress.

AUGUST 29.—Thomas Johnson submitted his report to the board of missions. The school had been crowded more than usual during the winter due to the number of orphan children taken in. The desire for education among the surrounding tribes was gaining every year, so that instead of going out and persuading them to come to school, they came and begged admittance. Mr. Johnson thought they would have as many as they could take care of the next session. There had been but little sickness and but one death the past year. The crops and fruits were abundant. He, however, repeated his opinion that the only hope for the Indian was to become identified with the white population, and take his position in the walks of civilized society.

AUGUST 30.—Jotham Meeker arrived at the manual labor school with eight Ottawa children.

SEPTEMBER 6.—George W. Manypenny, commissioner of Indian affairs, and Thomas Johnson visited the Wyandots.

SEPTEMBER 14.—John C. Frémont and his party arrived at Westport. They encamped near Westport and began active preparations for their expedition to the Far West. From several droves of mules Colonel Frémont selected a few for which nearly two prices were exacted by their owners.

SEPTEMBER 20.—A bolting convention held at Kickapoo nominated Thomas Johnson as delegate to congress. He was said to have been put forward by the friends of Sen. D. R. Atchison, of Missouri.



FURNISHED BY THE COLONIAL DAMES
East building—west room, second floor, north,

SEPTEMBER 22.—Frémont's party made a trial start, encamping at the Methodist mission that night, and the next day proceeded to the Shawnee Baptist mission and encamped for the night. Colonel Frémont, becoming ill, returned to Westport.

OCTOBER 11.—Election held for delegate to congress. William Walker wrote: "The priesthood of the M. E. church made unusual exertions to obtain a majority for their *holy brother*. Amidst the exertions of their obsequious tools it was apparent it was an up-hill piece of business in Wyandot."

[1853]

OCTOBER 31.—Governor Walker conceded the election to Thomas Johnson. He considered it not surprising since Mr. Guthrie had only his personal friends to support him, while, as he said, Mr. Johnson had the whole power of the federal government, the active support of the commissioner of Indian affairs, the military, the Indian agents, missionaries, Indian traders, etc. A combined power that was irresistible.

NOVEMBER 7.—The returns of the election were canvassed. Thomas Johnson, receiving the majority of votes, was declared elected.

NOVEMBER 9.—Jotham Meeker started his Indian boy, Robert Merrill, to the manual labor school.

DECEMBER.—Thomas Johnson went to Washington.

—The annual report of the board of missions gave the average attendance at the school from 90 to 100. The children all appeared contented, well and happy.

1854

JANUARY.—Hadley D. Johnson of Iowa, who was also a candidate for delegate to congress from Nebraska territory, went to Washington in the interest of the organization of the territory. In the house of representatives he found seated at a desk a "portly, dignified, elderly gentleman," who was introduced to him as the Rev. Thomas Johnson. Hadley's representative friend from Iowa secured for him a seat also at a desk beside Thomas Johnson where they consulted together upon the pending legislation. But their legislative activities on the floor of the house was of short duration. Complaints having reached the speaker's ears, he directed the principal doorkeeper to investigate. Hadley Johnson was respectfully asked to vacate his seat, and informed the doorkeeper that his neighbor was holding his seat by a right similar to his own, thereupon the two Johnsons were "relegated to the galleries," much to the mortification of the Reverend Johnson.

Both the Johnsons were interested in the organization of two territories, but could not agree upon the boundary line, Thomas Johnson holding out for the Platte river as the northern boundary of the Kansas territory. But when offered the two alternatives: the fortieth degree of north latitude or the defeat of the bill for that session, he consented to the fortieth degree as the boundary line.

MARCH 28.—Thomas Johnson returned from Washington.

APRIL 5.—About one hundred Shawnees were called in council at their meeting house by the United States agent, to hear a proposition from the government relative to the purchase of their land. They chose a delegation of eight to proceed to Washington to make a treaty.

APRIL 15.—The Independence (Mo.) *Messenger* recorded that the Rev. Thomas Johnson passed down the river the other day on the steamer *Polar Star* on his way to Washington. It added, "He has Indians with him, and is negotiating treaties."

APRIL 24.—Jotham Meeker at the Ottawa mission wrote: "Learn that during all of last week great numbers of cattle have been passing every day. On yesterday morning about 1,000 left here. They continued passing all day. On last night between 2,200 and 2,300 loose cattle encamped within a mile of our house. Large droves still move onward through the day. About 1,500 more encamp this evening within a mile of us. We have heard of over 2,100 having passed and arrived today." He reported they were bound for California.

MAY 10.—Treaty with the Shawnee Indians. The Indians ceded to the United States their land set apart for them by the treaty of 1825, excepting 200,000 acres to be selected as homes for their people.

The treaty also granted to the missionary society of the Methodist Episcopal church, South, three sections of land including the improvements of the Indian manual labor school, to be patented to the society or to such persons designated by it, upon the allowance of \$10,000 by the society to the Shawnees for education of their children. Five acres including the meeting house and cemetery was also set apart to the Shawnee Methodist church.

MAY 30.—The Kansas and Nebraska bill was signed by President Pierce.

MAY.—The General conference of the Methodist Episcopal church, South, meeting at Columbus, Ga., organized the work in Kansas into a separate conference known as the Kansas mission conference.

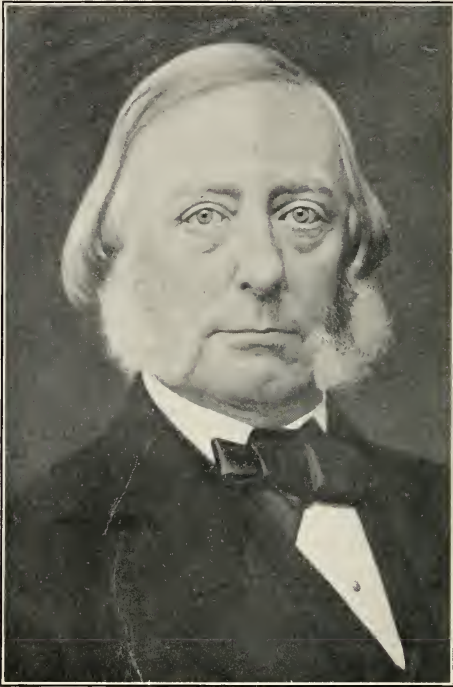
JUNE 1.—Meeker recorded, "Emigrants are squatting around us in great numbers."

JUNE 29.—School closed for vacation.

JULY 7.—Andrew H. Reeder took the oath of office as governor of Kansas territory.

[1854]

JULY 14.—Thomas Johnson answered an anonymous document headed, "Reasons why the treaty recently concluded with the Shawnee Indians should not be ratified by the senate." Mr. Johnson attempted to show that no favoritism was shown the Methodist



GOV. ANDREW H. REEDER

The first territorial governor of Kansas took the oath of office on July 7, 1854, and arrived in Kansas three months later. Except for two months, Reeder served until August 16, 1855, when he was removed. Executive offices, during most of his term, were in the mission's North building.

church, South, with regard to the educational fund; and explained that he was present at the negotiation of the treaty at the request of both the Delaware and Shawnee delegations. With regard to partiality in securing the school, he stated that the improvements, having been made at a great expense, he considered it right to insure

a clear title so that when it was not needed for an Indian school it could be used as a boarding school for the whites. As to his getting rich quick, he said that he had commenced life very poor and had been successful in gathering some property, and if it were necessary he would make a schedule showing how he got it.

AUGUST 6.—A correspondent to the *Boston Journal* traveling in Kansas, wrote: "We passed the house of the Rev. Thomas Johnson, the present Atchison Proslavery delegate in congress. His house is beautifully situated and surrounded by extensive grounds, which appeared well cultivated. The wilderness here already begins to 'blossom as the rose.' It is slave labor, however, upon which he depends, for, in open violation of the law of 1820, he has for years owned and worked a large number of negroes."

AUGUST 27.—The report of the manual labor school submitted to the board of missions gave the attendance as follows: Shawnees, 49; Delawares, 19; Wyandots, 14; Ottawas, 23; total 105. The health of the school had been good and unusual interest had been shown in the work.

AUGUST 28.—Jotham Meeker lodged at the manual labor school and conversed with Thomas Johnson about Indian treaties, schools, surveys, Kansas and Nebraska territories, etc.

AUGUST 31.—Jotham Meeker wrote to S. Peck, corresponding secretary of the American Baptist Missionary Union, informing him of conditions at the Shawnee Baptist mission and advising that the Baptists discontinue all labors at the Shawnee station.

He recorded in his journal: "The summer is ended—never knew one so dry. There seems to be a general cry throughout the U. S. on account of the prolonged dry season. Corn and potato crops have almost everywhere failed. . . . The weather has been extremely warm for some six weeks, the mer. rising above blood heat almost every day. Several days it has risen to 106, once to 110. On today it is to 104."

SEPTEMBER 8.—Ten Ottawa children set out to attend the Indian manual labor school for ten months.

SEPTEMBER 15.—The first weekly newspaper in Kansas, the *Leavenworth Kansas Weekly Herald*, appeared. Type for the issue was set under an elm tree, on the levee, near Cherokee street. It was Proslavery in politics.

OCTOBER 7.—Gov. A. H. Reeder arrived in the territory and established the executive office temporarily at Fort Leavenworth.

OCTOBER 18.—Governor Reeder and his party passed the Shawnee mission on his way up to Union Town, Council Grove, Fort Riley and back to Fort Leavenworth.

NOVEMBER 2.—Thomas Johnson wrote to the Reverend Meeker requesting that he have about 250 copies of hymns struck off. He told him that he had offered the governor one of the school buildings for the meeting of the legislature provided he could do no better. He understood that the new city of Leavenworth was anxious to have the legislature meet there. He also informed him that the surveyor general was at Leavenworth and expected to run the base line between the two territories during the winter.

NOVEMBER 10.—Governor Reeder issued a proclamation for the election of a delegate to congress to be held on November 29.

NOVEMBER 16.—Daniel Woodson, secretary of Kansas territory, wrote to his wife from Fort Leavenworth: "Gov. Reeder has determined to take up his headquarters this winter at the Shawnee mission, about thirty miles from here, and has written for quarters for me also at the same place. It is said to be a very pleasant place, well provided with comfortable buildings, under the charge of the Rev. Thos. Johnson, an old Virginian, and a particular friend of the Rev. Thos. Early of Lynchburg. Mr. Johnson has been out here about 25 years as a Missionary under the direction of the Methodist E. Church, and is a gentleman of the highest standing and character. I expect to be as pleasantly situated there as I can be in the absence of my dear wife and children."

NOVEMBER 24.—The executive offices were moved to Thomas Johnson's house at Shawnee mission.

NOVEMBER 25.—Thomas Johnson, Cyprian Chouteau, and Davis Thayer were appointed judges of election in the seventeenth election district.

Thomas Johnson informed the Reverend Meeker that he would take the three children that Pooler brought and four more if they were the right kind, and that the teachers wished Wolf's children to be included in the number.

He urged him to use his influence for Gen. J. W. Whitfield at the election on the 29th.

NOVEMBER 29.—Election of delegate to congress.

DECEMBER 5.—J. W. Whitfield, the Proslavery candidate, was declared elected delegate to congress and received the certificate of election.



ORIGINAL PULPIT, BIBLE AND PEWS

Looking east in the museum sponsored by the Shawnee Mission Indian Historical Society in Thomas Johnson hall, first floor, East building.

—In 1854 the Reverend Meek was appointed preacher and head teacher at the manual labor school. Every Sabbath he held services

in the schoolroom, the north room of the east building, preaching in English with an Indian interpreting.

At the religious services held in the chapel a box with a slit in the cover large enough to receive a silver dollar was placed on the desk in front of the pulpit for the collection. When the hymn, "From Greenland's Icy Mountains" was sung the people marched around and put in their contribution. If a person sat still every one knew he did not give anything. It was not unusual to find a good collection of buttons in the contribution box.

Mr. and Mrs. Meek and her niece, Miss Wilson, had rooms in the same building. Mrs. Meek, assisted by her niece, had oversight of the girls, teaching them to keep their rooms in order, to sew, knit, etc.

—This year the manual labor courses were discontinued and only literary courses were given thereafter.

1855

JANUARY 12.—Jotham Meeker, Baptist missionary to the Ottawa Indians, and Kansas' pioneer printer, died.

MARCH 5.—Agreement between the commissioner of Indian affairs and the missionary society of the Methodist Episcopal church, South. The society agreed to board, clothe and educate any number of Shawnee children not exceeding eighty, between the ages of seven and seventeen years, at the Fort Leavenworth manual labor school, thenceforth to be known as the Shawnee manual labor school. In return for which the commissioner agreed to pay per annum in quarterly payments the sum of \$5,000 in money and to credit the society with \$1,000 per annum of the \$10,000 which it agreed to pay for the three sections of land. At the liquidation of the \$10,000 the number of scholars were to be reduced to such a number as would at \$75 per head consume the \$5,000. The department reserved the right to annul the agreement whenever the interest of the Indians required it.

MARCH 8.—Governor Reeder issued a proclamation for an election to be held March 30, for thirteen members of the council and twenty-six members of the house.

MARCH 23.—Daniel Woodson wrote to his wife from Shawnee mission: "We have the most delightful weather here now, and emigrants are pouring in upon us in large numbers. Our election comes off on the 30th and we expect to have a very exciting time of it—probably some blood shed."

MARCH 30.—Election for legislative members. The voting place in the seventeenth district was the Shawnee Methodist church. Cyprian Chouteau, C. B. Donaldson and Charles Boles were judges.

APRIL 16.—Governor Reeder declared Thomas Johnson and Edward Chapman elected members of the council from the first council district, and Alexander S. Johnson elected member of the house from the first representative district.

MAY 26.—A correspondent to the New York *Tribune* described his visit to "Johnson's mission," which, as he said, was the headquarters of the Proslavery party in Kansas with Johnson as one of its leaders. "I arrived last evening," he wrote, "Mr. Johnson accommodates at reasonable charge all wayfarers who come; and I was speedily ushered by an active gray-headed negro, who acts the major domo of the establishment, into a long dining room dimly lighted with lamps, and through the whole length of which ran two tables with the plates arranged for breakfast— The weird aspect of the turbaned slave, and the character of the room whose extremes the feeble light of the lamps failed to penetrate, brought to my mind the whimsical descriptions of old romances, where the stranger knight is welcomed with mysterious formalities to the great hall of some feudal castle and regaled at its board without knowing whether to class its baron among friends or foes. . . .

"This morning after a most refreshing stroll, I attended the services held every Sunday in the chapel. Mr. Johnson officiated in person—a thing not usual with him of late years, for, like other political ecclesiastics who are pecuniarily able, he finds it more agreeable to employ a substitute. He is a large, well-looking man, of grave deportment and speech, with a temperament rather phlegmatic, and a square, practical cast of countenance that guarantees his fidelity to the matter-of-fact details of business, but gives no promise whatever of creative intellect, or the high, generous impulses of imagination.

"The audience was composed mainly of the resident officials, the white members of the household, and about fifty Indian youths and children who compose the school, and some of whom I understand to be orphans. Their dress was tidy and neat, and some of the older girls had intelligent faces. One of the most significant facts about them is their color—not a dozen of them being full-blooded Indians, and many having light hair, and skins almost white. . . .

“As to the personal and religious character of Mr. Johnson, as the world goes, I know nothing against it. His demeanor is gentlemanly, and but for the constant reflection that his religious profession of saving souls is stultified ten times daily by his practical championship of a systematic destruction of soul and body, I could believe that he has for eighteen years occupied his border position out of conscientious instead of mercenary motives.”

JUNE 7.—B. M. Lynch received seven hundred dollars from Thomas Johnson for a negro girl named Harriet of black complexion, age about fourteen, sound in body and mind, a slave for life and free from all claims. Receipt dated from St. Louis, Mo.



FIRST CAPITOL OF KANSAS AT PAWNEE

Kansas' first territorial legislature convened July 2, 1855, at Pawnee near Fort Riley. The Proslavery legislature did not favor the Pawnee capitol site and adjourned on July 6 to reconvene at Shawnee manual labor school on July 16, where the sessions were held. Pawnee capitol is another historic site preserved by the state. It was restored by the Union Pacific railroad and formally presented to Kansas on August 1, 1928.

JUNE 27.—The executive offices were moved from Shawnee manual labor school to Pawnee.

JULY 2.—The territorial legislature met at Pawnee, Thomas Johnson was elected president of the council and J. H. Stringfellow speaker of the house.

JULY 12.—The executive offices were again established at the manual labor school.

JULY 16.—The territorial legislature reassembled at Shawnee manual labor school.

JULY 18.—Allen B. Hazzard, editor of the *Kickapoo City Kansas Pioneer*, visited the legislature at Shawnee mission. He thought that Kansas had cause to be proud of her first legislature, and that there was as much talent to be found there as in general assemblies of the states. Shawnee, he considered, was the most desirable place for the session, with its three spacious brick buildings affording splendid accommodations and with Mr. Johnson who understood entertaining his guests as host. He met many of the government officials, giving a brief characterization of each. "Gov. Reeder," he wrote, "is a dignified, courteous, good looking personage, stands six feet in his patent leathers, flourishes a fancy mustache, a tasteful pair of whiskers, a sharp eye, an intelligent countenance, a fine head, and withal neat in his personal appearance. But with all his fine looks he is the most obnoxious man in Kansas, and well he may be so considered, for we never saw or heard of a more obstinate being in our life. He should have resigned the gubernatorial chair long since, and retired to private life in Easton. He is unquestionably an unhappy creature; his features are haggard, and doubtless feels his uneasiness of soul. He sits in his office nearly all the time, leaning back upon his dignity."

JULY 27.—Cyrus Holliday, one of the founders of Topeka and first president of the Santa Fe railroad, spent the day at Shawnee mission with Governor Reeder, and visited the "pseudo-Territorial Legislature." He reported the governor and the assembly were at "perfect loggerheads"; that the governor did not recognize the assembly as a legal body, vetoing all bills, and paying no respect to them whatever. The governor regarded his life in danger, telling his wife when he left that she probably might never see him again. However, Mr. Holliday thought there was no immediate general danger, and that Governor Reeder would be attacked before the citizens.

JULY 30.—The first session of the supreme court met at Shawnee manual labor school.

AUGUST 8.—The legislature voted to establish the permanent seat of government at LeCompton.

AUGUST 15.—James Redpath, writing to the *St. Louis Daily Democrat*, described the Kansas legislators at dinner. He explained that the legislators boarded either at the mission or at Westport, about half of them being accommodated at the mission all the time while the others slept and took their breakfast and supper at Westport and some who preferred to dine "very well" returned there for

dinner. Three and sometimes four stages made the trip between Westport and the mission several times a day, charging a fare of twenty-five cents a trip.

"Shortly after twelve o'clock," wrote Mr. Redpath, "generally a few minutes after the house adjourns—the first dinner bell rings. Dinner bells in this section, I may state, are huge affairs—they are hung at the top of the house—and their sound is heard at least a mile off. As soon as honorable members hear the bell ring, there is a sudden stampede from the 'Manual Labor School' to Mr. Johnson's house, in which the dining room, kitchen and lounging room is situated. The distance between the two buildings is about two hundred yards. As soon as our solons reach it, they proceed to the front door and sit on forms and chairs under the verandah, discussing bills (not bills of fare, but legislative documents,) . . . till the second bell rings. . . .

"When the dining room door opens, there is a rush. . . .

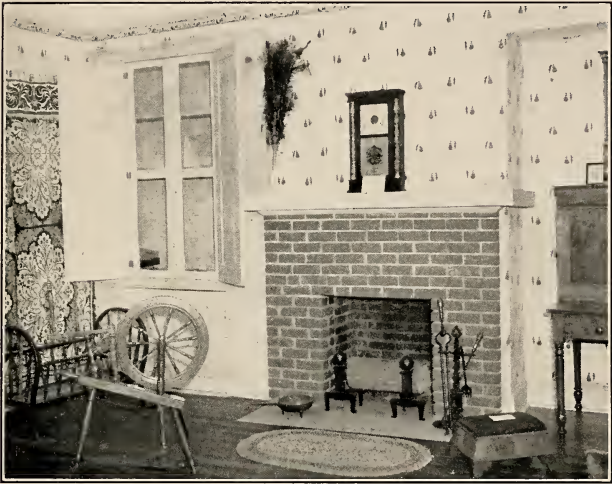
"The dining room is a long, lofty, dingy apartment, at the further end of which (one smells on entering it), the kitchen is situated. Two parallel tables support the fare, and form a support to the consumers of it. The left hand table is appropriated to the—I can't say *goats*, because free soilers in Kansas are so designated, so I will merely say the members of both houses, judges, the governor (they call him only 'Squire' now), and the young ladies who may be out there visiting the legislature, and the wives of the various 'courts' and other sons of Blackstone. The right hand table is appropriated by outsiders in general—officers, distinguished strangers, reporters, printers, and often clergymen.

"At the head of the left hand table sits Gov. Reeder; but, since his last memorable veto, he seldom enters until nearly all the others have left. At the head of our table sits the president of the council, our host the Rev. Mr. Johnson. As soon as all are seated, he gives a 'thump' with the handle of a knife on the table. Silence ensues. A grace is then asked by himself. 'Now comes the tug of war.' Knives and forks ply, and corncake, milk, and breads of various sorts disappear with a rapidity unparalleled, except by the denizens of the 19th century.

"Our fare is good, but simple, and *toujours la mienne*. It consists of *liquors*, butter, sweet milk and pure water in unlimited quantities. *Solids*: Corn-bread, wheat-bread, boiled or roast beef, and boiled ham. *Vegetables*: Potatoes, tomatoes, boiled cabbages, cucumbers, . . . boiled corn, boiled corn-heads. *Pies*: Sometimes a piece

of blackberry pie, but generally none. *Aids to consumption:* Hunger. No butter or wine allowed. *Puddings:* None. *Extras:* Grace before meal."

Mr. Redpath described the legislative chamber as a dingy square schoolroom, with five windows at one side and four windows at the other. A raised platform, on which the speaker sat, supplied the place of the window on one side. The desks at which the members sat were the ordinary desks used at common schools in some sections of the country.



FURNISHED BY THE DAUGHTERS OF THE AMERICAN REVOLUTION
East building—east room, first floor, north.

AUGUST 16.—Governor Reeder informed the legislature of his removal as governor.

—Col. Shalor Eldridge thought that Governor Reeder was inordinately suspicious of plots against his life, relating an incident that occurred while he was yet governor, and before revengeful feeling had arisen against him. During the session of the bogus legislature the governor, being alone among a crowd of Proslavery men, spent the nights at the American house in Kansas City. He was in constant fear of assault and one morning asked Colonel

Coates and Mr. Eldridge to accompany him to the mission. Mr. Eldridge wrote, "In preparation for an emergency we went well armed. The forenoon passed with only a display of studied reserve in his presence. When dinner was called the governor took the head of the long table and Coates and myself a seat on each side of him, while the Rev. Mr. Johnson occupied the further end. Reeder, while adjusting himself in his seat, loosened his revolvers and brought them to the front, concealed by the tablecloth. Observing this, Coates and I did likewise. When the table was filled by the guests, who gave us only the recognition of a vacant stare, his reverence raised a huge carving knife and brought it down with such force as to startle us. When we had recovered our nerves it was seen that the startling rap was not a signal for assassins but a call of attention while he invoked the divine blessing."

AUGUST.—Johnson county, named for Thomas Johnson, was created.

AUGUST 22.—Chief Justice Lecompte gave a dinner at Shawnee mission to the Kansas legislature, in return for the honor of locating the capitol at the town named after him.

AUGUST 30.—The territorial legislature adjourned.

SEPTEMBER 3.—Governor Shannon arrived at the Shawnee manual labor school, and was welcomed by a brief address from O. H. Browne.

SEPTEMBER 15.—Thomas Johnson accompanied Governor Shannon to Franklin, Lawrence and Lecompton. At Lecompton the governor intended to select the site for the new capitol building.

SEPTEMBER 30.—Annual report of the Shawnee manual labor school. During the past year there had been in attendance at the school, eighty-seven Shawnee children, twenty-two Ottawa, ten Wyandot, two Spanish boys rescued from the Cheyenne tribe of Indians by General Whitfield, and one small Sioux boy, making in all, one hundred and twenty-two. Attendance had been regular until February, when much sickness occurred, resulting in the death of two Shawnee and two Ottawa children.

The subjects taught were spelling, reading, writing, arithmetic, English grammar, geography, composition, declamation. The boys when not in school were employed on the farm, and the girls had been taught to knit, sew, wash, cook, manage the dairy, etc.

The Reverend Johnson thought that the Shawnees had shown a

stronger disposition to improve since their late treaty than previously.

OCTOBER 3.—Maj. Robert C. Miller, agent for the Shawnees, gave a favorable report of his visit to the Shawnee manual labor school at the annual examination. The students exhibited great proficiency in all their studies, doing great credit to both their teachers and themselves.

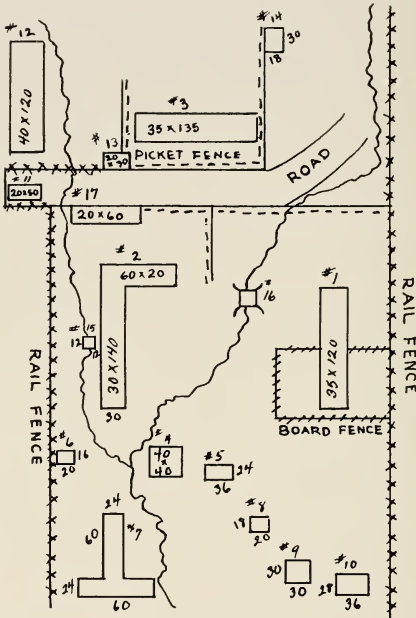
OCTOBER 6.—Letter from Gen. B. F. Stringfellow published in the Montgomery (Ala.) *Advertiser*, urging Southern emigration to Kansas. He advised that those of little means should come in the spring and persons with capital could come in the fall; that there would be no election until next October. Thomas Johnson of Shawnee mission was one of the persons to whom they were directed as one who would give them every attention.

OCTOBER 22.—A correspondent to the New York *Tribune* visited the Shawnee mission and described it as follows:

. . . Immediately on the edge of the prairie and on the one side of the road to Lawrence, lay the Shawnee mission and the well appointed farm around it. A row of nearly twenty haystacks stood along the fence in the edge of a meadow, and another goodly row of oatstacks was ranged behind them. Toward the mission I bent my way, and as I approached it had an opportunity to note the improvements. It stands on the slope of a small hollow, from the face of which, and immediately above the limestone rocks which jut out, there start two or three clear and beautiful springs, within a hundred yards of each other. The water is soft and contains some mineral; there was no appearance of oxyd, and I had no means of testing it, but it is pleasant and I have no doubt very wholesome. There are three large brick buildings close to each other, two of them immediately connected with the mission—the one containing the schoolrooms and church, being a very large, long building, some twenty years old—the other the boarding house of the mission, which looks to be of the same age; both are very good buildings. The third is the house of the person who now owns the farm. Three sections of land here were originally donated by the Shawnee Indians to the Methodist church, South, for this mission. One section of it is still in the hands of the church; the other two have been sold to a man who now farms the place, and a splendid farm it is. The whole establishment, however, appears to work very harmoniously together. The farmhouse appears to be used by the community, and every one about the place appears to board at the mission. The farmhouse, as they call it, is two-story, and brick like the others, and in the upper story the governor and secretary of state have their rooms. Both of these functionaries, as I have said, were gone up to the site of the new capitol, which is some forty-five miles distant from this place, on the Kansas, or Kaw river, as it is called here. Preparations are making to build a state-house. Fifty thousand dollars has already been appropriated by congress for

this purpose, and the design is that the building shall cost eighty-five thousand dollars. I believe there is no house of any kind thereabouts at present.

I did not see the governor, of course, but saw his son, who arrived some six weeks ago, and acts as his private secretary. The governor's public room was certainly not a palace. I have no wish to be critical; but had Mr. Dawson seen the location and general conveniences of the place the present incumbent occupies, before he refused the offered governorship, there would have been good reasons for his want of ambition.



AN OLD DRAWING OF THE SCHOOL GROUNDS AS THEY WERE ABOUT 1855

(Locations and dimensions are only approximately correct.)

1. East building—boys' dormitory, chapel, classrooms, legislative chambers.
2. West building—superintendent's home, boarding house.
3. North building—girls' dormitory, executive offices.
4. Washhouse.
5. Smokehouse.
6. Carpenter shop.
7. Mill.
8. Log cabin.
9. Blacksmith shop.
10. Wagon shop.
11. Wagon shed.
12. Stable.
13. Carriage house.
14. Woodhouse, beehouse.
15. Springhouse.
16. Walled spring.
17. Storeroom.

There was no preaching in the early part of yesterday at the mission. The head of the school, who is also a preacher, was preaching at the church up the prairie, by interpreters, to the Indians—chiefly Shawnees and Wyandots.

There are usually about a hundred children at the mission receiving education and training. Now, however, the school is not so large, but it is quite worthy of attention. At table they behave with the greatest order and decorum; and just fancy how interesting to sit down to eat with some sixty or seventy juvenile Shawnees, Wyandots, and Kickapoos, between the ages of four and eighteen. Their general behavior was certainly very good. I was also pleased to learn that there are several of the Indians who have been educated here now employed as able missionaries, while many of the Indians about here are intelligent and wealthy. I saw a newly-married couple, a young white man, and a very pretty Wyandot girl, the daughter of a chief, I believe; at all events she was very pretty, and evidently with some white blood in her veins. She was educated at the mission, and was quite an intelligent looking young person.

In the evening the bell summoned us to church. The preacher was a young man, one of the teachers, and it was his second sermon. The theme was chiefly the destruction of Jerusalem, from which he drew a very good lesson. Many of the pupils were present, and behaved with attention and propriety. The strains of worship rose in melody through that old church, with a fervent prayer from the head of the institution. When the tones of that prayer had gone up to the God who guides little children as he does empires, I could not help remembering that in this very room sat the Stringfellow legislature, and here was enacted that singular piece of fraud which sought to usurp a power, dangerous at once in its assumption and exercise; but my thoughts were recalled by the solemn sound of the benediction which closed the quiet Sabbath at Shawnee mission.

NOVEMBER 25.—James H. Lane, as chairman of the executive committee of Kansas territory, issued a Thanksgiving proclamation making Christmas the Thanksgiving day. It was characterized as "brief and political."

DECEMBER 18.—G. Douglas Brewerton visited the Shawnee manual labor school. He wrote:

The institution is under the direction of a general superintendent, a school superintendent, and his assistant (to whom we are indebted for interesting information), and a farmer who oversees and directs its agricultural operations. There is, also, a superintendent of the boarding house, who was our informant in regard to many matters connected with his own department, as well as in relation to the history (for he is an old settler) of the mission.

The buildings . . . consist of thin, long, two-story brick houses, not very substantially built, and from present appearances, considerably in need of repair. As a summer residence they might be moderately comfortable, but as a winter one, and particularly in severe weather, they are, owing, I should say, to the shiftless way in which things appear to be managed, a most undesirable home. The arrangement too, for persons lodging there, are bad, as the boarding house proper is some fifty yards distant from the dining room or rather kitchen, in which the inmates take their meals. The children's school-

house and dormitories are open to the same criticism, being about twice that distance from the main building. . . .

The number of children at present under instruction in the manual labor school is about forty of both sexes; among these are some half-a-dozen Wyandots and one Arapahoe. Some of these children are orphans, placed here by their guardians, others have parents residing upon the reserve. But few of these Indians are full-blooded, yet the physical peculiarities of their race seems strongly marked in each; the dark, restless eye, the prominent cheek-bone, the straight, coarse black hair, and pigeontoed gait being visible in all. . . .

They speak, as a general thing, no language but their own upon entering the school; the first care of their instructor is, therefore, to teach them English; this they soon learn to speak well, though a slight, yet not unpleasant accent seems in almost every case to betray their *foreign* birth. As *children*, they are playful out of doors, romping with each other in very un-Indian-like style, while in school they appear to be quite as mischievous as the offspring of the pale face. If they misbehave, the system of discipline is nearly the same as that *formerly* in vogue in New England. They do not, however, care much for any species of punishment, save that of the rod. . . .

Their daily routine of life is as follows—at five a.m., they are awakened by the ringing of a bell, when, if it be summer, they do light work about the farm until seven o'clock, when they breakfast, a horn being blown by way of signal before each meal, which gives them ample time for preparation (if in the winter-time, their morning work, before eating, is confined to the preparation of fuel, milking the cows, some thirty or forty in all, and feeding the stock). At nine, the school bell summons them to their studies, which are kept up, with a short interval for recess, until twelve, M. They dine between twelve and one o'clock, and then resume their mental pursuits until four. Their tea-hour is six, p.m., and their evenings are spent in the preparation of lessons for the ensuing day until eight o'clock; they are then allowed to indulge themselves in indoor recreation, until half-past eight sends them to their dormitories for the night. The only religious services which are held during the week are the reading of a chapter in the Bible, followed by prayer, just previous to the morning and evening meals. Saturday "forenoon" is devoted to work, the afternoon is a holiday, and the evening is spent in the bathroom in "cleaning up for Sunday." The Sabbath is devoted to devotional services. . . .

The superintendent of the boarding house informs us that workshops were formerly attached to the mission, where the pupils, in addition to their daily routine of studies, learned various trades. These, however, have of late years been discontinued, as it was thought better for the intellectual advancement of the children, that their minds should not be too much diverted from their books. They are not, for a similar reason, allowed to labor in the field or do any other than light work upon the farm. . . .

With true Yankee curiosity we visited, in our pursuit of facts, the school-room, where we saw the Indian children at their desks, and heard them recite, and we can assure the reader, that (physical peculiarities excepted), they seem, to our eyes, to differ but little from any "district school" interior, which edu-

cates the juveniles of some New England village, amid the green valleys of Connecticut, or the rocky hills of the old "Bay State." For we saw one youngster munching an apple, with an occasional side-look at the master and his rod, another doing anything but a sum, unless the sum had a nose and a mouth, with a crest of eagle's feathers upon its head, while a third tried hard to post up her neighbor, a very stupid-looking Shawnee, as to the correct reading of some forgotten arithmetical rule, while the urchin in question stood scratching his head, and looking woefully perplexed, as he tried in vain to catch the muttered information in time to answer promptly.

DECEMBER 27.—Daniel Woodson paid Thomas Johnson \$125 for rent of office room as secretary of the territory for one year and one month.

—J. Butler Chapman wrote in his *History of Kansas and Emigrant's Guide* that the mission of the Rev. Thomas Johnson had a large farm and several brick buildings. Farming was done on a large scale but the school was limited. He stated that the buildings were not all occupied, and one large house had been let to the governor where he established his headquarters in November. The Reverend Johnson was an advocate of slavery and owned several slaves which he had employed about the mission. He considered this circumstance a "strange comment on a Christian church."

1856

FEBRUARY 16.—Governor Shannon left Washington for Kansas.

SPRING.—The executive offices were moved to Leecompton.

APRIL 26.—Agreement between the missionary society of the M. E. church, South, and Thomas Johnson. The society gave to Johnson one of the three sections of land for his services in securing the land to the society, and granted him a second section including the north building, for which he was to assume the society's obligation to the government of \$10,000. It reserved to itself one section of land containing the school building. The society also conveyed to Johnson all its personal property to the amount of \$2,660 in consideration that he keep the buildings and farm in good repair.

MAY 24.—David Burge received from Thomas Johnson eight hundred dollars for a negro girl named Martha, of black complexion, age about fifteen years, sound in body and mind and a slave for life. Receipt dated at Westport, Mo.

SEPTEMBER 2.—A letter to the citizens of Missouri signed by Thomas Johnson and nine others, announced that Thomas Trewitt's train from New Mexico was taken from him at Palmyra, K. T., by

[1856]

the Abolitionists under Lane, and they thought that Bent's and Campbell's were also taken. They feared an attack upon New Santa Fé, Westport, and Independence, and begged for help immediately.

SEPTEMBER 6.—George F. Pierce, bishop in the M. E. church, South, took the steam packet at Jefferson City for Kansas. On board the steamer were Gov. J. W. Geary and his secretary, and a committee appointed at St. Louis to visit Kansas and report on con-



CONSTITUTION HALL, LECOMPTON

The legislature meeting at the Shawnee manual labor school voted on August 8, 1855, to make Lecompton the permanent capital of Kansas. Executive offices were moved there in the spring of 1856, and the legislature of 1857 met in the building pictured above.

ditions. Bishop Pierce described Governor Geary thus: "Governor Geary is a tall, good-looking man, without any very striking feature. of easy manners, pleasant in conversation; and he seemed to have very just views of his duties and responsibilities. He impressed me very favorably. At several towns on the river, as we ascended, he was called out to make a speech, and essayed the task, but did not succeed very well. His talent does not run that way. He is a man of plain, strong common sense; talks fluently and intelligently; has traveled—held office—is decided—has a strong will—thinks for himself, and will command respect and maintain authority anywhere. His appointment was opportune."

SEPTEMBER 8.—Bishop Pierce arrived at Westport and soon found Thomas Johnson. They set out for the mission, for a mile or two journeying along the road leading to the camp where the Proslavery army had been appointed to rendezvous for its march on Lawrence.

He wrote, "We soon reached the mission house, dined, and spent the afternoon in conversation, reading the papers, and resting. The school for the Indian boys and girls was just reopened, after a brief vacation, and but few had as yet returned."

SEPTEMBER 9.—Thomas Johnson entertained Bishop Pierce by taking him for a ride and drive around the country. "After a night of sound repose Brother Johnson brought out his well-fed steeds," wrote Bishop Pierce, "and we rode over the finest farm I think I ever saw. Such a combination of water, timber, prairie, and soil, is rarely met with. Such a herd of cattle! O the milk, butter, and beef! This is the very country for a lazy man, if he is not *too* lazy to provide in summer for *winter*. A four months' diligence will secure the *material* wherewithal to purchase the privilege of shutting himself up to eat, sleep, and *toast* the rest of the year.

"After dinner, the carriages and the mules—which were mules, not in temper but in size—were brought out, and Brother Johnson and his wife, and George and I, took our seats for an evening jaunt upon the prairies. . . .

"We passed the Quaker mission, and found the premises abandoned, under a threat of Lane's men to attack and burn the houses. I understood the property would be for sale.

"It was our purpose in the course of the ride, to visit the camp of the army, and when we learned its location, we steered for that point. By and by we came in sight of the encampment; and, verily, it was a sight to a green one, who had never seen 'war's grim array.' The tents were pitched on the slope of an open prairie, beside a little stream running at its base. As we rolled along on the ridge, the whole panorama was visible. A thousand horses or more, of all sizes, colors, and conditions, were 'staked out,' and left to graze. This staking out is a very simple and convenient arrangement. A rope, from thirty to fifty feet long, is tied around the horse's neck, and at the other end is a pin of iron or wood, which is driven into the ground, and the horse can crop the grass within a circle, of which the pin is the center and the rope the radius—where the grass is good—ample scope for a night's feasting.

"The army was computed to muster twenty-seven hundred men;

but they were not yet all come in. The chiefs were waiting to concentrate the 'host,' before the descent upon Lawrence. As we drew near, some were maneuvering an old cannon; some were cooking, some lounging in the grass, some inspecting their weapons. . . . Here I was introduced to Generals Atchison, Clarke, and others, Colonel Titus, Sheriff Jones—still lame from his wounds—with other notabilities. . . .

"We tarried but a short time, as I was anxious to extend my ride into the prairies. On retiring, we ascended a long hill, and on reaching its summit and looking back, the scene was very picturesque. Forget the facts and circumstances which convened those men, and the object they had in view, and there was much of the beautiful in the vision before me. The white tents, the particolored costumes, red and gray predominating; the tethered horses, the patient oxen, half buried in grass; life in various forms, all eager and in motion; the softened hum of the camp, as it came floating on the prairie wind—all made a life picture, to copy which would make an artist's fortune. We turned our eyes away to look upon more quiet scenes, the rolling prairies, the yellow flowers, the waving grass, and the silent sky."

SEPTEMBER 12.—The first regular session of the Kansas mission conference was held at Kickapoo, Bishop Pierce presiding. The minutes for the year showed 13 traveling preachers, 12 local preachers and 672 members, comprising 482 white, 2 colored, and 176 Indians.

NOVEMBER 6.—Governor Geary on his way to Leecompton stopped at the Pottawatomie Baptist mission, west of Topeka, where he issued his Thanksgiving proclamation designating November 20 as a day for giving thanks.

NOVEMBER 22.—George W. Manypenny, commissioner of Indian affairs, announced that on account of the slow progress of the land survey, the Shawnees had not been able to select and have assigned to them their homes as provided by the treaty of 1854.

—William Phillips in his *Conquest of Kansas* wrote: "Close to the frontier of Missouri, and within a few miles of Westport, stands one of the oldest missions in the territory,—the celebrated 'Shawnee mission,' of the Methodist church, South. Three sections of the very finest land were granted by the Shawnees to this mission; besides which, no inconsiderable portion of government money and percentage on the Indian annuities have been expended in erecting three or

four massive and extensive, but tasteless and filthy-looking, brick buildings, and in converting those three sections of fertile Indian land into a well-improved and beautiful farm, which I have heard estimated worth sixty thousand dollars. In the progress of events, and by a system of management which I cannot comprehend, much less explain, two sections of this farm, containing many of the best improvements, have fallen into the hands of the present head of the mission, the Rev. Tom Johnson." Mr. Phillips characterized Thomas Johnson as a violent Proslavery partisan, said to have first introduced slavery into Kansas.

—Thomas H. Gladstone, in his book, *Kansas . . .*, mentioned Thomas Johnson as appointed by the government to teach the Indians, and thought it would be well if they did not follow his practice, as he was "a warm adherent of border-ruffianism."

1857

JANUARY 12.—The territorial legislature met at Lecompton. Thomas Johnson was elected president of the council.

MARCH 4.—Governor Geary resigned to take effect March 20.

MARCH 26.—President Buchanan appointed Robert J. Walker, of Mississippi, territorial governor of Kansas.

MAY 24.—Gov. R. J. Walker made his first speech to Kansans at Quindaro from the steamer *New Lucy*.

AUGUST 17.—It was resolved at the fourth quarterly conference of the Shawnee mission that a new church be built, and Joseph Parks, Thomas Johnson and Charles Bluejacket were appointed a committee to have charge of the work. It was also voted that the proceeds of the sale of the old parsonage, \$450, be used to procure a parsonage for the missionary in such way as the committee might think best.

SEPTEMBER 1.—A. Arnold, agent for the Shawnees, reported that the Shawnee land had been divided and two hundred acres assigned to each individual, amounting in aggregate to about 200,000 acres, and leaving about 130,000 acres to be occupied by citizens of the United States.

SEPTEMBER 2.—The report of the school for the year ending June 30, 1857, showed that fifty-four Shawnee children had attended the school, ranging in ages from seven to seventeen. They had studied orthography, reading, writing, arithmetic, geography, English gram-

[1857]

mar, uranography, physiology, etc. When not in school the girls were employed in sewing, knitting, washing, and housewifery, and the boys in chopping wood, and taking care of the stock. The children had made reasonable progress in their studies considering their irregular attendance. Mr. Johnson stated that that portion of the nation who appreciated education well enough to send their



THE REV. CHARLES BLUEJACKET

The Rev. Mr. Bluejacket, Shawnee interpreter, was born in 1816 in what is now the state of Michigan. He came to present Kansas with the Shawnees in 1832, united with the Methodist mission and, in 1859, was licensed to preach. In 1871 he removed to the Indian territory and died there in 1897. Charles was a grandson of Chief Bluejacket, famous white chief of the Shawnees.

children to school were improving rapidly, and would soon be prepared to take a respectable position as citizens among their white neighbors.

Children who attended this year were: Emily Bluejacket, Sallie Bluejacket, Susan Bluejacket, Mary Martin, Lizzie Martin, Alice Crane, Fannie Armstrong, Kate Ellick, Sarah E. Donalson, Nancy

Flint, Rebecca Donalson, Ella Dougherty, Ann E. Dougherty, Hannah A. Evans, John Whitestone, David Bluejacket, Charles Bluejacket, James Elliott, Thomas Francis, William Francis, Obadiah Flint, John Rogers, Thomas Dougherty, John Blackhoof, Louisa Barnett, Mary Barnett, Thomas Bluejacket, Isaac Bluejacket, Martha Toola, Mary Keiser, Ellen Keiser, Louisa Keiser, Mary Ellick, Amanda Ellick, Virginia McNair, Henrietta McNair, Mariah Day, William White, Thomas White, Catharine Whitedeer, Sophy Whitedeer, Rosalie Flint, Phebe Flint, Auburn Flint, Mary Dodds, Annie Smith, William Luke, Richard Day, George Cohou, Elizabeth Rogers, Ruth Rogers, Mat Rogers, Isaac Rogers and Monday Armstrong.

NOVEMBER 19.—The Shawnee Indian lands were thrown open for purchase and preëmption.

DECEMBER 17.—Governor Walker resigned his office.

—The annual report of the board of missions listed three Indians, 16 whites, and three colored persons in the membership of the church. The Sabbath school had 100 scholars.

—John H. Gihon, private secretary of Governor Geary, noted in his book, *Geary and Kansas*, that three sections of the best land had been granted by the Shawnees to the Methodist mission, that it was fenced in, partly with stone, and had several substantial brick buildings, all of which had been accomplished by government funds and percentages on Indian annuities. Two sections had become the property of the Rev. Thomas Johnson.

1858

MAY 8.—W. P. Tomlinson, correspondent for the New York *Tribune*, wrote the following interesting description of his visit to Westport and Shawnee mission:

I took a walk out to Westport, and proceeded from thence to the plains of Kansas territory, where the Santa Fé trains were encamped in "corrals" (a Mexican term, signifying a number of wagons forming an encampment) on the prairies. I went out the Santa Fé road to Westport, and then followed the old California road until I came to where the "corrals" dotted the prairies set apart by the United States government for the special benefit of the Santa Fé and Oregon trains. It was a beautiful view; the great prairie, over whose rolling swells, covered with waving grass, and variegated with a profusion of beautiful flowers, the herds of a hundred "corrals" were grazing or lying idly on the velvety sward; while on every eminence was the picturesque "corral" of the trader, from which would momentarily dart some Mexican, Indian, or

half-breed, mounted on pony or mustang, to visit some neighboring encampment. . . .

I have seen a great deal of country—mountain, forest, and prairie—but my eyes never rested on a finer scene than I beheld that May morning. It is a misnomer to call it a “new country”—for those vast, undulating plains, glowing with the richly-colored flowers indigenous to them, and the beautiful groves of trees that skirt the depressions and relieve the abrupt lines of the horizon, present a landscape more beautiful than the oldest civilization with its cultivated fields, parks, and woodlands. . . . Then the vast herds of cattle, feeding far and near over the prairie; the white tents and wagons of the emigrant, and far-traveled Santa Fé trains, with the dusky Mexican teamsters, require but a small stretch of the imagination to be transformed into the caravans of Bagdad, and the Moslem merchants of the East, in their traverse of pastoral lands of Palestine and the plains of Arabia. . . .

In my return I called at the Shawnee mission, which was originally established to educate the Shawnee Indians, and which, after flourishing for some time, is now rapidly going to decay. . . . The buildings are of brick, and are massive and extensive, but very tasteless in appearance. Connected with the mission are three sections of the finest quality of land, which were donated by the Shawnees at the time of its establishment. It was the residence of Gov. Shannon, while he was in office, and has always figured prominently in Kansas history. I was shown over the school by the obliging teacher, and a great deal of curious information imparted me concerning the Indian character. The school had then only about twenty pupils; but when it was in a flourishing condition it numbered over sixty. . . .

I also called on Capt. Park, the celebrated chief of the Shawnee nation. . . . He resides about three miles from Westport, in Johnson Co., K. T., on a splendid farm of two thousand acres: the greater part of which is under cultivation. Contrary to my expectation, he recognized me almost immediately, and invited me into his house, which is a large, brick structure, furnished in the most comfortable and even elegant manner. . . . He takes great interest in farming and has all the new improvements in the way of implements. . . . He still owns a few slaves, but says he wants Kansas to become a *free State*. . . .

AUGUST 21.—Shawnee council convened to consider withdrawing their funds from the Shawnee manual labor school and establishing a system of education on some other basis. A committee was appointed to submit to the next council some plan as a substitute.

AUGUST 24.—Benjamin J. Newsom, agent for the Shawnee and Wyandot tribes, informed the superintendent of Indian affairs of the Shawnee council held on August 21 at which he was present and urged the appointment of a committee, giving as his reason that he found the school did not accomplish as much as it should considering the means expended annually. He did not believe the fault rested with the superintendent, but with the Indians who refused to

send their children, having become able to support them in every way.

SEPTEMBER 23.—The Rev. Joab Spencer was transferred to the Kansas mission conference and assigned to Shawnee mission, remaining there two years.

NOVEMBER 24.—The joint committee representing the Shawnee nation and the missionary board of the M. E. church, South, met at S. Cornatzer's. The meeting was organized by appointing Mr. Cornatzer, chairman, and N. Scarritt, secretary. The committee submitted resolutions recommending to the government the propriety of ending the contract at the expiration of that school year, giving as reasons that the contemplated purpose of the school had not been realized, since the Shawnees had failed to send their children to the school, and the changed state of the Shawnees required a change in the plan of education.

The committee further recommended that the educational funds be placed in the hands of a commissioner of the government who was to pay the tuition of the children at any school to which the parents wished to send them. The unexpended annuities were to be added to the principal of the Shawnee school fund.

DECEMBER 7.—Thomas Johnson and A. S. Johnson entered into partnership to carry on the Shawnee manual labor school and the farm connected therewith. The agreement was as follows:

1. They put all their personal property now at the school together (excepting A. S. Johnson's private household goods & illegible) which personal property & also the net proceeds of the school, stock, farm &c. are to belong to them both jointly. But as Thos. Johnson has furnished three thousand dollars worth of property more than A. S. Johnson, in order to make it equal said A. S. Johnson has this day executed his note to said Thos. Johnson for fifteen hundred dollars (1500) payable when the partnership is dissolved.

2. The stock, farms, school &c. are to be under control of & to be managed by A. S. Johnson & he is also to have for the use of the firm the money paid by the Miss of the M. E. Church South to Thos. Johnson, for the support of the school, which is Five Thousand dollars a year.

3. The entire expense of the school, the farm &c. are to be first paid out of the funds of the firm & whatever may be over after paying expenses to be divided equally between the parties at the end of each Quarter.

4. It is understood that said A. S. Johnson is to render his personal services according to the best of his ability to balance against the use of houses, farm & property furnished by Thos. Johnson.

5. This firm is to be understood as having commenced on the first day of April, 1858. & is to be desolved & the business closed when ever either party desires it, by his giving the other party three months notice.

[1858]

6. Whenever the firm is dissolved the property to be sold & the proceeds divided equally unless by mutual consent they agree to divide it without sale.

Dec. 7th, 1858.

THOMAS JOHNSON.

Witness: Marshal M. Wilson.

A. S. JOHNSON.

—This year Thomas Johnson moved to a home near what is now 35th and Agnes street, Kansas City. It was a fine old Southern



ALEXANDER SOULE JOHNSON

A. S. Johnson, 1832-1904, was a son of the Rev. and Mrs. Thomas Johnson. He assisted his father with the affairs of the manual labor school from 1858 until its close in 1862. During the Civil War he served as lieutenant colonel in the Thirteenth infantry of Kansas militia.

colonial house with sidelights and fan-lights at the front door. His son, Alexander, remained at the mission to carry on its work. The old mission bell was said to have been taken to this home and hung on the back porch and the bell rope run through a hole in the door so as to ring it from the kitchen as a means of defense.

1859

JANUARY 25.—The telegraph was completed to Leavenworth via Wyandotte.

APRIL 3.—Joseph Parks died and was buried in the Shawnee Indian cemetery, near the old log church, in Johnson county.

JULY 5.—Constitutional convention begins its deliberations at Wyandotte.

SEPTEMBER 23.—The fourth session of the Kansas mission conference met at Tecumseh, Bishop Robert Paine, presiding. Santa Fé and Pike's Peak appeared in the list of appointments, both marked "to be supplied."

OCTOBER 4.—The Wyandotte constitution was adopted by vote of the people.

DECEMBER 1.—Abraham Lincoln arrived at Elwood, making a speech in the evening.

—The annual report to the board of missions gave three white and three colored members of the church, and forty scholars in the school.

1860

FEBRUARY 21.—Paschal Fish and William Rodgers, chiefs, Charles Fish, Charles Tucker, George Dougherty, Charles Tooley, and Jackson Rodgers, councilmen of the Shawnee Indians, presented a memorial to the commissioner of Indian affairs together with the report of the joint committee. The memorial stated that the Shawnee manual labor school had been conducted so badly for the past several years that it had failed to accomplish its object; explaining that the children had had severe illnesses and in some instances died without parents or guardians being informed of their sickness; the children were neglected as to personal cleanliness; and that the attendance ranged from five to twenty-five, most of the time being about ten for which they paid \$6,000 annually.

They asked that the school fund be placed at the disposal of the chiefs and councilmen of the nation to pay the tuition of their children at the district schools in their neighborhood. In this way they would save several thousand dollars, would have their children at home, and their children associating with white children would better learn the ways and manners of the American children.

[1860]

MAY 3.—The Shawnees through their chief Paschal Fish, and delegates Matthew King and Edward Clark, submitted matters of importance to the commissioner of Indian affairs.

They desired that the land set apart for absent Shawnees be sold, the time having expired for their return, and the money invested in land for their common benefit.

They again expressed their dissatisfaction with the management of the manual labor school, and asserted that the fault did not lie



FURNISHED BY THE UNITED STATES DAUGHTERS OF 1812
East building—east room, first floor, south.

with the Indians as Agent Newson had intimated, but in the management of the school and the squandering of the money. The children who attended complained of insufficient and unpalatable food, of neglect in sickness and of disregard as to cleanliness. For these and other reasons the parents had withdrawn their children and in some instances were sending them to the district schools. They asked that the mission contract be rescinded, and that the \$6,000 annual school fund be placed in the hands of the chiefs and councilmen.

The Baptist mission having been closed, they asked that the land set apart for their use be sold according to treaty stipulations, and

that the land of the Friends' mission be confirmed to them in view of the many services and kind acts performed by them.

They requested that the sum of \$500 be paid the council to defray the expenses of those who were sending their children to Ohio and to the district schools. They also asked that the patents to the orphans, retained by the agent, be delivered to the council or to the children and that the bond of Thomas Johnson as guardian for thirty-five orphans be delivered to them that they might settle with him.

MAY 16-18.—The Republican national convention meeting at Chicago nominated Abraham Lincoln for president.

AUGUST 11.—The fourth quarterly conference for Shawnee manual labor school and Shawnee mission of the Kansas mission conference assembled at the Shawnee camp ground. Joab Spencer presented charges against the Rev. Eli Blackhoof to the effect that he drank whisky to intoxication while in the "Cow Skin Country," and "divers times" in the town of Shawnee; that he sang songs that were not for the "Glory of God," and that he danced.

SEPTEMBER 24.—William H. Seward arrived in Leavenworth.

NOVEMBER 6.—Presidential election. Abraham Lincoln was elected president.

DECEMBER 20.—South Carolina passed ordinance of secession.

—The annual report of the board of missions gave three white and three colored members of the church, one Sabbath school, and sixty pupils in school.

1861

JANUARY 29.—Kansas was admitted to the union.

FEBRUARY 4.—Convention held at Montgomery, Ala., to organize the Southern confederacy.

FEBRUARY 9.—Charles Robinson was sworn into office as the first governor of the state of Kansas.

APRIL 15.—President Lincoln called for 75,000 volunteers.

APRIL 19.—At the annual meeting of bishops and missionary board of the Methodist Episcopal church, South, at Nashville, Tenn., Nathan Scarritt presented the proposition of Thomas Johnson respecting the purchase of the board's interest in Shawnee mission. The board accepted the proposition, agreeing to transfer its interest and title to said property to Thomas Johnson upon terms stated by

[1861]

him. It was later learned that Johnson paid the society \$10,000 for the last section of land including the school building.

JUNE 30.—The missionary society presented an account of \$1,500 to the United States for tuition, boarding and clothing the Shawnee children for the quarter ending June 30, 1861. Certification to the statement was made by Thomas Johnson, superintendent, A. S. and P. C. Johnson, teachers.

JULY 4.—The Union club held a Fourth of July celebration at M. Savier's near the present town of Turner in Wyandotte county. S. A. Cobb, mayor of Wyandotte, was the orator of the day. Following a dinner, speeches were made by the Rev. William Holmes, the Rev. Thomas Johnson and Willard Green. The Reverend Johnson took occasion to condemn the secession movement as unjustifiable, and stated in unequivocal terms that he should adhere to the flag of his country, that he had been indirectly for years in official relation with the government, enjoying its protection, and he owed to it fealty, love and support.

SEPTEMBER 5.—The sixth and, as it proved, the last session of the Kansas mission conference was set to meet at Atchison. Because of the feeling in the community against any organization bearing a Southern label, the conference was notified that it would have but two hours to transact business and leave the city. Being determined to hold the meeting on Kansas soil, the conference adjourned to Grasshopper schoolhouse, about fifteen miles west of Atchison. Business was transacted but the meeting was under surveillance.

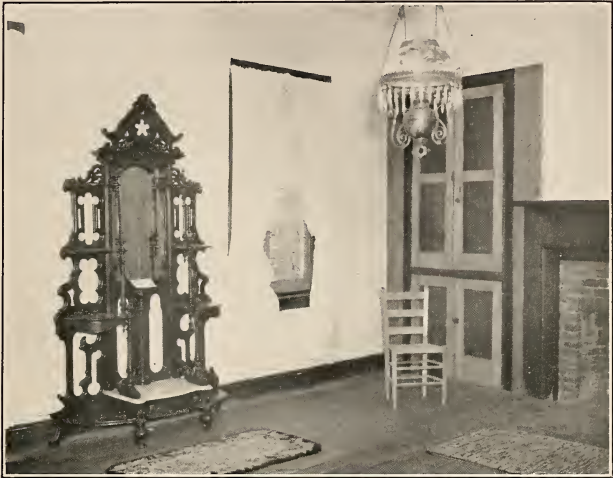
SEPTEMBER 30.—The missionary society presented its bill of \$1,500 to the United States for tuition, boarding, and clothing of the Shawnee children for the quarter ending September 30, 1861. Thomas Johnson, superintendent; A. S. and P. C. Johnson, teachers.

DECEMBER 31.—Another bill for \$1,500, was presented to the United States by the missionary society for tuition, boarding, and clothing the Shawnee children for the quarter ending December 31, 1861. Thomas Johnson, superintendent; R. C. and Eliza Meek, teachers.

—Report of the board of missions for the Shawnee manual labor school was again three white and three colored members of the church, one Sabbath school, sixty scholars in school.

1862

MARCH 31.—Another claim of \$1,500 against the United States, was presented by the missionary society for tuition, boarding, and clothing Shawnee children for the quarter ending March 31, 1862. Thomas Johnson, superintendent; R. C. and Eliza Meek, teachers.



FURNISHED BY THE DAUGHTERS OF THE AMERICAN COLONISTS
East building—east room, second floor, south.

JUNE 30.—Again the missionary society presented a claim of \$1,500 against the United States for tuition, boarding, and clothing Shawnee children for the quarter ending June 30, 1862. Thomas Johnson, superintendent; R. C. and Eliza Meek, teachers.

SEPTEMBER 6.—Thomas Johnson submitted his annual report to Maj. J. B. Abbott, the Indian agent. The attendance in school for the past year had been fifty-two Shawnee children, twenty-six males and twenty-six females, varying in age from seven to sixteen. They had been taught the ordinary English studies, such as orthography, reading, writing, arithmetic, geography, English grammar, etc.; and when not engaged in school, the girls had been employed in sewing, knitting, washing, housewifery, etc.; the boys in chopping wood, feeding and taking care of the stock.

The health of the children had been unusually good, with no serious illness. Mr. Johnson thought that the parents had manifested a marked degree of interest in their children, and by their cooperation the attendance had been more regular, to the great advantage of the students. This was Thomas Johnson's last report on the manual labor school.

Shawnee children in attendance at the school were: Charles Bluejacket, John Whitesland, Thomas Dougherty, Hiram Blackfish, Joshua Dougherty, Price K. Bluejacket, Jas. Bluejacket, John Bayley, William Prophet, Isaac Bluejacket, Henry Tucker, Joshua Tucker, William Dougherty, Washington White, William M. Whiteday, George M. Whiteday, Isaac Dougherty, Barney Tucker, Thomas White, Robert White, William Francis, John Bigbone, Josiah Barker, Joseph Dougherty, Graham Donaldson, William C. Walton, Kate Eleck, Emma Chick, Mary E. Barnett, Martha Flint, Mary McClain, Rebecca Prophet, Nancy Andrews, Thurseay Andrews, Martha Prophet, Emma Bluejacket, A. Fairfield, M. F. Tucker, M. Torby, A. Dougherty (1), A. Dougherty (2), M. E. Barber, M. Donaldson, S. White, E. Dougherty, M. Dougherty, H. Dougherty, S. E. Donaldson, E. W. Donaldson, E. Fairfield, M. A. Rogers and S. E. Short.

SEPTEMBER 15.—James B. Abbott, agent for the Shawnees and Wyandots, in his report told of a visit to the manual labor school. "I visited this school during the last term," he wrote, "and was agreeably surprised to find it in so prosperous a condition. I found the children tidy, well clothed, and apparently well fed; they appeared happy and contented, and, what was better, they seemed to take a deep interest in their studies. Their head teacher, Mr. Meek, appeared to possess their confidence and affection; and I am satisfied that this school will compare favorably with most of the white schools in this state, and whatever cause of complaint the Shawnees may have had in the past, the present appearances are that those in charge are trying to carry out the stipulations of their contract to the letter, and I hope to be able to fill up this school this fall to the stipulated number (80). This school is sustained entirely out of the Shawnee school fund."

Mr. Abbott stated that the Shawnees had been loyal to the government, having about sixty warriors in the field, with prospects of furnishing about forty more. He advised the propriety of fulfilling every treaty stipulation with them, in order to enable them to better

withstand the temptations brought to bear by enemies of the government in their midst.

SEPTEMBER 26.—Nathan Scarritt and John T. Peery made affidavit that the amount of money owed to the missionary society by the government was actually due Thomas Johnson by virtue of a contract existing between the society and Mr. Johnson; that the society regularly turned over to Johnson the quarterly payments for the support of the school until the rebellion stopped the payments, but Thomas Johnson had continued the school and it was only justice that the payments should come direct to him since they could not come through the society. The society had also previously made Johnson its agent, authorizing him to receive any money due from the government for the benefit of the school.

Nathan Scarritt made a sworn statement that he was the agent for Thomas Johnson in the transaction with the missionary society for the last section of the Shawnee mission land, that the board accepted the terms, and the contract was binding and the title of the section rightfully belonged to Thomas Johnson.

Capt. E. E. Harvey reported that his company, Co. B, Sixth Kansas cavalry, had been encamped on the mission premises for two months.

SEPTEMBER 30.—The Shawnee manual labor school was suspended and the contract existing between the government and the missionary society of the Methodist Episcopal church, South, annulled.

The missionary society presented to the United States another claim for \$1,500 for tuition, boarding, and clothing the Shawnee children for the quarter ending September 30, 1862. Thomas Johnson, superintendent; R. C. and Eliza Meek, teachers.

OCTOBER 6.—Thomas Johnson wrote to W. P. Dole, commissioner of Indian affairs, that he had no objections to the decision of the government to close the school, and there remained only the settling up of the business according to the terms of the contract. The school had been kept up eight years, from October 1, 1854, to September 30, 1862. The government had paid the society in money for six and one-half years amounting to \$32,500, leaving a balance of \$7,500. However, the society still owed \$2,000 on the \$10,000 for the reservation of the land; deducting this from the balance due it would leave \$5,500 to be paid by the government. The ten thousand dollars being thus paid the society was entitled to a patent. Mr. Johnson enclosed papers to show that he had bought the land

[1862]

from the society and therefore the patent should be made out to him.

OCTOBER 18.—W. P. Dole submitted Thomas Johnson's claims to the acting Secretary of the Interior since the Indians had complained that the school had not been properly conducted.

OCTOBER 21.—The commissioner of Indian affairs reported to Caleb B. Smith, Secretary of the Interior, that from available papers and records the number of scholars taught at the Shawnee manual



CLUB ROOM

East building, center section, second floor. The territorial council (upper house of the legislature) met here in 1855.

labor school were as follows: For the year 1858, thirty scholars; 1859, forty-nine scholars; 1860, thirty-one scholars; 1861, forty-three scholars.

1863

APRIL 29.—Thomas Johnson in a letter to the commissioner of Indian affairs urged the settlement of the manual labor school affairs, explaining that the school had been conducted according to contract, and was suspended at the direction of the government. He

had spent his money for the support of the school and for the government to delay payment was an injustice.

JULY 31.—Gen. Thomas Ewing, Jr., established military posts at Westport, Shawnee mission, and Little Santa Fé to protect Kansas from Missouri guerrilla raiders.

AUGUST 25.—Thomas Ewing, Jr., issued Order No. 11 ordering persons living in parts of Jackson, Cass, Bates and Vernon counties, Missouri, to remove from their place of residence. The Reverend Johnson was said to have brought seventeen families home with him after this order.

OCTOBER 13.—Alexander S. Johnson was commissioned lieutenant colonel of the Thirteenth regiment of Kansas state militia.

1864

JANUARY 11.—Wyllis C. Ransom, major, Sixth regiment, Kansas Volunteer cavalry, stationed in Jackson county, Missouri, gave testimonial respecting the loyalty of Thomas Johnson and Alexander S. Johnson. He asserted that in the intimate acquaintance of two years he had found them loyal in sentiment and act, having received valuable information from them which proved of great importance to the government. Alexander S. Johnson had given the use of his (the school) buildings for the sick of his command, as quarters for troops, and had supplied them with comforts and delicacies without charge.

JANUARY 13.—M. T. Graham, president of the Jackson County Union Association, certified that Thomas Johnson and Alexander S. Johnson had been members of the association from its organization and still were members.

MARCH 18.—A new treaty was made with the Shawnees which nullified the treaty of 1854. The fifth article declared the contract made in March, 1855, between the commissioner of Indian affairs and the missionary society forfeited on the ground that the Methodist church, South, was disloyal. If the Secretary of Interior was satisfied that the manual labor school was conducted by loyal citizens, and after making a complete investigation, he found that the claimant had not been fully paid he could authorize the payment of the balance. The Shawnee mission lands were to be sold.

This treaty was said to have been engineered by a clique trying to get the mission property from Johnson. Senator Lane was favorable

to it at first, but later retraced his action, upon the assurance of the loyalty of the Johnsons. The treaty was tabled in the senate.

OCTOBER 10.—F. M. Gable wrote (1927) that 12,000 militiamen were in the mission's vicinity. They were called out by Gov. Thomas Carney to stop Gen. Sterling Price and his confederate raiders.

OCTOBER 22, 23.—Price was defeated at the battles of Big Blue and Westport in the vicinity of Shawnee mission. An article in *The Journal of Commerce*, Kansas City, Mo., October 24, 1864, described the battle of Westport and reported in part: "Early yesterday morning the battle commenced, the enemy greatly outnumbering our advance, and extending his line west nearly to Shawnee mission and crowding down in front into the timber south of Westport. . . ."

1865

JANUARY 2.—The Rev. Thomas Johnson was murdered at his home near what is now Thirty-fifth and Agnes. It was between twelve and one o'clock when Mr. Johnson was called by parties in his door yard, who inquired the way to Kansas City. He told them what road to take, and seeing they were some distance from the door he opened it and stood in the doorway talking to them. They then made a rush toward him and he stepped back and succeeded in shutting and locking the door, but his assailants fired a volley through the door and side windows, one ball taking effect and causing his almost instant death. After firing a number of shots at the house the murderers withdrew to the south by the same road they had come.

JANUARY 4.—Thomas Johnson was buried in the mission's burial grounds southeast of the mission buildings.

JANUARY 17.—The Shawnee chiefs and council petitioned Wm. P. Dole, commissioner of Indian affairs, to use his influence to have the treaty of 1864, then pending in the senate, amended by striking out the clause authorizing the sale of the Shawnee mission land, giving as reasons, that it would violate vested rights acquired under contract; that as a tribe the Shawnees desired to act in good faith toward the church or its assigns, believing that the church had to the best of its ability fulfilled its part of the contract; that should the land be sold, Thomas Johnson, who had spent twenty-six years of his life teaching their children, would suffer; that it was their wish at the time of making the treaty of 1854 to give Mr. Johnson the three sections of land; that they had been advised contrary to

their wishes, and did not desire the clause in the treaty of 1864; and that they doubted if the land would sell for a sum sufficient to pay for the improvements, and would, therefore, leave the tribe in debt.

They also asked that Mr. Johnson be paid any balance due him for keeping the school according to contract.

FEBRUARY 7.—A. N. Blacklidge, attorney for Johnson, transmitted to the commissioner of Indian affairs copies of documents showing



GARDEN POOL—REAR OF WEST BUILDING

The pool was a gift to the mission in 1931 from the Shawnee Mission Floral Club.

that A. S. Johnson had been appointed administrator of the estate of the Rev. Thomas Johnson, and his authority to settle matters pertaining to the Shawnee mission. He requested that the matters be adjusted at the earliest convenience.

MARCH 3.—William L. Harris, secretary of the missionary society of the Methodist Episcopal church, on behalf of the society, presented a claim to the land and property of the Shawnee manual labor school, stating that the lands were once possessed by the society, the improvements had been made by it, and the society

[1865]

had never done nor consented to any act by which its title might be invalidated.

MARCH 28.—James H. Lane, S. C. Pomeroy, United States senators, Sidney Clarke, member of congress, and S. J. Crawford, governor of Kansas, wrote to the commissioner of Indian affairs asserting the loyalty of Alexander S. Johnson. They also stated that they knew something of the claim presented by him as administrator of his father for three sections of land and for the balance of money due him for maintaining the manual labor school, and they believed the claims to be equitable and just and commended them to his favorable consideration.

Alexander S. Johnson made affidavit regarding his father's business affairs with reference to the Shawnee manual labor school. He explained how his father came into possession of the three sections of land, and declared that the land had been fully paid for by his father.

MARCH 31.—A. N. Blacklidge submitted to the commissioner of Indian affairs arguments to prove the validity of the claim of Thomas Johnson, deceased, for the balance due him in conducting the school and for patent to the three sections of land.

APRIL 1.—W. P. Dole, commissioner of Indian affairs, transmitted to the Secretary of the Interior all papers connected with the claim of the Johnsons against the government on behalf of the Shawnee Indians, stating that after a careful examination of the papers he was convinced that payment could not be legally withheld from the administrator, and had allowed his account for \$7,500, \$5,500 to be paid to him, and \$2,000 to be credited to his account.

As to the issuing of the patent, Mr. Dole said that in his opinion he could see no reason why the patent should not be granted.

APRIL 3.—J. P. Usher, Secretary of the Interior, approved the payment of \$5,500 to the administrator of Thomas Johnson. He also informed Mr. Dole that he had written W. L. Harris, representing the Northern Methodists, that the question of the Shawnee mission land was under consideration, and he would receive any documentary evidence he wished to file.

APRIL 7.—The Secretary of the Interior wrote to Wm. P. Dole that, having had no word from W. L. Harris, the patents should be issued to Thomas Johnson for the three sections of land, and directed

him to instruct the commissioner of the General Land office to that effect.

Wm. P. Dole informed J. P. Usher that he had received verbal instructions from the President of the United States to withhold the issuing of the patent until the Methodist Episcopal church should have time to file their claim to it. He had complied with the request, although he himself had no disposition to delay the matter.

APRIL 11.—J. P. Usher, Secretary of the Interior, instructed the



SHAWNEE MISSION CEMETERY

Looking northwest in the Shawnee mission burial grounds, a quarter of a mile southeast of the mission buildings on U. S. Highway 50. The large center monument marks the graves of the Rev. and Mrs. Thomas Johnson. William Johnson, brother of Thomas, is buried several feet to the right, and Mrs. Jerome Berryman, at the extreme right.

commissioner of Indian affairs that the directions of April 7, with reference to the patents, would be observed and obeyed. He thought the officials of the Northern Methodists must be ignorant of the facts in the case to put in a claim, founded upon the basis that the improvements were made by the board of managers of that society. He explained that the improvements were made before the separation of the church, and to which the society never had a title. By the agreement for the separation, the ninth article of the plan of separation provided:

“That all the property of the Methodist Episcopal church in meeting houses, parsonages, colleges, schools, conference funds, cem-

[1865]

eteries, and of every kind, within the limits of the Southern organization, shall be forever free from any claim set up on the part of the Methodist Episcopal church." The manual labor school fell within the limits of the Southern organization, was recognized by the government, and by a treaty with the Indians it was granted to the missionary society of the Methodist Episcopal church, South. Under these circumstances the secretary considered that the Northern Methodists had not the slightest claim to it.

Wm. P. Dole instructed the commissioner of the General Land office to issue a patent to Thomas Johnson for the three sections of land.

APRIL 19.—R. L. Yates, United States senator from Illinois, appealed to President Johnson on behalf of the Methodist Episcopal church, requesting that a proper hearing be given it respecting the Shawnee mission lands. He stated that the institution had been violently taken from the New York board of missions, without legal conveyance.

John Lanahan and B. H. Nadal, ministers of the Methodist Episcopal church in Washington, protested against the issuing of a patent to Johnson, based upon the "pretended claim of the Methodist Episcopal church, South, a thoroughly disloyal & rebel organization." until their church had time to present a counter claim.

Bishop Simpson and James Mitchell of the Methodist Episcopal church, called upon President Andrew Johnson to express their fear that advantage might be taken of the unexpected change of administration to force through the Johnson claim to the three sections of land. The President informed them that he had signed a patent, and requested them to obtain information from the commissioner of the General Land office.

APRIL 20.—John Lanahan and B. H. Nadal, ministers of the M. E. church, appealed to President Johnson to delay issuing the patent, stating that the Secretary of the Interior had declined their request. They considered that "the claim of one man should pause a few days for the claim of a *million*."

APRIL 25.—The President of the United States directed the Secretary of the Interior to suspend further action in the Shawnee manual labor school case until May 10, 1865.

Bishop Ames, and the Reverends Darbin, Lanahan and Nadal wrote to Attorney General James S. Speed, on learning that the President had referred their claim to the Shawnee mission lands to

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him, and gave him a brief statement of the case. They requested time until they could present it in full.

MAY 4.—The missionary society of the Methodist Episcopal church, through its attorneys William Harris and J. P. Durbin, presented to the President of the United States a full statement of their claim to the Shawnee manual labor school property. They requested that the school be restored to its "original intent and use" on the grounds that: The missionary society of the Methodist Episcopal church founded the manual labor school for the benefit of the Shawnee Indians; that the society during the years from 1838 to 1842 appropriated \$39,000 for the benefit of the school, \$20,750 of which was expended in buildings and improvements; that at the separation of the church in 1845 the school fell within the bounds of the Methodist Episcopal church, South, but the missionary society of the Northern Methodist church had never done or consented to anything whereby its claim to the property could be invalidated; that the heirs of Thomas Johnson were not entitled to the property, not having been designated by the society to receive the same, and there was no evidence that the society desired the patent to be so issued. They asked that the treaty of 1854 be suspended for a time for the following reasons: Its execution would defeat the original intent of founding the school, and would transfer a large institution created for charitable purposes to the sole benefit of a private individual; there were no debts or liens upon the property rendering its sale necessary; the treaty of 1854 provided for the sale of the lands of the Friends school and the Baptist school when their work was discontinued, and the respective boards of their societies to be reimbursed for sums spent on improvements, and had the treaty contained similar provisions for the Methodist school the society would be content; that they especially objected to the execution of the treaty of 1854 since there was a treaty pending in the senate that would nullify that treaty and the contracts made pursuant to it; that the property was not the property of the Methodist Episcopal church, but of the missionary society of that church, a corporation created by the legislature of the state of New York, and was purposely left out of the list of properties enumerated in the articles of the plan of separation quoted by the Secretary of the Interior. They therefore asked that if the property could not be restored to its original intent and purposes, that the issuing of a patent be suspended until the senate take action on the pending treaty.

[1865]

MAY 9.—The statement of the case of the heirs of Thomas Johnson, relative to the Shawnee mission lands, was presented to the President of the United States by J. P. Usher, Secretary of the Interior. The secretary, after reviewing the case, declared that the treaty of 1854 had been performed and it but remained to deliver the patent to Johnson if it were the pleasure of the President.

MAY 26.—Patent for the three sections of land was filed and the heirs of Thomas Johnson became the official owners of the Shawnee manual labor school property.

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