

Annals of Shawnee Methodist Mission and Indian Manual Labor School

Section 15, Pages 421 - 449

These annals are a compilation of events concerning the Shawnee Methodist Mission year by year. The information was culled from a variety of sources. Most entries include a citation to the source. Thomas Johnson established the mission in 1830 near Turner in present Wyandotte County, Kansas. He also founded the Indian Manual Labor School, which operated in conjunction with the mission. It was moved to the Johnson County area in 1839 and the school operated until 1862. The Santa Fe and Oregon trails passed near the Johnson County location so travelers frequently stopped at the mission. The site housed the executive offices of the first territorial governor and the first territorial legislature met there. In addition to the Methodist mission, the Baptist and Quaker churches also operated missions for the Shawnee. These annals are the complete manuscript from which a condensed version was published by the Kansas State Historical Society in 1939.

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rode out to the Rev. Johnson's home and there found his body lying in the hallway, where he had been shot by one of J. B. Swain's Company belonging to the 15th Kansas; name unknown. The family reported that some one had knocked upon the door and Uncle Tommy went to the door to admit him and as he opened the door, the unknown fired upon him and he fell to the floor, expiring in a few moments. It was a foul and cowardly murder. Uncle Tommy Johnson was a Union man. His friendly talk with Mr. Houck and myself time and again was for the success of our Armies and for the glory of the old flag. I knew his son Alexander Johnson and Will Johnson, in fact every member of the family. The old mission west of Westport where Alexander Johnson lived at the time of the death of his father was familiar ground to me. Nearly every party mentioned in this story of Kansas before the war, are men with whom, I have had personal acquaintance. But enough of this.

With kind regards, I remain,

Yours truly,

H. E. Palmer.

MSS. Dept., K. S. H. S.



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"Thomas Johnson was a very large man but in good proportion. It required a good horse to carry him and as district superintendent he was in the saddle much of the time visiting the different missions and frontier churches. In his saddle bags he commonly carried a supply of blue grass seed with which he is credited with having started the growth of that variety in eastern Kansas. He operated a model farm at the Mission, as was doubtless required by the Government, and one of his pet aversions was to weeds in fence corners. He introduced many new varieties of trees, fruits and vegetables from the East and tried unsuccessfully to transplant the mountain laurel and other Virginia wild flowers from his native Shenandoahs."

"He was venerated by the Indians because of his impressive size and dignity and because he knew how to treat with them. Two of my uncles were once captured far out west by a band of plains Indians. The latter were apparently debating among themselves as to disposition of the captives when one of the band looked them over carefully and spreading out his arms in a wide circle said with a grunt 'Big Johnson'? The boys were glad to confirm their parentage and were sent on their way with presents. Incidentally, although such treatment was well enough as the gesture of a chief, it did not conflict with the well established Indian doctrine that property had to be protected to be retained since only a few nights later the presents were purloined, presumably by members of the same band.

"Three of his sons were named for distinguished pioneer Methodist preachers of Missouri: Alexander Soule, Andrew Monroe and William McKendree and the denomination held him in high esteem because he had gained for the Church the contract with the Government to conduct the manual labor school in connection with the mission.

"These pioneer preachers were a devoted band 'truly consecrated' to the cause. Their annual compensation ranged from forty to one hundred dollars and much of that was returned in church collection boxes. They were as much

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in the saddle as the pioneer doctor and were hardy frontiersmen. They lived principally on the hospitality of their widely separated congregations and the Mission was a haven. When they were ill or worn out they convalesced there and sometimes sorely tried the patience of my grandmother who, besides being a consistent Christian, was a thrifty housekeeper and manager as well.

"Although born in Nelson County, Virginia, my grandfather came to Howard County, Missouri, in 1824 with his father, Clabourn Johnston, who had acquired land as a Revolutionary soldier. Thomas Johnson (he and his brothers dropped the 't' in the family name for some unknown reason) was a Missourian first and when the State failed to cede he maintained his allegiance to the United States and freed what slaves he had, although most of them refused to leave and remained with him as part of the family. In the dark times of the war period he entered into a solemn compact with one of these darkies, who was about the same age as himself, that whichever one survived the other would look after the family of the deceased. The lot fell to 'Uncle Jack' who faithfully did his part until the children were grown and scattered. Then, since his own family had likewise disappeared and he was growing old and reminiscent of his first wife and children back in Virginia from whom he had been sold as a young man, some of my aunts made inquiries, found that the first wife and others of his family were still intact in the original habitat, and so shipped 'Uncle Jack' back to them, where he lived the rest of his life in great content.

"There was one field negro who was a bad lot and had caused trouble even before the war. When the family left the Mission about the beginning of the war and settled on a farm where Thirty-fifth Street and Agnes Avenue is now, there was one day a warning that Jennison was on one of his raids over the border. The best stock was secreted in a favorable spot on the farm and other valuables were hurriedly placed in hiding. Eventually the raiders arrived

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and on information furnished by the negro mentioned proceeded to round up the selected live stock, which together with a good many wagon-loads of farm produce and household goods, were confiscated and moved across the line. Similar raids were also made by Quantrell's bushwhackers. As was well understood at the time, these raiders from both sides adopted military allegiance primarily as a cloak for robbery.

Of course these family legends have little historical value excepting as they furnish some of the background."

James Anderson to Kirke Mechem, May 12, 1938, K.S.H.S.

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June 17, 1907

J. Spencer

Dear Friend & Brother,

I ve delayed writing on account of not feeling well

But will give you all the information I can.

Our Log Church was torn down by the Union Soldiers and used as a Corral for the Cavalry horses but what went with the logs after that I do not know.

The South Methodist Built a Brick in Shawnee and all I know is S. M. Cornatzer had the most money in the building and after the Shawnees came south he had it torn down and sold the brick to a German in town. It was condemned on account of Port holes in the Wall I was told

They were made I guess for some purpose during the war. Our people did their worshiping at the homes of the members and such good old times they did have praising God.

Our Southern Brothers were not allowed to preach.

Brother Boles was ordered about like a common soldier. But he told the Officers he was not a fighting man and if they wanted him to shoulder a Gun they had to send a man to hold it for him, So he went along as Cook but dont think he stayed very long. He was a good man and is now with the happy throng in heaven.

.

I am as ever

Your Friend & Sister

Mrs. Sallie Gore.

Indians, Shawnee, MSS Dept., K. S. H. S.

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Shawnee (Methodist) Mission, was founded about the year A. D. 1830, by the Methodist church, after it had tried the experiment of sending Missionaries to the different Indian tribes which proved weak and ineffective; hence the establishment of these the largest Mission buildings ever established in the West; the Government and the M. E. Church paying in equal proportions for the erection of the buildings, and each annually paying \$7,500 for its support, under the management of Rev. Thomas Johnson--the children of several different tribes attending. The brick boarding house, (Mr. Barnard's Residence) was built in '39, and the school building commenced in '40. The school was conducted on the manual labor plan, the farm consisting of nearly four sections of land of which about five hundred acres was in cultivation. It is extensively known as the "Johnson Mission." The excellent flowing Springs here, still afford a convenient watering place for teams passing along the road.

Atlas Map of Johnson County, Kansas, by E. F. Heisler & Co., 1874,
p. 86.



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Rosedale, Kans. R.F.D. #5, Box 252

July 29th, 1912.

Geo. W. Martin,
Topeka, Kan.
Friend Martin--

In compliance with request from you some time since to locate the site of the old Methodist Mission founded by my father in 1829: in company with Mr. Heisler, editor of the Kansas City, Kan., Sun, Col. Edward Haren and Mr. Luke Babcock, we made the trip. We had no trouble in finding the spot. Mr. Babcock had lived continually in this spot since 1857, and a great portion of that time patronized a blacksmith shop located on the same ground. I visited the place some thirty years ago with Mr. Steve Perkins (now dead), who lived on adjoining land. The location coincides with my recollections of the place at that time, the timber was still standing and the old foundations could be traced. It is now a wheat field. This place so far as I know was the beginning of civilization in Kansas and I think should be marked in a suitable manner.

Location of Methodist Mission.

Founded in 1829 by Rev. Thomas Johnson, on land owned at this time by G. Partumer, N. E. 1/4 of S. W. 1/4 -24 -11 -24, Wyandotte county Kansas, 185 steps north of Partumer's south line. A line drawn from the Glascock Sanitarium, running between the Turner Elevator and its smoke stack would pass over the site, marked by a pile of rocks with an iron rod driven down the center. This rod is about 3/4 inch thick and about 5 feet long, about 3 feet in the ground.

Hoping this will prove satisfactory to you, I remain

Yours etc.,

Wm. Johnson.

Indians, Shawnee, K. S. H. S., MSS. Dept.

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Rinkelville West St. Louis,

Oct. 22nd 1884

Dear Sir,

Your's of the 14th inst. was duly received, and I now attempt a reply.

I spent one year at the "Manual Labor School," located about 7 miles from the site of Kansas City, in 1839 & 40.

The plan contemplated instruction in Agriculture and several Mechanical branches, in addition to letters: And was for the benefit of the children of five small tribes that had been removed by the Government, west of Missouri.

There are yet living two of the men who were long, actively engaged in the Indian work;--Jerome C. Barryman (Rev.) once Missionary to the Kickapoes: And after the Indian Mission Conference, of the Methodist E. Church, South, was organized in 1845, was Superintendent of our whole work down to Red River.

Another veteran of the Indian work, Rev. Learner B. Stateler, now lives in Helena, Montana Territory.

The Life of Rev. Wm. Patton is published by Logan D. Dameron, St. Louis.

I know not that I have any historical publications or pamphlets that would be of service to you, unless it might be, Dr. McAnally's "History of Methodism in Missouri,"--published also by Dameron, 913 Pine St., St. Louis.

Please accept the copy of the "Life of Jesse Green, which I forward herewith.

Very Respectfully Your's

Rev. Wesley Browning

MSS. Dept., K. S. H. S.

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Aug. 7, 1907

Rev. J. Spencer

Dear Friend and Brother

I received your letter about a month ago dated 1 of this month I went to Vineta[Okla.] soon after to see a cousin of mine Mrs. Nancy Blackfeather who lost her Companion last February and is living alone having no children.

She went to the Mission to school long before I did she is about the oldest Indian living of our tribe of either sex.

Our people are fast leaving this world for their Happy hunting ground.

I asked her about the Loom House.

When she was at the Mission the Loom was kept over the Dining room I cant tell which of the rooms for there were several. We always called that house the Boarding house.

After I went the Loom was over in Mr Johnson's Building as the larger girls were taught to weave.

That is about all I can find out on that line

.

Your Friend and Sister

Mrs Sallie Gore

Indians, Shawnees, MSS. Dept., K. S. H. S.



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Slater June 26, 07

Hon. Geo. W. Martin

I send you today plat of the Shawnee Mission also one for Mr.
Connelley.

As stated in former letter the accuracy can be vouched for, so far
of bds
as to location & size ^ Of course I mean approximate accuracy. I
think this one of the most valuable of our documents. Can I have a cut
made from it? I may wish one some time.

With best wishes,

Yours

J. Spencer

MSS. Dept., K. S. H. S.

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Rosedale Kan R F D #5 July 16 1907

Geo W Martin

Topeka Kan

Dear Sir

In answer to yours of the 6th I would state that none of the places that you mention were in the area of the plat excepting the shoe shop. This was in one of the rooms of one of the buildings. The brick yard was sout[h] of the mill the cemetery east of the wagon shop the farmers house (original mission building frame built by the M E Church before the U S Government took hold) south east of cemetery) There was also a very large barn west of the mill. this barn had a threshing floor in the center about 60 feet square where we used to tramp out the grain with horses.

Very Respt

W M Johnson

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Plat of Shawnee Mission grounds, Johnson County, Kansas.

Topeka, Kansas, August 6, 1908.

Hon. Geo. W. Martin,
Secretary Historical Society,
City.

My dear Sir:

I enclose you blue print showing the original locations of all the buildings in Shawnee Mission before they were destroyed.

This information was furnished me by Mr. W. M. Johnson, who lives in Shawnee Mission at the present time. He is a brother of our former townsman, Col. A. S. Johnson.

As this goes back to 1855 I thought possibly you would like to file this plat in the archives of the State, as it may at some time come in convenient for reference to know where all the old buildings originally stood. Only a few are left, and I hope some day some of our legislators will introduce a bill for an appropriation to buy these buildings and have them put under the custodianship of the State, especially the one where the Legislature at one time set.

I have sent the tracing to Mr. Johnson.

Kindly acknowledge receipt.

Yours truly,

J. M. Meade

Engineer E. C. D. (Atchison, Topeka &
Santa Fe Railroad)

Enc.

C. WMJ.

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SEEING THE SHAWNEE MISSION WITH A MAN WHO WENT TO SCHOOL THERE.

There will be dancing next summer in the chapel room of the old Shawnee Mission that is now close in to Kansas City; where once the Indian boys and girls sat, the boys in the north half of the room, the girls in the south, young men and women who never saw an Indian in their lives will trip the lulu-fado, if it happens to survive till then.

At thought of which William M. Johnson, son of the founder, now within an easy rifle shot of the sturdy old brick buildings, with their low Southern gables, smiles somewhat quizically. He is a little sorry that the scheme he had for buying the old building for the D. A. R. was sidetracked two years ago by a drought, but--well-a-day, dancing's all right enough, and there was more than one shy silent Indian girl in the old days who would have liked immensely to have danced in the big room.

There was the quiet, bashful half-blood girl, 13 years old, who lived in the Rev. Thomas Johnson's house in those old times, and spent much time in her room and at last they discovered her, quite by herself, dancing and snapping her fingers in an abandonment of delight keeping time to an Indian dance she had learned in some far-off encampment.

For they came from a long way off, those Indian boys and girls. Some from as far away as Colorado, riding across the plains and that wide, semi-arid, unknown tract, "the Great American Desert."

A STURDILY BUILT OLD HOUSE.

Seventy-six years ago the United States government and the Methodist Church began construction of the two brick buildings that stand today on the south side of the road that winds toward Merriam. The old galleried structure across the way did not go up till 1845. The building farthest

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east is the schoolhouse, which is being made into a dancing, recreation spot, and it is the only building of the three which has never been altered in any essential way. The old brick walls--from the modern porch you see the hollow where the bricks were made--stand true; black walnut doors still swing straight on their hinges. Here in the center of the house downstairs is the old spacious chapel room, where Indian teachers and farm helpers sat of a Sabbath, hearkening to the word of God, and when they sang "Greenland's Icy Mountains" men came forward and slipped their contributions into the box that stood on the front of Doctor Johnson's desk--a box with a slot big enough to admit a silver dollar. And, if you must know, Doctor Johnson's son admits, there was a fairly liberal collection of buttons found in the box sometimes. Now, to the second floor, a board or two of the flooring has been removed and you see the great beams of black walnut and the oaken pegs. They hired the carpenters at fifty cents a day, and there were plenty of them, for the mission paid real money, not just food.

Very few changes have been made in the old house; the same rooms are there in which classes were held, and teachers lived, and the Indian girls had their dormitory. Here and there a stray board of pine lumber shows where patching has been done--all the original wood was oak and walnut.

WHERE THE BOYS DREAMED.

Upstairs we climb with Mr. Johnson, guide par excellence, to the long, low room on the third floor, lighted at either end and running the length of the house. Here slept the Indian boys, long since gone to forgotten graves; here, without doubt, they whispered together in Pottawatomie, Shawnee and Delaware, forbidden tongues on the premises of a school where one came to learn English. Whispered of starlit nights and hunting days and long, long rides upon the open plains; one wonders how many of the new little Indian boys may not have dumbly yearned for the wind's voice and the

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large silences.

It was a snugly built old garret; even today, when the storms of seventy-five years have wrought upon the roof, most of the original plastering, with its stiffening of hair from mission raised hogs, is on the walls and on the sloping ceiling. And we climb down again to the first floor.

"I've seen a lot of brides come down those stairs", says Mr. Johnson, standing at the foot of the right-angled stair-case with its simple railing of black walnut. "Yes, Indian brides, mostly. Dark faces under their white veils, and quite young--seldom more than 17".

But romance must have flourished under difficulties. Never was co-education more closely supervised. Separate class-rooms, separate playgrounds, separate seats in church and separate ends of dining tables in the big boarding house to the west, where a bell summoned them. That bell is hanging still in an unpretentious little white frame school-house across the road. If it rang except at stated times--meal times and church, for instance--it was a signal of prairie fires and everybody must turn out.

Indian children came to the mission in September, and they stayed until the last of June. In age they ranged from 8 up to 14--seldom were the boys at least, kept after that. The call of the trail was too strong.

But while they were there, they learned a variety of things. The institution was entitled the Indian Manual Labor School, and the boys learned farming, wagon making, blacksmithing, while Indian girls were taught white cooking, sewing, spinning and weaving. From 9 till 4 the children went to school; then for two hours, till 6, they were under the direction of the manual labor teachers. Also, there was a period of decent length before school began at 9 in the morning, for they got up early at the mission.

"Officially, there was that rule that Indian languages were not to be spoken on the school premises", said William Johnson, "but pshaw, I

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knew Shawnee before I did English. And I had gone to college before I knew what the English word 'ouch' meant. We said the Shawnee word, 'Owwee'".

Only of a Saturday did the boys escape altogether from school and work. And then there was farm work in the morning. Remember, in the frontier days, an establishment like the mission must necessarily be self sustaining, at least in the matter of food. And the 2,200-acre farm--part of it was the personal property of the Johnsons--provided forage for seventy cows and twenty teams and ponies in large numbers.

BAREHANDED COYOTE HUNTS.

Of a Saturday afternoon, though, one might run wild. Indians and white boys, they ranged the woods together, fished the little streams, trapped, hunted.

"Out to the south", says William Johnson, "there was hazel scrub, a mile of it, before you reached the prairie. The thing that we liked best was to beat that brush for coyotes. Through it we'd go, a line of us maybe a quarter of a mile long, running and shouting and almost always, when we came to the open prairie, there'd be a coyote ahead of us. And then we'd close in on him.

"We didn't have any guns, or any bows and arrows, either. Why, no, we'd just tackle him; grab him, you know, and fall on him. Some of us were little fellows, too, not more than 8; but we never thought anything in particular of it. As we'd close in, and the coyote would try to dash through, it was up to the boy nearest to fall on him, grabbing him round the neck.

"Why, yes, sometimes we got chewed up a little, but nothing serious."

Then, too there was the time when William Johnson was 8 years old when he went West one year with a party of Delaware Indians on a buffalo hunt.

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They went as far as Great Bend, and were gone two months, and my, but it was thrilling for an enterprising young person of 8, even if he didn't do much but traipse along with the procession on his pony and get in the way and whoop and fancy he was helping. The Indians though, gravely gave him his share of jerked meat to "pack" home when they came back at the end of October to a land of trees and little hills once more. "Really, I sort of put it over on my parents", chuckled Mr. Johnson. "Both of them were busy, and father said, 'Why yes, you can go if you mother'll let you', and mother said, 'Well, ask your father; if he says all right, you may'--and there they'd both given their consent without knowing it. But father and mother trusted Captain Ketcham, the Delaware chief, as much as any white man, or I'd never have been allowed to do it".

Captain Ketcham is gone, but there are men active today who remember the mission days. There is Mr. Johnson himself, and there's Tom Wornall, and over in Liberty, Lewis Dougherty, first white child born in Kansas--Dougherty, "who never knew how to use the pronoun I". Gentlemen, all.

"And I knew Indians here", says William Johnson, "who were brave gentlemen and my true friends".



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COPY

From the Memoranda of Rev. J. Greene. [Copied by Belle Greene]
(Only such entries as refer to Shawnee Mission business are here presented.)

See Mr. Lawless and ascertain how apple scions can be had--picked fruit--
Get 200. Box and ship in due time.--or get \$50 worth.

The following are the kinds desired:--June apple--this is a summer apple,
Holt, Pound pippin, Golden pippen,--these are for drying. New England, Price's
Red, Limber-twig;--these are winter.--Bell-flower, Royal Parmain, Genitin;--
good eating apples.--Pairs 25.

See Larkin Richardson on the subject of stone work.

Employ two or three young men at 150 dollars per year--or \$15 per month
in summer and fall months:--boarding, washing and mending given.

Settle J. C. Berryman's acct. with Jeffersonian from the fall of 1837
to fall of 1839 at which time stop paper.

See Mr. Rabien and Carter on the subject of Carpenter's work,-- Ascertain
what they are willing to undertake to do the work for, and receive proposals
from them.

Inquire of young men what they are willing to do carpenter's work for
in the Indian country.

Mr. Burton Lawless has agreed to let the Mission have three hundred
apple scions for \$50.00 and gives fifty--making in all 350.

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Mr. James Huston of Arrow Rock says the wages of a boss carpenter is \$500 a year.

Mr. Rider will plaster on brick for 12 cents a yard and 15 cents on lathes, every thing found.

Get Greek books from W. W. Redman for B. R. Johnson:--2 First Book and 2 Second Book--history.

And get a brass comb for sister Johnson.

Rates of stone work: All walls 18 inches or under are to be taken and rated at 18 inches.

Mr. Ben Rabian will, if he undertakes the carpenter's work have two dollars and fifty cents per day and find his own tools but not for the journeymen. If the work is not done according to order he will make no charge. He will board himself.

Bench tools for a journeyman carpenter:--1 fore plane, 1 jack plane, 1 smoothing plane, hand saw, hammer, square and compass, 1 jointing plain and 1 drawing knife to 4 men.

Write to John Lee, Palmyra, and let him know whether Mr. Locke wants him to come and work. (Mr. David Locke of Lexington, Mo. made the brick and built the houses at the mission near Westport.--Belle.)

The number of apple trees that are to be bought of Mr. Lawless:--55 genetins, and 30 each of the other kinds--25 pairs. 100 scions of two years growth the balance of one year's growth.

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Ascertain from Mr. Lawless the best plan of setting out apple trees and request him to send with the trees a note giving the necessary information.

The following named want scions:--

\$4.00--N. T. Shaler, two of each kind--No. 2,4--and 6 of the genetins.

\$7.00--Lewis Rogers. No 1,2--4 of each kind and 6 genetins.

\$16.00--Maj. Cummins wants 100.--50 genetins, 25 limber-twigs, 6 June apples, 6 pears, 6 cherry trees if they can be obtained, 7 golden pippins.

\$10.00--Joseph Parks; 60 apple scions:--10 genetins, 4 of each of other sort and 10 pairs assorted.

\$5.00--Col. Chick:--30 apple.--10 genetins, rest assorted.

\$5.00--W. Murry (or McMurry?)--30 apple:--10 royal parmain, 6 genetins, 3 June apples, 6 limber-twig, 3 golden pippin, 2 bell-flower.

\$10.00--N.M. Talbot: 60 apple: 20 genetins and an equal proportion of all the rest.

Purchase 7 dozen chairs. 1 dozen lettered S. J.; 6 lettered S. T.; 6 lettered M. P.--Bottomed with hickory bark.

Call on state treasurer McLane (McLean?) for a bundle of certificates that Henry Rubey left.

Business belonging to the Central School.

Mr. Fry has four mills near Liberty. Smith's Patent Mill, manufactured at Cincinnati.--Enquire how it is set up and what space it requires for the draft and mill; and whether a threshing machine and shelling machine can be attached to the same power. Enquire of the agent what horse power will cost and if he can have them both on immediately; also what the cost will be for setting the mill up in the ordinary way and which plan will be the cheapest and best for the Mission.

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May 14, 1839

Rec'd of R. Aldridge two dollars and 16 cents for I. Patterson Co.

Paid this money July 3, 1839.

Rec'd of S. Baxter for ?--T. Sh. 25 cts.

Paid this to J. W. Dole. Aug. 19.

Deposited with Reuben Aldridge for collection one note of hand on R. Willson in favor of Lester James for sixteen dollars.

Rec'd of Aldridge \$17. principal and interest--Sep^r 26.

The agent for Smith's Patent Mill has no knowledge of the price of the horse power. Its size is 30 feet diameter and runs on a rail. A threshing machine and a shelling machine can be attached to the same power with a little additional cost. Mr. Andrew Robertson's mill is put on an inclined wheel-doubled geared. The mechanics work on the wheel cost 150 dollars. The whole cost of the mill is 1200 dollars.-- The wheel is 33 feet in diameter and the shed and house are fifty feet long and thirty-three and twenty wide. The power that is requisite to do good business is four horses or oxen. A threshing machine can be attached with but little additional cost but will require more room:--a shelling machine can be put under the same roof-- Mr. Robinson thinks the better way for us, and the cheapest will be a draft; and two good horses will be sufficient to do all the grinding we will want; and that the machine can be started with but little cost. The mill is permanent and cannot be moved.

The Committee in the Indian M. L. School has agreed to employ Mr. Currell shoe-maker at 350 dollars per year and bear his traveling expenses to the Institution: But if Mr. Currell becomes dissatisfied and should leave the

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Institution before the end of two years he must refund the money that he received for his expenses. The committee will take his tools, lasts etc. at their valuation and will also take his stock of leather that he may have on hand.

Mr. Currell is requested to make his arrangements to reach the Mission by the last of May.

Greene Memoranda

Mr. Kline wishes me to hire a young man to work on the farm--one in whom confidence can be placed. The wages are \$16 per month.

Mr. Edward Currell will go to the Mission for 350 dollars per year and is to be there by the last of May.-- The amount of stock which he will have on hand:--24 calf skins at \$39 per dozen--which is what they cost; 9 sides horse leather at \$32 1/2 per dozen; 18 skins-linings \$9.75 per doz.; 1/2 lb. bristles \$2.60; thread, web, springs not known how much. There will be a little sole and heavy leather, though but a little.

Mr. Currell thinks Baltimore is the best market for leather. He also thinks the Institution ought to furnish him with vegetables for the first year as he will not be on in time to make a garden. If he is not wanted by the last of May he wishes to be informed by letter immediately.

There will be as many benches for shoe-making as there will be boys put to the trade and one for the boss.

A set of tools required for a shoe-maker:--A boot and shoe key; 2 giges, a light and a heavy one; 3 shoulder irons of different sizes; 1 raw breaker; 1 pair pincers large size; 1 pair of nippers; 12 awl handles, 12 pegging awls; 1 gross Altitan's assorted awl blades; 1 corset set; 2 knives; 1 hammer; 1

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key for ladies' shoes; 1 whet stone; 1 gross steel tacks; 1 shoe rasp.

Bill of goods I am to bring from the East.

1 bolt unbleached flannel.

1/2 bolt domestic--bleached.

Calico . . .

1 dress . . .

. if it can be got.

3 pairs of Prunello shoes

1 silk dress--11 yds. black.

3 yds. B good.

18 yds. border for caps.

1/2 bolt Irish linen--good.

Table linens.

1 piece for towels--called diaper.

1/2 bolt cassinet--good.

4 (14?) yds. Cameline--fine.

3 pairs kid gloves.

1 piece pocket hank'chfs--good quality.

2 (9?) pairs black worsted hose.

1 bolt cap ribbon.

1 hair comb.

Size qu. thread.

1/2 ream letter paper--lined

J. A. Johnson

4 razor strops

. . Emerson's best El

1 razor--best kind.

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1 razor--good.

1 pair overshoes n . . .

carpeting

6 yds. . inserting

3/4 Irish s . . .

Belle Greene writes to C. W. Martin, Apr. 3, 1907:

I had intended telling you that dates were not always given but thoughtlessly neglected to do so. I gave dates as entered and where I have omitted them they are so omitted in the record. The first given is "May 14, 1839-- Rec'd of R. Aldridge--," but all the record of apple scions, Green books, stone work, carpenter work, Mr. Locke, (brick work), chairs, crooked pointed tooth forceps for D. G. Gregory, J. C. Berryman's account precedes the above mentioned date in order of entry. Following the entry "Sep. 26, 1839-- Rec'd of Reuben Aldridge," etc. but without date, and written with the same ink is, "Call on State Treasurer"--, immediately followed by the subject of the mill. The time of payment of 25 cts to J. W. Dole--Aug. 19, is next: and following this--same shade of ink--is the information obtained regarding the mill which bears no date. Nor is the decision of the Indian Manual Labor School committee which comes next dated but as the ink is of a decidedly different shade of black it evidently was of a different date; and the mem. "Mr. Kline wants man on farm" is in the same shade. But the entry next following--Mr. Currell's consent to go to the mission and all regarding the matter is written with blue ink and is the only instance in which this color is used in this book. In the Personal Expense book this ink is used in but two places: First where the "Expenses to General Conference" are itemized by my father as his private expense and the other place is where the traveling expenses--rail-road, canal boat, packet, dinner etc.--of Thomas Johnson are made note of; these latter entries are dated "1840"-- my father's expense account bears no date, but

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farther on his "expenses to General Conference" is added to his "expenses from Baltimore", and this Baltimore Conference was held May 1-June 3, 1840. As these two records are the only ones made with blue ink in one book and the Currell consent the only instance where this color is used in the other book, and the ink is exactly the same shade of blue would it not be reasonably safe to infer that both entries were made at the time of that which is dated, viz. 1840? Of course conclusions reached from such premises are not altogether reliable yet they may be approximately correct.

I have again carefully examined both books and can obtain nothing as regards time more definite than that which I have given you; yet I hope that what is herein stated, taken together with facts and dates which you already have obtained from other sources, may enable you, at least in a measure, to determine the time of the events referred to.

Yours with much respect,

Belle L. Greene.

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From "Annals of Methodism in Missouri" by W. S. Woodard,
published by E. W. Stevens, Columbia, Mo.

Page XV. William Johnson received on trial by Missouri Conference in 1828, ordained deacon 1830, elder 1832, died 1842, served two years in Missouri and twelve years elsewhere. Thomas Johnson received on trial by Missouri Conference 1826, ordained deacon 1828, elder 1830, died 1865, transferred 1847, served seven years in Missouri, 31 years elsewhere.

Page 64. 1828, Two young men, William Johnson and Jerome C. Berryman, were admitted on trial by the Missouri Conference this year. Together they were received in full connection and ordained deacons in 1830, and shoulder to shoulder they received elders orders in 1832. For once an entire class completed the course of study and obtained the highest order in the ministry without the loss of one. True it was not a large class, but it was a good one. William Johnson, a brother of Thomas, was born in Nelson County, Virginia February 2, 1805, was converted at a camp meeting held at Salem Meeting House in the same county in 1823, moved with his parents to Missouri in 1825, was licensed to preach in the spring of 1828 and employed by the presiding elder on Buffalo Circuit until fall, when he joined the Conference and was appointed to La Mine Circuit. 1829, New Madrid. In 1830 he was sent to the Indian Missions, where he labored faithfully on Missions, Districts and in Schools for twelve years. He died April 8, 1842 of pneumonia at the Indian Manual Labor School and was buried there. His death was a triumph, the minutes say of him:

As a missionary in the true sense of the word, he had no superior, as a Christian, he was consistent and uniform, as a husband and father, he was all that is expressed by those endearing titles, and as a gentleman and a friend, he was beloved by all who knew him. Mr. Johnson was noted for the sweetness of his spirit among sweet spirited men.

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Page 62. 1828, Thomas Johnson was a member of the class of 1826. His first appointment was Mount Prairie in Arkansas where he remained two years. In 1828 he went to Fishing River. 1829, Buffalo. In 1830 he was sent to the Indian Missions where he continued eleven years, serving most of the time as superintendent. 1841, superannuated. 1842, stationed at Boonville. 1843, superannuated again. 1844, Glasgow and Soule Chapel. 1845 and 1846 agent for the Howard High School. 1847, transferred back to the Indian Mission Conference and appointed to take charge of an Indian manual labor school, in which relation he continued during the remainder of his eventful life. Mr. Johnson was born in Virginia July 11, 1802. 1822, came to Missouri at the age of twenty, entered the ministry in 1826, and died January 3, 1865.

"He was a man of principle, one of the very few among the many thousands, who on all occasions and under all circumstances, acted upon the settled principles of morality and religion. Firm, without being austere, generous, without temporizing, liberal without prodigality, and religious, without either ascetism or bigotry, he held the golden medium between those extremes into which so many even good men sometimes fall. The natural goodness of his heart caused him on the one hand to sympathize with and be interested in every object of charity, and every benevolent enterprise that might appeal to him for aid, and prompted him on the other, to those amenities and kind offices which constitute the web of social happiness, and conciliated for him, the favor and good will of all within the circle of his acquaintance".

Mr. Johnson was born to be a leader and ruler of men, and right well did he fulfill the mission of his life. Of large physique, portly commanding presence, a penetrating eye, and full pleasant voice, he attracted attention, and being wise in council and prompt in execution, he was by common consent looked up to as a leader in his conference, of which several times a member. He attended the meeting of the board of missions in New York and pleaded for

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the Indians. He made the rulers of Washington feel his power, and by these means as well as by teaching and preaching, he labored to Christianize and civilize the Red Men of the West. His end was tragic. An unknown enemy of the good man, under cover of the darkness, called him from his home, and shot him in his front yard. After six years of effective work in Missouri, two in Arkansas, twenty-nine in what is now Kansas, and two on the superannuated list, he fell on sleep.

Page 347. The Methodist Missionary and Bible Society organized in New York, 1819 and Jesse Walker appointed missionary to Missouri, the first time the word occurs in the annals of Methodism in Missouri. The appointment of Walker repeated in 1820 and 1821. Nothing more is said about missions till 1830, this year the Conference met in St. Louis during which the Missouri Conference Missionary Society was organized. It was during this session that the conference was visited by two Flathead Indians from Oregon, who had heard of the white mens book that told about the Great Spirit and another world and came across the Rocky Mountains on foot in quest of the same. No wonder that a missionary society was organized and four missions projected among the Indians, to two of which two brothers, Thomas and William Johnson were sent. Four missions in a destitute part of the State were also planned. They were Salt River in northern Missouri, West Prairie in the southeastern part of the State, and Gasconade and James Fork of White River in the southwest. The Missionaries were E. T. Peery, W. Heath, and C. Faber. James Fork was not supplied until 183 , when J. H. Slavens was sent to it and its history began. In 1833 Missouri had supplied \$213.75 for missions.

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The Rev. Thomas Johnson Family.

Thomas Johnson, b. July 11, W. Sarah T. Davis, Sep. 7, 1830, d. Jan. 2, 1865.

His wife, Sarah T. Davis, b. June 22, 1810, d. Sep. 26, 1873.

Alexander McAllister Johnson, b. July 18, 1831, d. Aug. 18, 1831.

Alexander Soule Johnson, b. July 11, 1832, m. Prudence Funk Oct. 7, 1852 and

Zippie A. Scott in 1887, d. Dec. 9, 1904.

Sarah Elizabeth Johnson, b. Aug. 11, 1834, d. June 8, 1840.

Eliza Shallcross Johnson, b. Apr. 20, 1836, m. John B. Wornall Sep. 20, 1854,

d. July 5, 1865

Mary Cummins Johnson, b. Jan. 15, 1838, d. Mar. 19, 1838.

William Thomas Johnson, b. July 22, 1839, d. Apr. 2, 1840.

Andrew Monroe Johnson, b. Aug. 16, 1841, m. Margaret J. Bernard Mar. 10, 1864, d.

Henrietta Booth Johnson, b. Jan. 14, 1844, d. July 20, 1845.

William McKendree Johnson, b. July 6, 1843, m. Lizzie B. Price Nov. 25, 1869, d.

Feb. 14, 1924.

Laura Johnson, b. 1847? m. Frank A. Waterman Oct. 21, 1867, d. Feb. 12, 1884.

Cora Johnson, b. 1849, m. Harry W. Fuller Nov. 25, 1869, d. Aug. 17, 1932.

Thomas Davis Johnson, b. July 20, 1851, d. Apr. 14, 1852.

Edna Johnson, b. June 6, 1853, m. William J. Anderson, May 14, 1874, d.

Mrs. Charles E. Fargo of Dallas, Texas is a daughter of Alexander S. Johnson.