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Christian Missions Among The Kansas Indians

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CHRISTIAN MISSIONS AMONG THE KANSAS INDIANS

being

A THESIS PRESENTED THE
GRADUATE FACULTY OF THE
KANSAS STATE TEACHERS' COLLEGE OF HAYS,
In Partial Fulfillment of the Requirements
For the Degree of

MASTER OF SCIENCE

By

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K. S. T. C.

Approved by



R. L. Parker,

K S T C of Miss.
Approved.
May 2, 1830 R L Parker.

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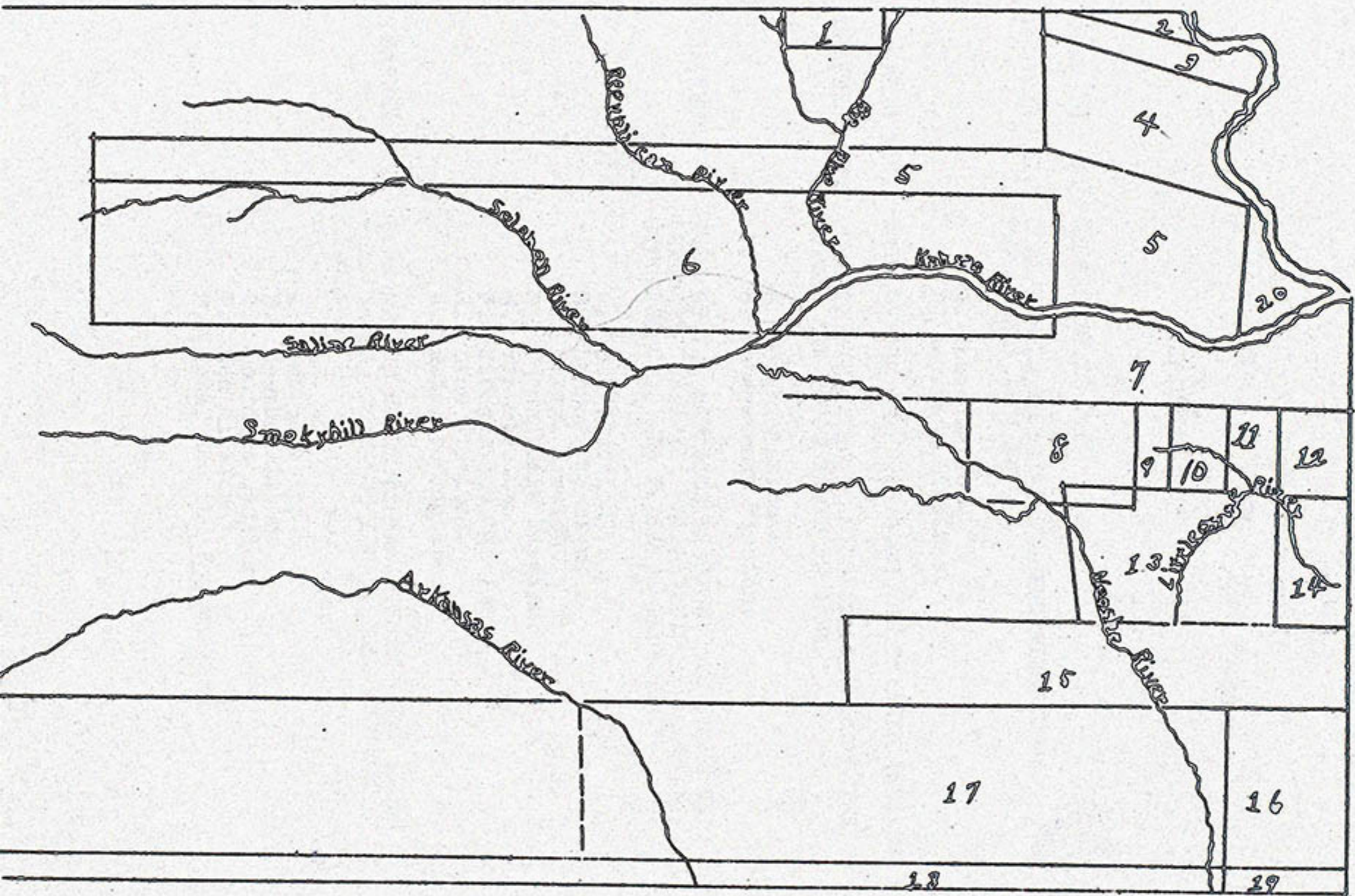
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MISSION BUILDINGS

The writer is indebted to Miss Winnie Dawson,
Art Supervisor, of Glenn Pool, Oklahoma, for the pen
sketches of the Missions. These buildings are still in
a fair state of preservation.



Quaker Mission Near Merriam Kansas



Red Mission at Council Grove



Baptist Mission Five miles west of Topeka



Shawnee Mission - Johnson County

CHAPTER I.

KANSAS AS IT WAS

The admission of Missouri into the Union as a state, gave what later became Kansas her eastern boundary and opened the way for developing the region into a land of Indian Reservations.

Under the provisions of the Act of May 28, 1830, what was to be the Indian Territory in this region was set apart. The limits of the Territory, as defined by Reverend Isaac McCoy, who surveyed under the direction of the Government, were as follows: "Beginning on the Red River, east of the Mexican boundary, and as far west as the country is habitable; thence down Red River eastwardly to Arkansas Territory; thence northwardly along the line of Arkansas Territory to the State of Missouri; thence north, along its western line, to Missouri River; thence up the Missouri River to Puncab River; thence westwardly as far as the country is habitable; thence southwardly to the beginning."¹

Kansas reflects two great regional influences. The first of these, and the greater, is that of the central prairies of the United States, and the second is that of the frontal plain of the Rocky Mountains. It is generally a rolling plain country, cut by wide river valleys broken only in its north east by rugged bluffs along the Missouri River.

1. U.S. Statutes at Large, Vol. IV, p.416 '12.

The two principal drainage systems are those of the Kansas River in the North and the Arkansas in the south-- the former joining the Missouri ^{along eastern} ~~at the northeast~~ boundary, the latter turning southeastward and leaving the State through the south boundary. The principal tributary systems of Kansas are those of its three head streams, the Republican River, which enters the state from Nebraska, the Big Blue which enters from Nebraska and the Smoky Hill River, which with its two chief affluents, the Solomon and the Saline drains the whole northwest quarter of the State. The larger tributaries of the Arkansas are within the State, the Pawnee, Little Arkansas, Minnescah and Walnut. The south western part of the State is drained by the large Neosho river and the Verdigris, which flow southward and enter the Arkansas in Oklahoma.

The forest area of Kansas is limited. The only wooded portions of any extent are in the extreme eastern part, although most of the river courses have narrow fringes of trees. The most common species of trees are walnut, oak, elm, cottonwood, hickory, honey-locust, willow, white ash, sycamore, and box elder.

The climate of Kansas is continental. Rainfall averages twenty inches in the west to forty inches in the east. The soil in the northern part is glacial but toward the west the soil covering has migrated eastward from the

Rocky Mountains. In the middle and southwestern parts the soil formed from decomposition of rocks locally formed is a good, rich soil suitable for a varied agriculture.

The Indians who were in Kansas in 1825, when our sketch begins, were members of the following tribes--Kansas, Comanche, Pawnee ¹ and Osage Indians. The Kansas at different times, had occupied two distinct reservations on the trans-Missouri region. Prior to 1825 they were in the north-eastern part of what later became Kansas, but after the treaty of 1825, they were located twenty leagues up the Kansas River on a reservation extending twenty miles west in width including their village on the Kansas. The Osage Indians were living in the Osage and Little Osage rivers when visited by Du Tisne in 1719 and by Lieutenant Zebulon Montgomery ^{Pike} in 1806 and 1807. By the treaty of 1825, with the Osages, they were given a reservation fifty miles wide and extending westward from White Hair's village, an Indian encampment which is supposed to have been situated on the Neosho River.

By the treaty of 1825, the Shawnees ² were brought in and located on a tract of land fifty miles square at the mouth of the Kansas River. This removal was a part of a new Indian policy which was to become a permanent part of our Indian affairs by the Act of 1830 and by which Kansas became part of an Indian Territory, where tribes ³ to the east

1. Since the Pawnee and Comanche Indians, who lived in the western part of the territory, were not visited by the missionaries the location is not given.

2. American State Papers, Indian Affairs, Vol. 2, p. 591.

3. The spelling of the Indian names is the form agreed upon by the Bureau of American Ethnology and the Indian Bureau,

of the Mississippi were to be settled. In the year immediately following, the Delaware¹ were removed (1831) from the White River to the vicinity of Fort Leavenworth;² the Ottawas³ (1836) from Michigan, Ohio and Indiana to a portion of the region south of the Shawnees, the confederated tribes of⁴ Kaskaskia, Peorias, Piankeshaw and Wea (1832) from Blackwater River, in Missouri to lands south of the Shawnee on the headwater of a branch of the Little Osage; the Kickapoo⁵ from the Osage River in Missouri to the region north of Fort Leavenworth. The Quapaws,⁶ the unfortunate remnants of the Old Arkansas Indians were removed in 1834 to a tract south of the Cherokee neutral lands and the Cherokees⁷ were granted (1855) a tract on the West line of the State of Missouri and the Osage reservation. Soon the Chippewa⁸ were taken from Michigan to the region on the headwaters of the Osage River (1836), the Iowa, Sac and Fox of Missouri⁹ (1845) from the region around the Missouri to the land on the south side of the Missouri River, lying between the Kickapoo northern boundary line and the Grand Nemahaw River;¹⁰ the Potawatomie (1837) from Indiana to the region on the Osage River; the New York¹¹

Senate Doc. 4, 235, Vol. I, p. 1021, 57th Congress, 1st Sess.

1. A map on page 111 shows the exact location of each tribe.

2. U.S. Statutes at Large, Vol. VII, p. 321.

3. Indian Treaties for 1778 to 1837, p. 480.

4. Senate Doc. 319, Vol. II, p. 378, 58th Cong. 2nd Sess.

5. Indian Treaties 1778-1837, p. 632.

6. Ibid., p. 677.

7. Ibid., p. 635.

8. U.S. Statutes at Large, Vol. VII, p. 604.

9. Indian Treaties 1778-1837, p. 313-314.

10. U.S. Statutes at Large, Vol. VII.

11. Senate Doc. 319, Vol. II, p. 504, 58th Cong. 2nd Sess.

Indians (1838) from Wisconsin to the region south of the Potawatomes; the Miami¹ were removed from the forks of the Wabash to the region south of the Weas and Piankeshaw. In 1842, the Indian reservations were completed by the placing of the Sauk and Fox,² who were already west of the Mississippi in ^{the} territory of Iowa in the region of the Marias des Cygnes River. A final change came when in 1848 the Wyandots³ purchased from the Delaware a tract of land which lay in the fork of the Kansas and Missouri Rivers.

The status of culture and religion among these tribes in the period before the coming of the missionaries was decidedly simple. Their creed was plain and short. They believed in a great Creator, who was the source of all things; they held to the idea of mortality and a future existence in the "happy-hunting ground," where there was no sickness or wrath and where game was abundant. Their worship consisted of feasts and dances and ^{was} intended to give thanks or gain abundant harvests; or to secure aid in warfare. The women always had charge of a corpse and prepared it for burial and buried it, if the deceased was a brave or a hunter his gun, saddle, bridle, blankets, and other articles needed for his use in the spirit world were buried with his body, and his last horse was strangled to death over his grave and left lying on it. A light was kept burning at the head of his grave for ^{three} nights, to

1. Senate Doc. 319, 58th Cong. 2nd Sess. Vol. II, p.533
2. Ibid., p.548.
3. Ibid., p.1048.

give light to the soul, for its passage into the spirit world, also food was placed at the head of the grave, which in some mysterious way was supposed to nourish him until he reached his new and eternal home. The bereaved family mourned a month or a moon, the women wearing ashes on their heads and the men blackening their faces, neither partaking of food unless the ashes and soot were washed off.

The Indian was unfriendly toward the white man largely because of his resentment of the latter's encroachment upon his lands, an encroachment which entailed the loss of his savage freedom. The speech of Black Hawk to the Indian agent at Prairie du Chien, Wisconsin, August 27, 1832 vividly illustrates the attitude of the Indian toward the white invader. He describes without bitterness the defeat he and his force suffered at the hands of General Atkinson, admitting the skill of his opponents but himself remaining unconquered in spirit to the last. He then points out that he has fought in a just cause, that is, to prevent the whites from defrauding the Indian of what rightfully belongs to him. He accuses his enemies of corrupting the Indian who has hitherto been truthful and honest; they have been treacherous in smiling at the Indian in order to cheat him; they have done far worse than scalp the head; they have poisoned the heart. He sorrowfully adds that in a few years the Indian will be as untrustworthy as the white man. In a decidedly stolid manner, he says he is sorry for his family and friends, and for the fact that he must die with his purpose unaccomplished, but

his words are without any trace of personal feeling.

CHAPTER II

WORK OF THE MORAVIAN MISSIONARIES AMONG THE MUNSEE INDIANS

Introduction.

The establishment of Missions among the Indians who were settled in the Kansas region is a part of the story of the "Winning of the West". The fate of the Indian was certain from the very beginning and those forces which fitted him in the end to take his place in the national life as a responsible individual were real factors in progress. The reservation system was but one stage in the gradual crowding of the Indian from his free hunting life and served only as a training school for the next stage of individual responsibility. One of the agencies which helped to tame him on the reservation and which made the transition to the new order possible and easier, was the Christian Mission. The Kansas missions were perhaps typical. At any rate a study of the work attempted and in part accomplished here, will show something of the problems presented, the difficulties met with, and the possible results.

For these purposes and detailed study has been made of the missions established in Kansas by the Moravians, the Friends, the Catholics, the Baptists, the Presbyterians

and the Methodists. It will be seen that in many ways the work of each denomination was typical of all. For example, the Presbyterian missions among the Osages, the Iowas, Sauks and Foxes or of the Methodist missions among the Shawnees, the Delawares, the Potawatomies, the Peorias, and the Kaskaskias, are in a large part similar to the efforts of the Baptist, all of which are treated in later chapters.

The order of treatment is purely arbitrary. The Moravians head the list for no other reason than convenience.

MORAVIAN MISSIONS

The Moravian Church is an evangelical church which arose in Bohemia and Moravia among the followers of John Huss. Their teachings are that "culture as spiritual life was promoted by exceedingly close supervision, by an abundant supply of the means of grace - daily services and services for the several divisions of the congregation distributarily - and by an effort to separate them from the rest of the world. The members of the establishments were indefatigable in missions among the heathen, maintained schools for young people not of their communion."¹

The Moravians who came to Georgia 1735 and later moved to Pennsylvania established their work among the Munsees, a branch of the Delawares in Pennsylvania, prior to the French and Indian war. They came with the Munsees to their reservations in Kansas in 1859, where they settled on a part of the Delawares' land which was later bought by the Wyandot Indians. These Wyandots emigrated to Kansas in 1843, and from the Delawares purchased a tract of land in the forks of the Missouri and Kansas rivers which included the territory occupied by the Munsee Indians. The Munsees continued to reside on the Wyandot's purchase until about 1854 when they took refuge with the Delawares near the town of Leavenworth, in the neighborhood where many of them had landed with the Stockbridges in

1839.

That the Munsee Indians are often referred to as the "Christian Indians" is no doubt due to the teachings of the Moravian Missionaries whose religion is a very devout one.

From the different reports by the Indian agents, there seems to have been a missionary among the Museses, but no name is given, and only in the following report for 1845, by Major Cummins, do we have any statement as to his activities:

"The Museses have a missionary teacher among them, supported by the Moravian Missionary Society. They have sustained a severe loss during this year by the death of Reverend Mr. Mish, who has been for sometime among them. Mr. Mish was remarkable for his piety and simplicity of manners. He was a teacher not only of religion and letters, but his time was devoted to the general improvement of the Indians. He taught them to build and to plant; indeed, he was a father, and his excellent wife, a mother, in the practice of everything that was calculated to advance their temporal or spiritual interest. The Museses have had a friend, and the missionary cause a devoted and valuable member."¹

But progress had been made along other lines also. By 1842, they had established a school with a special teacher and were assuming more civilized customs. In the fall of 1852, a school building was erected for school and church purposes, having a seating capacity of one hundred, with graduated desks, and have finished blackboards. A convenient little dwelling was also provided for the use of the teacher, with a well of water. Half of the fifty acres, which was set aside for school purposes, was fenced for pasture and the other part was cultivated. It was here that Reverend Joseph Romig and his wife began their work as missionaries and teachers

1. Executive Doc. 480, Vol. I, p. 553. 29th Cong. 1st. Sess.

to the Museses.¹

The progress made along economic lines is shown in the report of 1842:

"They built comfortable little cabins, and made small farms. I think this year they have raised a plenty of Indian corn, pumpkins, potatoes, beans, cabbage, and other vegetables, for subsistence, they have also worked for the white people, and procured some milch cows and hogs."²

The years of 1844 and ⁴⁵45 proved to be trying for the Museses for their crops were destroyed by floods as they had settled in the low lands of the Missouri and Kansas rivers. A Delaware philosophizes on their catastrophe thus:

"God told them last year to leave the bottom lands, and that one telling from God was enough."³

Commissioner Manypenny states in his report for 1856, that provision has been made for educational aid to the 'Christian Indians', and since their reserve was well adapted to agricultural uses, it was hoped they would avail themselves of all the legitimate means to improve their condition and to qualify themselves to discharge properly all their obligations and duties.⁴

The "Christian Indians" had received a patent for four sections of land which they had purchased of the Delaware, but because of its locality and superior quality it was desired by their white friends.⁵ The majority of the Museses did not wish to sell and their agent, B.F. Robinson did not encourage them to do so, but through the influence of Colonel

1. Kansas Hist. Col. Vol. XI, p. 321.
2. Executive Doc. 418, p. 428-9, 27th Cong. 3rd Sess.
3. Executive Doc. 480, p. 541, 28th Cong. 1st Sess.
4. Report of Com. of Indian Affairs, 1856, p. 9.
5. House Exec. Doc. No. 2, Serial 542, Part I, p. 454.

A.J. Isacks and others they were persuaded to sell, Colonel A.J. Isacks receiving title.

Mr. Robinson made the following suggestive statement regarding the transactions:

"The small band of "Christian Indians" residing near the city of Leavenworth, finding themselves unfit for the surrounding society here, I understand, sold their four sections of land to Colonel A.J. Isacks, who during the last session of Congress, obtained an act legalizing the contract, or perhaps I should say, confirming his title."

The final settlement of the Munsees with the Chippewas is given by A.B. Greenwood, Commissioner of Indian Affairs, under date of November 26th, 1859, thus;

"The efforts of the department to provide for the "Christian Indians" as required by the act of June 8, 1858, have resulted in a conventional arrangement, by which they are confederated with the Swan Creek and Black River bands of Chippewas in Kansas, and secured comfortable homes among these Indians."

Agent Perry Fuller in his report for the Munsees for 1860 makes the following statements:

"The Munsees or "Christian Indians" have hitherto been so sadly neglected that it is now a difficult matter to persuade them that habits of industry will do much towards improving their condition in every respect. To these Indians as well as to all others in this territory, the failure of the crops will be a great drawback, and they will have to be supported for another year, or until after such time as they can be benefitted by the growth of vegetation in the spring of 1861. Taken together, these people will compare favorably with any of the Indian tribes of this territory, and are treated with kindness and respect, by their white neighbors. I will earnestly and respectfully regard that some immediate action be taken towards assisting them in the erection of church and school buildings, and also towards maintaining teachers among them capable of taking charge of their institution. A good and kindly feeling seems to exist between the two tribes."

1. Report of Commissioner of Indian Affairs, 1858, pp. 109-110.

2. Ibid., 1859, p. 13.

3. Sen. Executive Doc. No. 1, 1078, p. 336,
36th Cong. 2nd Sess.

Because of the unsettled conditions produced by these events the Moravian Missionaries were greatly handicapped in their work and were able to accomplish little for these tribes.

CHAPTER III.

THE WORK OF THE FRIENDS AMONG THE SHAWNEE INDIANS

From the time of the treaty of peace which the Shawnee made with William Penn in 1682, the Society of Friends took an intelligent and constant interest in their welfare.¹ Philanthropic and religious enterprises were necessarily suspended during the long continued French, English, and Indians Wars, but in 1821, the Ohio Society of Friends and the Indiana Society of Friends each appointed a committee to meet to plan for the civilization of the Indians. At a meeting held at White Water meeting-house October 12, 1821, Isaac Harvey, Aaron Brown, and John ~~Wright~~^{tham} Wright were appointed a sub-committee of the Indiana Society to meet the committee of the Ohio Society of Friends and made plans for purchasing a school establishment as planned by the yearly meetings concerned.

"At a meeting held at Waynesville, Ohio, fifth month tenth day, 1822, this sub-committee reported that they, in conjunction with the sub-committee of Ohio yearly meeting, had procured an eligible situation adjoining the Wapahoneta (Shawnee) reserve, and had caused to be erected suitable buildings thereon."² At this time the Shawnees were in a wild state residing in small villages, neglecting the cultivation of the soil and depending almost entirely on the success of hunting for support. Although they professed to believe in

1. The first treaty with the whites to which they were a party.
2. Andreas, History of the State of Kansas, p. 65.

the Great Spirit, the Creator and Upholder of all things, they were without the Holy Scriptures, ignorant of the revealed laws of God, and the plan of salvation by Jesus Christ. Further they were very superstitious and labored under strange delusions.

In 1834 a donation of \$ 500 was received from the Society of Friends in London for the christian institution and civilization of the Shawnee Indians west of the Mississippi River, and such other tribes as may be located in the neighborhood.

"The donation was accompanied by a communication expressing much sympathy with Friends in their good work, and a desire that a meeting for worship might be established, to be held on first and week days and that the objects of care be invited, as they may incline to sit down with Friends in silence to wait upon the Lord." ¹

In 1835, the yearly meeting was held at Mt. Pleasant, Ohio, at which time the committees of Baltimore, Ohio, and Indiana received the plan of operations for the christian instruction and civilization of the Shawnee Indians, which, being submitted to the Secretary of War, was approved and a committee was sent to visit the Indians, submit the plan to them, and if approved, proceed with the preliminaries necessary to put it into operation. When the committee returned, they reported that the Shawnees agreed with the program and desired that the committee would erect buildings, and open a farm on their land, with the privilege of occupying it as long as they

1. Kansas Historical Collection, Vol. 8, p. 262.

wanted to keep the school, declaring that they had full confidence in their friends, the Quakers. The first buildings were two log houses 20 feet square which were destroyed by the flood of 1844 and rebuilt. The new building was 24 x 70 feet and three stories high. The lumber used in the building was either oak or walnut and was cut in the neighborhood. The heavy timbers^{were} hewed out on the ground and the rest hauled to a saw mill on the Kaw River. The first shingles and the laths were froxed out. In the basement were a large kitchen, a large dining room, a pantry, and a cellar. In the central portions of the second story were the offices and living rooms for the boys, and in the south end the sewing and work room for the girls. The upper half was devoted to sleeping apartments.

Mr. and Mrs. Moses were the first superintendent and matron, and Mary H. Stanton and Elias Newby assistants. In 1842 Mr. and Mrs. Thomas Stanley and James Stanley came to the mission and succeeded Mr. and Mrs. Moses.

The Society of Friends in their mission work among the Indians, did not attempt to make Quakers of them or to build up a church following. They rather aimed by correct example and instruction in christian morality and the doctrines of the gospel of Christ to lead them to correct and religious opinion. They felt it too great a weight for the Christian to carry a membership of half civilised people. Every day of the year the whole mission family was collected

for scripture reading and such other devotional exercise as might be offered in the way of prayer, testimony, praise, or teaching; and three times a week (Thursday morning, and twice each Sabbath.) there were held regular church services.

A number of the Indians were converted but as no provision had been made by the yearly meeting for their reception into membership with Friends, they united themselves with the Baptist and Methodist Churches. Some of the Shawnees however, continued to attend the Friends meeting and in 1882 an Indian by the name of Kaho, not feeling at liberty to join either society, made application to the committee, and was finally received into membership by Friends of Miami monthly meeting (Ohio), and during the remainder of his life his conduct and conversation were circumspect and exemplary.

In 1860 the head chief of the Shawnee nation voluntarily resigned his office because he could not conscientiously pronounce sentence of death upon a member of the tribe who had been tried and found guilty of murder. Although he was not a member of the Friends he was warmly attached to them, and was a public advocate of the principles of peace, the abolition of slavery, and the cause of temperance. It is said that he frequently attended Friends meetings at the establishment and was occasionally very earnestly and fervently engaged in the evening family reading with the school, where, by his council and encouragement, he was particularly

helpful to right ordering of the Indian children; and we doubt not but those good principles thus manifested in him were matured and from time strengthened by his acquaintance with Friends.¹

In 1837 a school was opened with from 15 to 45 scholars, who were boarded lodged, and clothed at the expense of the Friends. The Superintendent was to take particular care to instruct the Indian children in the doctrines and precepts of the gospel.

The annual report of the Friends Shawnee School for Indian children by Thomas Hannah Wells, 1842, states that forty-six children had been enrolled of whom twenty boys and fourteen girls were from the Shawnees, two boys and two girls from the Delawares, five boys and one girl from the Stockbridges, one boy and one girl from the Ottawas. All these twenty five remained to the end of the school year. The average daily attendance was thirty-five. The curriculum included the three R's, a bit of elementary geography and history, old and new testament, and manual arts, such as agriculture and carpentry for the boys, and cooking, sewing, washing for the girls.²

The report for 1848 gives the enrollment as sixty-eight of whom 33 were boys and 35 were girls. Miss Elizabeth Harvey, the superintendent, was of the opinion that the capacity of Indian children for learning was about equal

1. Kansas Historical Collection, Vol. 8, p. 263.

2. Ibid.

to that of white children, not withstanding the disadvantages they have to labor under in not having a perfect knowledge of the English language.¹

The report of 1851 shows the daily average attendance to be about the same as in previous years. A few pupils had left the school and become self supporting. More attention was paid at this time to cleanliness and an effort was made to inculcate habits of that character within the young Indian pupils.

In the year 1854, the Shawnees made a treaty with the United States by the provisions of which they sold all their land to the Government except the eastern part of their reservation-- a tract twenty five by thirty miles in extent, from which were to be selected two hundred acres of land for each man, woman, and child of the tribe, to be secured to them individually by the Government. The treaty also secured to Friends the use of 320 acres of land, for the benefit of the school, as long as it might be continued. The few families living on the ceded tract were allowed to select two hundred acres for each individual at their place of residence.

If the school was discontinued the land and the improvements were to be appraised, separately and sold, the value of the land to be paid to the Indians and the value of the improvements to be paid to the Friends.² The school was dis-

1. Executive Doc. 537, p.453, 30th Cong. 2nd Sess.

2. Kansas Historical Collection, Vol. 8, p. 263.

continued the early part of 1863. In November of 1863 a committee of Friends met and made an inventory and appraisal of the personal property, amounting to \$1070.00. It was sold for \$1111.00; this did not include the buildings. Soon afterwards the Shawnee chiefs and council became anxious for a school for their orphan children, offering to pay the expense by an appropriation from a school fund. A contract was concluded through their agent, by which the Friends were to receive eighty dollars per pupil per annum for boarding, clothing, tuition, and medical attendance, for a number not exceeding fifty. A contract was then made with James and Rachel Stanley to board, clothe, and educate such children for seventy-five dollars per annum per capita, and the use of the buildings and farm, the five dollars being retained for medical attention and incidental expenses.¹

The school opened April 1st, 1863, with Henry and Anna H. Thorndyke as teachers and an average attendance of 43 students. The school continued to operate off and on until 1870 when the property was sold by a committee composed of Levi Woodward and Eli Vestal.

The school located at the Friends mission was known as the Friends Shawnee Manual Labor School. Thomas Moseley, Jr, the Indian agent, for 1857 reported it as being under the superintendency of Mr. C. Douglas. He was very much gratified with the work being done in the school. In addition to the

1. Kansas Historical Collection, Vol. 8, p. 264.

regular class work the children were taught such manual arts and crafts as would fit for them for life after school. The girls did sewing, knitting, spinning, and weaving for the school, attended the dairy and assisted in the kitchen and dining room. They were shifted about every few weeks in order to become proficient in all these activities. The boys cut the wood, raised crops, and vegetables to supply the school. A surplus of two to four hundred dollars each was applied on the general labor fund.

The children were boarded and clothed without any aid from the Indians except in the case of a few parents who supplied their children with part of their clothing. In addition to the proceeds of the fund the institution was supported at an expense of about \$1500.00 annually which sum was raised by an apportionment ~~of~~ among the members of the yearly meetings.

In conclusion it may be said that the Friends were a group of religious people who in their quiet and unassuming manner appealed to the Indian. They devoted a great deal of their time to the teaching of their Indians, the industrial as well as the educational side of life. They accomplished much along all these lines as is shown by the proceeding reports and continued their work for several years afterward. Many an orphan boy and girl were given training which later proved beneficial to them when they became citizens of the United States.

CHAPTER IV

WORK OF THE CATHOLIC MISSIONARIES AMONG THE
OSAGES AND POTTAWATOMIE INDIANS

Osage Missions

In the year 1823, when Calhoun was Secretary of War under President Monroe, the Right Reverend Louis Dubourg, Bishop of Upper and Lower Louisiana, consulted the President and Secretary of War in regard to devising means for the education of Indian children within his diocese. Mr. Calhoun suggested the advisability of asking the Jesuit priests of Maryland to furnish members of their order to assist in such work. At White Marsh, Prince George County, Maryland, there were a number of young priests who in 1821 had come with a Reverend Charles Herencx from Europe for the purpose of devoting their lives to missionary work. Reverend Charles Van Quickenborne, a Belgina priest from Ghent, was their master of novices at White Marsh. He had come to United States in 1817, hoping to become a Jesuit missionary among the Indians.

Bishop Dubourg conveyed Mr. Calhoun's suggestion to Father Van Quickenborne at White Marsh, who at once saw the great opportunity of realizing his life hope to be a missionary among the Indians. On making known this newly suggested

plan to the young priest who had come to United States with Father Nerenckx, six of them, Belgians, immediately volunteered to accompany Father Van Quickenborn on his district missionary journey to the west. Bishop Dubourg offered to donate to these Maryland Jesuits a rich farm at Florissant, near the Missouri River, and to put them in possession of his own church and residence in St. Louis, to establish a Catholic school in the country. In 1847, Reverend Father John Schoenmaker was appointed superior of the Osage Missions; Father J.B. Bax and three lay brothers were appointed to assist Father Schoenmaker. Two log buildings were built, one for the boys school and the other for the girls. In October, six sisters of Loretto accompanied by Mother Concordia Henning, came from Kentucky to assist in the education of the girls. It was not long until the two log houses became too small to accommodate the pupils who were brought in, and it became necessary to enlarge the buildings, and, next, to multiply them. The first building erected under Father Schoenmaker's supervision was a fine church and time went on other buildings were added which gave to the institution the appearance of a town.

"The church was dedicated in honor of St. Francis of Jerome and was soon looked upon as the terminus of a holy pilgrimage which most Catholics living in its circuit of fifty to eighty miles would once a year perform to comply with their christian duties."

Reverend Father Paul M. Ponziglione, a native of Italy, who had been educated in Jesuit colleges graduated from the College of Nobles at Turin, Italy. After taking

jurisprudence for more than a year he became dissatisfied as he had from a child desired to be a priest. In 1839 he entered the novitiate of the Society of Jesus at Chieri, near Turin. Here he experienced the ordinary training of young Jesuits and under it he developed that deep earnestness and single heartedness which so characterized his entire life. On March 25, 1848 he was ordained a priest by Cardinal Vicar Constantine Patrizi.

Father Paul left Italy with the determination to spend his life as a missionary among the American Indians, and in the pursuance of this resolve he had offered himself as such to the Reverend Arthur Elet S.J., superior of the western Jesuits in the United States. Soon thereafter Father Elet sent him word that the General of the Jesuit Society had assigned him their mission in Missouri. He spent two years working in Missouri and Kentucky and then returned to St. Louis. In March 1851, accompanied by the Right Reverend Miege, S.J., Bishop of Leavenworth, Father Paul left St. Louis for his far western mission. Although his home was to be at Osage Mission, and his particular charge the Osages, his missionary labors extended from Fremont, Wyoming, to Fort Sill Indian Territory.

The church St. Francis of Jerome, located upon the Neosho was looked upon as a "mother church" of the Osages, and it was the center from which the Catholic priests carried the gospel

to other villages and tribes.

The father, who with Father John Schomaker, attended the mission, visited the adjacent tribes or such as the New York Indians, Miami's, Peoria's, Sauk, Foxes, Quapaw, and others residing south of the old Santa Fe road and establishing among them as well as among the white catholic settlers scattered here and there over a wide extend of country more than two hundred miles in diameter, several missionary stations which they visited from time to time.

Father Paul Pensiglione's mission work in Kansas extended from what is now Cherokee County north of what is now Miami county, thence to what became Fort Larned county, Pawnee County, and on through the counties along the southern state line back to the home missions. He was the first to spread the gospel in thirty of the counties of the state included in the circuit just mentioned. He also penetrated the wild regions of the Indian territory, and established a missionary station at the Indian agencies and military posts as far south as Fort Sill, near what became later the Texas line. So this noble Father and his self-sacrificing co-workers, starting from the mother church at Osage Mission, within forty years established one hundred and eighty catholic missions, eighty-seven of which were close to the Osage Mission and twenty-one in what later became the Indian territory.

The great reverence in which Father Paul was held by all Indians from his first acquaintance with them and the extent of his reputation as their friend, is shown by the fol-

lowing incidents:

"In the early fifties Father Paul was overtaken by a band of wild Indians near where Fort Scott now stands. Not knowing him, the savages held a short council, and then prepared to burn him at the stake. When he had been firmly bound and all things were ready to carry out their purpose, an Indian woman came and gazed intently upon his face for a minute. A flash of recognition passed over her countenance, and she threw up her hands in dismay. Then turning to his captors she spoke a few quiet words, and they as quickly released him from his bonds. Then they had nothing too great to offer him, and, in their uncouth way, made every demonstration of friendliness."¹

The Father's deep interest in spiritual affairs was extended to all humanity and his watchful care of his people never waned. It is related by one of his old parishioners that in the early days, while traveling through the flint hills of Kansas, then sparsely settled, night overtook the parishioner far from any human habitation save one.

"This was a one-roomed house, occupied by mother and son. It was a time to try men's nerves, as everyone looked upon a stranger with a degree of suspicion. The traveler was not favorably impressed with the surroundings, and retired for the night with some misgivings, and a general feeling of uneasiness. A curtain separated his bed from the rest of the room. Soon there came to his ears the low voice of prayer--- the mother and son telling the beads on their rosaries. With a feeling of peace and security he fell asleep. In the morning he asked his hostess how she kept the faith alive, so far from church and religious associations. 'Oh,' she replied, 'Father Paul Ponziglione never fails to visit us once a year.'"²

In 1870 the Osages withdrew from Kansas into the Indian territory, but Father Paul never once relaxed his watchfulness over his red children. It was his unerring custom to meet personally every member of the tribe once a

1. Kansas Historical Collection, Vol. IX, p. 28.
2. IBXC., p. 29.

year.

"In a letter to W.W. Graves, editor of the St Paul Journal under date of August 28, 1889, the aged priest writes: In those days, which I might as well call preadamic the Osages were having their golden age. And why not? These poor wigwams scattered here and there around the mission log houses, for forming the largest settlement in southern Kansas. . . . The Osages, under the great chief, George Whitehair, and the mission schools, under the management of Father John Schoenmaker, were the only points then considered of any importance by the Indian department whose commissioners frequently visited us."¹

"And these were golden days for Father Ponziglione," writes a recent scholar, "He was working out among the wild people, in what was then called the 'Great American Desert', the ambition of his youth. From the time he first met, many miles from the mission by Indian curriers, sent to conduct him to his new home, to the day of his death, he was their loving father and counselor. He was the court of last resort for their individual and public grievances. He was their honored guest upon all occasions of feasting and merry-making. He baptized their children, and 'was a light under their feet' in all the ways of education and righteousness. He united their young men and women in marriage, he ministered alike to their physical and spiritual needs. He watched beside their death beds, and administered the last sacraments; there was no vigil too long or lonely when suffering humanity called Father Paul. Well might he have said:

The deaths you have died I have watched beside,
And the lives ye have lived were mine."²

In the matter of education progress was also being made. According to the report of John Schoenmaker, Principal of the Osage Latin School, made in 1848, the buildings were crowded with students and only the fear of discouraging the people prevented them from turning many away. He declared that the children learned as rapidly as white children of the same ages, and many of them could read, write and handle simple problems in arithmetic. They were moreover, moral

1. Kansas Historical Collection, Vol. IX, p. 29.

2. Ibid.

and ever submissive to their teachers.

The girl's school was in charge of four sisters, one of whom had been head of a female academy in St. Genevieve, Missouri. These teachers were training the girls in all those arts "necessary to make them useful mothers of families," and everything indicated that progress was being made.¹

Four years later than this report, ^{Father} Mr. Schoenmaker stated that those who earlier had opposed education were now praising it.² The Indians by this time were deeply interested and took great pride in the public exhibitions of speaking that the school held. Some fifty-seven boys and thirty-two girls were in regular attendance and the need for enlarged facilities was very pressing.³

By 1859 the attendance had risen to eighty-one male students and seventy-three females, a number that could be doubled if the buildings necessary to care for them could be obtained. The teaching force had grown to seven - three for boys and four for girls, a number that was as inadequate as his buildings. He begged for regular support, calling attention to the inability of the Indian to contribute and emphasizing the seriousness of turning children away from the schools for lack of facilities to handle them.

1. Executive Doc. 537, 30th Congress, 2nd Sess. p.548-49.

2. Executive Doc. 673, 32nd Congress, 2nd session, pp.398-400.

3. Executive Doc. 673, 32nd Congress, 2nd Session, p.399-400.

Something regarding the general living conditions of the Indians of this tribe may also be gleaned from the missionary reports. Complaint is registered against the Superintendent of Indian Affairs for his failure to keep his promise to weatherboard the buildings, and his use of mud in the place of mortar so that the buildings were unfit for habitation in cold and wet weather. Of some significance also is the complaint that lands are not available near the Missions where the scholars, when they have finished school and gotten married, might settle and thus be kept under the missionaries' care, "as parents would (direct) a child."¹

Additional information along this line may be found in the report of Andrew J. Davis, United States Neesho Agent (1856) where he comments on "the great detestation" of the Indians for "honorable labor". He, however, notes that there is some improvement due to the "great influence of example" afforded by the scholars at the Osage Manual Labor School working in the fields and forest.² Yet, on the whole, he found crops generally poor and yields seldom sufficient for the everyday needs of the people.

Some excuse for such conditions might be suggested by the modern scholar in the general poverty of the soil, but Father Schoenmaker indicates the deep reason in the persistence of the old habit of relying on the hunt for food. Hunger had shown a few the error of their ways and these had fenced their fields, planted crops, and raised hogs, but the lazy only

1. Executive Doc. 537, 30th Congress, 2nd Sess. p.548-9.
2. Report of Com. of Indian Affairs, 1856, p.135-7.

continued their earlier course and discouraged the improvers. The good Fathers suggestion for changing these conditions was that the government send mechanics and artists to instruct the youth and should compensate the industrious families for their crops. "With laws that can restrain indolent and mischievous Indians" and "to protect the industrious he wrote, "then the greater part of the Osage tribes will not only approve, but thankfully accepted the favorable opportunity of bettering their conditions...." Above all he would have the laws against intoxicating liquor enforced.

This mission served one other purpose. Every year the time of paying annuities was a time of great merriment with the Indians. The nation would on such an occasion come to the Osage Mission and build their camps. Nearly every season some other tribe came to pay a visit to the Osages. Sometimes one would see the Sauk and Foxes, sometimes the Kansas or Otes; another season the Kiowas and Comanches. The object of these visits was to renew their old friendships, which they did by smoking the calumet, playing war dances, and running horse races, to the amusement of their white visitors who used to be present in large numbers.

The time of payment was likewise a time of rendezvous, for traders and travelers of every description. All would come to the Mission which was really was an oasis in the desert, for no settlement then existed nearer than Fort Scott which was forty miles away; and all who came stopped at the Osage Mission, either to rest their teams, to repair their

wagons, or to supply themselves with provisions. So it is that the Osage Mission may claim the right to be called the "cradle of civilization in the Neosho Valley."¹

During the war of the Rebellion the Mission was deserted except for the Missionaries. After the treaty of 1855 and ^{when} the Osages had moved to their new home, Father Schoenmaker visited them, and resumed his work among them.

Taken all in all, the labors of the Jesuits among the Osages seems to have proved beneficial. The Indians, to a reasonable degree had assumed ^{the} habits of the white man in educational, economic, and religious matters. In all other reports given either by the United States Indian agent, or Father John Schoenmaker, there is evidence that the children were progressing in their school work and that those who came under their training for only a short time were benefited. Most of them after marriage usually settled near the Mission and continued the habits which they had learned from the white man.

Potawatomi Missions

In 1837, a band of Potawatomi Indians, in number about 150, came to Potawatomi Creek from Indiana, where some of them had long before been baptized in the Catholic church by the Reverend Stephen Badin, and the Reverend Desirve.

1. Kansas Historical Collection, Vol. IX, p. 27.

A few months after their arrival in the territory their chief Nesfuanke learned that there were Catholic priests residing in the Kickapoo settlement. At this news, the chief immediately asked a neighboring trader to write to the clergyman of the Kickapoo village in regard to a priest making them a visit. The trader did so, and the letter was brought to the Kickapoo settlement toward the end of the year of 1837. The Fathers at that time stationed at the Kickapoo Missions were the Reverend Felix Verreydt and the Reverend Christian Hoecken, S.J., the latter as soon as he understood the purport of the letter, prepared for the journey without delay, and set out for the new mission, glad at heart; all the more so because they had been a long time laboring among the Kickapoos without results.

In 1847 the Potawatomes of the prairie, the Potawatomes of the Wabash, and the Potawatomes of Indiana, concluded a treaty whereby the several bands agreed to abolish all distinction of bands by which they had been divided and known and become united and known in one country, as one people, and to receive their annuities and benefits in common, and to be known as the Potawatomie Nation.

In November, 1847, the Reverend Christian Hoecken, S.J., and Felix Verreydt S.J., with the Potawatomes of Sugar Creek Mission moved to the reservation on the Kansas, establishing a mission on the forks of the Wakarusa, where they built twenty log cabins. It was soon discovered, however, that the mission

was south of the reservation line and was on the Shawnee's land. As the Pottawatomies could not collect their annuities until they moved on to their own land, they abandoned their homes, and moved north of the Kansas River. The mission was then established on the present site of the town of St. Marys.

Another important factor in their development was the Reverend John B. Miede who now assumed charge of affairs. He was educated in Italy, being ordained a priest in 1847. The Jesuits' home, however, being closed by the Revolutionists, he with others sought refuge in France. In 1849 he was given permission to go to St. Louis, Missouri where he could be assigned work among the Indians. In the fall of 1849 he was appointed to the pastorate of a church in St. Charles, later going to the house of probation at Florissant, Missouri, where he taught moral theology.

In 1851 he was appointed to the vicarate apostolic of all the territory from the Kansas River at its mouth north to the British possessions and from the Missouri River west to the Rocky Mountains. This territory included about thirty-six hundred square miles. It required, however, the formal order of the Holy See to move him to accept the office. He was consecrated by Arch-bishop Kendrick on March 25, 1851, in St. Xaviers Church, St. Louis, receiving the title of Bishop of Nenenia. Leaving St. Louis soon after his consecration, Bishop Nenenia arrived at St. Marys, the last

of May where he began the erection of a Catholic church which was built of logs.

The celebration of the Holy Sacrifice, upon the arrival of Father Felix Verreydt and Christian Hoecken, S.J. as has been indicated was the beginning of Sugar Creek Mission among the Pottawatomies. The preparation of an altar and sanctuary was an undertaking of no little difficulty as Father Verreydt had brought with him but a few linen cloths, barely necessary as altar cloth, corporal and so forth, and the Indians, scantily clothed themselves, had no linen to spare for decoration.

"At length after much deliberation and consideration, they succeeded in fitting out a place for saying Mass. In the middle of the semi-circle which was enclosed with strips of old calico and open to the skies a barrel was set up, with a log thrown across it for an altar. Such a thing as a plank was not to be found, and old rags and trappings were hung around for ornament. But the greatest difficulty was to dispose and steady the altar, so that the chalice could stand on it safely, as there was only one candlestick a bottle was used to hold the other candle."¹

And thus the Mass was begun, only to be broken into by the upsetting of the candle and the burning of draperies. But a beginning had been made and the good priests after talking to the people spent the remainder of the week visiting and baptizing infants and adults. When they departed they promised to return again in the near future. This promise was evidently kept, for in 1840 there were three Catholic priests serving these people. The expenses of the Mission averaged \$1800.00 per annum, the greater part of which sum was ex-

1. A. T. Andrews, History of the State of Kansas, p. 72.

pended for the support of these clergymen and the three lay Brothers. One of the laymen and the Reverend C. Hooken were physicians and they attended and administered to the sick.

The report of A. J. Vaughn the Indian subagent, gives the number of communicants^{at} about eleven hundred and declares that too much praise cannot be given the work of the Fathers among the Indians.

In 1854 four clergymen were residing at the Mission, and three chapels had been built in different localities to accommodate the Indians. Educational work had also been carried on in this section. A boy's school was begun the 1st of July, 1840, with an enrollment of 66 and an average attendance of 40 per day. Two teachers were employed, one to teach the English language and the other the Indian. The girls were kept in a separate building under the supervision of three sisters. Their school was not open until the middle of July 1841, with an enrollment of 90 and an average attendance of 40. They were instructed to read, write, sew, knit, card, mark and embroider.

"Our school boys in general are a merry and happy set, wrote one of the Missionaries, they love the school and their teachers and behave as well as can be expected for their age; their school hours are regular, during which they evince a lovable application, they attend divine services on Sundays and are made to say their prayers in common, morning and evening."

The general condition of the Indians at Sugar Creek in 1842 may be seen from the assertion made by the Reverend

J.F. Verreydt to the effect that nearly one-half of the St. Joseph band and the whole of the Walsh band of Potowatomies could be distinguished from the other groups by their industry, sobriety and morality. He declared that they had improved their soils by forming clans, fencing their fields, and cultivating their crops. Their progress had been substantial considering the fact that they had worked without battle to break the ground and had been limited to the use of the hoe and the old fashioned ploughs.

He reported the number of Indians in the settlement at from 1,200 to 1,300, all but a few of whom professed the Catholic faith. He acknowledged the receipt of looms but explained that no weaving could be done until cotton, flax, and sheep had been produced. He promised an early effort in these directions.

By 1854, a Manual Labor School had been established at this station where the boys spent part of their days in the class room and a part in their fields. Here under difficulties the natural dislike of the Indian for work, which characterized all alike, was being overcome. From the fact that the school enrollment increased from year to year, we may infer that the Catholics were successful in their efforts along this line. The growing number who depended upon farming and other civilized economic efforts in the place of hunting, indicated still greater progress. However the task of civilization among the Potowatomies was not complete. Much remained yet to be done.

CHAPTER V

WORK OF THE BAPTIST MISSIONARIES AMONG THE SHAWNEES,
OTTAWA, POTAWATOMIE AND DELEWARE INDIANS.

Introduction.

The Reverend Isac McCoy's life was identified with that of the Indians. In 1817 he began his missionary work among the Miami Indians on the Wabash River in Indiana, near the present site of Rossville, where he remained until 1820. He then went from the Miami Mission to Ft. Wayne, where he opened his school and continued it until the Potawatomes were granted a reservation on the St. Joseph River in Michigan. He went there with them and established the Cary Mission in December 1822. Later in 1826 he joined with a Mr. Lykins and a Mr. Hecker to found the Thomas Mission on the Grand River in Michigan among the Ottawa Indians. His labors at Cary convinced Mr. McCoy that much missionary toil and effort was, and would be wasted, unless the Indians could be removed farther from the vicinity of the white settlements, where the precepts and example of the missionaries were continually counteracted by the habits and the alluring vices of the frontier traders. It was this belief which led him to make a trip to Washington in 1824 to present his ideas to the Government. Here he interested John

C. Calhoun in a prospect for removing the Indians to the farther west and secured from the Government a commission to inspect lands for this purpose.

In 1823 he returned from this expedition after viewing lands for prospective reservations for the Choctaw, Creek, Chickasaws, Potawatomies, and Ottawas in the country west of Missouri, recently purchased from the Osage and the Kansas Indians.

He then selected a temporary home for himself and Mr. Lykins, his son-in-law an assistant, in the town of Fayette, Missouri. His idea was to remove his family who had already gone to Lexington, Kentucky, to this town as a possible point of approach to the new Indian reservations. Meanwhile, he went to Washington to report to the government and then to the Cary Missions in Michigan to arrange for final removal to the West.

When he had reached the west, he sent a request for assistance to the Baptist Board of Missions which was accepted in the form of a series of resolutions. His purpose and ideals are well shown therein:

Resolved, that in order to facilitate the designs of this board, relative to the collection of the Indians on suitable lands in the west, our Missionaries, the Reverend Mr. McCoy and Mr. J. Lykins, be instructed to repair to the regions west to the state of Missouri and territory of Arkansas, or as near thereto as circumstances will permit,

and they procure and submit to this board information respecting the country and the circumstances connected therewith, as their opportunities will allow; and while they select and report, for the decision of this board, a suitable site for the location of the Mission, when necessity shall compel us to relinquish the ground we now occupy in the lakes, they are required, in all these measures they may propose to the board, to keep steadily in view its designs relative to future operations.

Resolved, That Mr. McCoy and Mr. Lykins are permitted to accept of any appointments from the Government, and to avail themselves of other facilities which may be compatible with the character and designs of the Mission.

Resolved, That should their wants actually require it, they will be at liberty to draw on the Board for a sum not exceeding one thousand dollars, during the year ending March 31, 1830."¹

Meanwhile, Mr. McCoy was busy surveying lands for the Delawares, as instructed by the War Department. This occupied his time for the next 130 days. He was a guest of Mayor John Campbell, United States Agent acting for the Shawnees and Delawares. This gave him an opportunity to interview the Shawnees in regard to the location of a Mission. He interviewed the Shawnee chief, a brother of Tecumseh, who was to let him know on his return their attitude toward estab-

1. McCoy I, History of Baptist Indian Missions, p. 384.

lishing of a Mission. On November 22nd he returned to the Shawnee's for Captain Corn Stalk and Captain William Perry, chiefs gave him a decision favorable to the establishing of the proposed mission. He felt that the chiefs consented to his proposition rather through courtesy than really from a desire to enjoy the advantage of an education.

During Mr. McCoy's absence in the wilderness, Reverend Thomas Johnson had visited the Shawnees and had asked to establish a Mission. They objected and said that they were going to accept the proposals given by the Reverend Mr. McCoy. The result was an agreement that the Methodist should establish a mission among Fish's Band. It was this Band that McCoy had looked toward so hopefully for future converts.

For the twelve years following 1830, McCoy was employed by the Government working west of the state of Missouri and ^{the} Territory of Arkansas in the work ^{of} selecting and surveying locations for the ~~immigrant~~ Indian and in establishing and sustaining missions among them, as it was considered inadvisable for the McCoy's to locate in the Territory of Arkansas, owing to the malarial conditions there, so they went to the Shawnee Mission where Mr. McCoy continued his efforts for Indian reform west of the Mississippi and was at the same time counsel and agent, thus performing an essential service to the operations of the Board among the newly located tribes. In 1842 he took up his residence in Louisville, Kentucky, taking charge of the American Indian

Mission Association, a society which he himself had organized and of which he was made secretary, and to the work of which he devoted himself until his death, which occurred in Louisville in 1846.

Meanwhile the actual work of establishing Missions and carrying forward the work of civilization among the Indians was being done by a group of noble men and women for whom the pioneer McCoy had opened the way. To the story of these men and their work we now turn.

Shawnee Missions.

The Baptist Missions so called were begun in the fall of 1831 when Mr. Lykins and family arrived from the Cary Mission in Michigan. In August, 1832, Reverend Alexander Evans of Carlisle, Indiana, arrived with his family and in November Mr. Daniel Trent of Piqua, Ohio, who was sent out as an assistant to Mr. Lykins. A church was organized

1. Living the life of exposure, vicissitudes, and hardships, his mind and manners, instead of becoming rude and hard through rough usage, grew all the while the softer, holier, and more loving. Never familiar, carrying in his quiet eye an undecipherable something that repelled familiarity, yet never repelled. Men were compelled to feel, when in his company, that they were near something good and noble.

One accustomed to distinguishing between men, or to observe with any nicety the slander of human character would, before he knew his occupation have fancied Mr. McCoy a denizen of a court."

Missouri Valley Historical Society:

State Centennial Souvenir Number and Program 1921-1921; p 88.
2. The Shawnee Baptist Mission occupied a part of what is now the Southwest Quarter of the Southeast Quarter of the Northeast Quarter of Section 5 in Township 12, Range 25 East, Johnson County, Kansas. Recorded in Volume 473, Pages 308-09. Courtesy of J. G. Crawford's Correspondence with Department of Interior, January, February and March 1929.

and at stated times the Missionaries preached to the Delawares who were the immediate neighbors of the Shawnees.

In September 1833, a Delaware woman was baptized who was the fourth convert from their tribe.

The Reverend Jotham Meeker, who had been working among the Potawatomes at Cary, Michigan from 1825 until 1827 when he went to work among the Ottawas at the Thomas Mission, Michigan; while at the Thomas Mission, he applied the English alphabet to the phonetic spelling of Indian words so successfully as to greatly lessen the labor of the Indian children and adults in learning to read. In 1830, he married Eleanor R. Richards, and at the request of the Reverend Isaac McCoy¹ they went to the Shawnee Mission in 1833, where they labored for the next four years before going to the Ottawa Mission where they worked until the Reverend Mr. Meeker's death in 1855.

Mr. Meeker spent a great deal of his time printing books, hymns and material which would be helpful in teaching the Indians to read in the different languages.

1. Received orders from the Board to start immediately on our journey west to leave Mrs. Meeker at Cleveland, to go myself to Boston and purchase printing materials and to return by Cleveland to Mr. Lykins west of Missouri.

Read Mrs. Judson's memories on trip west.

Meeker, Journal, May 31, 1833.

L. Roller's letter; Baptist Mission Rooms, Boston to J. Lykins, September 13, 1833.

Reverend Meeker left here August 6, with instructions to go from Cleveland to Cincinnati where he was to purchase a printing press, type, etc.

The following is from the Reverend Mr. Meeker's
Journal, Volume I:

"1833

December 28 Unpack the printing materials. Prepare to put up the press.

December 29. Lord's Day. Service. Rain all day. Br. Evans and I address a few Shawnees.

December 30. Purchase and bring home 424 pounds of pork and corn feed.

December 31. Salt my pork. Purchase and bring home 106 pounds of beef. Thus I close another year, which has been filled with mercies. O that, if I should live to see the close of another, I may be instrumental in doing much more good than I have the year that is now past.

1834.

January 14. Start to town. Take Mrs. M. to Br. McCoy's. Lodge with Mr. Sumervill. In company with Mr. S and Lewis to Independence. Purchase in the store several articles for the printing establishment. Sup. with Presbyterian missionaries in town.

January 15. Start home.

December 1. With Desbane, write a prayer and hymn in Shawnee.

December 2. Write another Shawnee prayer and a hymn.

December 3. Write two hymns.

1835.

February 18. Commence setting types on the first number of the Shawnee Sun.

February 24. Print the first number of the Shawnee Sun.

August 11. Made up last form of Creek Testament, read proof and corrected. Assist in trimming books.

August 12. Work off the above form thus finishing the Gospel by John in the Creek language making a book of 192 pages. 1,000 copies."

Between January and June 1837, Mr. Meeker had printed a Harmony of the Gospels or Life of Christ in Otoe, 500 copies; the same for Iowa Mission of American Baptist Committee on Foreign Missions, 100 copies; and the same in Delaware, 800 copies. Mr. Pratt, previous to February 1838, printed the Annual Register No. 3 in English, 500 copies; Harmony in Delaware, 500 copies; Reading Book in Osage, 500 copies; Shawnee Reading Book, 500 copies; Ottawa First Book, in Ottawa, 400 copies; Book of Hymns and Kansas Book in Kansas, for the Methodist Episcopal Mission. The Osage Reading Book was compiled by Mr. Lykins, with the assistance of a Delaware who speaks Osage. The portion of Matthew which had been printed, and the hymns appended, were read and well understood by the Shawnees. It was also used by the Weas, Peorias and Kaskaskias though understood but imperfectly.^{1.}

Early in February 1837, Mr. Meeker went to Shawnee^{2.} and printed 400 copies of the Ottawa Book.

1. History of American Mission to the Heathen, Page 543.

2. Ibid Page 545.

Mrs. Meeker's letter to her sister Emeline.

"Shawnee Mission, April 11, 1834.

Mr. Meeker has been busy engaged in printing for some weeks past. He has printed two hundred and seventy-five Delaware books and three hundred Shawnee books and is just commencing his Ottawa Book. After it is done he expects to print a Putawatomie book together with hymns and a catechism, which will take him near two months to finish. The books which are printed are now in circulation among the Indians who appear highly pleased with the idea of being able to read soon in their own language. There are many who express a desire to learn and the interest is still increasing. It is but three weeks since the first books were printed and there are some who can read a part of them tolerably, correct. If this new mode of reading by the Indians, as we have reason to hope it will be, there will probably be more good done in one year towards benefiting the Indians in general than has been done in years which are past.

* * * * *

When I look forward to the time when the Indians both young and old shall be able to read in that book which is able to make men wise unto salvation, and consider that Mr. Meeker had doubtless been the means of commencing it, I can look back on all changes and trials through which we have passed and feel it as nothing compared with what good may be done for poor perishing souls which are daily sinking into eternity without a knowledge of the Gospel or the love of a Crucified and risen Savior.

The Indians attend meetings better than they did and appear to take much pleasure in singing hymns which have been printed in their language. We have preaching in Indian every Sunday. Three more have joined the church since last Fall. We hope for better times.

I remain your sister and friend,

Eleanor D. Meeker. "

(Copied from letters in her daughter's (Mrs. Keith) possession].

In the Box of Meeker Papers.

Shawnee Mission, June 12, 1834.

My ever dear Emeline,

I wrote that Mr. Meeker was busily engaged in printing Indian books in his new Indian Orthography. He has printed books in Delaware, Shawnee, and Putawatomie, about three hundred of each, and expects to be constantly employed in printing and teaching. The Methodist and Presbyterian Missionaries are pleased with the plan and will probably want books printed soon. One of the Methodist Missionaries was here yesterday to know if a book could be printed for them. It is probable that all the Missionaries will adopt this mode of teaching this perishing heathen to read in their own language. There are many of the Delawares and Shawnees who can read and write tolerable well. It is only three months since the first books were introduced among them, we have had schools three days in a week. It is quite interesting to see men and women with their slates and books, learning to read and write the same as little children. The Indians are highly pleased with the idea of being able to read and write in their own language.

* * * * *

We have come some distance into the Western wiles, but have (not) got far enough to (out) of the reach of the poor degraded whites, who are in many respects much worse than the heathen. The people in Jackson County are busy tearing and * * * * * home and building whiskey-shops in their place, using every stratagem in their power to get the Indians to drink. Three Indians passed by just now who have been drinking of the deadly poison. I long for the time to come when the white man shall let the scales of darkness fall from his eyes and be made to feel the weight of this lamentable sin. It is no better in my view than to kill their fellow mortals by inches in any other way. Many of the Indians will drink when persuaded as they express themselves, we take little and that makes us want more. The most of the Indians here are very industrious, many have comfortable houses and plenty to eat and to wear. They are improving perhaps as fast, considering their opportunity, as could be expected.

I expect you have and will hear many frightful stories about the Mormons disturbance in the Country, but you must not give credit to more than three fourths of what you hear, but it is truly a distressing circumstance to make the best of it.

I remain as ever yours,
Eleanor D. Meeker. "

In November 1834 Captain Blackfeather an important Ottawa chief expressed a strong interest in the subject of religion. He said he had never forgotten the impression of the first conversation which he had with a missionary back in Michigan in 1830; that he had never felt at rest since that period. He declared his determination to renounce all Indian ceremonies and added, "I now surrender myself to you to be instructed in the truth". From this time preaching was held in his house every Wednesday evening and every other Sabbath, and a Sabbath school was regularly held there. His example had a visible effect to increase the attendance at public worship. At the house of another chief, a class of adults was taught in reading, writing and singing one day in the week.

A school was established in 1832 for English studies, but its support was attended with several difficulties, which on account of the infancy of the mission, and the remoteness of the station from its patrons and friends, were for the time insurmountable. ¹ The demand for clothing and the extra cost for a meal at noon were too heavy a burden and so the effort was abandoned in 1834. The school was re-established but abandoned again in 1841 - and not reopened again until 1845.

In November 1836 the Reverend Mr. Rollins, who had been a missionary to the Creeks, was obliged to leave the station because of disturbed conditions of the tribe and

went to the Shawnee missions. He went from house to house, conversing with the individuals and closing the interviews with prayer. Since only a few attended services, the Reverend Mr. Rollins would hold stated meetings in different native's homes trying to gain converts. Five persons were receivedⁱⁿ to the communion of the church in the course of spring and summer. The church membership consisted of 13 Indians and 7 whites.

Now the Mission force was augmented by the coming of the Reverend Mr. and Mrs. Pratt, who were appointed to the Shawnee Mission in 1837 coming from Boston, Massachusetts. Mr. Pratt has often been spoken of as the "Pioneer Baptist Minister", near Piper, Kansas. He built the first Baptist Church in Piper after the State was admitted.

Mr Lykins meanwhile had been engaged in translating parts of the Gospels, elementary school books and songs into different Indian languages. His health had been impaired by the strain, and he had been forced to leave in 1836. However, by 1837, he had improved sufficiently to warrant his return and was able to take up the work which the Reverend Mr. Rollins had been forced to leave due to poor health. Mr. Lykins' frequent absence aiding the Potawatomes, left the entire care of the mission to the Reverend Mr. and Mrs. Pratt both of whom were afflicted with chills and fever. They were obliged to give up their work in the spring of 1839, and returned to New England with the hope they would be able to resume their duties at a future period.

1.

Sickness and the loss of workers were discouraging features but the interest which is manifested by the Indians in learning to read, gave the missionaries some hope that their efforts were not all in vain.

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1. McCoy Manuscripts, Volume XXVI; Letter of J. Lykins to McCoy, January 15, 1839.
McCoy Manuscripts, Volume XXX; Letter of J. Lykins to D. Lykins, March 31, 1848.

The following medical receipts were found in the file of Mr. John Carter, grandson of the Reverend Robert Simmerwell, missionary to the Potowatomies:

"For a Cough"

1/2 oz. 240 gr. Nitro Potash

1/2 oz. 240 D^o Cream Tartar

12 grs. Tartar Emelin

Pulverize, put in a pint of water. Dose one teaspoon ful 3 times a day.

Black wash for a sore.

Lime water 1 pint.

Gum opium 30 grs.

Cal^omel 20 grs.

Gum Arabii 30 grs.

Well Mixed.

Cholera

Cal^omel 20 grs.

Cayine 20 grs.

Gum Camphor 10 grs.

Cholera

Calomel 20 grs.

Cayine 20 grs.

Gum Opium 2 grs.

Sugar Lead 2 grs.

Written in the book containing a Pottawatomie conjugation.

SIWINOWE Kesi bwi.

PALAKO WAHOSTOTA NAKOTE KESIBO. — WISELIBI, 1861.

J. LYKINS, Editor.

NOVEMBER, 1861.

BAPTIST MISSION PRESS.

Siwinowekwa Nektinate, Sakimaki pabe eawibakke ce kekesibomwi. Owanoko neftetaabitolape, kwakwekagabe Kachocrase lapwipwi nawakswa noke wibekenta. Skiti Ketalalatimol-pwi howase lisimimowa, chena manwe laniwawewa.

Eis/wekati.

HOPAKERILWEWA TAPALAMALIKWA SIWINOWITOWATOTA.

Siwinwika sakimeki laniwaka palako peace msaloko, ho-enoko mtti, Mositiwe tipapakecike peace laniwaweke. Hotipenekeke pilohe makokobee kaika miti Kolecimiwile Tapalamawalece Hoceno ke milakhe howase Eawekitake eshtowawice litowneile. Skiti eialke wisikotikike mosi nakote weponiniwi. Eawekitake piase keali netiwake eone wiolece namotake wisace mankwitoka. Cioika pwi-ci ponikke comi eawekitake tipapakecike pipambake. Eekikikeake makopa wise hikwalamikwa Tapalamalikwa chena wise niebiwbake kotasetahowanani. Tapalamalikwa hawi; thra'oni selaniwaka wana'iseeke kokwalikwase wala'niwawete pwiein'akiseeko, wahist'ano hikceebake.

Selti lalatimowita, Siwawice wesekitowewa, chena manweleniwawawewa weh-mimanwi eawekitake. Paketikke palocche wamitiwecabakawewa.

Eis/wekati.

OPACECHLIWEWA LABWIWELANE.

Sakinoboke hipibawa kwikwikenaki weicowawa, pleakwi hikwa kiliwowa wipasei weicowawa.

Ewskewaco Tapalamalikwa nabhokee onyama maefke chene wawawika. Tapala-

malikwa palowe hooe helipimiba wamita bekece; pieakwi honinotwiwe eawamitomakoe wabape laniwawelece.

Elane eawelaniwawewa cahowawolepwi kakoe Tapalamalikwa wise howase nihilwalamakoce matalamakoe otillalamile.

Hiwekitiwe elane pocelakhe skota chena miti einapodo?

Hinakote mkitawiloke eipamba, chena miti einapodo?

Ene eiki wecdi neehiti mikiwike wace kilakoce wawilo tihipelece, kokwanabi kice wawesihile miti eibibekikoba.

Hene eaweliwati nahitwiki oecilikomalle wahmeilabilila.

Lapwiti okwebamiw iwawalapwila, obile pleakwi wanitaboti okwebami, mimicelapwile hokesa.

Sikcalatikwi pakeliloketewa nahitwiki oekalamile oecilikomalle.

Nieiswalatikwi kelike laniwawewa waketamihawa.

Ealalatikwe eawo kitanobota hipalobi emace kitamoece miti hot'alkiti.

Wanitaboti hocielikitoti otasetahawa waki lapwawalano miokwice eisetaha.

WECHATEWA.

Enawawike Tapalamalikwa nakote mahe elanele hoshilo chena nakote mahe hikrale. Chena Tapalamalikwa oecilile elanele nolo hikwawowawewa. Tapalamalikwa miti notakletimicwile ekeale wenerokwa walece, mawano hikwawiwesehico helancho. Tapalamalikwa hawi elane nobe hikwawiwahimobike wahna'kotobanwe wawita; wise bibelikeke makwe. Waki mawonhawe uropabe wopinibakece wawiwahibitakoo ocalalamiba; krika miti eecilikomabe

Along one line real progress had been made - under the direction of the government, the Reverend Mr. Meeker set up a printing plant in order to provide means for instructing the Indians in their own languages and dialect instead of teaching them to read English. An alphabet of the Chippewas, the Shawnees, and the Delawares, also elementary books were printed.

Mr. Lykins began the publication in 1835 of a small periodical, called the Shawanoë Sun. The first issue being February 24, 1835.¹ According to the Reverend Mr. McCoy, this was the first paper ever published in an Indian language. Many of the natives were extremely interested in it, and evinced a feeling of enhanced dignity and elevation because they could read a newspaper.²

By 1836 there had been printed 6,660 copies of books in six different languages besides English; namely, Shawnee, Choctaw, Creek, Otoe, Potawatomie and Wea. The most important of these publications were John's Gospel, with portions of Matthew and Mark, and several hymns in Creek, a book of a hun-

1. Kansas Historical Collection, Vol. 12, p.408.

2. McCoy, Isaac. History of Baptist Indian Missions, p.486. A fac simile of one page of the Shawanoë Sun, a four page paper published at the Shawnee Baptist Mission, two miles southwest of Rosedale, Kansas, from 1834 to 1842. . . .The original, the only copy now extant, was given by the late Charles Bluejacket, late chief of the Shawnees, to E. F. Hisler of Kansas City, Kansas. The writer secured a reprint. A photostat of same appears on the following page. (A fac simile appeared in the Kansas City Sun, Friday, February 18, 1898 also in August 30, 1912) and in the Kansas City, Kansan, February 12, 1930.

dred^{and} ninety-two pages in an edition of 1000 copies, nine chapters and a half of the Gospel of Matthew in Shawnee, five hundred copies, Pottawatomie books, four hundred copies of eighty-four pages; Choctaw books, a thousand copies of fifty-nine pages; Creed first book (Elementary) a thousand, and for the Presbyterian Missionaries among the Iowas, two hundred fifty copies of a book of selection, of thirty-two pages. All the above books were printed according to the new system which was adopted for several of the Indian languages. The new system was a form of phonetics.

A printing office was under construction which when completed would leave the former building to be used entirely for a place of religious worship and a school.

Soon also new aid came when the Reverend Mr. Barker came to the Shawnee Mission in May, 1839, to succeed Reverend Mr. Pratt. In October Mr. Barker married Miss Elizabeth Churchill, and began his labors, visiting and preaching from house to house, and occasionally visited the Delawares and Pottawatomies.

The attendance of the Shawnee was noticeable, and their interest seemed to be increasing according to the report for 1840, an excerpt from which follows:

"The Shawnee church contains thirty-nine members of whom three are Shawnees, nine Delawares, two Mohegans, one Ottawa, and four Pottawatomies - a total of native members - 19. Two Delawares, two Pottawatomies and one Ottawa baptized the past year.¹ The station now lies within the limits of the tract recently (December 1839) ceded to the Wyandots of Ohio, but its continued occupancy is guaranteed to the Board

1. Baptist Magazine, Volume XX, p. 127.

until they see fit to remove it into Shawnee territory." ^{1.}

Interest in the religious services seemed to be gratifying during the previous year. The principal war chief, Captain Blackfeather, was received into the church by baptism and the civil chief was attending services. In 1842 the membership was seventy-nine, twenty-seven having been added by baptism. After 1842 the reports indicate that conditions were not so satisfactory, the Shawnee Mission had been rent with divisions; seven of the native members including one family of six persons had been suspended from church privileges as they had moved away. However, all was not well for in 1842 trouble broke out among the Shawnees and the missionaries and their families were asked to leave the Mission. ^{2.} The timely arrival of the Reverend S.J. Bacon, however, saved the day and he was able to straighten out the difficulty and save the work.

Mr. Johnston Lykins, who was a medical missionary gave up his missionary work in 1851 going to what was then Westport, later elected the first mayor of Kansas City, Missouri.

Progress meanwhile was slow, but sure. The Indians still held to many of their pagan practices, but at least they were adopting the songs and forms of the Christian

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1. Baptist Magazine, Volume 20, p. 127.
 2. McCoy Manuscripts, Volume XXIX, Captain Blackfeather's letter to Reverend Isaac McCoy dated April 20, 1843. Iliid. Blackfeather and Cesiki's letter to Reverend Johnston Lykins, January 10, 1844.

religion. The report for the year 1854 indicates the effect of the spread of the white population, the problems of organization were having and something of patient progress.

"The character of our labors remain the same as in preceding years, varying only by a change of circumstances. An interest and some anxiety has been awakened around us in the territorial organization and as the probable results and upon the condition and destinies of the people. For the most part, in accordance with the usual delight of mind in charge from the monotony of life, pleasure, instead of pain, has been developed."¹

Ottawa Missions.

The work among the Ottawas did not begin until the year 1836, when in June, the Reverend Mr. and Mrs. Meeker who had done so much for the Shawnees came to establish the Ottawa Mission where they labored among eight hundred Ottawas who had recently come from the East. At first the Indians were adverse to religious meetings as they were usually when moving into a new country, but conditions had changed by the middle of the winter.

One of the first tasks in the new work was to open a school. This was done in 1838 when some twenty-six men, women and children enrolled. In 1839 at the request of the chief, the language taught was changed to English. The children were clothed and boarded by the parents. There was no school taught in 1840 as the chief opposed it and partly because the missionary's time could be more profitably

1. Report of Commissioner of Indian Affairs, 1859, p. 107-8

employed in preaching from house to house and visiting the sick. The school was re-opened in 1842, and by 1843 there were fifty native Ottawas who could read their own language.

There was more interest manifested in 1840 than previously; by the first of April there were several additions to the church by baptism, one of whom was the wife of the assistant. The need for an interpreter was decreasing as the Indians were going to the Meeker home to learn to read and sing. Religious services conducted every Sabbath and prayer meetings were held. The contrast in the conditions of the Christians and that of the pagan families, declared Mr. Meeker, "Shows the efficiency of Christianity to impart civilization and temporal comfort." ^{1.} ^{2.}

In 1842, a Bible class was conducted to which each member brought with him his Matthews Gospel, and asked questions. The number of native members at this time was twenty-two.

In 1843 a station ten miles away, where a great interest was being shown in the religious services, was opened. The seriousness with which the Indian accepted his faith is shown by the following incident: A member who died said, "Weep not for me, for I am going to a place of happiness; but weep for your fellow Indians, who continue to sin." Turning to the missionary, "I thank you for what

1.- Kansas Historical Collection, Volume XIII, p. 376

2. Baptist Magazine Volume XXI. p. 173.

I have heard from you. I thank our great Father above^{1.}

In February, 1844, the Ottawas in general council without immediate suggestions of white persons, no one but Ottawas being present, formed and made a law in their own language of which the following is a literal translation; namely:

"Whiskey on the Ottawa land cannot come. If any person shall send for it or bring it into Ottawa country, he who sends or he who brings shall pay five dollars and the whiskey shall be destroyed. Anyone sending or bringing the second time, shall forfeit all of his annuity money. For the third offense he shall be delivered over to the United States officers, to try the severity of the white man's laws." From February 1848 to October 4, 1852, there^{2.} was but one violation of the liquor law.

The floods of 1844 destroyed not only the homes of the Indians but also Mr. Meeker's and the growing crops and live stock, as well as their old corn. Mr. Meeker appealed to the Indian agent and the government donated seven hundred and sixty bushels of corn.

Clothing, furniture and other provisions were sent from Cincinnati to Shawnee. Mr. Meeker employed two persons with teams to haul the provisions from Shawnee to the Ottawa Mission, which the Board had instructed Mr. Meeker to^{3.} build back on the hill, allowing him three hundred dollars for building purposes.

1. Ibid., Volume XXIV. p. 182.

2. Executive Document 673, 32nd Congress. 2nd Session p.386. As early as January 31, 1838, a meeting was held at which only Indians took part in the discussion of abstaining from the use of whiskey. Meeker Journal.

3. Meeker Manuscripts, May 7, 1844 to September 21, 1844

Meeker's reports indicate that interest was still strong in religious services; that former superstitions and customs had been dropped and all admit that Christianity was good.

Taey Jones, of English-Chippewa parentage, who had been adopted by the Ottawa tribe in Michigan, was educated at the McCoy Mission at Carey, and also became a convert of the Christian religion.

Mr. Jones attended Hamilton College until his health began to fail, when he was advised to rest, later going to the Choctaw Academy in Kentucky as a teacher remaining almost a year; later going to the station at Sault Ste Marie, where he was chosen as interpreter. Serving in this capacity he came to Kansas with the Pottawatomies, when the two Pottawatomie bands were united. He was invited to join the Ottawas, of which he remained a member until his death.

He assisted Mr. Meeker with his work among the Ottawas. Taey Jones and wife were a great assistance to the cause of freedom and like the others who sympathized with the north, suffered from border ruffians' depredations, having their home and store destroyed.

Taey Jones rendered valuable assistance in helping to found the University of Ottawa.

The Reverend Mr. Meeker continued his work at the

Mission until his death in 1854; after that there was no Missionary appointed to work at the Ottawa Mission.

In addition to the work of religion and education the missionary was doing something to better the living conditions of the people. The Ottawas built log cabins, enclosed fields with rail fences, raised corn and garden vegetables as well as cattle and swine. In 1839, the Reverend Mr. Meeker purchased a grist mill, the funds being furnished by the Indians. The Ottawas seemed to be progressing. By 1852 they were raising large quantities of wheat. They erected a blacksmith's shop which was well equipped with tools and iron.

The Ottawa Mission was an important factor in the life of the Indians of Kansas - and Meeker's work, especially in translating and printing deserves to take high rank in the work done in the West.

Potawatomie Mission.

Another mission which sprung from the Shawnee center was that among the Potawatomies. In 1836 the Reverend Mr. Simmerwell, who had been at the Shawnee Mission, visited this tribe who were temporarily located with the Kickapoos. Mr. Simmerwell had formerly worked with these people when they were located in Michigan, and now sought them out when they came into Kansas. The tribe had just been moved from their old home - nine hundred in numbers - but had objected to

the lands offered and had been temporarily held at Ft. Leavenworth. In the end they had accepted the lands on the Osage River and had just entered their new domain when their former missionary visited them.

In 1837 Reverend and Mrs. Simmerwell went to the Potawatomes to take up their permanent abode. ^{1.} The immoral

1. An extract of a letter of Robert Simmerwell, teacher to the subagent on the Osage river.

"Relative to the mission among the Pottawatomies under the patronage of the Baptist General Convention, I beg leave respectfully to submit the following report.

Industry and agriculture have been encouraged, in which they are evidently advancing, notwithstanding the obstacles which necessarily grow out of their unsettled condition. An English school could not be maintained, but a few have received instructions upon the new system; among whom, four adults can read imperfectly a book which I have compiled and had printed in their own language.

Buildings at the new station on Pottawatomie Creek are being erected for the accommodation of the mission, which will be occupied in a few days, when it is hoped, from surrounding prospects, that extensive and useful operations will not be much longer postponed.

We shall impart to Indian youths education in English, to the extent of our opportunities; and, without relaxing our efforts in that branch of education, we purpose to teach them in their own language upon the new system.

It too often happens that Indian youths taught to read in English do not understand what they read; and the numbers who can be taught to read understandingly in English must be few compared with the whole.

The discovery of the new system promises much good to the Indians; upon this plan adults, even the old as well as the youth, can learn to read in the course of a few days. Several instances have occurred of adults, previously ignorant of letters, learning to read with three or four days' study.

In this system English types are used, to save the expense of founding others, but not for the purpose of spelling, which is wholly unnecessary, and indeed impracticable, uncompounded sounds are indicated by characters which never vary their uses; these sounds in most Indian Languages are eight or ten, some of which, but not all, are what, upon the principle of spelling are termed vowel sounds. Other characters merely indicate the position of the organs of speech preceding and following the articulation of sounds, by which the latter are modified. None of the characters have a name so that the learner is at once

Continuation of footnote on 59.

taught their use. For example; this character (p) directs the reader to press the lips with a slight expansion and pressure of the organs within; this character (o) gives the sound of o, as in not; and this (t) to place the end of the tongue hard to the roof of the mouth; consequently he pronounces pot. Transpose the characters, and by the same rule he necessarily pronounces top.

Not more than twenty-three characters have yet been found necessary in writing among Indian language; the use of these can be learned as soon as the names of twenty-three letters of the English alphabet. So soon as the learner has acquired a knowledge of the use of the characters, he can read, because by placing the organs of speech as directed by the characters as they occur, and articulating sounds as the characters occur which denote them, he necessarily pronounces words as they are written.

This system has been applied to eight Indian languages, and, so far as a fair trial has been made, if not exceeded expectation, with comparatively little expense and labor, multitudes, even of the wider tribes, could be taught to read useful prints for the enlargement of mind and the improvement of morals, who never can be taught to read in the English language.

It will create not an obstacle to an English education; all who can read English, or who can read anything upon the principle of spelling can with a few hours study, read this; they may read it understandingly to others as a language, they do not understand themselves. Further, the familiarity with which adults as well as youths can learn to read, will promote a thirst for education in general, and make every useful branch of education more desirable." 1.

1. Executive Document. 25th Congress 2nd Session 1837-38, No. 17

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and intemperate conditions of the Indians soon proved a great hinderance to their work, but they did secure a pledge from the Indians to abstain from drinking early in 1840 which helped the temperance cause. And in time, also, their prejudices against Christianity did to a degree disappear, but never enough to give opportunity for large success.

The Reverend Mr. Meeker visited and preached at the Potawatomie Mission at intervals with little encouragement. The Reverend Mr. Simmerwell held services on the Sabbath for those who wished to attend. He also encouraged agriculture and through his efforts the Indians began to make rail fencing and settled down to agricultural life and depended thereafter upon the soil for subsistence. The missionary joined in their labors even proposing to support himself so as to use his salary in getting a minister to assist with the work.

1. "Church meeting, Potawatomie Station; July 31, 1841.

Brother J. Meeker was requested to preside.

The report of a committee appointed at a previous meeting. Bro. Meeker in behalf of the committee reported that he had seen the sister under censure of the church charged with the crime of intoxication, not being satisfied it was voted that the same committee, Brethern Meeker and T. Johnes be requested to continue labor with her and report at the next meeting.

J. G. Pratt, Clk.
Pro tem.

The distinction among the different denominations is clearly shown by the interview of the Reverend Johnson with Quachquhta and his brother Achmek, when he asked permission to send them a Methodist preacher saying; that McCoy, Lykins, Simmerwell and Meeker were not Christians and they did not worship as they did, meaning Methodists. Quachquhta told Johnson if he would come and build them a larger house he would consent, but Johnson gave no reply. Later on as he, Quachquhta, was going to the Kickapoo station, he overtook Johnson and the latter began the subject again, Quachquhta told him since the white people did not agree, he was willing for his people to take the book that their God gave them^{1.} for their guide.

Since the children were not kept in a boarding school there was not the opportunity for educational progress as they did not receive encouragement in their houses.^{2.}

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1. Article supposed to be written by Robert Simmerwell, December 10, 1837, found in Mr. John Carter's file of Robert Simmerwell's manuscripts.
 2. In a letter dated January 22, 1839, Simmerwell to McCoy. Simmerwell asks McCoy to obtain a box of clothing from the Board to give to the children as an inducement to encourage attendance at school
McCoy Manuscripts. Volume XXVI.

McCoy to Johnston Lykins, November 8, 1845, several boxes of clothing were sent to Lykins to be distributed among the children at the Wea and Potawatomie Stations.
McCoy Manuscripts. Volume XXX.

In 1848 the Potawatomies moved to their new reservation on the Kansas, which was located six miles west of the present city of Topeka. Mr. Simmerwell followed them and continued his labors among the Potawatomies until 1854 when ill health caused him to give up his work and he was succeeded by the Reverend John Jackson.

After the removal to the new reservation a Manual Labor School was established in 1849 with Johnston Lykins as superintendent. Considerable progress was being made when in 1852 sickness interfered with the work. Yet, in spite of difficulties, the work went on, the boys being taught to do farm labor and the girls house work. The farm connected with the school consisted of 65 acres of ploughed land and 40 acres of pasture land. In 1855 the Baptist Manual Labor School was transferred to the Southern Baptist Convention for reorganization.

By 1857 the attendance was good - 50 boys and 50 girls. The buildings were neglected and seriously needed repairs. Mr. J.G. Thompson and Miss Melinda Holloway had charge of the school. In 1858 under a new superintendent Mr. John Jackson, conditions improved, the attendance had doubled and they were able to repair the buildings and more land was being cultivated. In 1849 the superintendent makes the following statement: The school at the Baptist Mission is composed almost exclusively of the children of

the "Prairie Band", a large majority of whom obstinately adhered to the tribal customs and despised the purposes of civilization.¹ In this statement he revealed his greatest problem and the students reading between the lines can cite the lack of wide success.

Wea Mission.

This mission established about 1840 was under the supervision of David Lykins and B. M. Adams with Miss Osgord as teacher.

The Manual Labor idea was carried out also at this mission. In Adams' report for 1847, he spoke of the demoralizing effect of liquor upon the Indians and also of the fact the traders and liquor combined, discouraged them in sending their children to the missionary for instruction. He does comment on the efforts of Baptiste Peoria among the Weas and Piankeshaws in assisting the missionaries in their efforts to help the Indian to rise out of their degrading conditions.

Stockbridge Mission.

The fall of 1844, Mr. Pratt, who had been working at the Shawnee Mission was instructed to establish a mission among the Stockbridges, but as a site could not be selected as there was no provision made in the treaty of 1839 for a definite location of the Stockbridges he visited them each Sabbath until

1. Kansas Historical Collection Volume XIV, p. 511

Kelley was teaching at the mission in 1845.

Henry Skiggert, a Stockbridge Indian, a licensed preacher, was preaching to his people in 1846 in their own language, also to the Delawares which are kin to the Stockbridges. When he preached to the Kickapoos, who lived close by, he had an interpreter.

Otoe Mission.

In December, 1833, the Reverend Moses Merrill was appointed by the Baptist Board of Foreign Missions to work among the Otoes.

The Catholic priests were at the Pottawatomie Mission in 1838 and the Reverend Moses Merrill thought it advisable to establish a school so that the young people would not be enticed away from his mission. In 1839 the school was established and each child was given a piece of bread daily to encourage his attendance.

Religious instruction was given every Sabbath for the men and once a week for the women. Traders hindered the progress of religious teachings by bringing whiskey with them.

The Otoes, not being a settled tribe, often went on hunting expeditions and their missionary would go with them enduring the hardships of these trips in order that he might be near them, often subjecting himself to the exposure which resulted in tuberculosis which caused his death

The Indians spoke of him as "He who always speaks
truth," "The patient man"¹.

Delaware Mission.

One other missionary effort under Baptist care needs to be noticed. On February 20, 1835, Mr. Lykins says, "Among the Delawares, books, hymns, and prayers have been introduced similar to those among the Shawnees and with similar success". This had been the work of a Reverend Blanchard and his wife, who had conducted a school at their residence among these Indians. In the course of the next year a new school building was erected but work was hindered by the illness of the missionaries. Furthermore, the chief of the tribe was unfriendly and attendance was irregular on the part of the pupils who were, by the way, largely adults. Yet some progress was made for later reports indicate that some were learning to read, the missionary quaintly indicating the fact by saying that those "prepared to read the unsearchable riches of Christ are slowly increasing." In time the schools in which the singing and reading was done in both the native tongue and in the English language were established and a widening interest was noticeable. By 1840 the church building was not large enough to accommodate those who wished to attend and true devotion was manifested by the native

1. Baptist Missionary Magazine XX. p. 227

1.
converts.

Mr. Pratt who had been at the Shawnee Mission since 1837 began his work among the Delawares in 1848 where he labored until 1867, the last three years he was United States Indian Agent for the Delaware and Wyandots, paying the former for their lands prior to their moving to the Cherokee Nation.

2.

The mission was moved from its old site to a more

1. Baptist Magazine, Volume XX, p. 127.

One of the Delaware Indians, who was converted and was a help to the missionaries was Meshapanacumin, or Charles Journey Cake, who came to the mission in 1829 joined the Baptist Church in 1833, and in 1835 began preaching.

He visited Washington twenty-four times in the interests of the tribe, was made chief in 1861, and moved to the Indian Territory in 1868 where he died in 1893.

2. The churches of the East often sent boxes containing various articles to the missions as is shown by the letter of Miss Nancy Sargent of Salem, Massachusetts;

"Salem, Massachusetts,
July 21, 1850

My Dear Friends of the Delaware Mission.

I have the pleasure of now sending you through the Sabbath School Society, a small box of clothing. The articles contained in the box are:

1 - Pair blankets
1 - Quilt
9 - Sheets
16 - Pillow Cases
13 - Pair stockings
34 - Sheets
10 - Aprons
2 - Dozen handkerchiefs
36 - Yards delaine
34 - Yards Calico
19 - Yards flannel
1 - Box cotton hooks and eyes
Yours affectionately

healthy location, which was seventeen miles from Fort Leavenworth. One of the large square houses was used for a dormitory; Miss E. Morse having charge of the school until 1859 when Miss Clara Gowing of Reading, Massachusetts came to assist her, having charge of the girls. The children, on entering school, were bathed, heads shaved and each morning except Sunday an examination of their heads was made, the boys called it "hunting buffalo."

The meals were simple, dinner usually consisting of soup and warm corn bread; supper of white bread and molasses; breakfast, warmed-up soup, white bread and coffee. Sunday morning cookies and a piece of apple pie, and for supper warm biscuits and butter.

The news of war had its effect upon this mission as well as others. Friends in the east were asked not to write anything that might cause retaliation if the mail should fall into the hands of the opposing forces. On one occasion a company of cavalry from Quindaro when passing the mission gave three cheers for it and for the stars and stripes which they carried.

Here as elsewhere the missionary was both teacher and preacher and by his precept and example also improving the material ways of living among his charges.

In summary it may be said that the contribution made by the Baptist missionary to the Indians of Kansas was rather unique. These missionaries by learning the language and by publishing school books, songs, and parts of the gospels in the native languages had been able to reach the people in a wider and deeper way than those who were unable to do this. Many tribes were served. Mr. Meeker and Mr. Lykins printed books in the language of the following peoples - Kansas, Otoe, Delaware, Potawatomies, Munsee, Osage, Iowa, Piankeshaw, Shawnee and Ottawa. The part which these books played in the work of Indian development can hardly be estimated. That it was an unique contribution there can be no question.

CHAPTER VI.

WORK OF THE PRESBYTERIAN MISSIONARIES AMONG
THE OSAGES, WEAS AND IOWAS SACS AND FOXES.

Introduction.

The Presbyterians had two points from which they sent out missionaries; one was the Harmony Mission on the Marias des Cygnes in western Missouri in 1821 which was among the Osages; and the other Bellevue, about two hundred miles above Leavenworth on the same side of the Missouri, which was the seat of government agency for the Pawnees, Otoes and Omahaws. 1.

The Neosho and Boudinot Missions were branches from the Harmony Mission. 2. The Wea Mission among the Weas, who were with the Piankashaws did not prosper, due to the missionary efforts of the Methodists. The Iowa and Sac Mission which was established among those tribes after they left the Platte Purchase was in charge of Mr. and Mrs. Irwin, later assisted by Mr. and Mrs. Hamilton with other assistants from time to time.

1. Kansas Historical Collection, Volume XI p. 325

2. Hopefield Mission, which was first established on the Neosho in the Indian Territory was moved twice, the latter time to the west bank of the Neosho, near the village of White Hair, chief of the Great Osages. This mission was discontinued in 1837.

Kansas Historical Collection, Volume IX, p.570

OSAGE MISSIONS.

Neosho Mission.

In 1824 it was decided to establish a mission on the Neosho River about sixty miles from the Harmony Mission within the immediate vicinity of the Osage Indian village. It was thought it would furnish greater facilities for acquiring a knowledge of the language communicating religious instruction to the tribe and inducing them to abandon the chase and seek a less precarious subsistence from cultivation of the soil.

The Reverend Pixley and Mrs. Pixley worked among the Indians for more than a year when they were joined by Mr. Bright, who taught the Indians farming. In 1826 the mission fields produced two hundred and sixty bushels of corn. The land was what is known as rolling prairie, no trees except along the streams.

Conditions caused the committee to consider it expedient to cease their work among the Osages by 1829. Mr. Pixley and family ^{went} ~~went~~ to the Harmony Mission where he worked among the white settlements.

1. "A meeting of the missionaries was held at the Baptist Shawnee mission house July 25, 1835; those present were the Reverend Mr. Berryman of the Kickapoo Mission, Methodist; Perry of Delaware Mission, Methodist; Johnson of Shawnee Mission, Methodist; McCoy and Lykins of Baptist Shawnee

Footnote of page 71 continued.

Mission; Blanchard, a Baptist teacher among the Delawares; Meeker, formerly missionary to the Potawatomes; Kerr, missionary of the Western Board (Pittsburg) to the Weas and Piankeshaws; John Dunbar, a Presbyterian missionary on his way to the Pawnee Country; and Pixley, formerly missionary to the Osages.

"The meeting was organized with Mr. Kerr as moderator and Mr. Lykins clerk. A committee was chosen to prepare resolutions expressing the mode of conducting missions among the Indians, the feelings of missionaries of different denominations should cherish toward each other. All went well until a resolution was offered referring to the manner members should be received from one mission church to another of different denominations. The Baptists and Methodists did not agree. The Reverend Dunbar thought it was feelings of jealousy on both sides and that it should not exist out in a missionary field. On Sunday the Reverend Kerr addressed the gathering, his discourse was calculated to allay all ill feeling of any existed. In the afternoon the Reverend Pixley spoke and commending each other in prayer to the hand of missions, they separated going to their respective fields of work. Journal of John Dunbar, Bellevue, May 27, 1835. Addressed Reverend David Greene, Missionary Rooms, Boston, Massachusetts."

Kansas Historical Collection, Volume XIV p. 589-90.

Boudinot Mission.

The mission at Boudinot was begun in 1824 with Messieurs Dodge and Veil in charge who had previously worked at the Harmony Mission.

Under date of March 12, 1830, the Reverend Natanil B. Dodge seems to feel that his labors at White Hair's Town has met with little success, although he has held services every Sabbath since the first of January, and he has used every opportunity to converse with the people respecting the salvation of their souls. He does not see any manifestation of their desire to change their ways. He can not say the field is ripe for harvest. It appears more like a wilderness, which calls for much labor to clear away the rubbish. However, there is some evidence of their work. As an illustration, he mentions one person with whom he conversed in the following manner: "Who made the world, the trees, the cattle?" He replied, 'God made all these things.' "How many Gods are there?" 'Only one.' "Where is God?" 'He is above.' "Is he not here?" 'Yes, he is everywhere.' "Did you ever see God?" 'No, I wish I could.' "Where did you hear these things?" 'From the missionaries.' "Do you attend preaching?" 'Yes, I always attend, and I hear what is said.' He also said it was wrong to go to war and that he did not intend to go to war anymore.

Mr. Dodge writing under date of June first, spoke of the request that came in April from one of the chiefs that he come and visit them, that they wished to become like white men and go to farming. He asked that they should see how many wished to be farmers, there were thirty-two who signified their intentions of becoming farmers. It being late in the spring nothing of importance was done.

Meetings were held on the Sabbath which were attended by some of the women and children. These in some respects in advance of those held in other towns, yet the Indians seem absorbed in their heathen amusements and their expeditions for war or hunting.

By 1832 conditions had not improved as it was still harder to get an audience on the Sabbath, partly due to the presence of the agent or trader who was there or was expected there on business. If it was not possible to obtain an audience, the Reverend Mr. Dodge would converse with those whom he could find.^{1.}

1. The following is a summary of his year's work: Eighty sermons on the Sabbath; forty-seven at the stations and thirty-three to the Indians; on fifteen Sabbaths could obtain no audience among the Indians, but conversed with individuals, and from lodge to lodge. Preached fourteen sermons at Whitehair's Town; Bear's Town, five times; at Wa-so-shee, once; Little Osage Town, once, Hopefield, once; Creeks, twice. Seventeen sermons had been preached by the other missionaries.

It was considered impracticable to establish a school unless it was a boarding school. At this time, 1832, there were no books printed in the Osage language.

The number of Indians speaking the Osage language, or some dialect so nearly resembling it as to be easily understood by each other, is supposed to be between 15,000 and 20,000 including the Osages, estimated at 6,000, the Omahas at 7,000; the Kansas 2,000 together with the Quapaws, Ioways and Otoes; all of whom occupy contiguous districts of the country.

In the fall of 1833, Miss Choate was engaged to teach the children of the Reverend Mr. Dodge and also to try and interest as many of the Osages as she could. The inattendant of the Indian children and the lack of interest of their parents greatly retarded their progress. By 1835 Mr. Montgomery and Mr. Requa of the Union Mission had prepared an elementary book of one hundred and twenty-six pages.

On the sixth of February, the Reverend Mr. Dodge performed a marriage ceremony; the groom was Joseph Lacweese, a half breed, educated at Union Mission and the bride, the daughter of the United States interpreter, but without an education. The marriage was solemnized in the presence of a large ~~group~~ ^{gathering} of Osages. The remarks and ceremony were

interpreted into the Osage language as the bride did not understand English. All appeared highly gratified with the new mode of marriage. The agent provided a dinner for fifty guests, eight or ten being chiefs or head men of the Osages; also the next day a feast to over one hundred Osages.

January, 1837, the Reverend Mr. Dodge asked to be released from the work at the Osage Mission; he and his family went to Missouri, where he assumed missionary work among the white settlements in the vicinity of Harmony.

Wea Mission.

The Wea Mission was begun in 1833 with the Reverend Mr. Flemming, assisted by Mr. and Mrs. Bradley. The Wea band was small, numbering about two hundred. The station was within ten or twelve miles of the mission station of the Methodist Church among the Peorias. It was considered advisable to withdraw and leave the field to the Methodists. The United States Government paying seven hundred fifty dollars to the Weas for the buildings that had been erected.

Iowa and Sac Mission.

In 1837 the United States Government removed the Iowa and Sac and Fox Indians from the Platte purchase in Missouri to their new reservation west of the Missouri River,

and located them on the public domain between the northern boundary of the Kickapoo lands above Fort Leavenworth and the Great Nemaha River, along the fortieth parallel which was established by the Act of Congress in the Kansas-Nebraska bill as the boundary line between Kansas and Nebraska.

The Presbyterian Board sent Reverend Mr. Irvin and Mrs. Irvin as missionaries to the Iowas and Sacs.

1. Mr. Irwon describes the conditions of these Indians as deplorable, living in huts or houses made of the bark of trees stretched over slender poles and tied together with bark strings, or tents or lodges made of the skins of the buffalo or elk, and sewed together with the sinews of these animals.

They did not have any cattle or hogs, their ponies were of the wild Mexican or Mountain stock, shifting for themselves in the winter. Their poor half famished dogs had a miserable existence, except in the hunting seasons.

Their farming utensils were a squaw - ax and a heavy hoe just introduced by the traders. Wars were their chief employment even the women enjoyed going to the parade often they would carry a shrub or branch of tree pendent from which were mutilated parts of the bodies of their enemies.

Their notions of a future state were in keeping with their physical condition. They believed they would exist hereafter.

A year after they moved to their new homes, the government under the treaty stipulation, built for them five double log-houses with a passage of ten feet between, being equal to ten houses of sixteen by eighteen, each with good shingle roof, glass windows, floors and doors, and with good stove chimneys; fenced and broke 200 acres of ground in tensore lots. The rails were soon used for camp fires, the houses, some were occupied for a while but were eventually abandoned. The doors, windows and floors were sold for whiskey.

They were also furnished with 100 head of milch cows and 100 head of stock hogs which were soon devoured for food, also the water mill that was provided for in the same treaty at a cost of \$2800.00 was burned and the farming utensils that were furnished were traded off for whiskey.

Footnote of 77 continued.

Once when Mr. Irvin was crossing the Missouri with a number of Indians, one of the horses was afraid to go upon the craft, an Indian used a whip and at the same time used a profane English word; when told by the interpreter that Mr. Irvin said that it was bad to say such words, ~~he said~~ he did not know that, ^{it was} it was a word he ^{had} heard used by the white men and he thought it would make the horse go.

The mission was established near what is the present site of Highland. The first mission house consisted of two rooms built of logs.

In December, the Reverend Mr. and Mrs. Hamilton joined the Irvings at the mission. Mr. Hamilton gives a description of the missionary house as follows: separated from the villiage by a creek "the two rooms were of round logs, one story in height, hewed or scratched, as they call it, on the inside and chunked or chinked with mud on the outside and punchem floor below and clapboards laid on joist for a floor overhead and clapboard roof held down to its place by logs or weight-poles on top - no nails. The fire place was stone, with large blocks outside to keep them in place, the chimney of sticks and mud on the outside. The cost was about seventy-five dollars."¹

Mr. Hamilton says in a letter written in 1891, "I remember I often thought part of my preparation for the Sabbath was Saturday evening's washing the boys and getting them clean for the Sabbath." The boys were taught the English and Iowa language by Mr. Hamilton. The books used were printed and bound by Mr. Hamilton, the type being set by Mr. Irwin. He often thought if all authors had first to study a language then write a book and print it and then teach children to read it there would not be as many trashy

1. Supplement of the Weekly Kansas Chief, Troy, Kansas. April 6, 1916; p. 121-122.

books published as there are.

Messrs. Irvin and Hamilton printed an elementary book of one hundred one pages; a translation of the children's catechism; a grammar of one hundred fifty pages and a hymn book of fifty hymns in Iowa and Sac. Mr. Hamilton printed about sixteen pages of Matthew's Gospel.

Through the influence of the school, many Indian children were converted. The words of a Sac girl which were printed in tract form in Glasgow, Scotland, are as follows: "I am done with the world, I am ready to go. I want to drink of the water of life, O, I want a large draught that I thirst not again."¹

In Mr. Irvin's report for 1843, the attendance was eighteen to twenty girls and twenty to fifty boys; the larger boys preferred to paint and walk about the village rather than attend school, which hindered their progress. The parents were indifferent, which disheartened the missionaries, and added to their discouragement; since the payment of the annuities there had been a great deal of drinking and contrary to the wish of the chief and unknown to the agent, a war party of eight or nine started

1. Ibid p. 123.

off from the Iowa village, and failing to find those whom they were seeking, wounded a sick and unoffending woman, later an Omahaw who was coming on a friendly mission, was murdered supposedly at the same hour as the communion service at the mission.^{1.}

The Manual Labor boarding school which is to be established by the board and cooperation of the Government is hoped to change conditions. The building begun in 1844 was three stories high, was one hundred six feet long and thirty-seven feet wide with thirty-two rooms. The first, or basement story, was of limestone, the two upper stories of brick and the roof of good pine. Dressed lumber for most of the floors, sash and blinds for the windows, and well made doors were in readiness to finish the building having been brought from Pittsburgh in the spring, also glass, paint and nails and a supply of kitchen furniture and bedding. Due to lack of funds the construction had to be discontinued but was later finished.

1. The sincerity of the missionaries is shown in the following extract:

"How great the contrast! While the hands of one of this nation were for the first time trembling reached forward to receive the emblems of the Savior's sufferings, the hands of others were literally smoking with the innocent blood of their fellow mortal! Who can tell the feelings of the missionary in his trials and hopes, his labours and rewards."

Foreign Missionary Chronicles, Volume XII, p. 19.

2 Early in the spring of 1845, Mr. Hamilton's family left the mission and went to Pennsylvania because of ill health, returning in August after they regained their health. The Reverend Mr. and Mrs. S. M. Coon, who came to work among the Otoes on the Great Platte River remained at the mission for a while.

By 1847 portions of the Scriptures had been translated besides a part of Matthew's Gospel printed. A synopsis of the Iowa language was prepared and in the press. There was a fair crop of corn, potatoes, beans and cabbage.

In the report of 1848, the children were taught in the Iowa and English language. They memorized hymns and a collection of questions and answers.

The expenses of the Mission Board were as follows:

William Hamilton and wife \$200.00 per year.

S. M. Irvin and wife 200.00 per year.

John Myers and wife 200.00 per year.

Two hired girls \$50.00 each 100.00 per year.

Also seven white children in the mission family who have an allowance of \$25.00 each - \$175.00.

In the report of 1849, the Reverend Mr. Hamilton visits the homes and gives religious instruction. During this year there were many deaths from cholera. Sabbath school was being conducted twice a day, preaching once and

prayer meeting with a lecture on Sabbath and Wednesday evenings, Messrs. Irvin and Hamilton alternating with the church services and the teaching.

John R. Chenault, Indian Agent, in 1851-52 says that Iowas and Sacs are more opposed to schools, missionaries, and to building houses than any other tribe on the northwestern frontier. Using as a reason for the objection of erecting a mill that it would bring missionaries among them.

The Reverend William Hamilton and wife, who had been associated with the Irvins since December, 1837, left in 1853 and went to Bellevue where they succeeded the Reverend Mr. Edmond McKinney and Mrs. McKinney at the Omaha and Otoe Mission, Bellevue.

Mr. James Wilkins was employed to teach the boys, and Miss S. A. Waterman to teach the girls. The expense of medicine is borne by the Mission Board.

In the report of 1853, Miss Rea is in charge of the girls. The tribes represented are Iowas, Sioux, Otoes, Blackfeet and Sac and Fox. They used McGuffey's First, Second, Third and Fourth Readers. The girls assisted with the house work and the boys with the farm work. Religious instruction is given on Friday.

Mr. Irvin thinks that instead of conditions improving they have grown worse; the inhabitants of 800 reduced to 400; the house built by the Board decaying; and, instead of attending to their crops, the Indians spend their time galloping about

the camps and companies of white people begging and bartering for something to eat and shooting or gambling for money until it is too late to plant the crops. Mr. Irwin feels that the cash annuities may also be a hindrance.

The Iowas, by provisions of their treaty of 1854, gave the Presbyterian Board of Foreign Missions three hundred twenty acres of fine land where the mission building stood, together with one hundred sixty acres of well-timbered land. Article 4 of the treaty between the Sacs and Foxes, at Washington, May 18, 1854, reads thus:

"The said Indians reserve a tract of one section of land at the site of their present farm and mill, and to include the same; and if they desire it, said farm may be cultivated for them for a term not exceeding two years, at the end of which time or sooner, if the Indians request it, the said tract and mill may be sold by the President to the highest bidder, and, upon payment being made, a patent to issue to the purchaser; the proceeds of the sale to be paid over to the Indians with their other moneys."

"Article 5. At the request of the Indians, it is hereby agreed that the Board of Foreign Missions of the Presbyterian Church shall have a tract of one hundred sixty acres of land, to be selected by said board at a distance not exceeding two miles in a westerly direction from the grant made to said board at their Mission by the Iowa Indians. The President is authorized to issue a patent for the same to such person or persons as said board may designate." 1.

The board designated the Reverend S. M. Irvin, and the patent was issued to him.

1. Indian Laws and Treaties. Volume II: p. 629.

After the treaty of 1854, a portion of the Indians went to their reservation on the Great Nemaha between the White Cloud and Rulo, Nebraska, where better agency buildings were erected.

The report for 1854 shows that there were children from the following tribes: Blackfeet, Sioux, Pawnees, Sacs, Foxes and Iowas. Nearly one-half were half breeds and a majority of them were orphans.

Religious instruction was given on Fridays and common services on the Sabbath. Three of the scholars are members of the church. The missionaries visiting and preaching to the adult Indians met with the same results as in former years. It was observed that the busier the children were kept the less discontented they became, although occasionally some relative would come to visit the mission, and ere the missionaries were aware, the child would be taken away.

The report of 1857 mentions that they were using Ray's Arithmetic, the attendance was quite regular, the enrollment was as follows: 4 from the Snake; 4 Pawnee; 7 Blackfeet; 6 Sioux and 1 Cheyenne. Among the teachers were James Williams; Miss Maggie Patterson of Ohio; Miss Turner from New Haven, Connecticut; Miss Fuller from Pennsylvania; Miss Lizzie Dramond, and others.

The mission was closed about 1863. Mr. and Mrs. Irvin had spent twenty-six of the best years of their lives in an effort to civilize and Christianize a wild and war-like people. After closing the affairs of the mission, Mr. Irvin devoted the remaining years of his life in the interest of Highland University.

CHAPTER VII.

WORK OF THE METHODIST MISSIONARIES AMONG THE
SHAWNEE, KANZA, DELAWARE, KICKAPOO, WYANDOT, PEORIA,
KASKASKIA, POTAWATOMIE AND QUAPAW INDIANS.

Introduction.

In the correspondence of Reverend Jesse Green, a letter dated July, 1830, from George Vashon, Indian Agent, invited the Methodists to establish a mission among the Shawnees as he has just visited the Presbyterian Mission at Harmony, Missouri, and the Reverend Mr. Dodge had informed him that it would be at least two years if not three before they could send a missionary to this field.

Mr. Vashon mentioned Paschal, the son of Fish the Shawnee chief, and a daughter of Captain Shane, also a Shawnee chief, who will be able interpreters for the men and women.

The following September, the Mission conference was held which formed a Missionary Society.

"St. Louis, Missouri, September 16, 1830

The members of the Missouri Conference, considering the great necessity for missionary exertions and feeling a willingness to aid in this great work of sending the gospel among all people, formed themselves into a Missionary Society of the Methodist Episcopal Church and adopted the following constitution.

Article 2. The object of this Society is to assist the several Annual Conferences more effectually, to extend their missionary labors throughout the United States and elsewhere." 1.

Men who were receiving only fifty dollars per year decided to contribute a part of their limited means.

The missionary appointments for the year 1830 read: Shawnee Mission, Thomas Johnson; Kanza or Kaw Mission, William Johnson.

In the fall of 1830, the Reverend Mr. McAllister and the Reverend Mr. Thomas Johnson visited the Shawnees while the Reverend Mr. McCoy was absent in the wilderness. So when Mr. McCoy returned it was agreed that the Methodist should establish a school with the Fish band. 2.

There were four Indian Missions in Kansas organized in 1832 among the following tribes: Delawares, Peorias, Iowas, and Sacs and Foxes. In 1833 the Kickapoo mission was established, and in 1838, Potawatomie Mission.

1. Greene, Mary: Life, Three Sermons and some miscellaneous writings of the Reverend Jesse Greene. p. 50-51

2. McCoy, History of American Missions. p. 405

Shawnee Mission.

1.

The mission was located near Chouteau's trading house at the crossing of the Kansas river on the old military road between Fort Leavenworth and Fort Gibson. In 1838, the Shawnee Mission was moved to its final location some three miles from Westport, where ample supplies could be obtained.

The Reverend Mr. Johnson's letter to the Corresponding Secretary, December 29, 1831 gives as a hindrance, the lack of interpreters. At the conference in 1832 the two missions, Shawnee and Kansas, reported nine white and thirty-one Indian members. A sum of \$4800.00 was appropriated for Indian missions at the Mission Conference.

In 1834 the Reverend Mr. Johnson's correspondence

1. A monument of granite five feet high and three feet wide was dedicated in the city of Turner, Kansas, June 26, 1917. Into the northern face is inserted a bronze tablet ten by eighteen inches with this inscription: This monument marks the site of the mission house erected for the benefit of the Shawnee Indians by Reverend Thomas Johnson, of the Methodist Episcopal Church, in 1830. The mission was removed from the site southwest of Westport, Missouri, in 1838. Methodism in Kansas began on this spot. The monument was erected by the Kansas Historical Society, 1916. Kansas Historical Collection XIV. p. 190

with the Reverend Mr. Greene^{1.} and Mr. McCoy gives gratifying results of his work among the Shawnees. A few extracts of the letter to Mr. McCoy are as follows: "Seventy-four native members and three whites; forty native members have passed the regular examination of the church and have given evidence of a change of heart and received the ordinance of Baptism. Mrs. Johnson instructs the children in the business of the home. There are twenty-seven in attendance. Scholars are not recognized who do not pledge and attend at least one year. There were thirty-five acres of upland under cultivation."

In 1835 the Reverend William Ketron was appointed missionary to the Shawnees. His assistants were Mrs. Ketron, Mrs. Miller, the Reverend Mr. David G. Gregory, and Mrs. Gregory.

There were thirty-four students, nineteen who were supported by the mission and lived with the mission families. The others received one meal a day at the Mission house and other necessities were provided for by their parents. Five of the boys were taught cabinet making and two shoemaking. This was the beginning of the Indian Manual Labor School which

1. Shawnee Mission, February 17, 1834
Dear Brother 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.



was established later.

Some of the Shawnees were taught to read in their own language, and these became teachers of others. A small book published at the Baptist Mission, in the Shawnee language, on religious subjects and some hymns, were introduced among the Indians with gratifying results.

The native Church members, who numbered one hundred five, took an active part in public religious exercises, and had prayer in their families.

In 1836, the Reverend Mr. Johnson was assisted by Mrs. Johnson, the Reverend N. T. Shaler, the Reverend D. G. Gregory and a Mr. Holland.

Mr. Waugh went to the Shawnee Mission in October 1837, to teach the Indian youth and instruct the older Indians in the doctrine of Christianity. The buildings were old and inconvenient, the farm was small at this time.

Some of the converts were chiefs and were interested in the progress of their children while others were not Christians. Among them was Blackhoof, who had his followers. "Blackhoof called a meeting at which time they discussed the faith of their fathers as compared with the new white man's faith and they finally determined that the former was really the true faith and the correct doctrine of the Great

Spirit, even up to the beautiful birth of a great hunting ground, on the opposite side of the beautiful old moon; that the white people, anyway, had been guilty of many bad things, among which had acts none were more unpardonable than their first coming over into the Indian's beautiful country, and not only killing off and driving away their game, so abundantly provided for them by the Great Spirit, but even tearing up the very face of the beautiful mother earth, thus destroying much of the beautiful grass provided for their ponies; and also tearing up the sweet roots which the Great Spirit had planted for them with his own hand, not even requiring them to do a lick of work in growing up for their ready use.

"Blackhoof maintained with much eloquence, that even the schooling of their children was a trouble brought on them by the savage encroachment of the white faces in opposition to the original wise arrangement of the Great Spirit, which allowed their children to grow up free, like the young deer and elk of the forest, and that the only reason why they should tolerate these schools in their nation was that the children might be able to learn the cunning of the white faces, and thus be able to compete successfully with them; that on this account, and no other

they should still encourage their schools. 'But', said Blackhoof, 'These possessed, deluded Indians must be rebuked'.

"So, to do this effectually, they determined (and they had the clear majority to do it) that, at the coming annuity pay-day not a dollar should be paid out to any one or to any family enrolled on the Christian list. The Christian party then applied to Mayor Cummings, our noble Indian Agent. But he informed them that he had no power or authority to interfere with their own domestic arrangements, and so must pay the annuities on the presentation made to him by the majority of the nation.

"The Christian party then held a council, and after discussing the whole matter, they resolved to go on as they had been trying to worship the Great Spirit in spirit and in truth, and to use all possible kindness toward their heathen friends, and also to pray for them that they might be brought to a better understanding of what was just and right in the sight of God.

"Brother Rogers told the Christian friends that they were far happier even without a dollar of the annuity money; that they had happy hearts, and good clothes, and good shoes, and many of them good homes, and so were far better off for being Christians; and they all agreed to this view, and were happy."¹

Blackhoof, in the meantime, though he had extra means to buy tobacco and a new pipe and tomahawk, was troubled, and said to his people, "There is something strange in this. If these Christian Indians have really found something that is better than money, we ought to find it out and share in it too".

It was not long until Blackhoof began to attend the meetings and spoke of how strangely happy the Christian Indians seem to be and that he thought it best to pay them their share of the annuity which was rightfully theirs. In the camp meeting many of the opposing Indians were converted.

Some difficulty arose in disciplining the children as some of the parents were suspicious and some of the chiefs were jealous, fearing that some of the children were treated better than others. In order to remedy this the chiefs were called together and observed that some progressed faster than others and that some were more disorderly and had to be punished, disregarding the fact they were the chiefs' children. Knowing the chiefs' authority was absolute with the Indians, the chiefs were made a Board of Supervisors, to whom all complaints should go. The parents to have nothing to do with the school, only to send their children promptly. The chiefs were to have the sole right to settle all matters with the teachers. This plan seemed to

work^{ing} there was no more trouble while Mr. Waigh remained at the station.

Mr. Waigh taught the boys to work stated hours on the farm and in the shop at blacksmithing, shoemaking and cabinet making.

One of the boys in the blacksmith shop soon became an adept in the trade and was employed by the government at six hundred dollars a year. The girls were taught house-keeping, cutting and fitting, and garment making. Some of the girls made all of Mr. Waigh's garments except his dress coat, and he says, "the fit was excellent and the work well done."

Mr. Johnson thought that experience and observation the past ten years had convinced the workers that it would be better to have a central school where the boys and girls would be associated together, learning to speak the English language; also, coming from different tribes, they would not be able to understand each other and this would be an incentive to learn to speak the English language.

The report of Robert Cummins, May 23, 1939, to the Secretary of War in regard to the Manual Labor School at Shawnee, is as follows: "In compliance with instructions received from your office of July 10, 1938, I have the honor to make the following report on the subject of the

intended Manual Labor School, located within this agency
by the Methodist Episcopal Church. Reverend Thomas Johnson,^{1.}

1. From the records of the board of managers of the missionary society of the Methodist Episcopal Church, May 30, 1838, a report was made by a committee, appointed at the last meeting in regard to the advisability of establishing a large central school for the benefit of Indian Children.

"Committees resolutions: Resolved 1. That it be, and hereby is recommended to the Mission annual conference to adopt such measures as they may consider labor school for the establishment of a central manual school for the special benefit of Indian children and youth, in such place and under such regulations as they may judge most fit and proper.
Resolved 2. That whenever the said conference shall so resolve, this board pledge themselves to cooperate with them in carrying the plan into effect; provided, that a sum not exceeding \$10,000.00 shall be drawn from the treasury of the missionary society of the Methodist Episcopal Church for any one year for the support of the schools so established.
Resolved 3. That, with a view to secure the aid of the government of the United States in furnishing the pecuniary means necessary for the establishment and support of such a school as is contemplated, our corresponding secretary, or Dr. Samuel Luckey, be, and hereby is requested to accompany our brother, the Rev. T. Johnson, to the city of Washington, and lay before the proper officers having the superintendence of Indian affairs, or, if need be, submit to Congress, the plan of the contemplated school, and solicit aid in such way and manner as may be judged most suitable for the establishment and support of said school.

All which is respectfully submitted".
N. Bangs, Chairman.

S. O. Benton's letter to the Reverend W. C. Evans of Topeka, Kansas, written at New York City, April 24, 1906, gives the following statement: "At the meeting held

Footnote of page 96 continued.

November 16 of that year, I find this record, which possibly is the origin from which emanated the statement to which you refer, viz; that \$75,000.00 is appropriated for the Shawnee school: The treasurer also stated that he had received from the War Department \$750.00, being one-fourth of the funds set apart for education and for missions by the treaty with the Ottawas and the Chippewas"

Kansas Historical Collection, Volume IX, p. 171-2

agent, made a beginning about the first of February. At this time he has 400 acres of land enclosed under a good new fence; 12 acres of which is set in apple scions, selected fruit, also planted in Irish potatoes, and other garden vegetables, 176 acres planted in corn, 35 acres in oats; five ploughs are breaking the balance of the ground enclosed, which is intended for timothy and blue grass. One hundred acres in addition to the 400 enclosed is expected to be ploughed by the 15th of July, and enclosed in September, which will make 500 acres ready for next year. The rails, upward of 40,000 were all made in a short time by the Shawnee Indians, with the exception of about 3,000.

The buildings are under way; mechanics preparing brick, 30,000 feet of lumber at the plane, 15,000 feet 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.

They expect to have a part of the buildings ready to commence the school in October. I think, however, this is doubtful; although they have gone on very rapidly, there is a great deal to do. The agent is very attentive and preserving; at this time about forty hands are employed."¹

1. Annual Report of Indian Affairs 1839, p. 433

The report of 1839 gives the attendance as twenty regular scholars living in the Mission family, fourteen girls and six boys, eight who can read, write, cipher a little, recite the tables in arithmetic and the first lessons in geography; Eight others can spell, read a little and recite the tables in arithmetic. Those who ^{attended} school occasionally learned but little. The girls who live in the school are adept with the needle, and the larger ones can weave.

1.
September 18, 1840, the report of Mr. Johnson gives the enrollment of the first year as forty-nine children enrolled at the close of school. Seventy-two had attended. They were from the following tribes: Shawnees 27; Delaware 16; Chippewas 2; Grosventres 1; Peorias 8; Potawatomies 7; Kansas 6; Kickapoo 3; Munsee 1; Osage 1.

The classes were divided into four groups: In the female school; first class, five read well in English, ^{all} are familiar with the tables and first rules of arithmetic, and also with the geography of the United States.

Second Class. Six read easy lessons, and can draw maps of the states in a rough way.

Third Class. ^a Eleven spell tolerably well, read

easy lessons, have learned many useful tables, and can answer some simple questions in natural philosophy.

Fourth Class: Three are beginning to learn to read.

The boys were employed on the farm and in the shops. The girls assisted with the housework, there was not sufficient room to give to spinning and weaving. The girls did the sewing for the school, the twenty mechanics and the other hands employed at the station.

There are eight employed; four teachers, two of whom instruct when at work, one farmer, a practical mechanic and his wife who superintends the cooking.

The crops were good, 2,000 bushels of wheat, 4,000 bushels of oats, 3,500 bushels of corn, 500 bushels of potatoes, with a reasonable portion of vegetables. There were about thirteen head of cattle, 100 head of hogs and five head of horses.

The routine of the school was as follows: At nine o'clock the children were summoned to their school studies with short intervals of intermission until noon, dismissed for lunch until 1 o'clock when they resumed their studies until four. The evenings were spent in the preparation of their lessons for the ensuing day until eight o'clock when they were allowed to indulge in recreation until half past eight when they were sent to their dormitories.

The only religious services was the reading of a chapter in the Bible just before the morning and evening meals. Saturday morning was devoted to work and the afternoon was given as a holiday while Saturday evening was spent in preparing for the Sabbath.

In the fall of 1840, the Reverend Jerome C. Berryman became the superintendent of the Shawnee Manual Labor School. The school had been under the direction of the Reverend Mr. Thomas Johnson and Wesley Browning, the latter who had been the superintendent of the school.

At the conference in the fall of 1840 at Saint Louis, Missouri, the Reverend Mr. L. E. Statler was changed from the Delaware Mission to the Shawnee Mission. D. Kinnear was in charge of the Manual Labor School.

The Shawnee Mission was adjacent to the Manual Labor School where Mr. and Mrs. Stateler lived. Mrs. Stateler was employed as matron of the girl's department in the school. It became necessary to build a church, which was erected through the financial efforts of the missionaries, as there were no funds available. The leaders were divided into groups and they erected a building about four miles west of the Manual Labor School. It was made of hewed logs, twenty five by forty feet. Each company was to agree to cut and haul and haul so many logs. The missionary

who was not to be left out, was given two logs to hew and haul for his share. The building was erected about four miles west of the Manual Labor School and about six miles southwest of Kansas City.

"The house was put up in good condition, the rafters made of poles and covered with short boards, which were made by hand and nailed on; joists were put across, and the building was ceiled overhead. The cracks were 'chinked' with pieces of wood and daubed with lime mortar. The missionary solicited money from friends across the line in Missouri with which to buy lumber and other necessary articles."^{1.}

The spirit of heathenism, as manifested in opposition to the cause of truth and righteousness, abounded here as well as among the Delawares. "Some Indians entered the buildings, broke all the windows, tore down the pulpit, piled all the seats on the floor and defiled all the house". The Christian people had^{had} used all their funds ~~but~~ they refitted the building with an effort. In the fall the camp meeting was held at the Shawnee Church when seventy-one persons gave their names for membership in the church "and more than that number professed to find the Saviour

1. Stanley, E. J. Life of Reverend L.B. Stateler p. 104-110

in the pardon of their sins". Mr. Statler, in speaking of the result of the meeting, remarked with exultation; The power of heathenism was now broken, Ah, that was a glad, glad day."

Mr. Stateler was returned to the Shawnee Mission at the next conference which was held at Palmyra, Missouri. The health of Mr. Johnson failed; he was superannuated and left the Territory, and William Johnson was made superintendent of the district, while he continued in charge of the Kansas Mission. J. C. Berryman was placed in charge of the Manual Labor School, and N. M. Tabor took his place at the Kickapoo Mission. There were fifteen received on trial, among them Thomas Glenville, who became a useful minister and was murdered in his house in 1863 because of the prejudice that existed against Southern Methodist preachers at that time.

"Mr. Stateler notes in his journal the commencement of a 'two day's meeting' at the Shawnee meeting house on the first of January 1842; that the friends came and brought provisions with them and remained during the meeting and they had a gracious time."

For the fourth time the Reverend Mr. Statler was returned to the Shawnee Mission, He makes this entry in his

journal: "Our residence is still at the Shawnee Manual Labor School. During the past summer God greatly blessed the institution. Most of the grown children have professed religion, and seem to enjoy it, so that we thank God and take courage." Mr. Stateler says of the camp meeting in 1844, "a very great number joined the church and believes were greatly strengthened and built up in the faith of the gospel".

There was generally a camp meeting held at the different missions. There was something about them, the out-door life, the hospitality and social ability, manifested, the simplicity of the service, the echo of the songs, sermons and prayers through the groves, and the enthusiasm of the worshipers--that seemed to suit the Indian nature. "Many who did not attend the regular mission services would flock to these meetings, where they witnessed wonderful displays of the Divine power and were awakened and converted."

J. C. Berryman in 1842 gives as the causes that hinder the progress of education of the missionary among the Indians, As ignorance, prejudice, instability and apathy of the parents and all the little whims that can be imagined as being indulged in by so degrading a people. More and lasting progress is made with those who enter the school

between the ages of six and eight, than those who are older.

The school opened in the fall of 1843 with one hundred and ten enrolled. The church statistics reported ten colored children who belonged to Thomas Johnson as members of the mission. The increase of members in the mission was two hundred ten.

February 28, 1844, the following Delaware chiefs: Captain Noh-Koorin, Captain Kitchen, Sackendratha, San Kochoa, Cochatouha, Salt Peter, Nah-Queman, P. M. Scot, John Peters and Captain Shanoë agreed to encourage the patronage of the Indian Manual Labor School and to pay to J. C. Berryman, superintendent of said institution or his successor in office, the entire proceeds or interest arising on all school funds annually for ten ensuing years. J. C. Berryman agreeing that they were not to educate more than fifty Delaware children.^{1.}

Since the government funds were not sufficient, the society continued to give assistance to the Manual Labor School. With the aid of the farm, shop and mills the expenses of each scholar was less than one hundred dollars. Some of the advanced scholars who have gone home had bid fair to become useful men and women. Both parents and children

1. Senate Document 448, 28 Congress, 2nd session, Volume I
p. 373.

are interested in education.

In a letter of J. C. Berryman to J. Lykins, September 3, 1844,¹ he says that he had learned that he, Doctor Lykins, through the Missionary Board is contemplating establishing a mission among the Weas and hopes that they can work harmoniously together.

Bishop Thomas A. Morris on a tour through the Southwest, visited the Shawnee Manual Labor School. The trip from St. Louis, where he presided at the Missouri Conference, to what is now Kansas City, was made by boat. The water in the Missouri river was at a low stage, so that navigation was extremely difficult. A safe landing was made, however, one mile below the mouth of the Kansas, on the 10th of October between sunset and dark. The ten or twelve preachers who had started from St. Louis in company with the bishop had all left the boat at different points for their circuits, so that he found himself entirely alone on the border of the Indian country, without guide or acquaintance, with lodgings to hunt amid the deepening shadows of night. Shouldering his luggage, he ascended a steep hill, on the summit of which he found a new cabin, occupied by Colonel Chick, who, having been washed out by a late freshet, had

1. McCoy Manuscripts. Volume 29.

sought a new home above high-water mark. The bishop was very cordially received, and kindly entertained by the Colonel and his family until the next morning.

Bishop Morris then started on horse back for the Manual Labor School, seven miles distant, where he had an appointment to meet a party of missionaries, to proceed together through the Indian country to the Indian Mission Conference to be held at Tahlequah, Cherokee nation. Bishop Morris witnessed part of the examination exercises at the close of the regular term. "Their performance", he says, "in spelling, reading, writing, geography, composition and vocal music was such as would do credit to any of our city schools in the United States".

On Monday, October 14, the bishop and his company started for the Indian Mission Conference. The company consisted of himself, the Reverend L. B. Stateler, missionary to the Shawnees; the Reverend Thomas Hurlburt, missionary among the Chippewas, and the Reverend E. T. Perry, Superintendent of the Manual Labor School. They followed the military road through the territory. They got a late start the first day, and after traveling about twenty-five miles camped for the night. Their tent was made of domestic cotton, circular, in the style of the northern Indian habitations, supported by a center pole and the base extended

by cords and pegs. In this, with buffalo skins for beds and buggy cushions for pillows, they slept comfortably.

The next day they traveled thirty-eight miles, camped for the night on the south bank of the Marias des Cygnes where their slumbers were disturbed only by a camp of Potawatomie Indians. The next day they overtook the Reverend Mr. Thomas H. Ruble, missionary among the Potawatomies, and a son of Chief Boashman, a young Indian, who had been educated in the Manual Labor School, who had become a Christian, and was then acting as an interpreter. Thus reenforced, the three carriages formed quite a respectable procession reached the Marmator river near Fort Scott where they camped for the night. Securing feed for the horses, as it was the last opportunity for the next fifty miles, they reached Dry Fork too late in the afternoon to attempt to cross the prairies of twenty-three miles, so they halted for the night.

Traveling through a snow storm the next day, they reach Mrs. Adams', in the Seneca nation, in the evening, where they were kindly received, and spent the Sabbath. The religious services held in the house of this excellent lady were peculiarly impressive. The congregation, which consisted of some sixty persons, contained Senecas, Stockbridges, Shawnees, Cherokees, Africans, Canadians and citizens of the United States. Here the Reverend Mr. N. M.

Talbot, Missionary among the Kickapoo, joined the party, and all proceeded together Monday morning to Conference.

The school report for the year 1845 shows one hundred thirty-seven scholars in attendance. During this year, the erection of another large brick building, one hundred feet in length twenty feet in width, and two stories high, was begun. It was located on the north side of the road, and the three large buildings formed a triangle, but did not join each other. This building, which served as the girls' home and boarding school, had a piazza the whole length, with the exception of a small room at each end which had been taken off the piazza. The superintendent and his family also occupied this building. In 1855, Governor Reeder and staff and other territorial officers were quartered here when Shawnee Mission was the capital.

In 1845 the Methodist Episcopal Church was rent asunder, as the result of differences of opinion on the question of slavery. At the convention which met May 1, 1845, in the city of Louisville, Kentucky, the Methodist Episcopal Church South was organized. The Kansas missions, which at this time were embraced in the Indian Mission Conference, fell into the Church South. The Indian Mission Conference for the year 1845 was held at Shawnee Mission, with Bishop Joshua

Soule presiding. Bishop Soule was one of the two bishops
1.
who adhered to the Church South.

The Reverend William H. Goode, one of the early missionaries among the Chocataws in Indian Territory, was a delegate with the Reverend E. T. Perry from the Indian Mission Conference which met at Tahlequah, October 23, 1844, to the convention held at Louisville in May 1845, at which time the Methodist Episcopal Church South was organized.

The Reverend Mr. Goode has the following to say in regard to the Shawnee Mission in his Outposts of Zion:
"The influence^{of} the large mission establishment at the Manual Labor School was strong. There were few to counter-

1. "The General Conference of 1844 created the Indian Mission Conference which included the several missions in the Indian Territory and those in Kansas. That conference, by almost unanimous vote, adhered to the Church South. Six years later the boundary of the Indian Mission Conference was so changed as to include only that part lying within the Indian Territory, the missions in Kansas becoming a part of the St. Louis Conference of the Methodist Episcopal Church South. It is thus evident that the Methodist Church South was occupying Kansas territory rightfully under the Plan of Separation; First, by the decision of the Indian Mission Conference, by formal note, to go with the Southern Church; and second, by the action of the General Conference of the Methodist Episcopal Church South in attaching the Kansas Indian Missions to the St. Louis Conference of that Church."

act or explain; and at the separation, the main body of our Shawnee membership was carried volens volens, into the Church South. They have a large meeting-house and camp-ground, and exert a powerful influence over the tribe. Our membership is reduced to about twenty -- faithful band".^{1.}

The next seventeen years the Manual Labor School was under the supervision of the Methodist Episcopal Church South with the Reverend William Patton as superintendent, for the years 1845 and 1846. His report for 1846 that the farm was in good condition and the greatest difficulty was to get the Indian youth to feel an interest in books; such an interest as would induce them to apply themselves to reading and study so that when they returned to their own families they would have formed habits strong enough not to return to their old ways of living.

Indians from a distance came to the mill for their flour and corn meal. The missionaries purchased from the Indians all of their saw logs, steam wood, so forth, which gave the latter employment also to earn money so that they could buy flour, meal, sugar, coffee and salt.

In 1847 the Reverend Mr. Thompson was returned as superintendent of the Manual Labor School which position he held until the school was discontinued. Due to the

1. Goode, Outposts of Zion, p. 295.

drought in 1848 the crops were a failure and they were compelled to haul water two miles in order to keep the steam flour-mill running.

In 1848, Mr. Johnson decided to organize a classical department in connection with the Manual Labor School, In the conference minutes ^{the subject} is spoken of as the Western Academy, with the Reverend Nathaniel Scaritt in charge who says "a score or more of young gentlemen and young ladies from across the line, and some, indeed, from more distant parts of Missouri, were admitted into this department. This brought the whites and Indians into close competition in the race for knowledge, and I must say that those Indian scholars whose precious knowledge had been equal to their competitors were not a whit behind them in contests for the laurels of scholarship." 1.

The Reverend Scaritt spent a great deal of his time preaching among the tribes so at the end of his three years professorship he went into the missionary work being appointed in 1851 to take charge of three missions--the Shawnee, the Delaware and the Wyandot, with the Reverend Daniel D. Doffelmeyer and several native helpers as assistants, Among the interpreters were Charles Bluejacket 2. for the Shawnees; Silas Armstrong, the Wyandots; and

1. Kansas Historical Collection, Volume IX. p. 181.

2. Charles Bluejacket's grandfather was a white man, a Virginian, Marmaduke Van Sneranger, who was taken captive by the Shawnee Indians when a lad of about seventeen. He

Footnote No. 2. of page 112 continued.

always had a desire for the free life of the Indians entering with alacrity and cheerfulness into all the habits, sports and labors of his associates that he soon became very popular among them that before he was twenty-five chosen chief of his tribe. He married a Shawnee woman and reared several children but only one son, Jim, who was the father of Charles Bluejacket, the Shawnee interpreter.

The Reverend Jacob Spencer, in a sketch of this famous Indian, says: "In 1858, when I made his acquaintance, he was forty-two years old, and as noble a specimen of manhood as I ever saw. I lived in his family for two months, and saw him at close range. An intimate acquaintance of two years showed him in all walks of life to be a Christian gentleman of high order. In looking back over all these years, I can think of no one who, taken all in all, had more elements of true dignity and nobleness of character. He was my interpreter, and I never preached through a better." A favorite hymn of Bluejacket's and the one which was largely instrumental in his conversion, was the familiar hymn of Isaac Watts:

Alas! and did my Savior bleed,
And did my Sovereign die,
Would he devote that sacred head
For such a worm as I.

Following is the verse in Shawnee language.

Na - peache mi ce ta ha
Che na mo si ti we
Ma ci ke na mis wa la ti
Mi ti na ta pi ni.

Kansas Historical Collection, Volume IX, P. 183, 184.

James Ketchum for the Delawares. The Reverend Scaritt says that the Indian's Christian conduct compared favorably with that of the whites. "The older Christians among them especially would manifest in their public exercises, their exhortations and progress a degree of earnestness, pathos and importunity that I have seldom witnessed elsewhere."

No history of the Shawnee Mission would be complete that omitted the names of Bluejacket, Paschal Fish, Torly, Black Hoof, Pumpkin, Silverhells, and Captain Joseph Parks. All the above were half, and in some cases more than half, white blood.¹

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1. Paschal Fish, a Shawnee, became a local preacher. For a few years after the division he served appointments in the Shawnee and Kickapoo Missions under the Church South--then returned to the old church, remaining firm in his allegiance in spite of persecution. Altho fairly well educated documents give his mark "Paschal Fish, his X Mark" His name appears among the list of polling places for the Topeka Constitution thus:

"Seventeenth District
Wakarusa Precinct, At the store of Paschal Fish."
Kansas Historical Collection; Volume XIII, p. 135

BLACKHOOF:

"Of the several petitions (1855) presented to the legislature praying for the passage of a law which would prohibit the manufacture and sale of intoxicating liquors among the Indians, the most noteworthy is that of George McDougal, Graham Rogers, Captain Blackhoof, and William Rogers--all Shawnee Indians."

Kansas Historical Collection; Volume XV, p. 193.

PUMPKIN:

"In the Summer of 1860, I (Reverend Jacob Spencer) held a camp-meeting at the Shawnee Mission. One day I said to

Footnote No. 1. of page 114 continued.

one of my leading members, 'Brother Pumpkin, the meeting has been going on now for several days and you have not asked me to eat with you.' He replied, 'My brother, the meeting has been going on for several days and you have never come to my tent to eat with me.'

On asking him if that was the custom, he said it was, that Indians did not ask people to eat with them, but that any one who came they considered a friend, and if he did not come he was not regarded as a friend. I then explained our custom to him, and also made an appointment to dine with him, which appointment I kept, and was rewarded with a most excellent meal and his friendship. It is the visitor who confers the favor and honor on him whom he visits."

Kansas Historical Collection; Volume X, p. 390.

CAPTAIN JOSEPH PARKS:

He was born in 1793, nothing is known of his parents, according to his own account he lived in the family of General Lewis Cass where he received educational advantages. General Cass employed him as an interpreter when he was in the Indian service, and the office of tribal interpreter he filled for a number of years.

He is first mentioned in history in 1831 when he acted as interpreter to Commissioner James B. Gardiner, who concluded a treaty, in 1831 with the Shawnees, by which they sold their lands in Ohio. By the terms of this treaty he was granted 640 acres of land in Ohio. The terms of the treaty not being satisfactory, Mr. Parks, with four other Chiefs were sent to Washington to receive desired changes. In the Spring of 1833 Captain Parks was entrusted by the government with the removal of his band, the Hog Creek Band of Shawnees-- from Ohio to their new home in Kansas.

Mr. Parks served as captain of a company of Shawnees in the Seminole War in Florida. He spent several years in the collection of claims against the government and said that his success was due to the friendship of General Cass.

Footnote No. 1. of pages 114 & 115 continued.

Mr. Parks was a member of the Methodist Church South at the time of his death, 1859, was buried in the Shawnee Indian cemetery. A monument bearing Masonic emblems marks his last resting place. Captain Parks was a member of Westport Masonic lodge. He once told the Reverend Mr. Spencer that the Indians had an order similar to the Masonic order with grip, pass words, etc.

Kansas Historical Collection; Volume X, pp. 399-400.

During the years 1849-1851, the prevalence of cholera in the community hindered progress.

Some of the conditions which hinder^d the Indian's progress were suitable laws for the protection of their property. Not content with the land they selected to build homes on, they decided some other location was better, left their farms which they had started to cultivate.

The report of 1851 shows that there were eight different tribes represented among the one hundred students. ^{1.}

Intemperance in 1852 seemed to be hindering the progress of the missionary workers as those who brought in the liquor were able to elude the law. In 1853 there were crowded conditions due to large numbers of orphans and a desire for education.

The report of 1854 gives the following tribes as represented; Shawnee 49; Delaware 19; Wyandot 14; Ottawa 25; but none from the Kickapoo, Kaw, Pottawatomie or Peoria tribes. ^{2.}
A treaty was made this year and the annual feature was closed.

1. A list of students, giving name, age, tribe, date of entrance and list of studies are to be found in the Kansas Historical Collection; Volume IX, p. 187-188.

2 - In the treaty of 1854, the Shawnee Indians gave one section of their land to Thomas Johnson, and two sections and \$10,000.00 in ten annual payments to the church, for the education, board and clothing of a certain number of children for the term of ten years. For prudential reasons the treaty shows that all three sections were granted to the church, but with the understanding that the church was to deed one section to Mr. Johnson.

Footnote No. 2. of page 117 continued.

After the treaty Mr. Johnson proposed to the Mission Board to do the work named in the treaty for one section of the Church's land and \$1,000.00 a year, thus leaving one section to the church clear of all trouble and expense. He carried out the contract with the church and government for five or six years, and then the war closed the school, though A. S. Johnson continued to live there.

⁶The war came, and the government decided to confiscate the whole tract--all three sections. The Johnson's were at a heavy expense defending it. They were loyal, and, on establishing valuable and acquired interest, through the influence of Senator James H. Lane, they succeeded in having all three sections patented to them. To save the church's interest, Mr. Johnson secured patents to all and settled with the church for its interests, paying, I think, \$7,500.00."

Kansas Historical Collections; Volume IX, p. 190.

⁶The three sections of land which were to be set apart for the Missionary Society of the Methodist Episcopal Church South, were selected and included in a patent, as our notations show, was delivered to A. M. Blackridge in May 13, 1868. The lands aggregate 1908.07 acres and were in part the property of the Methodist Missionary Society of which the Reverend Thomas Johnson was an official, authorized by the Society to take title. The lands were described as follows:

South half of Southeast quarter; South half of Southwest quarter of Section three.
Southwest quarter of Southwest quarter of Section two.
Northeast quarter; Northwest quarter; North half of Southwest quarter; West half of Southeast quarter;
South half of Southwest quarter of Section ten.

Footnote No. 2. of pages 117-118 continued.

West half of Northwest quarter of Section eleven.
Northeast quarter of Northwest quarter; Northwest
quarter of Northwest quarter; South half of North-
west quarter; North half of Southwest quarter of
Section three.

Northeast quarter of Northeast quarter; South half
of Northeast quarter; Southeast quarter; South half
of Southwest quarter of Section four.

Northeast quarter; Northwest quarter of Southeast
quarter; North half of Southwest quarter of Section
nine.

All in Township 12, South, of Range 25 East.

Correspondence of J. T. Crawford, March 15, 1929, with Depart-
ment of Interior.

In the Indian Pamphlets, Volume IV, Osages, Otoes,
Potawatomies, Shawnees, Wyandots; Kansas Historical Society,
is a letter to the Senate, written by Thomas Johnson, dated
July 14, 1854, Washington, D. C., which sets forth his
reasons why he considers he is unjustly criticized in the
anonymous document "Reasons Why the Treaty Recently Concluded
With the Shawnee Indians Should Not Be Satisfied by the
Senate."

The report of 1855 shows that there were but two tribes; twenty-two Ottawas and ten Wyandots besides the Shawnees who sent children to the school. Two Spanish boys, rescued from the Cheyennes by General Whitfield also one small Sioux boy, making one hundred twenty-two, were attending. In 1857 there were fifty-four in attendance between the ages of seven and seventeen. When not in school the boys and girls assist with the work.

In 1858 when the Reverend Mr. Jacob Spencer went to the Mission there were about twenty-five or thirty children in school. Miss Anna Shores was matron, and Mr. A. S. Johnson had charge of the farm and school.

2

The last report of Thomas Johnson as head of the

1. The Indians made a treaty with the government in 1854 taking part of their land in severalty and selling the balance to the government. Each Indian received two hundred acres and one hundred and ten dollars (\$110.00) in cash, per year, for ten years. The cash received was for the most part paid out for whiskey, or the white men who came to the territory obtained it by other unlawful means.

2. The Reverend Thomas Johnson was killed by a remnant of Quantril's band on the night of January 2, 1865, and was buried in the Shawnee Cemetery. His grave is marked by a marble shaft which was put up by his family shortly after the war, and which bears this inscription:

Rev. Thomas Johnson,
The Devoted Indian Missionary.
Born July 11, 1802,
Died Jan. 2, 1865.

He built his own monument, which shall stand in peerless beauty long after this marble has crumbled into dust.---
A Monument of Good Works."

Shawnee Manual Labor School was September 6, 1862. Addressed to Major James B. Abbott, it contains^{ed} the following information: "There were fifty Shawnees in attendance the past year between the ages of seven to sixteen, who were taught ordinary English branches. The parents and guardians seemed to be interested in the welfare of the children."

Major Abbott gives the following account of his visit to the school:

"I found the children tidy, well clothed, and apparently well fed. Their head teacher, Mr. Meek, appeared to possess their confidence and affection. They appeared happy and contented, take a deep interest in their studies, and will compare favorably with white scholars. This school is sustained entirely out of the Shawnee school fund, his report for 1864 is as follows; There are no regular missionaries in this agency, but there is preaching almost every Sabbath from the Methodist denomination. There are also three or four Shawnees who preach occasionally to their brethren in their own language."^{1.}

At the time of the division of the church in 1845^{2.} all the Indian Missions were carried into the Methodist Episcopal Church South notwithstanding the fact that Kansas was not a slave territory, or that the Indians had little

1. Kansas Historical Collection; Volume IX, p. 189.

2. The rule in regard to slavery in the Methodist Episcopal Church discipline. Kansas Historical Collection; Volume XII, footnote 7, p. 138.

to do with slavery. The mission being contiguous to pro-slavery committees it was decided to discontinue the work of the Methodist Episcopal Church, which suspended operations until 1848.

At this time the Missouri Conference of the Methodist Episcopal Church was organized and an effort was made to reestablish the work among the Shawnees. The Reverend Abraham Still, although a Southern by birth, remained in the Methodist Episcopal Church and was appointed to the charge. A site was selected upon the Wakarusa near the mouth where the first battle was fought. Cheap buildings were erected on a small farm and a school was opened. The appointments for 1849 read: "Platte Mission District, Abraham Still, presiding elder: Indian mission, Thomas B. Markham and Paschal Fish." Henry Reader and Paschal Fish were appointed in 1851.

The Reverend W. H. Goode, who was appointed to the Kansas and Nebraska district and Shawnee Mission, in his *Outposts of Zion* he says: "Pro-slavery influences controlled the making of the treaties with the Indian tribes in Kansas and Nebraska, immediately preceding the organization of the Territories. In the treaties themselves this fact stands out so plainly as to be recognized by every candid man."^{1.}

He considered that the location of the "Johnson Mission"

1. Goode, *Outposts of Zion*, p. 251.

commanded the "gates" of the territory, and that It was the place where the first Territorial Legislature adjourned and "concocted" and passed the bloody enactments which were signed by the Reverend Thomas Johnson as President of the Council or upper branch of the Territorial Legislature.

1. Thus, on the 26th day of July, 1853, there was formed here (Kansas City, Kansas) the provisional government of Nebraska territory. William Walker was elected governor, and George I. Clark was elected territorial secretary. The Council was composed of R. C. Miller, Isaac Mundy and M. R. Walker. Abelard Guthrie was nominated for delegate to Congress.

The new government acted at once and with rigor. The election for Congressional delegate was called for the second Tuesday in October. The Commissioner of Indian affairs became active in the slavery interest. It was known that Guthrie would favor a free state. It was necessary to find a candidate who would stand for slavery. The choice fell upon Reverend Thomas Johnson, then in charge of the Shawnee Manual Labor School, a short distance from Westport. Some of the poll books of this remarkable election are now part of my, (W. E. Connelley) private library. They show that the work of the Indian Commissioner was effective. In the Miami precinct (now Paola) Johnson received 50 votes; Guthrie none. The Wyandots stood by Guthrie. The vote there stood: Guthrie 33; Johnson 18. In Governor Walker's journal, Monday, October 21, 1853, this entry appears:

"I suppose we may safely set down Thomas Johnson's election for delegate as certain. It is not at all surprising, when we look at the fearful odds between the opposing candidates. Mr. Guthrie had only his personal friends to support him with their votes and influence, while the former had the whole power of the federal government, the presence and active support of the Commissioner of Indian affairs, the military, the Indian agent, Missionaries, Indian traders, etc.--a combination that is irresistible."

Kansas Historical Collection; Volume XV, p. 189, 190.

The Reverend Mr. Goode mentions that not only his denomination and the Government are negligent in sending funds, but also the Quakers and Baptist missions are feeling the effects of the pro-slavery movement.

In 1855 only two missions were supplied by the Methodist Episcopal Church, the Delaware and Wyandot, the workers being J. H. Dennis, Charles Ketchem and a supply.

A bronze tablet^{1.} was placed in the vestibule of the Methodist Episcopal Church at Eudora, Kansas in memory of an early Mission established by Reverend Abraham Still.

1. "The following is the inscription on the tablet that is erected to commemorate the fact that in 1851 the Methodist Episcopal Church founded a mission school for the benefit of the Shawnee Indians, which was continued for some years, at the mouth of the Wakarusa; now this town of Eudora, Kansas. The missionaries were Reverend Abraham Still, M.D., and others. The school was in the southwest part of town on the site of the Snyder home. Such schools have ever been the glory of the gospel of Jesus Christ, Erected by sympathizing friends, 1924."

The Central Christian Advocate; Volume L.XIX, p. 547.

KANZAS MISSION

At the conference in 1830, the Reverend Mr. Johnson was appointed missionary to the Kansas. His first efforts were to prepare a home for a school and religious instruction as he did not have a good interpreter he spent much time studying their language in order that he could converse with the thousands around him in their own language. Just previous to the appointment of Mr. Johnson to the Kaws, the latter were living in a large village on the north side of the Kansas River directly below the mouth of the Big Blue, in Pottawatomie County.

The school is composed of about ten Indians and six or seven white children. The children learn well, spell in words of two syllables. Some are opposed to religious instruction and oppose those who have a desire to better themselves. The Mr. Reverend Johnson says the field is a needy one, the Kansas numbering about one thousand five hundred, and neighboring tribes which speak the same language, making in all about seven thousand.

He hopes through his efforts to benefit them and assist them to rise from their present wretchedness. He asks "Could some zealous young men in other places less needy than our western forests behold for a moment the pressing wants of these children of the forest, we think they would leave all, gladly follow Christ and bear the tidings of Salvation to the most needy people that tread American soil, yes, how could they

How can a man get down on his knees and say, 'Thy kingdom come' unless he act his part to hasten its establishment?"

In 1832 Mr. Johnson was appointed to the Delaware tribe located north of the Kansas river, whose territory extended from the mouth of that river west for many miles. They had just moved from Ohio to their new home in Kansas. At the end of that year there were twenty-seven members. For the next two years he was at the Shawnee Mission during which time the membership increased from forty to one hundred two members, while at the mission he met and married Miss Mary Jane Chick.

The Kansas tribe being more settled by 1835, Mr and Mrs. Johnson were appointed as missionaries. The mission was located on Section twenty-three, Township eleven, Range fourteen a few miles west of Topeka. The main building was a hewed-log cabin, thirty-six feet long and eighteen feet wide, two stories high, divided into four rooms, two above and two below, with a stone chimney on the west end of the building on the outside, the style of architecture peculiar to the people of the South.

1. From Christian Advocate and Journal and Zion's Herald, New York, August 5, 1831, Volume 5, p. 198. Under letters from the Indian Missions in Kansas.

The Reverend Mr. Johnson's work among the Kansas was very different from that of the Delawares and Shawnees who were of the Algonquins tribe, and the former were of the Sioux family which had lead more of an unsettled life and had come less in contact with the white settlements.

The children who first attended the school were orphans who were a burden to their relatives. All left for the fall hunt except the old and infirm and the orphan children.

The Indians had small fields cleaned and at the mission there was twenty acres of good soil fenced and planted, they had no cattle or hogs and few horses compared with the population.

They had a form of worship such as fasting and praying and attended many ceremonies in a solemn manner; yet in all their worship there was no confession of sin or knowlege of a Savior.

By 1839 conditions had not improved, the Kaws living on the outskirts of the other tribes came in contact with the more or less warlike tribe, the Pawnees with whom they engaged in a constant warfare. During the fall the first chief of the nation and four braves died, some of fever and the others of whiskey, "yet much is their savage sentiments, that they must shed blood or commit depredations upon some other tribe, as a satisfaction for the loss which the Great Spirit has caused them to sustain".

The latter part of the summer of 1840 there was a great deal of sickness at the mission, the Johnsons' and the government farmer's families were all ill, a physician was sent for but he had to come ninety miles, arriving too late to alleviate the sufferings of Mrs. Bendey; three weeks later the Johnsons buried their little daughter, Mary Frances.

In 1841 there was a massacre of a small Pawnee village by the Kansas, when they returned to the mission all that they seemed to have time for was their war songs and scalp dancing and making those who had built homes near the mission, about fifteen families in all, the subject of laughter.

The Reverend Mr. Johnson was appointed superintendent of the Missions in Kansas in 1841, ^{he was} also returned to the Kansas Mission. It was while on a mission to Independence, Missouri that he contracted pneumonia ^{and} suffered; a relapse after his removal to the Shawnee Mission, where he died April 8, 1842. 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 friend, he was beloved by all who knew him."

The Reverend Mr. Johnson worked among the Kansas Indians seven years and probably was the only white man that

ever learned the Kansas language with grammatical accuracy.

According to the writer, the Reverend Mr. J. J. Lutz, the Reverend Mr. Johnson on his death bed after reviewing his seven years' labor among the Kaws, said that he had accomplished little, as he knew of but one truly converted Indian, Sho-we-kos-see (the wolf).¹ He advised against further work among them.

The Reverend Mr. Lowe was appointed to the mission but remained only part of the year. While there he had as his interpreter Charles Fish, an educated Indian who was employed by the government as the blacksmith for the Kaws.

In 1844 Mrs. William Johnson married the Reverend Mr. J. T. Perry and early in 1845 they were sent to the Kaws to establish a Manual Labor School. A few children were kept at the mission and taught, the school was discontinued the next year. A few months prior to the removal of the Kaws to Council Grove, Mr. Perry was appointed missionary to the Wyandots.

In 1846 another treaty was made with the Kaws, whereby they relinquished their rights to the lands on the Kansas for another location at Council Grove, where they received 256,000 acres. In the treaty of 1842, Article 2 says "...One thousand dollars of the interest thus accruing shall be applied annually

1. Kansas Historical Collection; Volume IX, p. 202.

to the purposes of education in their own country; one thousand dollars annually for agricultural assistance, implements, etc.^{1.}

The mission building at Mission Creek being built by the government was sold and the money was applied toward the new school building at Council Grove, which was begun in 1849, and completed in 1850.^{2.} It was built of native stone and finished with native lumber, the stair cases and floors being of walnut. The teachers were Mr. and Mrs. Henry Webster. Mr. Huffaker having charge of the school and Mr. Webster of the farming and stock raising. Those who attended were mostly orphans as the full blooded Kaws did not take kindly to the educational methods of their white brothers.

Since there were not many Indian children who attended the mission, Mr. Huffaker started a free school for the white children, since there were only twelve or fifteen white children living in Council Grove at that time.

The school was closed in 1854, the expense amounting to fifty dollars per capita annually and the United States government refused to increase the apportionment.

1. Indian Affairs, Laws and Treaties; Volume II, p. 553.

2. The building is still standing today.

Three or four different schemes for improving the condition of the tribe were undertaken during the twenty six years of its sojourn at Council Grove, as the Methodist Indian Mission; houses were built for those who would live in them and instructions in farming and stock raising were given, but to no avail.

1.
Mr. Webster left the mission after a year of service and the work of the Church as a mission ceased in 1854,
2.
but Mr. and Mrs. Huffaker seem to have continued their work among the Kaws as the report for 1863 gives T. S. Huffaker as "farmer for the Kaws."

1. Governor Reeder and staff was entertained at this mission when on a tour selecting a site for the capital of Kansas.
2. Mr. Huffaker married Miss Eliza Baker, 1852, the officiating clergyman being the Reverend Mr. Nicholson, a missionary going over the Old Santa Fe Trail to Mexico, who stopped at the Kaw Mission.

DELAWARE MISSION

The Delawares who lived north of the Kansas river had what was considered the most fertile lands that were occupied by any tribes of Indians.

The mission was established in 1832, with the Reverend Mr. Johnson and the Reverend Mr. Marham in charge of the Mission and school. The first church building was erected in 1832 of black walnut painted white which later gave the name of White Church to the city that was later built around it.

The report for 1834 states that there were forty church members and the attendance at "preaching and other means of grace" was good. There were twenty-four native children attending day school.

The Reverend E. T. Perry gives an account of an Indian who was converted and was accused of killing many of his people by the use of witch craft; he was taken before the tribe to answer to the charge; ^{he was} also given a chance to plead his cause and it was decided not to kill him unless one of their chiefs should die which were pointed out to him.

In 1843 the report gives the membership as about one hundred. The Sabbath was occupied first by Sabbath School in the morning when old and young were taught who wished to learn, to read the translations of the Scriptures

and hymns in their own language, following these services a sermon was preached by the missionary through an interpreter; a half hour intermission followed when they assembled for a short service of praise, prayer and sermons by the natives. Prayer meeting was held on Wednesday and class meeting Saturday nights. The circuit plan was being tried among the Delawares at this time. It is said that the Delawares believed at one time in two deities, a male god and a female god; the male god ruling in winter and the female god ruling in summer. This idea is not entertained by many at the present time.

A prominent Delaware was Charles Ketchum who entered the ministry in 1850^{and who was} for many years a preacher in the Methodist Church. The interpreters for the Northern branch of the Church were Isaac Johnycake, Paschel Fish and Charles Ketchum; those for the Southern branch, James Ketchum, Jacob Ketchum and Ben Lowe.

The mill which was built by the Methodist missionary board was a complete wreck in 1851 according to a report sent by Mr. Pratt to the United States Government, and he recommended that the chiefs retain \$3,000.00 out of the money that they were to receive from the Wyandots to rebuild it, the tribe was anxious but Mr. Pratt did not feel that the chiefs were as anxious.

The Delawares had given their allowance from the government for educational purposes to the Shawnee Manual Labor School, but had not patronized the past year. He (Mr. Pratt) hoped to get them interested in educating their children.

KICKAPOO MISSION

The Kickapoo Mission was established in 1833 with the Reverend J. C. Berryman as missionary. When he visited the Kickapoo's prior to taking his family there he found them living in wigwams of mats and bushes, these also were made into chairs, tables and beds, the latter did not prove very restful to the missionary on his visit.

There were two villages about a mile from each other. One is the Prophets band consisting of his followers or those who are friendly toward the prophet's religion. The prophet being the author has unbounded influence. His followers observe the Sabbath, drink no spiritous liquors, neither steal, tell no falsehoods nor use profane language. They had religious services every Sabbath, some appearing very devout. They all carry with them a board 18 x 20 inches long, the characters on the board represent, the heart; their life; their name; their friends and their flesh. When they pray they say, "Bless my heart, and make it good....". Jesus Christ has no part in the religion of the prophet.

Mr. Berryman left his wife and family at the Shawnee Mission while he built their first mission house, which was of round logs with puncheon floors, clap board roof and loft of the same. The mission was on a high bluff overlooking the Missouri river, surrounded by groves of trees, a variety of wild flowers that bloomed all season, also Wild fruits were to be found.

A school building was built of the same material as the missionary's house. The report of 1835 gave the enrollment as forty. All dined at the mission house on school days, and eight were supported by the mission.

In 1836 Mr. Berryman was paid \$480.00 by the government for his services as teacher, since the Methodist missionary society paid his salary, he applied what he secured from the government to the support of native scholars and other mission necessities.

In 1839 there were sixteen scholars in attendance, the school being taught by Miss Elizabeth Lee. The branches taught were geography, arithmetic, reading, writing and spelling. After 1840 the children were sent to the Manual Labor School at the Shawnee Mission, the report for 1840 gave only three in attendance, the reason was among all missions, the parents' aversion to the white man's school. In 1840 the Reverend Mr. Berryman was appointed to the charge of the Shawnee Mission, and the Reverend Mr. N. Talbot, who was with the Peorias, was sent to the Kickapoo Mission.

In 1843 a two day meeting was held at the Kickapoo Mission with the Reverend William Patton as chairman; the attendance Sunday was good and the Christian Indians read and sang hymns in their own dialect. During the services some became quite excited; some wept, while others shouted aloud for joy. Eneas the interpreter said "Thank God for

missionary; he come and show me how bad I was, and show me the way to Jesus, and my heart is very happy." There were three baptised, one the youngest of the Reverend Mr. Talbot's children, and one an Indian infant still strapped to its board who cried when its mother removed it from the board.

2. The list of appointments gives the name of a missionary who was appointed to the mission, but often ~~does not list~~ either number of whites or number of Indians in the society.

1. Kansas Historical Collection; Volume XVI, p. 255-6.

2. The General Conference of the Methodist Episcopal Church South, held in Columbus Georgia, May, 1854, created the Kansas Mission Conference.

"The first regular session of the Kansas Mission Conference was held in the town of Kickapoo, beginning on the 12th day of September, 1856. To the little band of men forming the conference this was an important occasion. Most of them had experienced a rather hard year. The country was new, and the few members of the church were scattered throughout the various settlements. To seek out these sheep in the wilderness the itinerant had frequently to make long rides; the fare was often scant and crude, while the reception accorded was sometimes very far from cordial. Yet the greater number of these brave men were full of hope, and happy that they had been called to such a work; ready to endure every necessary hardship for the good of their church. The minutes for this year show 13 traveling preachers, 12 local preachers and 672 members, comprising 482 whites, 2 colored, and 176 Indians."

Kansas Historical Collection; Volume XII, P. 143

The mission school was closed in 1859, the Indians were waiting (October 1860) for the reestablishment of a school under the direction of the missionary board of the Methodist Episcopal Church South. The report for 1861 shows an attendance of twenty, the buildings were in a dilapidated condition as no money had been contributed by either the society or Indians. Religious services were conducted every Sabbath, and religious worship during the week. Mr. F. W. Williams was superintendent.

WYANDOT MISSION

The Wyandots who left their reservation in Ohio in the summer of 1843, coming to Kansas, settled on their reservation of thirty-nine sections at the confluence of the Kansas and Missouri Rivers. The Reverend Mr. Wheeler who had been their missionary in Ohio came with them. There were two hundred church members.. Among these there were nine class leaders, several exhorters and three local preachers, one of whom was Squire Greyeyes, who was ordained deacon. The Reverend Mr. Wheeler ^{1.} stayed at the Shawnee Mission until suitable quarters could be provided. The Indians lived in tents. Sixty Indians died that fall, due to exposure.

There was always services on Sunday, either conducted by the Reverend Mr. Wheeler or one of the Wyandots, also five well attended class meetings. Prayer meeting was held on Wednesdays, and on Thursdays preaching by Squire Greyeyes or another Wyandot. The interpreters for Mr. Wheeler were George I. Clark and John M. Armstrong.

Mr. Wheeler attended conference at Lexington in October and from there returned to Ohio planning to return to the Wyandots the next spring. During his absence missionaries from the Shawnee, Delaware and Kickapoo Missions

1. A letter of the Reverend Mr. James Wheeler addressed to the Reverend Mr. E. R. Ames, Secretary of the Missionary Society, which appeared in the Western Christian Advocate, October 27, 1843; Volume X, p. 110, is given in the Kansas Historical Collection; Volume XVI, p. 267

preached to the Wyandots once in two weeks. At the closing of a meeting in January 1844, Squire Greyeyes proposed that they build a church of logs, so while they were clearing fields and building fences one day each week was set apart to hew logs, make puncheons and clapboards. When Mr. Wheeler returned he found a church building thirty by forty feet, completed, and in this building their first quarterly meeting was held, also a parsonage was nearly completed.

The slavery question assumed a more acute form among the Wyandots, as they came from a community that had not been affected by pro-slavery influences. Mr. Wheeler and family left for Ohio in 1846, and the Reverend Mr. E. T. Perry and family succeeded the Wheelers.

All about them were strong pro-slavery influences; their spiritual leader gone, they held an official meeting, and "resolved that they would not receive a missionary from the Church south of the line" dividing the new organization from the Methodist Episcopal Church, according to the proposed plan of separation.

The Reverend Mr. E. T. Perry was appointed to the Wyandots from 1845-1848. He represented himself as opposed to slavery, but finally went with the majority of the missionaries into the Church South. When the Wyandots received money from the government for their improvements in Ohio, Mr. Perry suggested that they build a larger and better church and one that was more convenient to the parsonage. Jan

Big Tree a licensed exhorter objected saying that the Church would get it, Mr. Perry overruled ~~this~~ objection stating that the records were kept in the name of the Methodist Episcopal Church as it was known that they objected to the new organization. The new brick church was completed by November 1847. Conditions did not change as we find by 1848, the Wyandots had divided themselves into two groups. The following is taken from Governor Walker's Journal:

"November 28 - Reverend J. Thompson Peercy, our newly appointed missionary, moved into the parsonage December 1. Called upon Mr. Peercy and presiding elder Stateler..... Mr. James Gurley, the preacher sent by the Ohio Annual Conference to preach abolitionism to the Wyandots, has just arrived. So I suppose we are to have religious dissensions in full friction."^{1.}

^{2. Who}
Doctor Hewitt ^A was sub Indian agent for the Wyandots,

1. Kansas Historical Collection; Volume IX, p. 217-218.

2. In his report to the United States Government he speaks of the dissatisfaction caused by the separation, also certain clergyman in Ohio who were writing to those whom they knew among the Wyandots as leaders, doubtless to stir up abolition ideas that would spread to the Delaware's, Shawnee's and Kickapoo's. A petition was sent by the dissatisfied members to the Ohio Conference to send a minister and later he says a protest was sent stating that the nation did not want any interference in their affairs.

"Should a preacher be sent here from the North (Ohio) contrary to the wishes of the nation, and we have no other authority than that given him by that conference, and he present himself, I shall be compelled (in this novel case), in the absence of special instructions to enforce the 'intercourse laws', however unpleasant it may be to my feelings."

Kansas Historical Collection; Volume IX, p. 219-220.

caused the expulsion of Mr. Gurley from the nation.

Bishop Morris of the Methodist Episcopal Church with the Government and the Secretary of Interior's correspondence with the Major Cummins, agent at Fort Leavenworth, lead to the dismissal of Doctor Hewitt, but no reason was given why Mr. Gurley was asked to leave.¹

The appointees to the Methodist Episcopal Church South for 1851-52, were Nathan S. Caritt and D. D. Doffelmeyer. They served the Shawnee, Delaware and Wyandot Missions.

The last appointment made by the Methodist Episcopal Church to the Wyandot Mission was in 1855, which read Delaware and Wyandot Mission, J. H. Dennis, Charles Ketchum, and one supply. The Wyandots made a treaty with the Government and by giving up their tribal relations, accepting the allotments of the land in severalty, they became citizens of the United States. The old mission later became the Washington Avenue Methodist Episcopal Church and the mission of the Methodist Episcopal Church South grew into a larger church of that denomination.

1. The question of the organization affected the Wyandot Nation more than any other. "The principal men felt that they were committed to the movement and that it would prove of great benefit to the people. The government began efforts to counteract the movement in the country of the emigrant tribes. The commissioner of Indian Affairs was sent out from Washington to visit the various reservations and try to hold the ground for slavery. This made it an uphill fight, for the Indians were directly under the influence, and even the control, of the Commissioner--even to the Wyandot

The results of the election for Congressional delegate is given in footnote on page 123.

2. Kansas Historical Collection; Volume IX, p. 36.

PEORIA AND KASKASKIA MISSIONS

The Peorias were a small tribe south of the Shawnees with the Weas and Piankeshaws on the east, the Ottawas on the west and the Potawatomes on the south. The Peorias and Kaskaskia were regarded as one tribe. The mission was established in 1833 with the Reverend Mr. James H. Slavens as missionary, ^{1.} The Reverend Mr. Talbot was appointed in 1834 and served until 1840. The mission which was located on the north bank of the Osage river consisted of one school-room and one double dwelling. A school was maintained until 1842. In 1836 one meal was given the children at the mission, but they were supported by their parents. In 1842 the Reverend Mr. and Mrs. Shaler were appointed missionaries; the mission was discontinued about three years later.

1. In a letter of T. Johnson dated July 21, to McCoy mentions that there were forty presented themselves for membership, but it wasn't safe to count on more than half holding out.

POTAWATOMIE MISSION

The Potawatomie Mission^{was} established in 1837 with the Reverend Mr. Frederick B. Leach as missionary; in 1838 the Reverend Mr. E. T. Perry^{came} who served them until 1840. After the church was divided the Reverend Mr. Thomas Hulbart was appointed, In his report for 1846 he speaks of working among the Chippewas, Peorias, Weas and Pianhaskaws as their number does not justify establishing a mission among the Potawatomies. The children were sent to the Shawnee Manual Labor School.

In 1847-1848 the Potawatomies moved to their new reservation on the Kansas river, where the Baptist and Catholics maintained missions.

CRAWFORD SEMINARY AMONG THE QUAPAWS

1.

Crawford Seminary which was located on Spring River east of Baxter Springs on the Military Road, five miles west of Newton County in Missouri, was established in 1842 as a Methodist mission among the Quapaws.² The first mission with the Reverend Mr. Samuel G. Patterson as missionary and teacher was in Missouri, but was later moved over on the Military road which made it in Kansas, about 1847. There were two buildings to be used by the missionaries as work shops.

The report for 1845 states that there were twenty scholars in attendance who were clothed and fed by the missionary society, and the teacher was paid by the government. The farm which was planted in corn, beans, pumpkins, was at a convenient distance from the mission buildings. The children were allowed to visit their homes on Saturdays, but were required to attend Sabbath school and public worship every Sabbath.

1. Attention of the writer to the line referring to the mention of Crawford Seminary found in Andreas' History of Kansas, was referred to by Mrs. Frank C. Montgomery, Archive Cataloger, Kansas Historical Society.

2. In 1834 the old remnant of the Arkansas Indians was given a tract 150 sections west of the Missouri line between the Seneca and Shawnees, May 13, 1833, and by the treaty February 13, 1837 all who remained in Kansas were removed to the Indian Territory.

The school was maintained for ten years, but closed in February 1852 without any success. The parents were opposed to the school and the children remained in the home until driven to school by dire necessity of food and clothing, Drunkenness prevailed among these poor Quapaws.

The Methodists had more missionaries among the Indians in Kansas than any other denomination; their greatest work seemed to be among the Shawnees, Delawares and Wyandots. The minutes of their organization will bear out this statement as to the number of members from 1831-1861. Their greatest work was the establishing of the Shawnee Manual Labor School. The idea has been carried out in the establishment of Haskell Institute, at Lawrence, Kansas which is treated in another chapter.

CHAPTER VIII

RARE BOOKS, MANUSCRIPTS AND MISCELLANEOUS ARTICLES USED
BY THE MISSIONARIES, WITH SOME PHOTOGRAPHS OF
THE MISSIONARIES WHICH ARE FOUND IN THE
KANSAS HISTORICAL SOCIETY COLLECTION

RARE BOOKS 1.

Delaware Indian and English Spelling Book for the
School of the Mission of the United Brethern with some Short
Historical Accounts from the Old and New Testament and other
useful instructions for children.

By David Zeisberger.

From the press of Mary Cist, 1806

For the information of the reader: The Indian words
are all spelled as the Latin or German, and every letter is
pronounced as W, before a consonant, is nearly pronounced
as uch, when the letter u almost loses its sound. OA, is
pronounced together, and the sound of the two vowels so mixed
that the hearer cannot well distinguish the one from the other.

Hh, two consonants, are frequently used in the middle
of a word, and pronounced somewhat like uch, but more like the
Greek X.

1. Kansas Historical Society Collection.

The Delaware Indians have no F or R in their language.

A few illustrations of spelling are:

Wat ta = no
Si key = salt
Pol gun = escaped from him

Following the spelling are quotations from the Bible in Delaware on the left hand page, and on the right hand page the same in English. Also stories from the Bible in the same manner. Near the back are several verbs conjugated giving the Indicative, Conjunctive and Negative in the different Modes and Tenses. At the end is found a multiplication table.

Three Epistles of the Apostle John, translated into Delaware Indian by C. F. Denike, New York; Printed for the American Bible Society, Fanshaw Printer, 1818.

Indian on the left hand page, and English on the right hand page.

Washashe Wageressa Pahgreh Tre;

The Osage First Book.

Boston: Printed for the American Board of Commissioners for Foreign Missions, by Crocker and Brewster, 1834.

Contains simple stories, Ten Commandments, Sermon on the Mount and other similar accounts from the Gospels.

Fac Simile of one page of the "Shawnee Sun" a four paged paper published at the Shawnee Baptist Mission, two

miles southwest of the present site of Rosedale, Kansas from 1834 to 1842..... The original, the only copy now extant, was given by the late Charles Bluejacket, late Chief of the Shawnees, to the Wyandotte County Historical Society. A facsimile appeared in the Kansas City Sun, February 18, 1898, also August 30, 1912; and the Kansas City Kansas, February 12, 1930.

*
Pottawatomie Mission; Church Book, 1832-1846; Title of Hymns in Pottawatomie; Names of members given in 1845; List of members who were present in 1832. Bound in McCoy Manuscripts, Volume 31.

Wa Fa Fe
(Wa sash she)
Wagryay
(Book)
Laekens
(Lykins)
Wa Kaka Peo
(He made it)

Shawnee Mission; J. G. Pratt, Printer 1837.

Presented to the Kansas State Historical Society by William H. R. Lykins, son of the Author, May 2, 1884.

Contains very simple phrases in Indian and translation also of the Ten Commandments; Story of the Prodigal Son and Sermon on the Mount.

The Annual Register of Indian Affairs with the Indian (or western Territory). Published by Isaac McCoy; Shawnee Baptist Mission House, Indian Territory, May 1837. J. G. Pratt, Printer, 1837.

* The spelling of Indian words these and subsequent titles is of course that of the original. Those explained by use of

Containing a list of Indian Tribes who were living in Kansas at the time of the Emigrant Tribes, and numbers of each.

I. A list of the missions and under what denomination, what missionaries were in charge, number enrolled in school, when the church was organized.

II. A summary of: The provisions of the Government of the United States for the education of the Indian within the Indian Territory, and for their improvement in civilization generally.

III. A report of the commissioner of Indian Affairs.

IV. A summary of the different forts within the Indian Territory.

The History of Our Lord and Saviour Jesus Christ,
Comprehending all that the Four Evangelists have recorded concerning him; all their relations being brought together in one narrative so that no circumstance is omitted, but that inestimable history is continued in one series, in the very words of scripture, by the Reverend Samuel LecBerkm, M. A.

Translated into the Delaware Language, in 1806 by Reverend David Zeisberger, Missionary of the United Brethern.

Re-Translated, so as to compare to the present Idiom of the Language, by I. D. Blanchard. J. Meeker, Printer, Shawnee Baptist Mission, 1837.

The History of Our Lord and Saviour Jesus Christ;

Comprehending all that the Four Evangelists have recorded concerning Him; all their relations being brought together in one narrative so that no circumstance is omitted, but that inestimable history is continued in one series, in the very words of scripture. By the Reverend Samuel Lieberkuhn, M.A. translated into the Language of the Ojoe, Ioway, and Missouri tribes of Indians, by Moses Merrill, Missionary of the Baptist Board of Foreign Missions. Assisted by Louis Dorin, Interpreter, Part I. J. Meeker, Printer Shawnee Baptist Mission, 1837.

Forty-six select Scripture Narratives from the Old Testament embellished with engravings for the use of Indian Youths, Translated into Delaware, by A. Luckenback; Printed by Daniel Fanshaw, 1838.

Recording Stewards Book for Shawnee Mission Methodist;
Quarterly Conferences and Marriages from 1838-1860.

Autobiography of Isaac McCoy, 1784-1817.

McCoy's, Manuscripts of the History of the Baptist Indian Missions. His work among the Indians from 1817-1839. Bound by the Kansas Historical Society, Volume 63.

A small book in Volume 29, McCoy, Manuscripts. Accounts and memoranda relating to the business of a Freight Train from

Otoe Mission river to Santa Fe, New Mexico, 1843.

The Gospel according to Matthew and the Acts of the Apostles; translated into the Putawatomie Language. By Johnston Lykins. Carefully compared with the Greek text. Published under the Patronage of the American and Foreign Bible Society, by the Board of Managers of the American Indian Mission Association.

Louisville, Kentucky; William C. Buck printer, 1844.

Pottawatomie Prayer Book, printed by W. J. Mullin, Saint Louis, 1844.

Original and Select Hymns, in the Ottawa Languages by Jotham Meeker, Missionary of the American Baptist Board of Foreign Missions.

Press of American Baptist Board of Foreign Missions, Shawanee, Indian Territory. 1845.

Translations of John's Gospel from the Original Greek

E.

Editionibus

Greenfield Et. Bloomfield

by Francis Barker; Missionary of American Baptist Board of Foreign Missions. Press of American Baptist Board of Foreign Mission, Stockbridge Indian Territory, 1846.

Translated into the Shawnee language. (If they have followed the chapters and verses the following is John 3 - 16.)

Kesiker Tapalamalikua pobe hotckwalaticalakkivikimekke,
hence oce melewa neline pieakwi hohwebile, weabi
tapwatwita mit' eihisanoke, pieakwi kokwalikwise
laniwawena. p.11 and 12.

Hymns in the Chippewa or Ottawa Language, to which
is appended a short summary of Christian Doctrine by Thomas
Hurbbart, Missionary of the Methodist Episcopal Church
South, 1846.

The Christian Professors Assistant to which is added
Declaration of Faith and Covenant of the Baptist Mission
Church, Delaware, Indian Territory. Press of American
Baptist Missionary Union, Stockbridge Indian Territory, 1848.

An Ioway Grammar Illustrating the Principles of the
Language used by the Ioway, Ote and Missouri Indians. Prepared
and printed by Reverend William Hamilton and Reverend S. M.
Irwin, under the direction of the Presbyterian Board of
Foreign Missions. Iowa and Sac Mission Press, 1848.

First Book containing Lessons for the learner portions
of the Gospel by Luke, omitted by Matthew and John and The
Ottawa Laws by Jotham Meeker, Missionary of the American
Baptist Missionary Union. Second Edition, Ottawa Baptist
Mission Station, J. Meeker Printer, 1850.

General Secretary Book and Register for Shawnee Mission

Methodist, no date given but dismissals are given for 1860-1862, marriages of 1858.

Original and Select hymns, in the Shawnee Language published by one of the missionaries to the Shawnee Indians, Thomas Johnson, 4th. Ed. Saint Louis, Printed at the Methodist Book Depository, 1859.

Pottawatomie Prayers and Sacred Hymns by Reverend Maurice Garlland, 1866.

The following are a list of books published in the different languages of the Indians by Johntham Meeker and J. G. Pratt:

OTOE	Otoe Primer, 1834, Meeker. Hymnbook 12 pt., 1834, Meeker. Second Reader Baptist, 1835, Meeker. Part of the Gospel of Harmony, 1837, Meeker.
MUSKOGEE	or Creek Primer, 1835, Meeker. Gospel of John, 1835, Meeker.
WEA	Small Book for Methodist Mission, 1836-7, Wea Book for the Presbyterian Mission, 1834-1835, Meeker.
OTTAWA	Ottawa First Book, 1838, Pratt. Second Small Book in Ottawa Language 1838, Pratt. Gospel of Mathew, 1841, Pratt. Gospel of John, 1844, Pratt. Second Edition of the First Book, 1850, Meeker. Third Edition of the Hymn Book, 1850, Meeker. Annual Register of Indian Affairs in the Indian or Western Territory by Isaac McCoy 1838, No. 4.

DELAWARE
Delaware alphabet, 1834, Meeker.
Three Small Delaware Books, Blanchard,
1834, Meeker.
Second Edition of Delaware Primer, 1842,
Meeker.

SHAWNEE
Shawnee Alphabet 1834, Meeker.
Second Edition of Shawnee Primer, 1834,
Meeker.
Shawnee Hymn Book, 1835, 1836, 6-16 pt., Meeker.
Portion of the Gospel of Mathew, 1836, Meeker.
Second Shawnee Primer, 1838, Pratt.
Complete Gospel of Mathew, 1842, Pratt.
Second Edition of Hymbook, 1842, Pratt.

POTAWATOMIE
Potawatomie Alphabet, 1834, Meeker.
Potawatomie Primer, 1834, 32 pt., Meeker.
Potawatomie Hymbook and Catechism, 1835,
Meeker.

1.
John Carter's Collection.

(1) Book of Sermons. (A very old book.)

(2) Book of Euclid, Has 12 parts.

(3) Compendious History of the Principal Protestant
Mission to The Heathen, Selected and compiled from the Best
Authorities. By E. Lund. In Two Volumes, Volume II.
S. T. Armstrong, Cornhill, Boston, 1813.

(4) An Abridgment of Lectures on Rhetoric, by
Hugh Blair, Windsor. Publisher, Thomas and Merifield,
J. Cunningham, Printer, 1809.

(5) Abridgment of Murray's English Grammar with
an appendix containing Exercises in Orthography in parsing
in syntax, and in punctuation designed for the younger classes
of Learners by Lindley Murray, Cincinnati, W. Hill, Printer, 1826.

(6) Ray's Arithmetic, Part Second, 1843.

(7) Sermons: By John Logan, One of the Ministers
of Leith, Caleb Bingham, 1804.

(8) Adventures of Telemachus, Son of Ulysses,

translated from the French of M. Francois Salegnae De La Mothe Fenelon Archbishop of Cambray. By John Hawkesworth, Volume II, 1789. Printer, Fairbarin, Edingburg, Scotland.

(9) Blair's Lecture on Rhetoric, 1825.

(10) Potawatomie Conjugation

Do dequam \rightarrow I have a horse.

ge-oo dequam se \leftarrow I had a horse.

1.
MANUSCRIPTS

Indian Traditions and Ceremonies, by Noonday,
an Ottawa Chief, written in Meeker's handwriting. Meeker
Manuscripts.

Daily Journal of the Reverend Jotham Meeker, Indian
Missionary from September 10, 1832 to January 4, 1855.
Volume I; Volume II and Volume III.

Traditional History of the Ottawa Indians, following
letters of March 1845, McCoy Manuscripts. Volume XXX.

Pratt Papers, also a map of the Delaware lands be-
longing to the Leavenworth, Pawnee and Western Railway Road
Company.

Putawatomie Treaty of February 11, 1837 with the
Potawtomie Indians. McCoy Manuscripts, Volume XXIV.

Field Notes of the Survey of the Putawatomie Lands.
McCoy Manuscripts, Volume XXV.

Indian Allotments for Kashaskia, Peorias, Frankeshaw
and Wea Indian. McCoy Manuscripts, Volume 31.

Isaac McCoy's Manuscripts, Volume I - XXXIII.

Correspondence of Jotham Meeker, four volumes 1820-1851.

The following are found in Robert Simerwell's

Manuscripts:

Diary of Robert Simerwell. 1847-1855 not continuous.

Robert Simerwell certificate of naturalization issued March 29, 1824, at Philadelphia. A native of Ireland.

Day Book for 1829.

Day Book for 1840. Containing names of people who worked for Robert Simerwell, also accounts of Carey Mission.

Book containing accounts of those who worked for Robert Simerwell, 1831.

Robert Simerwell's Diary, 1824-1837.

ARTICLES USED AT THE VARIOUS INDIAN MISSIONS. ^{1.}

1. Two globes with standards used in Delaware Mission. (Pratt Mission).

2. One small globe used in Delaware School until Delawares removed to Indian Territory.

3. Silver Communion set; consisting of tankard, plate and chalice used by the Delaware Indians.

The above articles donated by Mr. N. Pratt and O. R. Burt.

4. Indian Beaded Bag presented to Jonathan Meeker by one of his pupils.

5. Gavel made from English Golden Russet Apple Tree planted by the Reverend Thomas Johnson at Shawnee Mission, 1837. Handle from Maple wood of tree planted in 1869 by E. P. Dichel.

6. Limestone from the ruins of the Kickapoo Indian Mission Building, erected in the southern part of Brown County near Kennekuk. This mission was founded July 1856 by the donor under the appointment of the Presbyterian Foreign Board. Reverend W. H. Honnewell.

7. Kettle Reservoir used at the Kickapoo Indian Mission established 1833.

8. Oxen yoke made in 1848 from the Potawatomie Indian Mission on Mission Creek five miles west of Topeka.

1. The articles listed are found in the Kansas Historical Museum in the Kansas Memorial Building.

9. Corn knife made from file by Robert Simerwell.

Blade about sixteen inches long and about two and one half inches wide.

10. Bookcase, desk combination made at the Shawnee Mission of cherry, at the request of the Reverend John G. Pratt.

11. Printing Press brought to Shawnee Mission by
1.
Jotham Meeker in 1833.

1. An article in regard to the Meeker press appeared in the Kansas City Star, Tuesday, October 15, 1929.

From the Correspondence with Mr. Giles E. Miller, editor of the Panhandle Herald, Guymon, Oklahoma, comes the following information:

"The Herald had changed hands at least three times in the last forty years. R. B. Quinn, U. S. Marshall at Oklahoma City established the Herald, and came into possession of the press about that time, 1890. He sold to Warren Zimmerman, now publisher of the Liberal, Kansas, News. Zimmerman sold to J. Q. Denny of Inglewood, California. I purchased the Herald of Mr Denny in 1919.

"The press had been stored in odd places. Mr. Denny told me recently while in California that at one time he assembled the press complete, and had it in the rear of his office, but since that time it has been in sheds and cellars in connection with the plant.

"Press was in discarded materials of Herald office which I purchased in 1919.

"Was never used in publication of Herald."

December 27, 1929 I had an interview with Mr. Warren Zimmerman, of Liberal, Kansas and he informed me that the press had never been in Liberal Kansas.

LIST OF PHOTOGRAPHS OF THE
MISSIONARIES AND ASSISTANTS

- The Reverend Mr. and Mrs. Robert Simerwell. 1833-1854.
Mr. and Mrs. J. T. Jones (Teuy).
The Reverend Mr. and Mrs. J. G. Pratt.
The Reverend Mr. and Mrs. Isaac McCoy.
The Reverend Mr. and Mrs. Robert Mendenhall. 1846-1850.
Friends 1854-1855.
The Reverend Mr. Thomas Johnson. 1829-1858.
The Reverend Mr. and Mrs. Francis Barker.
The Reverend Mr. and Mrs. J. S. Griffing. 1855.
The Reverend Mr. and Mrs. Jotham Meeker.

CHAPTER IX.

BEGINNINGS OF HIGHER EDUCATION IN KANSAS

One final feature of the Missionary work in Kansas can be briefly noticed here. It is a work that need not be considered under the headings of the different denominations but will best be understood if handled as a unity. It is the work of establishing institutions of higher learning among the Indians. It is a fact not usually recognized that the first colleges, or better, institutions that were to become colleges were also the work of the denominational missionary.

The first of these schools in what later became Kansas, include the Western Academy founded at the Shawnee Manual Labor School; Highland University at Highland, Kansas; Ottawa University, at Ottawa, Kansas; St Marys College, at St. Marys, Kansas; and Haskell Institute which was organized for the benefit of the Indians after Kansas became a state.

In 1848 Western Academy among the Shawnee Indians was founded by Thomas Johnson of the Methodist Episcopal Church. While ^{there was} instruction giving in brick making, carpentry, wagon making, farming, and the girls ^{were} taught all kinds of domestic pursuits, much attention was given to work of a High school grade. Here the Indian youth came in contact with the children

of the pioneer whites and were taught in the same classes.

Highland University among the Iowas, Sauks, and Foxes was another institution of higher learning. These tribes were removed to Nebraska in 1856 and about this time the City of Highland was located about two miles from the Mission. The missionaries wondering how they could best prepare for the coming of the white settlers decided to found a college at Highland whose corner stone should be the Bible, and then a "pure faith and true science" would be taught. Ten acres were secured in the heart of the village, besides two hundred lots and eighty acres nearby. In May 1857, a little school was founded in a "log Cabin" where Highland now stands. Two ministers, two elders, a dozen pupils - most of them barefooted - and the offering up of two prayers, made up the first scene of what was to become Highland University.

More important than either of these institutions for higher education was one begun by the Baptists. Ottawa University is the result of Missionary effort already described among the Ottawa Indians, begun while they were in Canada and continued during their migration and after their settling in what later became Kansas. The missionary work as has been said was carried on by the Reverend Mr. and Mrs. Meeker, who had been associated with them prior to their coming to their new home.

In 1860 the white Baptists had chartered the Roger

Williams University, and were discussing a location for it. The question of a location came up at the Baptist State Convention at Atchison, in 1880. The Reverend J. T. Jones at Ottawa suggested that the white Baptists join with the Ottawa Indians in establishing a school on the reservation. A committee was appointed to confer with the Indians, who were found to be favorable with the plan. The matter was later brought before Congress and an act was passed by which twenty thousand acres of land of the Ottawa reservation was set aside for the use of an institution of learning.

By the same act a Board of Trustees was to be composed of five Indians and two whites. The first meeting of the Board of Trustees was held August 20th, 1882 and authorized the selling of five thousand acres at one dollar and twenty five cents per acre in order to have funds to establish a school. This was the beginning of what was to become one of the permanent colleges in the State of Kansas.

In 1885 at the request of the Indians, the name Roger Williams University was dropped and a new charter secured in the same year re-incorporating the school as Ottawa University.

Soon the Indians became dissatisfied and in the re-adjustment it was agreed that the Indians should withdraw their land but that six hundred and forty acres should be retained by the Ottawa University and should be forever devoted to purposes of education in Ottawa under the auspices

of the Baptists of Kansas and that the proceeds of any part of it should be as an endowment. The later history of the institution therefore ceases to be of interest for our study.

St. Marys College was the outgrowth of the school established in 1848 by the Catholics in St. Marys Kansas.

On June 20, 1848 the north side of the Kansas was definitely settled upon for the new site for the erection of the new mission buildings, and on September 7, 1848, Father Verreydt, S.J., together with the ~~Bishops~~ of the Sacred Heart left the old mission buildings and crossed over to the north side of the river to their new location.

In the transfer and sale of the Indians' land there had been no promise made for the religious education of the Indians, nevertheless the Indians contributed \$1,700.00 and soon money was secured from other sources with which to begin. At this point however, on November 11, the missionaries learned that the arrangements had been made between the St. Louis University and the Civil government to erect a school at St. Marys Mission and decided to organize a school with this assistance. Thus the school that was started in the fall of 1848 was the beginning of St. Marys college and while not the work of the first missionaries was nevertheless the result of their efforts.

In 1884 the government of the United States established

a school for training and educating the Indians, at Lawrence, Kansas, which is known as Haskell Institute.

The school is the outgrowth of the Shawnee Manual Labor School among the Shawnees as its curriculum contains subjects which are industrial and educational on the high school level.

Thus the direct services of the Missionaries to Kansas were; religiously they constituted the nuclei of the churches as they developed later, and educationally they founded the first schools.

SUMMARY

In estimating the value of the Indian missions in Kansas one must be cautious. Too much faith cannot be placed in the report of the missionaries or Indian agents. We know they are prone to report conditions so as to favor their own interests. Since the missionaries were in part responsible for the advancement made by their denomination in this vast field, and were dependent upon the Mission Boards for their livelihood, it was to their advantage to report conditions to their superiors in the most favorable light possible.

On the other hand, the influence of the missionary was necessarily minimized by the trader. In the conflict which ensued between religious and economic interests the former was certain to have to give way before the latter. The government at Washington even if it sincerely tried to protect and educate the Indians, found itself pushed point by point from its original intention. Permanent homes became impermanent as soon as the chance for exploitation evidenced itself. The best interests of the Red man were sacrificed to those of the White. Indian reform was a secondary importance and could not succeed in face of constant propaganda concerning the futility of any effort to civilize the Indian. The trader could not be fair in his

attitude toward the mission. Steering our way between these extremes we may conclude that in spite of difficulties the missionary effort expended in what later became Kansas resulted in a very great advance in civilization. The young Indians trained at the Mission schools, many of which had an attendance of fifty pupils, became leaders among their people. The Shawnees through the labors of the Friends, Methodist, and Baptists were largely civilized. Some members of the tribes were well educated and most of them adopted the habits of the white man, in many cases opening up good farms and producing a living from them. Intermarriage and the work of civilization to a great extent soon extinguished the old Indian characteristics. Beginning from 1872 among the Wyandots who were converted to Christianity largely through the efforts of the Methodists and who were the first tribe given the right of claiming citizenship and the first to abandon their tribal customs, there were agricultural improvements of all sorts, the men becoming good business men adopting citizens' clothing; about three hundred were able to use English for ordinary conversation. The excellence of the schools established by the missionaries is attested by government inspectors and visitors from the

1. Margaret Hill McCarter lists the names of two missionaries wives among her tributes to "A Hundred Women of Kansas".

East. To the missionary also goes the credit for establishing the first schools for higher learning. The Kansas College was begun with the humble Indian missionary. For the first printing plant and the first book published in what later became Kansas, we are likewise indebted to the missionaries. Through their efforts the first churches in Kansas were founded, marking the beginning of the moral forces of the State even before the advent of the homesteader. All this was due to the untiring efforts and unceasing interest and self sacrifice of a few missionaries supported, inadequately in many cases, by their denominations.

All this constitutes a real contribution toward the development of the Indian as well as the state of Kansas itself. The missionary was a true pioneer, softening the harshness of the rude frontier, and smoothing the path for a later day. He played a part in the winning of our greater West.

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