



Harrison Heritage News

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The African American Memorial

Philip Naff

Many are the memorials which mark the history of Harrison County and its people. A visit to the courthouse square in Cynthiana will reveal an almost complete set which commemorates the service of those who joined the military to fight in World Wars and Cold Wars. Plaques inside the courthouse doors tell of service in the Revolutionary War and Desert Storm. The county's role in the Civil War is marked by historical markers outside as well as by the Confederate Monument in Battle Grove Cemetery. Within that cemetery's fences are the county's Mexican War monument and the recent addition of a commemorative veterans walkway. Memorials to nearly 30,000 individuals exist in the form of stones in cemeteries in Cynthiana and which dot the countryside beside churches or smaller communities, or on long forgotten or neglected family plots of old family homesteads. A dozen historical markers rest beside the county's roads and highways. Many are the homes and sites which are on the National Register of Historic Places

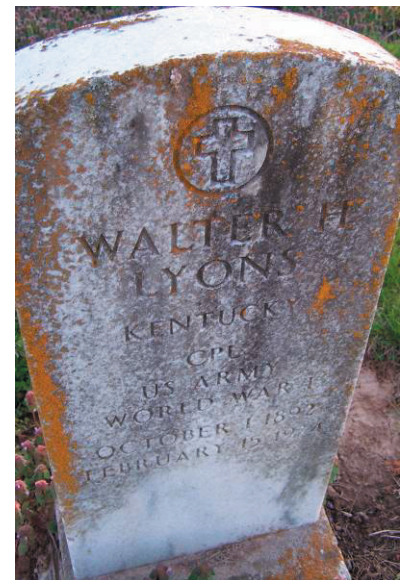
But is there anything that might be called an African American memorial? No African Americans are mentioned on any of the historical markers. No monument does the job like those commemorating America's wars at the courthouse. At one time enslaved

African Americans made up nearly a quarter of the county's population. Thousands of resident slaves died within the county's boundaries, but very few are the markers which identify their graves. The location of some slave cemeteries is known and in a few instances the monuments of small graveyards which surrounded African American churches, such as St. John Methodist Church near Leesburg, at Colemansville, and near other communities, are all that is left to memorialize their presence. Cherry Grove Cemetery, established after the Civil War, is the largest African American cemetery in the county, where many of those mentioned in the articles of this newsletter are buried.

To find an African American memorial one has to look within the records of the Harrison County Court Clerk's office, where the records of 200+ years of local history, including many dark chapters of slavery, segregation, and discrimination are stored beside those of all the other county's residents. In many ways the records themselves are not much different than that for the larger population of Harrison County, but they are remarkable in their own way. Perhaps better than any stone has ever done or could do, the records have survived more than two centuries of fires and floods to give us a picture

today of what life was like for African Americans of Harrison County's past. The articles of this month's newsletter highlight just a few of those records which have survived. The documents help to illustrate some interesting stories, aid in filling out family histories, and in some ways serve as the memorial that many African Americans of Harrison County's past did not get.

Continued on page 4.



Above: In Cherry Grove Cemetery is the grave marker of Walter H. Lyons, an African American Corporal who saw service during World War I.

Harrison County Historical Society

Billy Fowler, President
 Bob Owen, Vice President
 Marilyn Bell, Secretary
 Dorothy Slade, Treasurer
 Bill Penn, editor: pennwma@aol.com



January 2010 Historical Society Program - Nell Ann Kearns Gossett (above left) showed slides of the restored old tobacco prizory on Church Street. The facility was restored using architectural salvage from Cynthiana area buildings. The Prizing House (above right) is available for social events. Photos, Sharon Fowler.

Support one of our county's most historic sites - Ruddle's and Martin's Station Historic Association

Dues are \$15.00 per year single rate or \$20.00 per year family rate. Make out a check to "Ruddle's & Martin's Stations Historic Association," send to:

Ruddle's & Martin's Stations
 618 Buckeye Hills Road
 Falmouth, KY, 41040

Don Lee, President
 Ruddle's & Martin's Stations Historic Association
For more information, see: <http://ramsha1780.org/>

Harrison County History Calendar

Mar. 18 - Carol Jarboe portrays 18th c. Irish woman Maggie Delaney, who came to the colonies with family as indentured servant.

Apr. 15 - Living History - Northside Elementary history students.

May 20 - History projects - Eastside Ele. 5th grade history class.

Jun. 17 - Jerry Dailey, ex-FBI career with four presidents.

President's Corner

Billy Fowler
 billyfowler@kymail.com

One of the projects that we have talked about in our meetings for several months is records from Cynthiana and Harrison County schools that were discovered tucked away in the Harrison County clerk's office. It is amazing to me and others that these Superintendent's Records from 1895, 1896, 1897, 1900, 1905 and 1906 have been stored there for so long without anyone discovering them. Well, they have been discovered and thanks to the efforts of Charline Wilson and the generosity of the Harrison County clerk they have all been copied and taken to the museum. My wife Sharon volunteered her time to place all the copied records into page protectors and binders at the museum. These are records of students, their parents and/or guardians, and in some cases, birthdays. Anyone looking into their genealogy should stop in at the museum and see what new information may be available in these records. I have to say this is just another good reason to visit the museum.

Another project that has been discussed meeting after meeting is the possible leasing of the Handy House to this historical society for rehabilitation. I still can not report a conclusion of the lease agreement. I can, however, report what appears to be major progress. Your board of directors met a few days ago and reviewed the latest draft of the lease. The board unanimously agreed to the revised version except for one point that we all believe needs to be changed and a few typing corrections that still need to be done. We look forward to these items being cleaned up in the near future and the lease then being presented to the City and County. Additionally the City and County have authorized a Phase I archaeological study to be performed at the Handy Farm (Flat Run Veterans Park).

This is the first step of the review process required by the federal government in order for the local governments to be eligible to receive federal funds for use at the Park. We (the historical society) have been and will continue to cooperate with the folks performing this review. The end result is planned to be a completed lease to allow for preservation of the historic Handy House along with completed documentation to allow for the use of federal funds to develop the Park. I will continue to keep you informed as the project progresses.

Cynthiana-Harrison County Museum

Martha Barnes, President

www.cynthiana-harrisoncountymuseum.org

Museum Displays Tobacco Warehouse Duckbill

It is rather amazing that after nearly sixteen years we continue to have new exhibits at the museum - but truly we are moving onward.

Harold Slade, our curator, with the assistance of our vice-president, Kenny Simpson (both of whom are so responsible for so much at the museum) have recently set up a new display. For most of this article, I am quoting Harold from our museum labels and from an article in The City Buzz Magazine, Edition 32 published by F. D. Lebus Co., Inc. The City Buzz is a wonderful new publication for Cynthiana and Harrison County. Frazer Lebus has been so dedicated to include the museum and local history in each edition. Thanks, Frazer from all of us at the museum.

We wonder how many duckbills are still around Harrison County. We also wonder if everyone knows what a duckbill is? Years ago, Frazer LeBus gave George Slade a duckbill for the museum. Harold helped George roll it down the street to the museum. A large item, it was stored. Even when the new museum opened up, it was left in storage. Early in 2010, Harold and Kenny brought the duckbill out of storage, cleaned it up, and now have prepared the new display.

Frazer explained that the museum's duckbill was used in the LeBus Tobacco Warehouse just north of town. Back in the old

days, tobacco was stripped and tied into hands. When delivered to the warehouse floor up to 700 lbs. of tobacco was placed on a flat square basket. The duckbill would easily move these heavy loads to the proper place on the warehouse floor. After being sold, they would again be moved to the edge of the floor to be hauled away. The museum's duckbill has a large flat steel blade mounted on two six inch wheels, controlled by two long sturdy handles. One man would control the handles and another man-sometimes two men on the heavier baskets- would lift up a corner with long handled hooks. The large steel blade would be pushed under the load and away he would go.

Harold also tells of his father, Rupert Slade and his uncle Jewell, George's dad, who were experts in all phases of growing and selling tobacco. When tobacco arrived at the warehouse floor, they could grade it and were equally at home whether they were on the handles of a duckbill or directing others on the handles.

Thanks again to Frazer, Harold, and Kenny for yet another great contribution to the museum. If you as a reader do not realize the importance of tobacco to this community, come visit the museum.



Black History Exhibits at the Museum

Documenting African American History in Harrison County

By Will and Deed: The Freedom of Julia Adams

by Philip Naff (philnaff@comcast.net)

Birth certificates, tombstones, and wills are probably at the apex of any genealogist's top ten wish list of documents needed to fill in the blanks of a family tree. Problem is, back in the 19th century, while birth and burial were a part of every life, hardly a certificate was issued and not everyone got a tombstone, or at least one that had a warranty like they come with nowadays. Wills, as in "last wills and testaments," while thought to be something that every man had, or should have had, are fairly rare finds, but a good percentage of them have survived, probably at a better rate than most tombstones of the antebellum period in Harrison County.

Probate records, including will books and their indexes, fill up a very small corner of the shelves in the Harrison County Court Clerk's office, yet they are perhaps among the most interesting of genealogical records. Not only do they provide a framework for rebuilding the structure of a long-forgotten family, they also document the family's property, real and personal . . . including slaves. In addition, the desires of our forebears and are where they had their literal last words and they may be the only place where we can find a glimmer of the expression or actual voice of an ancestor, with a little less legalese than found in a deed, and not just another form like a marriage record. They can document how well a family got along, or didn't, and sometimes a will can reveal

the politics or values of its creator, such as when slaves were a part of an estate.

In the period from documented by Will Books A through F (1794-1853) there are 475 wills on file. In 185 (39%) of those the future of a slave or slaves hung in the balance. All were composed for white men or women, except for one. His name was Dover Adams, a free black of Harrison County.

You may remember Dover Adams from the February, 2009 issue of the *Harrison Heritage News*. The story "Free at First!: Free African Americans of Antebellum Harrison County" documented the existence of a small population of free blacks living in Harrison County before the end of the Civil War. One of the individuals for which a narrative could be found was Dover Adams. His story, which was originally recorded in *Chronicles of Cynthiana* by Lucinda Boyd in 1894, is summarized as follows.

At sometime in the 1780s or '90s Dover Adams' mother, Hannah, was a slave in the household of the Curry family. When Dover was but an infant, the Currys left their own son in her care while they were away in Lexington (The son later became known as Judge James Roland Curry (1789-1880), a war veteran, lawyer, circuit court clerk, and otherwise prominent citizen of Cynthiana in his day. Judge Curry was also the father-in-law of Dr. George R.C. Todd, the brother of Mary (Todd) Lincoln).

When a party of Indians attacked the settlement, Hannah fled with the Curry's son and saved them all from what seemed a certain death. Years later, in return for Hannah's daring service to the family, Dover was raised by the Currys, and after Hannah's death he became Judge Curry's own slave. "Mindful of the great service Hannah had rendered" the family taught Dover the trade of brick-making.

However, the story of Dover Adam's good fortune didn't end there. *Chronicles of Cynthiana* records that

"when he, Dover, was twenty-one years of age, Judge Curry said: 'You are a free man. I will arrange your emancipation papers.' Dover replied 'that he was not ready for freedom yet.' When he had accumulated \$1,000, he said that he was ready to be free. Judge Curry made him a free man and bought his wife for him, and he lived and died in Cynthiana."

Dover Adam's grave is located in a corner of the Old Cynthiana Cemetery. The stone commemorates his birth in 1784, his emancipation in 1837 and his death from small pox in 1855. No other graves are located near his. What happened to his family, to his wife?

A little digging at the courthouse revealed that Dover Adams wrote a will and that it was recorded in the court clerk's death shortly after his death. The text of that will reads as follows:

“In the name of God amen, I, Dover Adams, a man of color, being weak in body but of sound mind and memory, do make and ordain this as my last will and testament as follows, towit. First, I do hereby direct that my wife, Julia Ann, at my death be free and that she be invested with all the privileges [sic] of a free person of color. After my death I wish my just debts to be paid and the residue of my estate both real and personal to belong to my said wife Julia Ann to be disposed of by her as she may choose during her life and, at her death, if there be any of my estate remaining unconsumed by her, I wish my Executor hereinafter named to apply the same to the purchase of one of my slave children to be selected by my said executor and that the same be emancipated by him. And if after my said wife’s death there be not enough of my estate left to purchase one of my said children, I wish whatever there may be to be loaned out until the principal & interest will be sufficient & that it then be applied to said purpose. If more than a sufficiency should remain after my wife’s death to purchase one of my children as afd., I wish the surplus to be loaned out until the principal and interest will be sufficient to purchase another one of my children to be emancipated & set free which I wish to be then applied for that purpose.”

Dover Addams’ continued to lay out a firm path for his family to gain their freedom by adding the following instructions.

“I wish my wife to have the absolute control & disposal of my property during her life so as to pass the fee simple estate therein, but if any thing [sic]

remains after her death, I wish it to be applied as is above directed. It is my further will and desire that the child who is first liberated by this my will shall at once go to work & assist in liberating another of my children, and as they shall be severally liberated, I wish such as are so fortunate to use industry and economy in assisting those of my children who may still be in bondage to obtain their freedom. I do hereby appoint [blank space] the executor of this my last will and testament.

“In testimony of which I have hereunto set my hand & seal this 3rd day of August, 1850.

“Dover *his x mark* Adams (Seal)”

The will was filed for probate in Harrison County on November 9, 1855, shortly after after Dover Adams’ death from small pox. Yet the will was not the only documentation of Dover Adam’s determination to help his family become free citizens. Just a few months after the will was written, a deed was recorded which said:

“Know all men by these presents that I, Dover Adams of the County of Harrison in the State of Kentucky, from motives of benevolence and humanity and in fulfillment of an obligation entered into to her several years ago have manumitted and do hereby manumit and set free from slavery my negro woman Julia, aged about 55 years, and I do hereby give, grant and release to her the said Julia all my right title and claim of, in, and to her person, labour, and service and of, in, and to the estate and property which she may here after acquire or obtain. In witness of which I have hereunto subscribed my name and affixed

my seal this 14th day of Oct., 1850.”

While the will could have granted Julia her freedom upon his death, the “emancipation deed” granted to his wife did so much sooner and more effectively. While the will was written just months before the deed, it was not made a public document until after his death, whereas the deed was recorded and on file in the court clerk’s office on December 12, 1851. (It is not absolutely clear that the Julia Ann of Dover’s will and the Julia of the deed were the one and same, however, the description of Julia in the deed and the narrative of Dover Adams’ life as given in *Chronicles of Cynthiana*, along with the 1850 U.S. Census, would all seem to confirm that the Julias are the one and same person.)

While it was not unheard of for free blacks to have owned slaves, as the Dover Adams case has demonstrated, it was a relatively rare occurrence. Yet some apologists for slavery have pointed to such cases to show that slavery wasn’t that harmful or shameful an institution as even free blacks held title to other blacks in the antebellum period. Many of those blacks that were owned by others were related to each other in some fashion, and ownership was a means to protect others and only a step on the pathway to the freedom of all who were fortunate enough to be able to earn their freedom in this manner.

Through a combination of good fortune, intelligence, hard work, and perseverance Dover Adams used the legal system to do all he could for his family to gain their freedom in a slave state. That was certainly no easy feat!

Emancipation deed.

Dover Adams
 To
 Julia Adams

Know all men by these presents that I Dover Adams of the County of Harrison in the State of Kentucky from motives of Benevolence and humanity and in fulfillment of an obligation entered into to her several years ago have manumitted and do hereby manumit and set free from Slavery my negro woman Julia aged about 55 years and I do hereby give grant and release to her to her the said Julia all my right title and claim of in and to her person labour and Service and of in and to the estate and property which she may here after acquire or obtain. In Witness of Which I have hereunto subscribed my name and affixed my Seal this 14th day of Oct. 1850
 Dover ^{his} Adams (Seal)
 (Moss)

Above: The emancipation deed granting Julia Adams her freedom in 1850 (See the text of the accompanying article for the transcription of it). Below: The 1850 U.S. Census enumeration of Dover Adams and his wife, Julia, just months before her emancipation.

130	137	Dover Adams	68	10	Brickmaker	300	266 th
		Julia	50	7			11 th



Above: The tombstone of Dover Adams stands alone in a corner of Cynthiana's Old Cemetery, yet the graves of other members of his family may be nearby. He freed his wife in 1850, and laid out a financial plan for the freedom for his children in his will.

Documenting African American History in Harrison County

“We’re in the Army Now”–African Americans of WWI

by Philip Naff (pbilnaff@comcast.net)

Today, if you were to load an iPod with a playlist of official military hymns it would be a short list, but one with a bit of variety. The U.S. Navy would be represented by “Anchors Aweigh” and the Marines by the “Marines’ Hymn” (“From the halls of Montezuma . . . “ and all that). The Army’s official tune is “The Caisson Song” (aka “The Army Goes Rolling Along”). Of course, the Air Force and Coast Guard have their songs, too.

During World War I (1917-18) African Americans found only really had one tune they could march to, the Army’s, when it came to joining a military service. The Marines did not allow African Americans into its ranks, and the Navy only welcomed a very few blacks, barely one percent of its overall force. While they joined in numbers greater than their own percentage of the general American population might seem to require, their labors were put to restricted use and few ever had a combat role, barely ten percent.

World War I occurred at a fairly low point in race relations in the country’s post-Civil War history, yet despite the many oppressions (Jim Crow laws, lynchings, threats of violence) and disadvantages (segregated schools, discrimination in housing and at work) they faced, many of the country’s African Americans were willing to step forward and answer Uncle Sam’s call to arms. Among those who volunteered was a good portion of Harrison County’s eligible black population. In 1910 the

African American population of the county was 1,750 out of 16,873 (10.4%). By 1920 it was 1,234 out of 15,798 (7.8%). While the county’s African American population was decreasing relative to the whole, nearly thirteen percent of those who served in the military from Harrison County were African American. How do we know this? Just who were these African Americans and how can we discover more about them?

~



Above: The famous WWI recruiting poster for the U.S. Army created by James Montgomery Flagg’s (1877-1960). “Uncle Sam wants who?” might have been a legitimate response in the minds of many black Americans when they saw the poster, given their poor treatment up to that time, but many did join and served honorably.

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On the next page is a sample of one of the 86 WWI records for African Americans which is available for public review at the Court Clerk’s office in Cynthiana. The complete set of veterans’ records of which these 86 are a part documents the military

service of all of Harrison County’s WWI officers, volunteers, and conscripts as no other single record source does. Details regarding names of soldiers, sailors, and marines, their birth dates and places, serial numbers, dates of enlistment and discharge, ranks and appointments, duration of overseas assignments, disability evaluations...all these facts are there to see.

The records also document some of the harsher aspects of the times in which they were created. All of the records were segregated by race (“white” and “colored”) within the volume, using preprinted forms designed especially for the use of documenting an African American’s service. Even the records of casualties (two African Americans died during the war) were listed separately from the rest.

By their service those African Americans who joined, served or fought during World War I wrote their own part in the history of the United States...but the research of the narrative of Harrison County African Americans who joined to help win that “war to end all wars” is still a story in progress...and the author needs your help. If you have any information regarding the WWI service of any African American soldier, please contact the author.

To find out more about the role of African Americans during the war visit the website at www.HarrisonCountyKy.US and click on “African Americans.”

Harrison

KENTUCKY COUNCIL OF DEFENSE

World War Historical Record

County _____

COLORED

Name **Way, Sherman** Army Serial No. **2,005,894**

Residence **Cynthiana, Ky**

Enlisted in _____

Inducted at **Harrison Co Ky** Apr 2/18

Place of birth **Cynthiana, Ky** Age or date of birth **24 2/12**

Organizations served in, with dates of assignments and transfers: **Co A 515 Engrs to June 21/18; Co A 317 Labor Bn to disch**

Grades, with date of appointment: **Pvt 1 cl June 1/19**

Engagements:

Wounds or other injuries received in action: None.

Served overseas from **June 30/18 to June 25/19**

Honorably discharged on demobilization: **July 2/19**

In view of occupation he was, on date of discharge, reported **0** per cent. disabled.

Remarks

This sheet is a copy of a card which was furnished to the Adjutant General of Kentucky by the Adjutant General of the United States under Act of Congress, July 11, 1919, and the above record has been copied by the Kentucky Council of Defense and furnished to the county as a part of the war historical work of the Council.

Above: The Kentucky Council of Defense record for Sherman Way, one of the county's 86 African American World War I veterans.

Documenting African American History in Harrison County

The Rev. John Johnson, D.D.

A Respected African American Minister of Late-19th Century Harrison County

by Philip Naff (phlnaff@comcast.net)

If you live in Harrison County or in Cynthiana, you've probably been to the Wal-Mart on the south side of town. If you've driven to Wal-Mart, then you've probably seen the Rev. John Johnson, D.D., but you may not have realized it. Well, you haven't actually seen him, but you've probably noticed the tall white marble stone which marks the grave of Rev. Johnson (March, 1840-45 - October 9, 1906), a fairly prominent minister to Harrison County's African American community in the late 19th- and early 20th-centuries, and those of his wife and his son. They stand front and center near the fence that surrounds Cherry Grove Cemetery, the county's largest African American cemetery.

Most are familiar with the frontline roles that African American ministers played in the civil rights movement in the United States. Dr. Martin Luther King is the name of one minister that most are familiar with. How familiar, though, is anybody with the practical side of the job? How many baptisms did they perform or sermons did they give, did they preside over any funerals, and how many couples did they marry?

Court records dating from October 5, 1867 to July 22, 1906 show Rev. John Johnson stood front and center as he presided over the weddings of at least 382 African American couples. That is just the official count in Harrison County; his obituary places the number of marriages at over seven hundred. During this same period 1,110 marriages were recorded in the "colored" marriage bond record books and loose document boxes on file in the Harrison County Court Clerk's office.

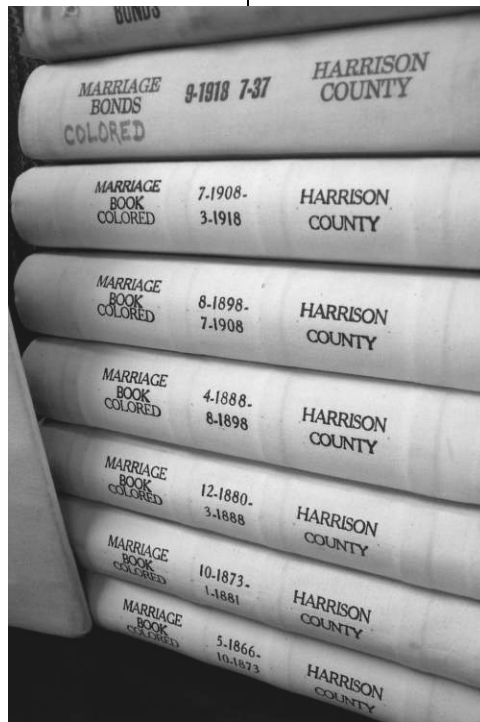
If you happen to have a minister as an ancestor, the official documentation of his weekly routines can form an interesting life record, quite different from any

other. Records of baptisms, marriages, and funerals can form an almost day-by-day accounting of one's life that goes beyond the normal genealogical timeline that comes from U.S. Census records, deeds, birth, marriage, and death certificates, wills, and obituaries.

Research has revealed a little bit about Rev. Johnson's background. Rev. Johnson's record was well-known among those who could remember him, such as John M. Cromwell, former Cynthiana mayor and columnist for the *Cynthiana Democrat*. Cromwell gave a brief sketch of the African American churches of Cynthiana in 1928. Cromwell wrote that "in 1857, the Colored Baptists bought of J. J. Parish a lot on the bank of the river, a few hundred yards south of the railroad depot, and built thereon a small brick church. The building is also still standing, but of late years has been abandoned. During this same year, 1880, the trustees purchased of Henry Palmer for \$300 a lot on the corner of Bridge and Church. In 1881 their new brick church was erected on this lot by E. Clark, a colored contractor from Lexington. Many of us will remember 'Elder' Jno. J. Johnson, the long-time pastor of the church, which he served faithfully for a quarter of a century." (Cromwell's Comments

(Additional Church History—Colored Baptists)), January 28, 1928)

In a 1938 article Cromwell wrote that "no account of the Colored Baptist church in Cynthiana would be completed without mention of Elder John Johnson, its faithful Shepherd for a quarter of a century. He was a familiar figure on our streets in the seventies, esteemed alike by whites and blacks. Many who chance to read this will recall his baptismal services, held in South Licking, usually on Sunday afternoons in the presence



of large crowds lining both banks of the stream. He was proud of the number of his converts, kept an accurate account of his baptisms in a little book which he carried with him, and it is our recollection that they ran well into the eight hundreds at the time of his passing.” (Cromwell’s Comments (African Methodist Episcopal), Dec. 22, 1938)



The family name is carved into the base of Rev. Johnson’s monument in Cherry Grove Cemetery, the largest African American Cemetery in Harrison County.

The author does not know what became of Rev. Johnson’s memoranda book, but if you would like to see a list of the 382 marriages that he performed just visit www.HarrisonCountyKy.US and click on the link for “African Americans.”

Where are Rev. Johnson’s descendants today? One descendant of Rev. Johnson living in Washington, D.C. writes that “no one in my immediate or extended family resides in Kentucky. This branch of my family migrated to the Dayton, Ohio, area not long after

WWI, and we are now scattered throughout the U.S.” Something similar may be said of Rev. Johnson’s larger family in Harrison County, for his work touched on so many family histories, perhaps more than that of any of his contemporaries, white or black. It might be truly said that the work of his life filled volumes in more ways than one.

REV. JOHNSON DEAD.

Rev. John Johnson, the venerable colored preacher, died at his home in this city shortly before midnight Tuesday.

Rev. Johnson was born in Clark county 66 years ago, and came to Cynthiana 40 years ago, to become pastor of Macedonian Baptist church. He has lived here continuously since that time, during which the membership of his church has grown from 7 to 700. During his 40 years[] pastorate he has baptized [sic] over one thousand persons, has married over 700 couples and has preached over 500 funeral sermons.

During all the years he has lived here he has been held in the highest esteem by both white and colored people, and his influence for good has been very great.

The funeral services will be held at the Macedonian Baptist church this afternoon, conducted by Rev. C. Smothers assisted by Rev. J.H. Henderson. Burial at Cherry Grove Cemetery. (The (Cynthiana, Ky.) Log Cabin, Friday, Oct. 12, 1906, p. 5, col. 5)

Johnson	John	B	M	50		1	Minister
—	Kittie	Mn	F	38	Wife	1	Keeping House
—	Lizzie	Mn	F	10	Daughter	1	at School
—	Mamie	Mn	F	8	Daughter	1	at School

Above: The 1880 U.S. Census record of Rev. John Johnson and family at their home on East Walnut Street in Cynthiana. This and the following record are the only two known census records of the family in Harrison County. The 1900 U.S. Census enumeration of John and Kittie Johnson shows the couple living in the 200 block of Church Street in Cynthiana. This may stand as the official record of Rev. Johnson’s own marriage, and it indicates he was married in 1863, a time when it was illegal for enslaved African Americans to marry. Although his own history with slavery is unknown, quite a few of the marriages he performed in later years were likely between former slaves of Harrison County.

389	Johnson	John	Head	B	M	Mar	1845	55	M	37		
—	—	Kittie	Wife	B	F	Apr	1848	52	M	37	4	3