A

HISTORICAL STUDY OF THE MISSION SCHOOLS IN EARLY TERRITORY NOW COMPRISING KANSAS

A THESIS

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By

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PART ONE

INTRODUCTION

This study of mission schools was prompted by the decided interest manifest throughout the country in the history of education. Because very little has been done in collecting material concerning pioneer education in Kansas up to the present time, the writer has brought together early historical records of the first struggles made on Kansas soil to educate Indian youth inhabiting the territory and is presenting these data in organized form. The period covered in this study is from the first educational efforts of the white man in Kansas until Kansas was admitted as a state.

The study, in preparation of which the historical method has been used, is divided into five parts. Each part is arranged alphabetically under the heading of the church and each mission in the sect is arranged in alphabetical order.

The data for this paper were obtained from various sources. People who now live on or near the site of the old mission schools and people interested in the study of Kansas history were interviewed; the archives of the State Historical Society and the transactions and collections in printed form, histories, cyclopedias, magazine and newspaper articles were all employed in the preparation of this study. In a few cases the writer had access to original documents as was the case in the Osage Manual Labor School material, and for that reason more space and attention was given to that school than to some of the others.

The limit of the first white man's invasion into the present state of Kansas was marked with a cross by the explorer Coronado who entered the boundaries in 1541; the first mention of the various tribes of Indians inhabiting the land was made by Father Marquette. It was not until 1822, however, that the first work of educating the Indians was begun.

The missionaries who first went to the territory later to be called Kansas did not go to help the original inhabitants, for a careful research into the records of their work indicates that it was a desire of caring for other aborigines that prompted them to enter the territory. The Indians that had been crowded from the East into Indian Territory by the white man were responsible for the missionaries' entrance into the new field. The country about St. Louis, Missouri, especially, had been settled so thickly by whites that the Indian inhabitants had been driven farther to the north and west. The whites had converted many of these Indians and had begun educating them. In order not to lose the fruits of their labors, white missionaries moved westward either with the Indians or followed them.

The Osage Manual Labor School, formally opened in 1847, was really the outgrowth of the journey of Father de la Croix in 1822. Father de la Croix had followed the Osages from near St. Louis to the country where the town of St. Paul, (Neosho county) Kansas, is now located. He and other missionaries of the same faith visited these people with some regularity until finally the government saw fit to allow them to start a school with government aid.

From the country to the south, now the state of Oklahoma, Rev. Benton Pixley, a Presbyterian missionary, came northward to the Osages. The first school in Kansas as shown by the records was the mission school founded by the Presbyterians at a site where the village of Shaw now stands. This school was established in 1824. It was called the Neosho Mission School and was founded by Rev. Benton Pixley.

When the Sac and Fox Indians were moved from Missouri and Iowa to the Indian Territory in the country which later became Kansas, Rev. Samuel Irwin, another Presbyterian missionary, followed them. Through Irwin's efforts an Indian school was established. This school has since lost its identity as an Indian training school and is now Highland College at Highland, Kansas.

Although the Neosho school was discontinued in 1829, Nathanial B. Dodge, another Presbyterian missionary from Oklahoma, established the Boudinot school at almost the same site in 1830. In the same year, 1830, the Hopefield Presbyterian Mission School from Oklahoma was moved into Kansas.

In 1833, the Friends, who had been laboring among the Shawnees in Ohio, moved with the tribe into the territory which later became Kansas, thus marking the advent of another denomination into the Kansas mission school field. Methodist missionaries came to the Shawnees in 1833, and went to the Ottawas in 1836. Jesuits were at work among the Kickapoos and later among the Pottawatomies. They started their work with the latter tribe in 1837 near the present site of Centerville.

This school was not definitely organized until 1840.

PART TWO

BAPTIST MISSION SCHOOLS

1. Delaware Baptist Mission.

In 1833,[1] after missionaries from the Shawnee Baptist Mission had for several years occasionally preached among the Delawares, Mr. G. D. Blanchard was sent among the tribe to begin a permanent work. As teacher of the government school, Mr. Blanchard worked for a year, and then, in 1835,[2] established a permanent English speaking school. In the other school the native vernacular had been used. Forty Indians were taught to read and write during the first year of the school's existence.[3]

On December 26, 1855,[4] Mr. Blanchard turned the school directorship over to Miss Sylvia Case, while he devoted himself to translating The Harmony of the Gospel into the Delaware language; and in 1838,[5] the school was closed entirely while Mr. Blanchard devoted himself exclusively to caring for the sick among the Delaware tribe.

Mr. John G. Pratt[6] was then appointed to the Delaware Mission. He learned their language and made translations of several books for them. He remained among the Delawares and was the last agent

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1. T. A. Andreas, History of Kansas. Chicago: T. A. Andreas, 1883. p. 73.
2. Solomon Peck, History of American Mission to the Heathen. Worchester: Sponner and Howland, 1840. p. 545.
3. Ibid.
4. Ibid.
5. Ibid.
6. Andreas, op. cit.

appointed for them.

It was through Mr. Pratt's effort and direction that a Mission house was erected for the Delaware tribe. The house was located near the present town of Edwardsville, Kansas in Wyandotte County.[7]

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7. Wm. E. Connelley, Kansas and Kansans. Chicago: Lewis Publishing Co., 1918. Vol. I, p. 250.

2. Miamis Baptist Mission.

Because of the short duration of many of our early mission schools little interest had been taken in them. Consequently few, if any, records containing valuable information about these early schools can be found. Among these half hidden mission schools are Neosho Presbyterian Mission School, the Buidinot Presbyterian Mission School, and the Kickapoo Catholic school. The one of present interest is the Miamis Baptist Mission School.

Blackmar,[1] Andreas,[2] and Connelley[3] in their various histories give evidence that at one time such a school existed as the Miamis Baptist Mission. Their statements regarding it are extremely vague, however.

Andreas[4] states that in 1839, by a treaty, the Miamis Indians came into possession of a tract of land comprising five hundred thousand acres,

> "bounded on the east by the State of Missouri, on the north by the Pottawatomies of Indiana; and on the north by the land assigned to the New York Indians."

Shortly after the treaty the Indians located on their territory in a section which now comprises Miami county, Kansas.

The first white man to go to the Miamis Indians in their new location was Dr. David Lykins of the Baptist Church. Dr.

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1. Frank Wilson Blackmar, Cyclopedia of Kansas History. p. 145.
2. T. A. Andreas, History of Kansas. Chicago: T. A. Andreas, 1883. p. 72.
3. William E. Connelley, Kansas and Kansans. Chicago: Lewis Publishing Co., 1918. Vol. I, p. 275.
4. T. A. Andreas, op. cit.

Lykins,[5] in 1840, established the Baptist Mission among the Indians and conducted a successful school for some time. This mission was not far from the site of the present town of Paola, Kansas.[6] The school house, which was burned down in about 1917, is described by some of the people living near Paola at the present time as being a large frame building of four rooms, two rooms on the second floor and two on the first floor.

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5. William E. Connelley, op. cit.
6. Blackmar, op. cit.

3. Ottawa Baptist Mission.

Jonathan Meeker, a Baptist missionary among the Ottawa Indians in Ohio and Michigan, established a school for the tribe in the Indian Territory in 1837.[1] Meeker moved from his northern station at the request of the tribe when they exchanged their land in Ohio and Michigan for 68,157 acres in what is now Franklin county, Kansas.[2] The Ottawas had received some schooling at the Carey Baptist Mission in Michigan before their exodus, and it was from this station the Meekers moved.[3]

Mr. Meeker moved to the new territory ahead of the tribe and for almost a year awaited them at the Shawnee mission. When, in 1837,[4] the Ottawas were moved and settled, he once more came among them. With the aid of tribal chiefs and others prominent in the nation, he built a log school house, and taught the Indian children in their own language, a phonetic system of spelling, worked out at the Shawnee mission.[5]

In the following year Mr. Meeker began to teach the Indian children in English. The first year of operation saw twenty-four pupils, boarded and clothed by their parents, receiving instruction at the school.[6]

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1. Solomon Peck, History of American Missions to the Heathen. Worchester: Spooner and Howland, 1840. p. 545.
2. T. A. Andreas, History of Kansas. Chicago: T. A. Andreas, 1883. p. 620.
3. Solomon Peck, op. cit., p. 545.
4. Ibid.
5. Ibid.
6. Ibid.

By 1842,[7] the work had grown so that a large mission house was erected about five miles north of the site of the present town of Ottawa. There religion, farming, and general academic work were taught.

So successful was Meeker's work, that, on his death in 1854,[8] his plans were carried out and the school carried on under the direction of John Early, a full blooded Ottawa Indian. The enrollment of the school had grown to sixty by the time of Mr. Meeker's death.[9]

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7. Frank Wilson Blackmar, Cyclopedia of Kansas History. Vol. I, p. 145.
8. T. A. Andreas, op. cit.
9. Ibid.

4. Pottawatomie Baptist Mission.

When the Pottawatomies first moved into the territory now Kansas a portion of them lived for a while with the Indians of the Kickapoo tribe. At this time a missionary from the Shawnee Mission, Mr. Simerwell, visited them for several days and while there instructed them a little. He had caused a small book to be printed in their language for them.[1] The book was probably printed on Mr. Meeker's press at Shawnee Mission.

In 1847,[2] the Pottawatomies made another move this time to the banks of the Kansas river and on this reservation the Baptists opened their mission in what is now Mission Township, Shawnee County, near the present town of Osawatomi.[3] Jonas Lykins, the Baptist missionary who had worked among the Shawnees, arrived among the Indians of the Pottawatomie tribe at their new location on November 15, 1847.[4] In the spring of 1848, he directed the construction of two buildings, one a large double log house and the other a two story stone house, forty by eighty feet in dimension.[5]

During the year of 1848, Rev. Robert Simerwell returned to the Pottawatomies of the Baptist Mission in their new location. His daughter, Sarah, and Miss Elizabeth McCoy accompanied him

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1. T. A. Andreas, History of Kansas. Chicago: T. A. Andreas, 1883. p. 73.
2. Ibid.
3. Ibid.
4. William E. Connelley, Kansas and Kansans. Chicago: Lewis Publishing Co., 1918. Vol. I, p. 260.
5. T. A. Andreas, op. cit.

and helped organize and teach a school for the Indian children of the Pottawatomie tribe.[6]

The following letter to Major R. W. Cummins, United States Indian Agent from Miss Elizabeth McCoy gives a picture of the school in the year 1848.

Kansas River, Pottawatomie Country,
September, 1848.

"Sir: Permit me to report the following respecting the Baptist Mission School among the Pottawatomies.

"This school, taught by me, and relinquished last fall, on the removal of this tribe to their new home on Kansas river, was resumed on twentieth of last March, a session of five months, ending August twentieth, was taught.

"Owing to the limited means and accommodations, the number of pupils was restricted to sixteen boarders, eleven of whom were girls, from the ages of five to fourteen years; five boys, from six to twelve years old; all Pottawatomies, except one, a full blooded white, the step daughter of a Pottawatomie man. At the expiration of the session, four of the scholars had advanced to reading, three to writing, and one to geography and arithmetic; the balance were variously advanced in spelling, from two letters to two syllables.

"All made pleasing progress in study while some evinced great, if not uncommon, readiness in the acquisition of knowledge.

"In addition to ordinary studies, the children received Sabbath School and other religious instructions. They were also taught domestic duties, in connection with sewing and needle work.

"It is now designed to close the present vacation as early as possible and again open school in temporary buildings, until those for the large manual labor school, in contemplation, are erected, when we hope to enter upon more extended efforts.

Respectfully,

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6. Executive Documents Indian Section Canz, 1848-1849. Library of the House of Representatives. p. 451.

E. McCoy, Teacher."

Major R. W. Cummins,
U. S. Indian Agent.

In 1849 the new building mentioned in Miss Elizabeth McCoy's letter was built.[7] Mr. Simerwell stayed as superintendent of the mission until 1854 and was followed by the following men as superintendents: Mr. Saunders, Mr. Alexander, Rev. John Jackson and Rev. John Jones. The dates of their respective stays is not recorded but it is known that the mission was in operation until 1859.[9]

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7. T. A. Andreas, op. cit., p. 73.
8. William E. Connelley, op. cit., p. 260.
9. T. A. Andreas, op. cit., p. 73.

5. Shawnee Baptist Mission.

The spiritual and educational welfare of the Indians of the Shawnee tribe were looked after by several denominations. Among these were the Methodists, Friends, and the Baptists. The first of these, however, to do serious work among the Shawnees was the Baptists.

> "The establishment of the mission came about as the result of an interchange of visits with the Shawnee Indians which took place on September 24, 1828, soon after their arrival in the territory."[1]

It is not hard to picture the meeting of twenty old Indian chiefs, perhaps wrapped in blankets with the tribal feathers in their hair and seated on the ground around a campfire, discussing the question of whether to accept the white man's teachings or not. It surely proves that the Indians were not averse to trying the white man's way of living and civilization, when in August of 1830[2] their chiefs decided to allow the establishment of the Shawnee Baptist Mission in their midst. They, too, were interested in the further development of their children.

> "The station among the Shawnees is seven miles south of the Missouri river and three miles west of the state of Missouri. Mr. Lykins and his family, of the Carey[3] station, commenced the establishment in July (7) 1831."[4]

The mission was located about three miles west of the Missouri line at approximately Fifteenth street in Kansas City,

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1. Editorial TOPEKA JOURNAL, December 28, 1929.
2. Ibid.
3. A Baptist Mission in Carey, Michigan.
4. Solomon Peck, History of American Mission to the Heathen. Worchester: Spooner and Howland, 1840, p. 545.

Kansas. A residence was built for the missionary, Mr. Lykins, and his family and during the year 1832[5] the mission house and other buildings were erected. In 1849[6] another building was erected. It was this building that was used for a manual labor school. The building was eighty-five feet long and thirty-five feet wide, with two cross walls of stone. It was three stories high and made twelve large rooms.

In August, 1835,[7] Rev. Alex Ebans of Carlisle, Indiana arrived at the Shawnee Baptist Mission with his family. In November, 1835 Mr. Daniel French of Piqua, Ohio was sent out to assist with the work at the Shawnee Mission.[8] It was in 1835 that the school was started. The children who attended the school lived at their own homes but took their noon meal at the mission house.[9]

It was the intention of Mr. and Mrs. Meeker, who in the company of a Miss Brown arrived at the Shawnee Baptist Mission in October of 1833, to go at once to locate among the Ottawa Indians. Only a small part of the Ottawa tribe had arrived from Michigan so the Meekers and Miss Brown decided to remain at Shawnee. Mr. Meeker, a printer by trade, had brought with him a printing press and set it up in the mission. The old press is still in existence. It was found in a cellar in Guymon, Oklahoma, during the summer of 1928, and was

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5. Editorial TOPEKA MAIL AND BREEZE (Illustrated Historical Edition) May 22, 1886.
6. O. W. Bronson, "The Old Santa Fe Trail" in OUTDOOR LIFE, Vol. 17-18, p. 139. 1906.
7. Solomon Peck, op., cit.
8. Ibid.
9. Ibid.

indentified by Mr. J. T. Crawford, a Baptist historian. It is now the property of Giles Miller, editor of the Panhandle Herald at Guymon, Oklahoma.[10]

With the old press, Mr. Meeker immediately began to print elementary books in various Indian languages.[11] Mr. Lykins and others of the mission invented a phonetic alphabet and developed what was called the "new system" by which the spoken languages of different tribes of Indians were reduced to writing. This "new system" lessened the labor of the Indian children and adults in learning to read.

> "Thirty persons acquired the art of reading in their own languages in a short time.[12]
> "Primers, booklets and translations were published, first in the Shawnee, and later in the Creek, Choctaw, Otoe, Pottawatomie, Wea, Delaware, Osage, and Kanzas languages."[13]

The first newspaper ever published entirely in the Indian language was published early in 1834,[14] by Mr. Lykins at the Shawnee Baptist Mission. It was a small perodical called the SHAWONE SUN. In 1839, Rev. Francis Barker was appointed to the Shawnees. He worked among the Shawnees until the mission was closed.

Governor Geary, in 1856, made a tour through portions of what is now Kansas at which time he visited the Shawnee Baptist Mission. Soon after his visit the mission was closed. The following is an extract copied from the governor's journal

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10. Editorial, KANSAS CITY STAR, October 15, 1929.
11. Solomon Peck, op. cit.
12. Ibid.
13. Ibid.
14. Ibid.

kept by his secretary. It gives a picture of the mission in 1856.

> "Visited the Baptist missions under the superintendence of Mr. Fox: found about 30 children in daily attendance; many bright eyed and intelligent looking Indian children exhibiting great aptness in learning."[15]

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15. W. E. Connelley, Kansas and Kansans. Chicago: Lewis Publishing Co., 1918. Vol. I, p. 241.

PART THREE

CATHOLIC MISSION SCHOOLS

1. Osage Catholic Manual Labor School.

"At the beginning of the Nineteenth Century the Osages claimed all of the country lying south of the Missouri and Kansas rivers, as far west as the headwaters of the latter stream, and in their hunting excursions they roamed all over the vast territory between the Mississippi river and the Rocky mountains. Because of tribal differences, part of the Osages under Chief Clermont, came west in 1796 and settled on the Verdigris river. About this time there were also Osage settlements made in Vernon and Bates counties in Missouri. The first settlement on the Neosho river was made some time prior to 1820. In that year the Big Osages had one settlement of 400 and the Little Osages three settlements or villages of about 1,000, on the Neosho river."[1]

These Osage Indians had been visited by members of the white race some time before the establishment of the schools. The earliest available records show that Rev. Father de la Croix, a Catholic Priest, baptised a group of Osage Indians in 1822.[2]

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1. W. W. Graves, Life and Letters of Father Ponziglione Schoenmakers and other early Jesuits at Osage Mission. Published by the author, St. Paul, Kansas, 1816. pp. 124-125.
2. The following is taken from the "Register of Baptisms in the Osage Nation." The record book is now at the Passionist Retreat, St. Paul, Kansas, the present site of the Osage Manual Labor School.
"Anno Dni 1822 Rev. Dnr Chs de la Croix, Saundrdos Divecesis St. Ludovium invit Nationem Osagiam, etamnum in Status Missouriamo degentem. Sequentes ea manuscripta Scedual Baptisimos collegi:"
Free Translation of the above:
"In the year of our lord 1822 Rev. Chs de la Croix, priest of the diocese of St. Louis arrived in among the Nation of the Osages. Given power in the State of Missouri. These following manuscripts record the baptisms of this church:"
(Thirty-Five recorded)
"Le 5 Mai J' ai baptise Antone Choteau, ne' en 1817 Le parrain Ligeste P. Choteau. Signed Chs de la Croix."
Free Translation of this first entry:
"May 5, 1822 I baptised Anton Choteau born in 1817, whose God-father was P. Choteau. Signed Chs de la Croix."

Having found that some of the Osage Indians had been baptised in 1820,[3] he left this record although there is no statement regarding the officiating minister. Following these accounts of the baptisms among the Osage Indians in 1822, the same records show the baptisms preformed by Rev. C. F. Van Quickenborne in 1827, 1828, and 1830. In 1830, the record book reveals that Rev. Van Quickenborne performed three marriages in the Osage Nation.[4] There are records of several baptisms signed by C. Hoecken S. J. in 1838. Baptisms after 1839, were recorded regularly each year in this "Register of Baptisms in the Osage Nation."

It would appear that one of the most successful Mission

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3. Ibid.
4. Taken from the "Register of Motrimonies in the Osage Nation" now at the Passionists Retreat, St. Paul, Kansas.
"1830
Sequentia verb tim sescripta Sunt in Schedula mamuscripta Revdi Patris Caroli Van Quickenborne.
1830 Juin 8.
Translation.
The Publications having been dispensed with I have received the mutual consent of, and given the nuptial blessing according to the rites of our Holy Mother the Catholic Church to the three following couples:
1. Francis D'agbeau, alis Dubiere, a Frenchman, and Mary, an Osage woman.
2. Joseph Brown, alias Equesses, a Frenchman, son of Stephen Brown and Acile Giguiere, and Rosette D'Agbeau, daughter of Francis D'Agbeauand a Metif girl of the Osage Nation.
3. Basile Vassier, son of a Basic who was a half breed of the Osage Nation to Many an Osage woman, daughter of Kanza Skinza.

The witnesses have been Christopher Sagjinet and Louis Pettier.

Done at the house of Francis D'Agbeau, near the Banks of the Marmiton river 8 Juin 1830.

Signed Chs F. Van Quickenborne S. J."

schools in territorial Kansas was the Osage Manual Labor School, in Neosho County at the present site of St. Paul, Kansas. The school was started as an experiment for educating the children of the Osage Nation. The first enrollment was made on the tenth of May, 1847.[5]

During the first year of its establishment, 1847, the Osage Manual Labor School had an enrollment of twenty-six boys and nine girls.[6]

The following excerpt from a letter[7] written by Rev. Father Schoenmakers S. J., first principal of the Osage Manual Labor School, to Mr. John Richardson, Sub-agent for the Osages tells of the establishment of the school.

> "In the middle of 1845, a resolution was passed at the Office of Indian Affairs, for establishing a manual Labor school among the Osages, the progress of which it was hoped would insure lasting benefits to these Indians. Two buildings were consequently erected in 1846, being of sufficient dimensions to accommodate twenty pupils each, with the teachers; one of them devoted as a school for females, the other for male children. As it was hoped the Osages would avail themselves of the opportunity of education, the Office of Indian Affairs resolved to increase said school, and to erect, at the beginning of 1848, new buildings, should the Osages prove zealous for education... On the tenth of May, 1847, we commenced the male school. ...The female school was opened on the tenth of October, 1847, under the care of four ladies. As to the capacity of these ladies, I need only mention that the superior has been for the last six years at the head of the flourishing female academy in St. Genevive, Missouri."

A portion from the "Acct. of the Osage Manual Labor School"[8] supplies this information.

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5. Taken from the record book of the "Osage Manual Labor School" on file in the Passionists Retreat St. Paul, Kansas, now located on the site of the Osage Manual Labor School.
6. Ibid.
7. Copied from an original letter in Office of Indian Affairs, Washington, D. C.
8. Record book of the Osage Manual Labor School, op. cit.

"Few Osage girls have entered the school, the reason is because the Indians with the families had gone to the hunting grounds, before the ladies, under whose care the the Osage female children have been placed were prepared to receive a large number. The ladies as well as ourselves have much reason to complain of the buildings they are unfinished and will be much too small. Major Harvey had promised us that the houses woul be weatherboarded; and the ceilings and chimneys renewed. Winter has come upon us, we must now endure the cold winds of the open prairies; our only consolation rests in the good progress which the children have already made, they begin to esteem the treasure of learning and civilization. We all hope that a Sub-agent will soon be appointed who will immediately execute the good intention of the Department. We also hope that a full recompension will be made for all that we have suffered and still suffer. The $55.00 allowed for education do not defray expenses, which are much higher than was represented to us.

Very respectfully,
J. T. Schoenmakers S. J."

Each year more pupils were enrolled in the mission school. Children from the Quapaw, New York, and Cherokee Nations were admitted after 1853. A survey of the records showing the receipts from the government for each child taken care of at the mission reveals the following:[9]

Date	Nation	Boys	Girls	Total
1847	Osage	26	9	35
1848	Osage	41	24	65
1849	Osage	51	26	77
1850	Osage	57	29	86
1851	Osage	53	30	83
1852	Osage	46	34	80

9. Information was gathered from the following sources: Osage Manual Labor School record book from the receipts. Report from the Office of Neosho Indian Agency at Fort Scott, Kansas, September 30, 1861, to the Office of Indian Affairs Washington, D. C.

Date	Nation	Boys	Girls	Total
1853	Osage	38	28	
	Quapaw	18	10	94
1854	Osage	41	35	
	Quapaw	14	5	95
1855	Osage	47	37	
	Quapaw	12	8	104
1856	No Tribe Named	53	40	93
1857	Osage	47	48	
	Quapaw	10	10	
	New York	1	2	
	Cherokee		2	120
1858	Osage	72	60	
	Quapaw	9	13	154
1861	No Tribe Named	100	90	190

Although the Osage Manual Labor School was established primarily for the Indians of the Osage Nation in 1853 the Indians of the Quapaw tribe were admitted. The following letter from Rev. Father Schoenmakers S. J. to Agent W. J. Morrow, May 20, 1853, was found on the pages of the records[10] of the Osage Manual Labor School and explains the admittance of the Quapaw children.

"Honourable Sir, In the supposition that a petition has been handed to your honor, signed by the Quapaw Chiefs on the 25th of March 1853, and approved by the Agent W. J. Morrow, I take the freedom to write to you the following lines being myself principally concerned in the good

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10. Osage Manual Labor School record book, op. cit.

results that may be effected by the grant of said petition. At the advice of our Agent, I was prevailed upon, to yield to the earnest request of the Quapaw Chiefs, and have taken, on the 28th of February 1853, ten Quapaw children into the Osage school, being myself witness that the Quapaw Chiefs have obtained in council, through the medium of the Agent, the unanimous consent and approbation of the Osage Chiefs.

"It was not expected, that many of the Quapaw-parents would have consented, to send their children some 60 or 70 miles from home, the above mentioned 10 Quapaw children being perfectly satisfied at the Osage school have caused the number of Quapaw pupils to increase to 17 boys and 7 girls, there being on this 20th of May, 1853, twenty-four Quapaw children at the Osage School.

"However great my desire may be of educating said children, unless I receive $55 Dollars per Annum for board and tuition of each child, I could not continue their education; having learned from six years of experience, that the Osage school has cost me $8000 per year extra of the education fund at $55 per Ann. for each pupil.

"I will send this my letter to the Indian Agent, that it may be signed by him and that it may be known to all concerned, that I have no unjust views or self interest, but that I wish to satisfy the desire of said Quapaw Indians.

Very respectfully yours,
J. Schoenmakers, S. J."

The following excerpt of a letter from Rev. John Schoenmakers to Major A. J. Dorn, Neosho Indian Agent, indicates that the Osage as well as the Quapaw children were benefited by the admittance of the latter into the Osage Manual Labor School. Osage Manual Labor School, September 1, 1853.

"Ever since the United States government has transferred the Quapaw school to the Osage Manual Labor School, we have marked a great progress in the children of both nations. A certain kind of emulation exists among them, which as it is wisely conducted by the teachers under whose immediate superintendence they are placed, must necessarily produce the most happy effects.... Although these children (Quapaw children) have attended the school five months only, yet the few who are little more advnaced in years begin to read and speak the English language with ease."[11]

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11. Original letter in the Office of Indian Affairs, Washington, District of Columbia.

The program of the school was adapted to the needs and to the Christianizing of the Indian children. The age of admittance to the school seems to have been between ten and twelve; but in some cases, as revealed by a study of the records,[12] children were admitted as young as three and as old as sixteen years. The children were urged to remain in the school the full twelve months of the year and were boarded and cared for exclusively by the two religious orders which were running the school. The school year was divided into quarters. Many of the Indian children were often taken out by their parents for a time and then returned greatly hampered by their absence and by the association with the less industrious Indians. The Indian children who attended the Osage Manual Labor School were given a primary and a grammar school education in combination with vocational work. The subjects taught[13] were reading, spelling, arithmetic, writing, geography, grammar, and Christian Doctrine. The same subjects were taught in both the male and female departments with the addition of vocal and instrumental music, sewing, baking, laundry, and housekeeping in the latter.

The following is an extract of a letter written by J. Schoenmakers of the Osage Manual Labor School, August, 1848 and sent to Mr. John Richardson, Sub-agent for the Osages.[14]

"The great desire of parents to place their children under our tuition encouraged us in the undertaking. The

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12. Record of the Osage Manual Labor School, op. cit.
13. Ibid.
14. Copied from an original letter in the Office of Indian Affairs, Washington, D. C.

rapid progress and perfect contentment of the first fourteen children drew soon a larger number of them. Many of these children begin to read and write well. They have a taste for arithmetic and have already acquired a considerable knowledge of addition, multiplication and division. Geography has not yet been regularly taught, but we have reason to suppose that they will yet be equally successful in this as in any of the preceding branches... They are three hours daily exercised in agriculture or domestic exercises, according to a regular order prescribed to them at the beginning of each month.

"The female school was opened on the 10th of October 1847, under the care of four ladies*...The branches of learning, as mentioned above, are taught to their pupils besides sewing, knitting, drapery, and drawing; in a work all that is necessary to make them useful mothers of families, able to instill industry and morality into the hearts of future generations."

The buildings that housed the pupils and teachers of Osage Manual Labor School has long been destroyed. The only remaining documents concerning the description of these buildings are portions of letters. Hon. Mendil, Commissioner of Indian Affairs, from John M. Richardson, Osage Sub-agent, April 14, 1848.[15]

"The building for the boys if only intended for twenty; they have crowded into it at this time thirty-three, thirteen more than were provided for; many more have applied for admission for their children but have been refused for want of room."

Mr. John Richardson, Sub-agent for the Osages, from J. Schoenmakers. Osage Manual Labor School, August 1, 1848.[16]

"A few words on the state of the buildings; both houses have been so badly finished as to call for immediate repair, to protect us and the children against inclement season; every visitor is satisfied that the Department never intended to make us live as uncomfortable as we have done hitherto. The superintendent, Major Harvey,

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* Sisters of Lorette: Sister Concordia Henning, Sister Bridget Hayden, Sister Mary Van Prather, Sister Viencentia Van Cool.

15. Copied from an original letter in the Office of Indian Affairs, Washington, District of Columbia.

16. Ibid.

promised me that both houses would be weather-boarded before last winter; he had directed Sub-agent Bunch to have the house weather-boarded, but he failed to do it. The The contractors, to suit their own interest, made mortar of mud, whitened with lime--sand has not been used; the consequence has been that the pointing of both houses is washed out by the rain, which makes the room swimming places after every storm; the plastering in the ladies' house is in great part fallen off from the ceiling, and partly from the division walls; one of the chimneys has tumbled down; two others are in immediate danger, the bricks being little better than clay. I may say, in truth, that the houses are unfit for comfortable residences; moreover, they are too small to accommodate to any satisfaction, our present number of pupils.

"The existing well needs repair, it being, perhaps, the worst that ever was made by a contractor; another well is much needed for the female school, which is dependent on the one dry opposite to our houses. The ladies have frequently applied for a barn and meathouse--they have no out-buildings what so ever."

Mr. Henry Harvey, Osage Sub-agent, from Rev. John Schoenmakers Catholic Mission, Osage Nation, October 1, 1850.[17]

"This experiment proved to be successful, and consequently it became necessary to erect more ample buildings; and during the past and present years, a suitable school-house has been finished at a cost of eight hundred dollars. This main building if fifty feet long by twenty-five feet wide on the inside, and two full stories high. It is divided into two large schoolrooms and one common sleeping-room. Sixty-three boys might be accommodated, if the dining-room and kitchen of the first erected building were proportionally large.

"For the better accommodation of the female school, a meat-house, wash-house and bake-house have been put up, costing one hundred and eight dollars; also, a well, at a cost of forty-five dollars. The plastering of these rooms in the female department having fallen from the ceiling, and both chimneys having tumbled in, an expense for repairs has been incurred of sixty-eight dollars. A pailing fence of eighty panels around both establishments has been made, at a cost of fifty dollars; and other necessary and permanent improvements have been made, so as to make the total amount of expenses about fourteen hundred dollars."

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17. From an original letter in the Office of Indian Affairs, Washington, District of Columbia.

Honourable Geo. W. Manypenny, Commissioner of Indian Affairs, from Rev. J. Schoenmakers, October 1, 1855, Osage Manual Labor School.[18]

> "The female Department counts forty pupils and eight female teachers, for the accommodations of this large number, they have one common refectory 20 by 18 feet, one playroom 22 feet, 6½ feet high; the play and refectory rooms also serve as classrooms; above the refectory are two small rooms 6½ feet high, ten by 15 feet the one serves as a wardrobe, the other as a sickroom; besides a kitches 14 by 14 feet, and a common parlor which as late as 1851, served as a dining room of the ladies, at which time a one story and a half log house was built for private use.
>
> "The male department is better accommodated, Government made allowance in 1849, of $1000.00 with which amount a two story loghouse 50 by 25 feet was built in 1850, and has ever since been occupied by the boys and two of the teachers."

Reverend Fathers Schoenmakers and Bax were the first teachers to arrive in the Osage Manual Labor School, but they were soon followed by the Sisters of Loretta, Sister Concordia Henning, Sister Bridget Hayden, afterwards known as Mother Bridget, Sister Mary Van Prather and Sister Vincentia Van Pool.[19] It was this first group of religious teachers that cared for, taught, directed and gave life to the Osage Manual Labor School.

The Indians did not consider the instruction at the Osage Manual Labor School to be wholly futile. Their confidence in the institution was disclosed by the almost regular increase in the annual enrollment. The fact that the

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18. Taken from the official records of the Osage Manual Labor School. op. cit.
19. W. W. Graves, Life and Letters of Fathers Ponzigilone, Schoenmakers and Other Early Jesuits at Osage Mission. Published by the author, St. Paul, Kansas, 1916. p. 274.

roving life of the Indian was beginning to be displaced by a settled farm life indicated the influence of the school. Rev. Father Schoenmakers, in a letter to Major A. J. Dorn, Indian Agent, on September 1, 1858 wrote an account of the effect of the training civilization upon the Indian.[20]

> "Some few families have already fenced in fields, gathered a crop, and have been very successful in raising hogs and cattle, in spite of the great discouragement with which they meet from lazy Indians, perhaps relations.
>
> "Some of the Osage chiefs and principal men having heard of my last year's report, seem pleased with the idea of national improvements, and have requested me to persevere in asking from government paternal assistance."

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20. From an original letter in the Office of Indian Affairs, Washington, District of Columbia.

2. Kickapoo Catholic Manual Labor School.

Because of its short duration there have been few records left and little interest taken in the Kickapoo School. The first location of the Kickapoos in Kansas was on the southeast corner of their reservation near Fort Leavenworth. They had moved to this location after they had ceded their country on the Osage River in Missouri, in October 24, 1832[1] to the government. The description of the reservation given them in the Indian territory is as follows:

> "To begin on the Delaware line, where said line crosses the Left Branch of Salt Creek; thence down said creek to the Missouri River; thence up the Missouri River thirty miles, when measured on a straight line; thence westwardly to a point twenty miles from the Delaware line, so as to include in the lands assigned to the Kickapoos at least twelve hundred square miles."[2]

The Kickapoos asked the Jesuit Fathers to start a mission among their people in their new location; so in the summer of 1835, Rev. Father Van Quickenborne visited them and sent back to his authorities a letter, part of which is quoted:

> "To get to the Kickapoo it was necessary to cross the Kansas River. I was not a little surprised to see that the Delaware Indians had established a ferry there in imitation of the whites. We arrived at the Kickapoo Village July 4, a Saturday, the day consecrated to the Blessed Virgin. The next day I said mass in the traders' house, where the prophet, who was anxious to see me, put in an early appearance. After the first exchange of courtesies, he at once brought up the subject of religion. 'What do you teach?' he asked me. 'We teach' I answered, 'that every man must believe in God, hope in God, love God above all things and his neighbor as himself: those who do this will go to heaven and those who

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1. A. T. Andreas, History of the State of Kansas. Chicago: A. T. Andreas, 1883. p. 73.
2. Ibid.

do not will go to hell.' 'Many of my young people believe that there are two Gods!' 'How do you prove that there is only one and that he had proposed certain truths to us to be believed?' I said in the course of my reply. 'God spoke to the prophets and the prophets proved by miracles that God had spoken to them.' He at once interrupted me saying; 'This is the very way I got to be believed when I began to preach: I raised dead to life. There was a woman; he continued, who, so every one thought, could not possibly recover her health; I breathed on her and from that moment she began to improve and is now in good health."[3]

In order to establish the school among the Kickapoos, it was thought advisable by Father Van Quickenborne to get government permission and also government aid for this new project. After negotiation with the Federal authorities, he wrote of the success of his quest in a letter to Bishop Rosait of St. Louis:

"It is an honor and inexpressibly pleasure to me as well to be able to announce to you that today I concluded my affair with the Government. We are going to begin an Indian Mission and school among the Kickapoo. I have obtained as an outfit, five hundred dollars. When the school shall be in operation, circumstances will determine the amount of aid which the government will furnish. My offer in behalf of the Pottowatomies has also been favorably received and we are fully authorized to begin work among them also, when they shall have moved to their new lands in Missouri in the neighborhood of Council Bluffs. May your lordship pardon me if I ask you to be so good as to communicate this news to the ladies of the Sacred Heart in St. Louis and commend me earnestly to their prayers as to those of the sisters of Charity... I have made an important acquisition for the mission. Father McSherry gives me a brother of robust health, who is at once carpenter, doctor, etc. Many of the Fathers here manifest a lively desire to go and work among the Indians."[4]

Father Van Quickenborne, having received the assurance of

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3. Gilbert J. Garragan, S. J., Kickapoo Mission in the ST. LOUIS CATHOLIC HISTORICAL REVIEW. St. Louis. 1922. p. 27.
4. Ibid., p. 29.

Government aid went ahead with his plans for the work of the Mission. In a letter which he sent to Father McSherry, he related some of the incidents connected with the establishment of the mission among the Kickapoo Indians:

> "We arrived here on the 1st inst., (June, 1836) precisely thirteen years after we arrived in Missouri the first time, when we came to commence the Indian Mission--better late than never. The steamer on board of which we came up, brought to the very spot where we intended to build. We were met with a very cordial reception from the principal chief and his warriors and from the prophet himself. There are two towns among the Kickapoos about 1½ or 2 miles apart, which are composed of the two bands into which the Nation is divided. Pashishi, the chief, is quite proud of the circumstance of our coming at this particular invitation and for this reason wished me to build near his town; on the other hand the Prophet expressed a wish that should so as much for his band as for the others. He said he had always told his people that a black-gown would come and help him, that he felt disposed to join us and to persuade his followers to do the same. By agreement of the chiefs we intend to build between the two towns on a spot nearly equally distant from both. As I did not like the expression of the prophet (of our helping him), I made him acknowledge that he had not received authority from the Great Spirit to preach and that his religion was not a divine religion. He readily did it and added that a black-gown had given him a paper and had told him to advise and direct his people to the best of his knowledge. Afterwards he brought me the paper; it contains nothing but a part of a hymn. Time will show whether he is sincere, of which I have great reason to doubt. General Clare has not yet communicated to the Agent...This circumstance is the cause that the Agent cannot give us the help he would otherwise. He has no evidence of my having made an arrangement with the War Department for a school in the Kickapoo Nation. There can be, however, no doubt but he will soon receive an answer from General Clark on the subject, as he has written to him and so I have done also. Father Hoecken and Brother Miles have been added to the number of those started from St. Louis. Father Hoecken is getting sick. The others injoy good health except myself being as usual very weak. Our accommodations are rather better than I had anticipated. Mr. Painsonneau (Pinsonneau) the one who keeps a store for the nation, has had the kindness to let us occupy one of his old cabins. It is 16 feet square made of rough logs and daubed with clay. Here we have our chapel, dormitory, refectory, etc. We have to sleep on the floor...I hope that your Reverence

will receive an ample reward for liberality towards us and that the increase of the number of good subjects will allow your Reverence to treat with Father General for sending us some more;--a teacher for the school boys will be very necessary..."[5]

A manual labor school was established, but the Indians did not take kindly to the labor.[6] In 1854, one of the buildings of the school was used by the Kansas Pioneer, of Kickapoo City for a printing-office.[7]

From its very beginning the Kickapoo Mission seemed doomed for hardships. A delay in Government aid was the fault of Major Richard W. Cummins. Father Van Quickenborne was taken ill. Various Indian tribes on the war path alarmed the missionaries. Little success was made in converting the Indians as can be seen by the following excerpt of a letter written by Father Verhaegen to Father McSherry:

> "...Many of the Indians among whom they (the Fathers) live are well disposed toward the Catholic religion and several of them have expressed a desire of being instructed. However, most of them are still adverse to a change of their superstitions practices and vicious manners. Of the 1000 souls that constitute both villages, hardly thirty regularly attend church on Sundays. Many come to see us on week days and by the instruction which they receive during these visits are insensibly to be prevailed to come to hear the word of God...."[8]

> "The following Jesuit Fathers labored in this mission: Charles Van Quickenborne, C. Hoecken, F. Verreydt, and A. Eyevogels. They did not confine themselves, however, exclusively to the Indians; they took charge moreover of six stations among the border settlers of the State of Missouri."[9]

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5. Ibid., pp 32-33.
6. Kansas State Historical Society, Vol. 9, p. 569.
7. Ibid.
8. Garragan, op. cit., p. 39.
9. Thoman H. Kinsella, Reverend, LL. D., The History of Our Cradle Land. Casey Printing Co., Kansas City, Mo., 1921. p. 10.

The Government appropriations seem to have been withdrawn towards the end of 1840 and with the passing of that year the Kickapoo Mission ceased. The missionary fathers then went to administer to the Indians of the Pottawatomie tribe.

3. Pottawatomie Catholic Mission School.

"Early in 1837 a treaty was proclaimed by which, in consideration for the cession of much coveted lands in Indiana, the Pottawatomie Indians were promised a tract of country on the Osage river, southwest of Missouri, 'sufficient in extent and adapted to their habits and wants.' (revised Indian Treaties, pp. 710-715; 7 U. S. Statues at Large, p. 533.) ...The senate ratified the treaty and in due session, McCoy was instructed to lay out reservation in the Maris des Cyne valley. The Indians occupied it for about ten years then moved northward in 1847-48.

"The second Pottawatomie reserve was situated in one of the most fertile districts of Kansas. It was a part, and that most eastern, of the old Kansas reserve. Its eastern boundary lay two miles west of Topeka and sixty-two miles west of the Missouri river. A few weeks before the arrival of the Pottawatomies some Jesuits established St. Mary's Mission almost in the center of the reservation, and the Indians very conveniently made it the nucleus of their new settlement."[1]

Before their migration from Indiana, some of the Pottawatomies had been baptised.[2] Evidence of interest in religion was shown by these Indians; for, before the year 1838, the Jesuit missionaries, Hoecken and Verreydt, received an invitation from Nesfwawke, the Pottawatomie chief, to come and teach them religion.[3]

In January, 1838, the missionary, Father C. Hoecken, arrived among the Pottawatomies at Pottawatomie Creek[4] marking the date of the beginning of Pottawatomie Mission.

The Pottawatomies had not definitely settled at

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1. Anna Helouise Able, "Indian Reservations in Kansas and the Extinguishment of Their Title," in Kansas State Historical Society, Vol. 8, 1903-1904. A Thesis at University of Kansas. pp. 82-83.
2. Rev. Thomas H. Kinsella, A History of Our Cradle Land. Kansas City, Missouri: The Casey Printing Co., 1821. p. 12.
3. Ibid., p. 12.
4. Ibid., p. 12.

Pottawatomie Creek. In March, 1838,[5] they moved to Sugar Creek. This was at the present site of Centerville, Kansas. A church was built first; then sometime in 1839, a school building was erected. The school was not opened, however, until 1840,[6] and was continued for only a short time. This was probably a school for boys although there is no record left as to what it was.

The mission schools of the Catholic Church usually left the education of the Indian girls to some order of religious women while the priests took charge of the education of the boys. In the case of the Pottawatomie Mission it was the Sisters of the Sacred Heart who went to the mission to teach the Pottawatomie girls. These sisters arrived at the mission in July, 1841,[7] soon after the fourth of the month. On July 15, 1841,[8] a school for girls was constructed. It was a two story house of six rooms officially opened July 19, 1841.[9]

> "Fifty young girls soon frequented the school, and the women came there to learn to work."[10]

These girls and women were taught to cook, sew, knit, card, spin and weave. It must have been an interesting sight to see these fifty girls and women of the Indian race, dressed in their racial clothing, being taught the ways of the white women by the serious and conscientious sisters. It is not likely that these first Pottawatomie women were taught any academic work as no records of such have been left.

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5. Ibid., p. 12.
6. Ibid., p. 18.
7. Ibid., p. 20.
8. Ibid.
9. Ibid.
10. Ibid.

In the fall of 1841 a new school for boys was built.[11] This school was opened in 1842 with sixty-six pupils, who were taught by Jos. N. Bourassa and John Tipton.[12]

> "Soon Father Adain Hocken arrived to teach English, and Father Eysvogels replaced Father Aelen. Brother Mazella, was skilled in medicine like Father C. Hocker."[13]

The Government on June 17, 1846,[14] signed a contract purchasing the Indians land on Sugar Creek, and gave the Pottawatomie Indians the second reservation along the banks of the Kansas river. Father Verreytd, S. J. went with the Indians to select a new site for their settlement. The new site for the mission buildings was definitely decided upon, July 20, 1848, and September 7, 1848,[15] the Sugar Creek mission moved into the St. Mary's Mission located on the north side of the Kansas river, the territory assigned to the Pottawatomies.

On the grounds of St. Mary's Mission for Indians of the Pottawatomie tribe now stands St. Mary's College and High School. This institution was officially chartered by the State of Kansas December 24, 1869.[16] This school, however, which has from 1869 to 1931 educated many lads from Kansas and Oklahoma, and other states both near and far, is closing its doors as a school and is to become a monastery for the same order, the Jesuits, who first opened it to the Indians in July, 1848.

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11. Ibid.
12. Ibid., 12.
13. Ibid., p. 20
14. Ibid., p. 13
15. Ibid., p. 14
16. Ibid., p. 23

The school for girls became a large convent and academy but has for some time been extinct.[17]

17. Ibid.

PART FOUR

FRIENDS MISSION SCHOOL

1. Shawnee Friends Mission.

The Friends, or Quakers, had begun their missionary work among the Shawnee Indians sometime before the Shawnees were moved to the territory later to become the state of Kansas. In Wapakoneta, Ohio before 1831[1] the Friends began their work of training the Shawnee Indians in the ways of civilization. The Indians of the Shawnee tribe had become quite attached to the Friends so that when they were to be moved from Ohio, they asked that some members of the Friends sect accompany them to the new territory.

The Shawnees from Ohio, were moved in 1832[2] but it was not until 1834[3] that the Friends began their work among them in the new territory. During the year 1836, the erection of a mission building was started. It was not until the following year, 1837,[4] that the Friends Shawnee School was opened.

For the first several years of its existence, there were from fifteen to forty-five[5] Indian children attending the Friends Shawnee School. All of the children who attended the school were boarded, lodged, and clothed at the expense of

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1. Nathan and Lydia Henshaw, "Friends Establishment in Kansas" in Kansas State Historical Society, Vol. VIII, 1903-1904. Topeka State Printer, 1904. p. 267.
2. Ibid.
3. Ibid.
4. Ibid., p. 268.
5. Ibid., p. 269.

the Friends Society.[6]

Although the school was not a manual labor school, the children, when not attending academic classes, were taught to work on the farm, to serve, and to help with the kitchen work. The actual labor was evidently not enjoyed by the children making a serious problem for the superintendent. Mr. Hobbs,[7] one of the superintendents, told the following in his discussion of the school:

> "The fact is worthy of observation that the boys did not like to work, and the hardest part of my duty was to keep them at it. Besides this it took a great stretch of forbearance on the part of their parents and Indian friends to be pleased at seeing them work."

Besides the training given to the Indian children outside the school room, they were taught reading, writing, arithmetic, geography, and English grammar in the school.[8]

A new mission building was erected in 1845.[9] It was three stories high, twenty four by seventy feet.[10] The basement of stone, was for the kitchen and dining rooms the upper stories were frame and used for school rooms, dormitories and rooms for the mission family.

The Friends continued their school work quite successfully among the Shawnee Indians until about 1871.[11] They never depended upon the Government for support but all of the

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6. Wilson Hobbs, "The Friends Establishment in Kansas Territory" in Kansas State Historical Collection, Vol. 18, p. 255.
7. Ibid., p. 255.
8. Ibid., p. 262.
9. Nathan and Lydia Henshaw, op. cit., p. 267.
10. Ibid.
11. Wilson Hobbs, op. cit., p. 265.

money used by the Friends for the Indians came directly through the Society of Friends, mostly from Indiana and Ohio.

The following are the names of persons connected with the Friends Shawnee Mission as they appeared in the Annual report of the Commissioner of Indian Affairs.[12]

"1837 Moses Pearson and wife superintendents and matron Mary H. Stenton assistant matron; Elias Newby teacher.

1840 Henry and Ann Harvey, superintendents; David Jones, teacher.

1842 Thomas and Ester French, principals; Thomas and Hanna Wells, teachers.

1843 Thomas and Hanna Wells, teachers.

1845 Thomas and Hanna Wells, superintendents; Zeri and Miriam H. Hough, teachers.

1848 Elizabeth Harvey, superintendent.

1849 Elizabeth Harvey, superintendent; William H. Hayes and Sarah T. Harvey, teachers.

1851 Wilson and Zelinda Hobbs, teachers; Thomas and Hanna Wells, superintendents.

1852 Cornelius Douglass, superintendent; Phoebe Douglass, Wilson Hobbs, teachers.

1853 Cornelius Douglass, superintendent; Robert Styles, teacher and Rachel Styles.

1854 Davis W. Thayer, superintendent.

1857 Simon D. Harvey, superintendent."

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12. Ibid., p. 252.

PART FIVE

METHODIST MISSION SCHOOLS

1. The Delaware Methodist Mission.

It was on October 3, 1818 that the Delaware tribe ceded to the United States their land in Indiana and moved to Missouri. Four years after this move, in 1822-1823, they again moved to a reservation near the mouth of the Kansas River.[1] This reservation comprised parts of what are now Wyandotte, Leavenworth, Jefferson, Shawnee, and Jackson counties.[2] The settlement was made near the present town of White Church about eight miles from Kansas City, Kansas. It was in this settlement that, in 1832, the Delaware Methodist Mission was started. Rev. Wm. Johnson and Rev. Thomas B. Markham were appointed to take charge of the school.[3] The mission was arranged and the missionaries appointed by the Methodist Missionary Society of St. Louis, Missouri.

The church, a much stronger factor in the Delaware community than the school, was built in 1823. It was a large frame building painted white and thus gave the name of White Church to the town later established in that locality.

The following is an extract taken from the fifteenth

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1. Anna Helouise Able, "Indian Reservation in Kansas and the Extinguishment of Their Title," in Vol. 8, Kansas State Historical Society. p. 79.
2. J. J. Lutz, "The Methodist Missions Among the Indian Tribes in Kansas," Kansas State Historical Society, Vol. 9, 1905-1906. p. 203.
3. Ibid., p. 203.

annual report of the missionary society for 1834[4] and gives an interesting cross section of the mission at that time.

> "Delaware, a gracious work of religion--forty church members, several of whom officiate as exhorters, regular in attendance at preaching and other means of grace. The school has twenty-four native children who are learning well. In the Sabbath-school are fourteen male and ten female scholars, conducted by three teachers and one superintendent. The children are catecmized in the duties and doctrines of Christanity."

As was inferred before the school in the Delaware Mission did not thrive since Indians seemed to be indifferent, and in some cases quite unwilling to cooperate, the school was then closed sometime before 1844. After 1844,[5] an agreement was made whereby the money for the education of the Delaware children was directed to the Shawnee Manual Labor School which was located at a distance of twenty miles from the Delaware Mission. The children of the Delaware tribe were expected to attend the school and board as the Shawnee children did. The indifference of the Delawares was again shown in their poor attendance at the manual labor school. In the year 1854 there were just nineteen Delaware children enrolled in the manual labor school.[6]

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4. Ibid., p. 203.
5. Ibid., p. 204.
6. Ibid., p. 180.

2. Kaw Methodist Episcopal Mission.

East of the present village of Valencia and ten miles west of Topeka, in what is now Shawnee county, Rev. William Johnson established a mission and school among the Indians of the Kaw tribe. This was in December 1830.[1] From 1830 until 1842, the year of his death, Mr. Johnson and his wife struggled among the Kaw Indians with little success. Between 1830 and 1832 there were seven whites and nine Indians in the school.[2]

The summer of 1834[3] found Mr. Johnson supervising the building of mission houses for Kaw Mission. Hewed logs were selected for the construction of the main building which was thirty six feet by eighteen. The other buildings were also log and consisted of a kitchen, a smokehouse and a few small out buildings. These constituted all of the buildings ever constructed for Kaw Mission at this location.

The Kaw Methodist Mission was closed between the years 1842 and 1844 but was reopened in 1845 by Rev. J. T. Perry and Mrs. Perry, the former Mrs. William Johnson. The Methodist Missionary society had sent them to this mission to open a manual labor school such as was in operation at the Shawnee Methodist Mission. The Perrys were quite unsuccessful

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1. J. J. Lutz, "Methodist Indian Missions Among the Indian Tribes in Kansas" in Kansas State Historical Society, Vol. IX, 1905-1906. pp. 193-203.
2. Wm. W. Cone, "The First Kaw Indian Mission" in Kansas State Historical Transactions, Vols. I and II. p. 276.
3. J. J. Lutz, op. cit.

in their efforts to start the manual labor school. For the first year they kept some Indian children in their home and taught them, but the next year the school at this location was permanently discontinued.

Tree ladened hills to the north, a beautiful sloping valley down to the Neosho river, and not far from the Old Santa Fe Trail is a tract of country that became the property of the Kaw Indians. In 1846[4] the government made a treaty with the Kaws wherein that tribe of Indians received a tract of land surrounding Council Grove, and in 1847 they moved to this new location. In 1849[5] the board of Missions of the Methodist Episcopal Church South accepted a proposition from the government to build and maintain a school in the new Kaw location.

The mission house, a beautiful colonial stone structure, was built on the banks of the Neosho river in 1850.[6] The building is in a good state of preservation. At the present time, many of the features are as they were when it was built.

The Mission and school were in charge of F. S. Huffaker, Rev. Henry Webster, and Mrs. Webster. For some reason the full blooded Indians did not care to attend the school any more in the new location then they had in the former location and the school served for the most part as a refuge for orphans and dependents. The pupils who did go to the school

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4. Ibid., p. 193.
5. Ibid., p. 202.
6. Editorial, TOPEKA DAILY CAPITAL, August 24, 1924.

at the very first were all boys. They were taught religion, spelling, reading, writing, and arithmetic. There were not instructed in the trades, but they did work on the farm. By 1854 there was such a small attendance at the school and the Indians of the Kaw tribe seemed to be so irresponsive to the help given them by the missionaries that that year all missionary work for the Kaws ceased.[7]

Before the time of the closing of the school for the Kaws, Mr. Huffacker started a free school for the white children in the old mission building and it is thought that this free school was perhaps the first started in the state.[8]

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7. J. J. Lutz, op. cit., p. 202.
8. Lalla Maloy Brigham, p. 108.

3. Kickapoo Methodist Mission.

The Kickapoos, having been moved first from Illinois to Missouri and finally to Kansas, were settled near Fort Leavenworth. Their reservation was what is now Brown, Atchison, and Jackson counties[1] in Kansas.

In 1833 the mission was organized for the Kickapoos, and Rev. Jerome C. Berryman, who was appointed to take charge, continued the work until the fall of 1841.

The school thrived at first, for forty Indian pupils were enrolled in 1835.[2] By 1839,[3] however, the number had decreased to sixteen, and after this date the pupils were sent to the Shawnee Manual Labor School.

During the period of its existence the children who attended Kickapoo Mission were boarded there, and eight of them were supported by it. The subjects taught were geography, arithmetic, reading, writing, and spelling.

Although the school was of such short duration, the church for the Kickapoos was kept fairly well alive until 1861.[4]

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1. J. J. Lutz, "The Methodist Missions Among the Indian Tribes in Kansas," in Kansas State Historical Society, Vol. IX, 1905-1906. p. 207.
2. Ibid.
3. Ibid.
4. Ibid.

4. Shawnee Methodist Manual Labor School.

There are now three venerable brick buildings, flanking the Santa Fe Trail, perhaps the most historic highway in America. They are all that remain of the thirteen which once composed the Old Shawnee Mission. These old buildings are situated in a little valley; each building surrounded by trees more than a century old. The place is a few minutes ride from the city limits of Rosedale, Kansas in Johnson County.

The old Shawnee reservation consists of 1,600,000 acres of land and is thus described in the treaty of May 10, 1854. (Indian Affairs, Laws and Treaties, Vol. 2, p. 618)[1]

> "Beginning at a point in the western boundary of the state of Missouri, three miles south of where said boundary crosses the mouth of Kansas river; thence continuing south and coinciding with said boundary for twenty-five miles; thence due west 120 miles; thence due north, until said line shall intersect the southern boundary of the Kansas reservation; thence east, coinciding with the southern boundary of said reservation, to the termination thereof; thence due north, coinciding with a line the eastern boundary of said reservation, to the southern shore of the Kansas river; thence along said southern shore of said river to where a line from the place of beginning drawn due west shall intersect the same--estimated to contain sixteen hundred thousand acres, more or less."

The Shawnees settled in the northeast corner of their reservation near the Kansas river, now Wyandotte County, and by 1830[2] most of the tribe were claiming this hunting ground as their permanent home. In that same year, 1830, Rev. Thomas

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1. J. J. Lutz, "The Methodist Missions Among the Indian Tribes in Kansas," in Kansas State Historical Collections, Vol. 9, 1905-1906. pp. 162.
2. Ibid.

Johnson, of the Methodist Episcopal Church, began his missionary work among the Shawnee Indians. The Missouri Conference of the Methodist Episcopal Church had formed itself into a Missionary Society, September 16, 1830,[3] at St. Louis. The first one of their missionary endeavors taken up was the Shawnee Mission. This society appointed Rev. Thomas Johnson to take charge at this time.

The very early mission had a school, but little is known about it. The following excerpt of a letter from Joseph S. Chick of Kansas City, who at one time visited the first school, is perhaps the best description of it.[4]

> "I was at the old Shawnee Mission about three weeks, but upon their failure to have school, I went home. The buildings, as I remember, was a two-story, double log house, with rooms about twenty feet square with out-houses, smokehouse, chicken-house, etc. There was no teacher there at that time. There was a man by the name of Waugh who had been a teacher, and was staying there at the time, but I do not recall any other."

For the first four years of its existence, there are no records stating the number of pupils enrolled in the Shawnee Methodist School, but in 1834 there were twenty-seven Indians attending the school.[5] During the following year, 1835, Rev. William Ketron, Mrs. Miller, Rev. David G. Gregory and Mrs. Gregory were in charge and that year the school had an enrollment of thirty-four pupils, nineteen of whom were supported by the mission.[6]

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3. Ibid.
4. Ibid., p. 168.
5. Ibid., (McCoy's Annual Register, January 1835, pp. 23-24). p. 168.
6. Ibid., p. 170.

From the old location in what is now Wyandotte County the Shawnee Methodist Mission moved to a new location in what is now Johnson County, Kansas, in 1838. The small mission school of 1830 finally developed into the Shawnee Manual Labor School dating its establishment back to the year of the move, 1838. The following February, 1839,[7] saw the work begun on the new buildings. The first buildings that housed the school were two large brick buildings, one of which was used as the school house, dormitory for the boys, home of the superintendent, and the chapel.[8] The other building served as the boarding house. There were also on the mission grounds for the use of the little Indians attending the Shawnee Manual Labor School, log houses, blacksmith shops, wagon shops, shoemakers' shops, barns, granaries, tool houses, a brickyard, a sawmill, and a steam flour mill.

The Manual Labor School officially opened in October, 1839.[9] The attendance, which was seventy-two that year, included members of many tribes other than the Shawnees. There were twenty-seven Shawnees, sixteen Delawares, two Chippewas, one Gros Ventres, eight Peorias, seven Pottawatomies, three Kickapoos, one Munsee, one Osage, and six Kanzans enrolled in the school.[10]

Rev. Thomas Johnson, the first to organize the mission

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7. Ibid., p. 170.
8. Ibid., p. 174.
9. Ibid., p. 174.
10. Ibid., p. 175.

of 1830 was made the first superintendent of the Manual Labor School. There were four teachers employed to help Rev. Johnson that first year. Two of the teachers taught the children in the class room or the academic subjects and the other two taught them out of school or in their manual labors. The school was run on the boarding school basis. The children were fed, clothed, and lived on the mission grounds in the houses provided for this purpose.

The routine of the school was the typical manual labor schedule; six hours a day study and six hours work. The girls, in addition to their regular school work, did the cooking for the entire school and made all of the clothes for the entire mission. The boys did light work about the farm, such as preparing the fuel, milking the cows, and feeding the stock.

One hundred ten pupils were reported in attendance at the Manual Labor School in 1843 by Rev. J. C. Berryman.[11] Rev. Berryman had been appointed as superintendent by the M. E. Missionary Society of St. Louis in 1841.[12] The same year that the third building was constructed, 1845,[13] there were 137 pupils at the school. This third building was erected for the use of the girls as their home and boarding school.

R Rev. William Patton, of the Methodist Episcopal Church South, was superintendent of the Manual Labor School in 1845

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11. Ibid., p. 179.
12. Ibid., p. 179.
13. Ibid., p. 179.

and 1846.[14] The following year Rev. Thomas Johnson was returned to the school as superintendent and held the position until the school was closed.[15] This year, 1847, he reported 125 pupils in all, seventy-eight boys and forty-seven girls.[16]

The report (United States Commissioner of Indian Affairs, 1851, pp. 87-88) shows that A. Conseatzer, T. Huffacker, W. Locke, and S. Huffacker were the teachers of the Indian boys for the year 1851, and Mrs. M. J. Perry, who had taught at the Kaw Methodist Mission, and Mrs. A. E. Chick were the teachers in the girls' department. During that year forty-seven girls and fifty-three boys attended the school.[17]

Rev. Nathan Scarritt was selected to take charge of a new department that Mr. Johnson wanted organized in the school. It was a classical department and was installed in the school in 1851.[18] At this time the features of the Manual Labor School which characterized it as a manual labor school began to be wiped out.

The academic subjects taught to the boys were divided into four sections. Those in the fourth or highest section were taught Latin, English grammar, geography, arithmetic, philosophy, penmanship, and declamation. The third group was taught the same things as the fourth group with the exception of Latin, English, and philosophy. The second group was taught arithmetic, reading, spelling, and

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14. Ibid., p. 180.
15. Ibid., p. 180.
16. Ibid., p. 180.
17. Ibid., p. 180.
18. Ibid., p. 180.

declamation; and the first group, the alphabet, reading, spelling, and writing. In the girls' department the classes were divided into three groups. The third or highest group was taught grammar, arithmetic, geography, reading, writing, and needlework; the second, arithmetic, geography, reading, writing, and needlework; and the first, the alphabet, reading, spelling, and needlework.[19]

The report of the United States Commissioner of Indian Affairs, 1854, for that year shows that the enrollment was 105, including forty-nine Shawnees, nineteen Delawares, fourteen Wyandots, twenty-three Ottawas. It was that year that the manual feature closed entirely.[20] Besides the eighty-seven Shawnees, there were twenty-two Ottawas, ten Wyandots, one Sioux boy, and two Spanish boys in the school in 1855. In 1862 there were about twenty-six girls in attendance, and the same year the school was closed.[21]

The mission was in existence about thirty-three years and conducted a flourishing manual labor school for about fifteen of these years.

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19. Ibid., pp. 188-189.
20. Ibid., p. 180.
21. Ibid., p. 188.

5. Peoria and Kaskaski Methodist Mission.

The Peoria and Kaskaski Mission, established in 1833, was comparatively short-lived, having been discontinued before 1842.[1] There is very little information concerning this mission other than that in 1836 the school reported sixteen pupils who were given instruction in English. In 1836 there were in the school ten boys and two girls, who were taught reading, writing, and spelling.[2]

At the establishment of the mission, Rev. James H. Slavens was appointed as missionary. In 1836 Rev. M. Talbot, assisted by Mrs. Talbot, and a Mr. Groves, had charge of the school. They continued to hold these positions until 1842.

The buildings consisted of a double dwelling with one school room. The missionary station was kept up after 1842, but there was no school after that period.

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1. J. J. Lutz, "Methodist Missions Among the Indian Tribes in Kansas," in Kansas State Historical Society, Vol. IX, 1905-1906. p. 211.
2. Ibid. Report Commissioner of Indian Affairs, 1837. p. 609.

PART SIX

PRESBYTERIAN MISSION SCHOOLS

1. Boudinot Presbyterian Mission.

From Oklahoma, where Union Mission was situated, Rev. Nathaniel B. Dodge was sent to the Osage Indians who were in territory now comprising Kansas. In the year 1830, Rev. Dodge established his mission on the east bank of the Neosho river near its junction with Four Mile creek in the same locality as Neosho Mission.[1]

The most authentic data obtainable is taken from an extract of MISSIONARY HERALD found in the History of Neosho and Wilson Counties.[2]

> "Mr. Dodge, who was formerly the Superintendent of the Station at Harmony, has recently been authorized to remove to a village near the Osages." (MISSIONARY HERALD, Vol. 27, 1830, p. 46)

> "Boudinot, ninety miles north of Union. Nathan B. Dodge, Missionary; Mrs. Dodge." (MISSIONARY HERALD, Vol. 28, 1832, p. 9)

> "Miss Choote came to the station last fall for the purpose of teaching my own children, and using what influence she could to induce the children of the Osages to receive instruction. In this business she has been unwearied. A number of the Indian children have been in occasionally and some have committed the greater part of the alphabet, and have received instruction by pictures and in various ways, but from the total indifference of the parents and fickleness of the children, they have

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1. Edited by Geo. W. Martin, Kansas State Historical Society, 1905-1906. Topeka: State Printing Office, Vol. IX, 1906. p. 20.
2. L. Wallace Duncan, History of Neosho and Wilson Counties. Fort Scott: Monitor Printing Co., 1902. p. 11.

attended so unsteadily that they have received very little benefit." (MISSIONARY HERALD, Vol. 30, 1834, p. 158)

In 1837 the Mission was abandoned. The History of Neosho and Wilson Counties,[3] states that after the Presbyterians abandoned it the Baptists took up the work of the Boudinot Mission but there are no further records.

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3. Geo. W. Martin, op. cit., p. 20.

2. Hopefield Presbyterian Mission.

The year 1830, the Hopefield Presbyterian Mission moved into the Indian Territory which is now Kansas. Hopefield Mission was first located in what is now Oklahoma on the banks of the Neosho river. It was moved north at two different periods and the final move found it situated near the village of Old White Hair. The village of Old White Hair, Chief of the Great Osages, was located on the west banks of the Neosho river about five miles south of the present town of Oswego, in Labette county.[1]

The system of boarding school was used in the mission and many teachers and missionaries were connected with it.[2] From a MISSIONARY HERALD, dated 1826, Vol. 22, p. 6, is taken the following item.[3]

> "The number of children in school at Harmony is forty-six."

This item is dated before the mission was moved into the territory that later became Kansas but it is believed that the enrollment was about the same after the move. The mission was discontinued in 1837.[4]

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1. Edited by Geo. W. Martin, Kansas State Historical Society. 1905-1906. State Printing Office, Topeka, Kansas, Vol. IX, 1906. p. 570.
2. T. A. Andreas, History of Kansas. Chicago: T. A. Andreas, 1883. p. 63.
3. L. Wallace Duncan, History of Neosho and Wilson Counties. Fort Scott: Monitor Printing Company, 1902. p. 11.
4. Geo. W. Martin, op. cit., p. 570.

3. Iowa, Sac and Fox Presbyterian Mission.

In 1837, the Indians of the Iowa, Sac and Fox tribes were moved by the government from Missouri into the territory of Kansas.[1] Their reservation comprised part of what is now Doniphan county where they settled.

That same year, 1837, in May, Rev. Samuel M. Irwin, established a mission among these Indians.[2] The mission was located two miles from the present site of Highland College, Highland, Kansas. Six months after Mr. Irwin's arrival among the Iowa, Sac and Fox Indians, Rev. William Hamilton arrived at the mission.

Through the efforts of the two men, Rev. Irwin and Rev. Hamilton, a school was erected and opened in 1846.[3] The two men served in the capacity of teachers as well as missionaries at this early time. Later the girls in the school were taught by Miss Sarah Rea and the boys by James Williams. Between 1849 and 1853 both sexes were taught by Miss S. A. Watermal.[4]

The mission house, a part of which is still standing was a spacious brick building 170 feet by 37 feet. At the

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1. Anna Heloiuse Able, "Indian Reservations in Kansas and the Extinguishment of Their Title," in Kansas State Historical Society, Vol. 8, 1904-1905. A Thesis at University of Kansas. pp. 82.
2. Kansas State Historical Society, Vol. 9. p. 566.
3. Frank W. Blackmar, Cyclopedia of the History of Kansas, Vol. II. pp.
4. Transactions of Kansas State Historical Society, Vol. I, and II, 1881. p. 268.

time of its erection it cost some eight thousand dollars.[5]

In 1847, the second year of its establishment, the school had an average of twenty-four pupils and, in 1853, the enrollment had grown to forty-five.[6]

The school remained for the children of the Indian tribes until about 1855, when the Indians were moved farther west and south by the government. It was in 1855 that Mr. Irwin decided to establish an academy for the children of the white settlers. In 1855 the first log building was built for that purpose and in 1858 a brick building was erected for the new school.[7] It was this academy, formed from the old mission school, which was the nucelus for the present Highland College.

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5. Ibid.
6. Transactions of Kansas State Historical Society, op. cit.
7. A. B. MacDonald, "An Educational Crusader Rebuilds a Kansas College Upon a Foundation of Faith," in KANSAS CITY STAR, Sunday, December 22, 1929.

4. Neosho Presbyterian Mission.

The Osage Indians were the first of the pre-state Kansas Indians to receive into their midst the early missionaries. The first mission established in pre-state Kansas was the Neosho Presbyterian Mission in 1824.[1] This mission was established under the charge of Rev. Benton Pixley, who went to the mission site in September, 1824, in the company of his wife, Mr. Samuel B. Bright, and Mrs. Charlotte Slocker Bright.[2] In 1829, Rev. Pixley closed the mission and went back to Missouri to work among the whites.[3]

Neosho Mission was an outgrowth of Union and Hopefield Missions of Oklahoma and these two missions maintained schools. It is believed that the Neosho Mission had a school, also, although it was unsuccessful.

Neosho Mission is mentioned merely because of its early establishment, for very little authentic data can be found concerning it.

As near as can be determined by people who remember having seen the old Mission building, Neosho Mission was located near the present town of Shaw, Kansas on the west side of the Neosho River.

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1. Edited by George W. Martin, Kansas State Historical Society, 1905-1906. Topeka: State Printing Office, 1906. Vol. IX, pp. 571, 20, 160.
2. L. Wallace Duncan, History of Neosho and Wilson Counties. Fort Scott: Monitor Printing Company, 1902. p. 11.
3. George W. Martin, op. cit., p. 571.
4. William E. Connelley, Kansas and Kansans. Chicago: Lewis Publishing Company, Vol. I, 1918. pp. 225-226.

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