



Indian Missions and Missionaries on the Upper Missouri to 1900

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Article Summary: In the 1830s Congress began subsidizing missions to the Upper Missouri Indians. The missionaries sought to teach children to read and write and adults to farm. When the subsidies were withdrawn at the end of the nineteenth century, the missions closed or curtailed their operations.

Cataloging Information:

Names: John Dougherty, Ietan, Joseph LaFlesche, Robert W Furnas, Alfred Sully, Katherine Drexel, Mrs John Jacob Astor

Missionaries and Affiliations: Moses Merrill, Samuel Curtis (Baptist); John Dunbar, Samuel Allis, Stephen R Riggs, Thomas S Williamson, John P Williamson, Alfred L Riggs, Thomas L Riggs, C L Hall (American Board of Commissioners for Foreign Missions, later the American Missionary Association [Congregationalist]); Edmund McKinney, S M Irvin, William Hamilton, Robert J Burt (Presbyterian); Pierre-Jean De Smet, Felix Verreydt, Nicholas Point, Christian Hoeken, Ignatius Pankin, Martin Marty, Martin Kenel (Catholic); Samuel D Hinman, Henry W Whipple, William Hobart Hare, R A B Ffennell (Protestant Episcopal)

Tribes Served: Oto, Omaha, Yankton Sioux, Santee Sioux, Pawnee, Blackfeet, Ponca, Potawatomi, Flatheads

Keywords: boarding school, Santee Normal Training School, *Iapi Oaye* (*The Word Carrier*), Grant Peace Policy

Photographs / Images: Presbyterian Mission, Bellevue (Stanley Schimonsky sketch, c. 1854); Rev. William Hamilton house, Bellevue; Episcopal Church of Our Most Merciful Saviour, near Santee Agency No. 3; Pilgrim Congregational Church, near Santee Agency No. 3; Catholic Church, Standing Rock Agency, c. 1910; Episcopal Church, Yankton Agency, c. 1880; Episcopal Mission, Yankton Agency, Dakota Territory, c. 1880; Old St. Mary's Episcopal Mission, Santee Agency

INDIAN MISSIONS AND MISSIONARIES ON THE UPPER MISSOURI TO 1900

BY RAY H. MATTISON

THE missionaries were one of the major civilizing forces on the American frontier. Following close on the heels of the explorers and fur traders, they played almost as important a role in inducing the Indian to adopt the white man's way of life during the nineteenth century as the Indian Bureau.

The nation early recognized a responsibility for educating and civilizing the red man, but it was some time before the government took positive action in this direction. Some of the early treaties made with the various tribes included provisions for their material wants. They contained no provisions, however, for teaching them.¹

It was not until 1819 that the federal government took definite steps to assist the tribes in industrial and

¹Laurence F. Schmeckebier, *The Office of Indian Affairs: Its History, Activities and Organization* (Baltimore, 1927), pp. 38-40.

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scholastic education. Congress, in that year, inaugurated the policy of subsidizing Indian missions. It provided for a permanent appropriation of \$10,000 a year to be used "to employ capable persons of good moral character to teach them [the Indians] in the mode of agriculture suited to their situation; and for teaching their children in reading, writing and arithmetic; and for performing such other duties as may be enjoined." Since the government had no administrative machinery for supervising education among the Indians, it turned over each year, until 1870, this \$10,000 fund to the various missionary organizations. To this sum were frequently added funds provided by treaty for the employment of teachers. As a result of these subsidies, many of the religious denominations were able to establish effective missions among a number of the tribes.²

It was not until the 1830's that the government gave any more than superficial attention to the material well-being and education of the Upper Missouri Indians. The Oto, Omaha, and the Yankton, which had felt the impact of the whites, were already in a sad condition. The game, upon which they depended for food and clothing, had become so diminished that they were starved about half of the year and were poorly clothed. The condition of the tribes farther up the Missouri which had not yet felt the inroads of the "palefaces" was much better.

In answer to an inquiry from the Indian Office in Washington regarding the advancement of his wards toward civilization, John Dougherty, Agent of the Upper Missouri at Fort Leavenworth, wrote the Commissioner:

. . . In answer thereto as respects the Indians within my Agency, it may be truly said, that they have no advances in the means of civilization mentioned in the resolution. They still continue in their same aboriginal condition in which our government found them—of

²*Annual Report of the Commissioner of Indian Affairs*, 1897, 12; Schmeckebier, *op. cit.*, pp. 39-40; House Report No. 854, 27th Cong., 2d sess.; Wilma Estelle Wilcox, "Early Indian Schools and Education Along the Missouri" (M. A. thesis, University of Iowa, 1928), pp. 31-33. Hereafter the Annual Report of the Commissioner of Indian Affairs will be abbreviated CIA.

the mechanical arts, they know nothing more than the [y] have perhaps always known viz—to raise in a very rude manner a little corn—a few beans and pumpkins, and even this confined to a very few of the numerous tribes on the Missouri, and as to education there is not a single man, woman, or child, to my knowledge from the head of the Missouri to the mouth of the Kansas river, that knows one letter from another.³

In the early 1830's, the government made some long overdue attempts to instruct several of the Upper Missouri tribes in farming and provided schools for them. In accordance with the treaty of Prairie du Chien of 1830, it agreed to supply the signatories, which included the Oto, Omaha, and the Yankton and Santee Sioux, with blacksmiths, instruments of agriculture, and three thousand dollars annually for ten years for education. By the treaty of 1833, signed with the Oto, the government promised to allow \$500 per year for five years to establish schools and to provide them with two blacksmiths for the same period to instruct the tribe in farming. In the same year, it made a treaty with the Pawnee in which the government agreed to allow \$1,000 a year for ten years to provide schools for that tribe.⁴

In the autumn following the signing of the treaty with the Oto, the Baptist Missionary Society sent Rev. Moses Merrill to the tribe. The missionary, accompanied by his wife, a lady assistant and several others, set out in late October from the Shawnee Mission in present Kansas and arrived at the agency at Bellevue about three weeks later to establish the first mission in present Nebraska. Merrill, like many of the early missionaries, had been reared in the East and prior to entering missionary work had had no experience with the Indians. His diary and letters indicate he was zealously religious, but ineffective as a missionary. However, he worked conscientiously and persistently for

³John Dougherty to Col. T. L. McKenney, January 30, 1830, John Dougherty Papers, Missouri Historical Society, St. Louis.

⁴Charles J. Kappler (comp. and ed.), *Indian Affairs: Laws and Treaties* (Washington, 1904), II, 305-310, 400-401, 416-418.

the betterment of the red man even though he felt that his efforts were seldom crowned with any visible evidences of success.

Merrill opened a school and began preaching to the Indians soon after his arrival at Bellevue. He was handicapped by not finding a suitable interpreter, so he undertook to learn the Oto language so that he might prepare reading, spelling and hymn books and the scripture lessons in the native tongue. In May of 1834 he visited the Oto village which was then some twenty-five miles northwest of Bellevue, near present Yutan, Nebraska, to become better acquainted with the red man's way of life and familiarize himself with the native language. Like so many of the white missionaries and others reared in the East, he found the Oto customs revolting. Ietan, the chief, was sympathetic to the missionary's desire to help them and was very hospitable, according to Indian fashion. He offered Merrill the loan of the youngest of his five wives, a practice sometimes extended to white men while staying with the Oto. Merrill ignored the offer and, while at the village, lived in the lodge of Ietan. The missionary could, however, see little good in the Indians he met at the village. He discovered that the Oto there had already acquired a strong taste for liquor and that they exchanged many of their furs and horses for intoxicants. He deplored the fact that the women did all the hard work in the field and elsewhere while the men were idle. "God only knows the degradation and iniquity of these Indians," the missionary recorded in his diary. "I have seen much."⁵

In 1834 the Indian Bureau appointed Merrill teacher for the Oto. Dougherty appropriately cautioned him against disillusionment, "you will find it necessary to arm your-

⁵Moses Merrill Diary, November, 1832 to May 14, 1834, Moses Merrill Papers, Ms, Nebraska State Historical Society. Ietan's young wives eventually proved to be his undoing. In 1837 he and two of his young men during a drunken frolic got into a dispute over his two young wives. As a result Ietan and four others were killed. (John Dougherty to William Clark, June 28, 1837, National Archives. Hereafter National Archives will be abbreviated NA.)

self with all the patience and fortitude, you are master of," he wrote, "for the first 2 or 3 years to get along with such wild and uncultivated people as you will have to deal with."⁶

Merrill's initial efforts as a school teacher met with some promise of success. During the winter of 1834-1835 he conducted a school within the vicinity of Bellevue largely among the children of the agency employees and traders. He reported at the end of the first year that all the pupils over ten years of age of mixed blood could read correctly in easy reading lessons and write intelligibly.⁷

The progress among the full bloods was less encouraging. In accordance with the Treaty of 1833, the Oto, in 1835, moved to a new village site several miles above the mouth of the Platte, where they might be taught farming. Here the Baptists erected mission buildings, a portion of one of which is still standing.⁸ For four months the missionary taught the Indian children reading, apparently through an interpreter, in their own language and at the close of the period there were thirty or forty reading their A B C's. Then the Indians went on a hunt. When they returned, Merrill found he could not conduct classes because he could not collect the children at any one time or place. The missionary reported, "No classes could be formed on account of irregular attendance." The Indians daily said, "Feed us and we will read." Eventually the school adopted the practice of giving those who read daily a meal a week and the chiefs and interpreter dined with the pupils. This effort met with greater success and twenty-eight males and eight females, from ten to twenty-five years of age, accepted the invitation to attend school and receive a free meal. Not more, however, than ten or

⁶Dougherty to Merrill, March 11, 1834, Merrill Papers.

⁷Samuel Pierce Merrill, "Personal Sketch of Rev. Moses Merrill," *Transactions of the Nebraska State Historical Society*, IV (1892), 157-159; Dougherty to William Clark, October 21, 1835, NA; School Report of Moses Merrill, 1835, Merrill Papers.

⁸The chimney of one of the buildings is still to be seen three miles west of the hamlet of La Platte in NE¼ Sec. 30, T. 13N., R. 13E.

twelve of these attended at any one time. Hunting, gathering corn, taking care of their horses, visiting neighboring tribes, and sickness, all combined to cut down on the Indians' attendance at school.⁹

By 1837 the missionary was becoming increasingly discouraged. He recorded early that year:

. . . Feel depressed in view of my prospects among the Otoes. Have been three years in the country of the Otoes. but what have I done for them. The first year and a half I was situated at the Agency, 25 miles from the Otoe Village. My means of support were so scanty most of that my time was necessarily taken up in strictly worldly matters. The next year was much taken up in erecting Mission buildings. Have obtained a very scanty knowledge of the Otoe language. Have not the means of obtaining an interpreter. Have not the means of gaining the confidence of the Otoes as practiced by the traders—namely of feeding and giving presents, and also by being familiar with them through an interpreter or what is better still, a knowledge of their language. By administering to the sick I have gained the good will of some—by making some translations have prepared the way I hope for future good. Some religious instruction has been imparted by reading translations. . . . What now are my prospects for benefiting the Otoes? . . . Their influence is now wholly on the side of satan. They are led away by their own lusts, and by wicked white men, whose sole object is worldly gain.¹⁰

Nevertheless, the missionary continued his work in spite of the many obstacles. His efforts to organize a school continued to be unsuccessful as the Indians spent only half of their time in the village; the other six months they were absent hunting game and food. In 1838, he wrote of the Oto, "They know of no greater good than whiskey, food and clothing." The Indians still continued to be irregular in school attendance unless the missionary fed them. Merrill complained, "They set such a low estimate upon it [education] that it is impracticable to secure regular

⁹Merrill's School Report, 1836, Merrill Papers; Dougherty to Clark, June 8, 1836, NA.

¹⁰This is a notation, rather than part of the diary, made by Merrill on February 4, 1837, Merrill Papers.

attendance at school without feeding them or giving them presents." He recommended that a boarding school be established near the agency in order to get the Indians to attend regularly.¹¹

As the lot of the Oto became worse at the end of the 1830's, they apparently became more and more resentful toward the whites. In 1839 during the missionary's absence, the Indians exhibited considerable hostility toward Mrs. Merrill. Her letters indicate that she became highly fearful of the personal safety of both herself and her husband.¹²

Missionary work among the Oto came to an end at Bellevue in February 1840 with the death of Merrill. For the next six years, the Oto were without either a teacher or missionary.¹³

About a year after Merrill arrived at Bellevue, two missionaries, Rev. John Dunbar and Rev. Samuel Allis, both sent by the American Board of Commissioners for Foreign Missions (hereafter called the American Board), began work among the Pawnee. Both of these men established schools among that tribe in accordance with the 1833 treaty. Dunbar worked among the Pawnee until 1846. Allis continued to serve as both missionary and teacher until 1847, when he took charge of the Pawnee boarding school.¹⁴

¹¹School Report for 1838 by Moses Merrill, Merrill Papers.

¹²Eliza W. Merrill to Moses Merrill, June 4, 5, 18, 1839, Merrill Papers.

¹³Rev. Edmund McKinney paid this tribute to Merrill nine years after the latter's death: ". . . The Ottoes some years ago were favored with the residence of a pious Baptist teacher among them, whose labors, if productive of no good effect, served to raise the missionary character in their estimation." (CIA, 1849, 141-142.)

¹⁴Rev. Samuel Allis, "Forty Years Among the Indians on the Eastern Borders of Nebraska," *Transactions and Reports of the Nebraska State Historical Society*, Series I, Vol. II (1887), 133-166; Rev. John Dunbar, "The Presbyterian Mission Among the Pawnee Indians in Nebraska, 1834-1836," *Collections of the Kansas State Historical Society, 1909-1910*, XI, 323-332; William E. Connelley (ed.), "Letters Concerning the Presbyterian Mission in the Pawnee Country, near Bellevue, Neb., 1831-1849," *Collections of the Kansas State Historical Society, 1915-1918*, XIV, 570-784.

In 1837 the Baptists took steps to establish a mission among the Omaha also. They sent Rev. Samuel Curtis and his wife as missionaries to Bellevue. The couple remained at the agency until a blacksmith shop was established at Blackbird Hill, near present Macy. Curtis apparently maintained a school for the Omaha there for less than a year. In compliance with Dougherty's request, the Indian Bureau, in all probability, terminated his service at the end of a year.¹⁵

In 1846 the Presbyterians took up missionary work at the Council Bluffs Agency and gradually extended their missionary work to the children of a number of the tribes. In May of that year Edmund McKinney and S. M. Irvin, sent by the Presbyterian Board of Missions, arrived at Bellevue, which they described as neither a town nor a village "but merely a couple of trading establishments, a few houses belonging to half breeds, and the agency buildings." The missionaries, after being cordially received by Major J. L. Bean, the Indian agent, met with the red men to determine their feeling regarding the erection of a mission among them. Satisfied that the Indians would co-operate with him, McKinney returned with his family in the following September to lay the groundwork for the Presbyterians' later efforts. A small log house for the missionary was completed within six weeks. McKinney spent the winter visiting the Indian villages for the purpose of better under-

¹⁵Allis, *op. cit.*, pp. 150-151. Below is a copy of a letter, written by Dougherty to William Clark, June 1, 1838, which gives the agent's appraisal of Curtis.

The Omahas complain of Mr. Curtiss, their teacher, and he appears equally dissatisfied with them; the fact is these Indians are well disposed toward the whites—and always have been, but they are uncultivated and know little of civilization. while Mr. Curtiss is a perfect book worm, confining himself however entirely to religious subjects; he seems to know but little of the world or the Indians therein; he located himself alone with his wife & books without an interpreter or even a hired man of any description to aid him, and without the necessary supply of provisions;—I now think him altogether unfit for, and work prepared to fill Station, and therefore recommend his discontinuance as a teacher among the Omahaws, he can perhaps find a more suitable field for his operations with some other tribes.

standing the true character of the red man. He also preached the gospel when the opportunity was offered him. In July the society began the work of procuring timber for a two-story log boarding school, with accommodations for the mission family and assistants and forty Indian children.¹⁶

The Indians did not welcome the new boarding school mission with any great enthusiasm. McKinney wrote in 1849, "the greatest difficulty experienced in our enterprise is to obtain the consent of the parents to have their children brought to school, and after they are admitted, to allow them to stay long enough to be productive of good." By 1851, when the Pawnee school was discontinued, there were forty-seven irregularly attending pupils. The school operated at an annual expense of \$3,500, of which \$500 came from the federal government. Rev. William Hamilton, who succeeded McKinney as superintendent in 1853, reported that there were forty-two pupils of the Pawnee, Omaha, Sioux, Blackfeet, Oto, and Ponca tribes in attendance. All were taught catechism, hymns, and the Christian doctrine. The school instructed the girls in housekeeping and the boys in farming and blacksmithing. In the same year, the mission raised two hundred bushels of potatoes, thirty acres of corn and twenty acres of wheat.¹⁷

The work of the Bellevue mission was soon to come to an end. In April 1854 the government made treaties with both the Omaha and Oto in which those tribes ceded

¹⁶Edmund McKinney to John Miller, September 16, 1847, NA. The building, according to the original plans, was to be 64x28 feet in front, with two new wings, one of which was to be 30x18 and the other 30x22. A marker in Bellevue now indicates the site of the old mission. (McKinney and S. M. Irvin to Walter Lowrie, May 23, 1846, Ms. Presbyterian Missionary Letters, Presbyterian Historical Society, Philadelphia. Microfilm copies of this interesting correspondence are in the Nebraska State Historical Society. This correspondence will be hereafter abbreviated PML.)

¹⁷*Historical Sketches of the Missions of the Presbyterian Church*, published by the Womens Foreign Missionary Society of the Presbyterian Church (Philadelphia, 1886), pp. 16-17, 35; CIA, 1849, 141-142; 1850, 41; 1851, 95-97; 1853, 110-112.

their lands in the vicinity of Bellevue in return for reservations and fixed annuities. The Oto moved to their new reservation at Barneston, Nebraska. In 1856 the government established a new agency at Blackbird Hills for the Omaha, and the Presbyterian Board of Missions began the erection of buildings on the Missouri a few miles north of the new agency site. By the fall of 1857 the Board had completed the three-story stone mission building and opened it to the Omaha boys and girls. The school, which was supported largely by funds set apart under treaty for educational purposes, taught the youth a part of the day in reading, writing, geography, and vocal music. In addition it instructed the boys in farming, the use of tools and agricultural implements and the girls in various branches of housewifery, including sewing, knitting, and dairy operations.¹⁸

As at Bellevue over a decade earlier, the Indians did not initially exhibit any great zeal for attending the new mission. For several years many of the seats of the school, which had a complement of fifty pupils, went unfilled. In July 1858 the mission superintendent reported regarding school attendance:

. . . Had all remained that entered the missionary family during the year we should now have about 60—but owing to so many circumstances which I need not mention I will merely say that some run away—some [were] stolen away and some taken away from very perilous reasons. Some no doubt were brought to winter, others to get a suit of clothes &c . . . Now in school [are] 25 boys & 8 girls.

¹⁸Kappler, *op. cit.*, II, 608-618; CIA, 1856, 103-105; 1857, 151-152; William Hamilton to Walter Lowrie, August 11, 1856, December 20, 1856; Charles Sturgis to Lowrie, July 3, 1857, PML.

The mission, which was located in SE¼ Sec. 1, T. 26N., R. 9E., was a building three stories high with basement and built of native stone. Its dimensions were 75x35 feet and the building contained seventeen rooms. The outbuildings consisted of a barn with stable for horses and cattle; a corn crib with granary, wagonhouse and tool shed; also a smokehouse, milkhouse, an icehouse and shop. The cost of the mission operation in 1861 was \$4,407.27. (Robert J. Burt to O. H. Irish, October 29, 1861, PML.)

By June 1860 the outlook for the school was even more discouraging. An epidemic of whooping cough and measles had broken out, and three of the children had died. Only twenty-four were then attending.¹⁹

The prospects for the success of the school, however, improved during the following decade. Rev. Robert J. Burt took charge of the mission in the summer of 1860. He held a meeting with Joseph LaFlesche and the other chiefs and apparently enlisted their co-operation in filling the school. By late October there were forty in attendance. One of the teachers encouragingly wrote: "There is not so much of a runaway disposition apparent among the children, but occasionally one will elope." In the following January he reported improvement of his pupils in reading, writing, and in habits of industry. The efforts of the newly-organized Indian police, who co-operated with the mission in returning the absentee pupils, had a salutary effect on school attendance. By late October 1861 there were fifty-six regularly attending students, of which thirty-one were boys and twenty-five girls, which exceeded the capacity of the school. The mission farm was successfully in operation. A year later Burt reported that there was a waiting list of Indian children to be admitted to the mission. He had decided not to increase the complement of the school, but that whenever a vacancy occurred by reason of a pupil's running away or by his being taken away by the parents the missionary would select from those applying the one he considered the most promising.²⁰

The Presbyterian Mission at Blackbird Hills was to continue its work among the Omaha for almost four decades. In 1862 dissention broke out among several of the female personnel, who too frequently exhibited anything but Christian charity toward each other. This temporarily

¹⁹Sturgis to the Board of Foreign Missions, Presbyterian Church, July 1, 1858; Isaac Black to Lowrie, June 22, 1860, PML.

²⁰Burt to [Lowrie], September 27, October 20, 1860, March 22, October 24, 1861, February 24, 1862; Burt to Irish, October 29, 1861; Black to Lowrie, October 20, 1860, January 8, 1861, PML.

weakened the school's influence among the Indians, but harmony was eventually restored. At the request of Indian Agent Robert W. Furnas, in 1866 Burt was removed as superintendent of the mission. In 1867 Rev. William Hamilton, who had been in charge of the Bellevue mission from 1853 to its closing and who had supervised the erection of the buildings at Blackbird Hills, was placed in charge of the Omaha mission which functioned until the mid 1890's.²¹

The most celebrated of all the Upper Missouri missionaries was the Jesuit priest, Father Pierre-Jean De Smet (1801-1873). Although there are no existing missions along the river as a monument to his efforts, Chittenden and Richardson characterize him as "the greatest and the most practical missionary who has labored among the Indian tribes of the United States."²²

De Smet, who was born in Belgium, came to the United States as a novice in 1823 and entered a seminary in St. Louis. His first missionary assignment was among the Potawatomi. In May 1838 he and Father Felix Verreydt arrived at Council Bluffs and soon established a mission, known as St. Marys, within the present city limits. "There are great obstacles to be overcome in converting an Indian nation," he wrote soon after his arrival. "The principal ones are the immoderate use of strong drink, polygamy, superstitious practices and prejudices, a language of which it is very hard to acquire a knowledge, and their inclination toward a wandering life." The missionaries found

²¹The mission received its last subsidy as a contract school in 1894. It was not mentioned thereafter in the agent's reports. (CIA, 1894, 10. See also *Historical Sketches of the Presbyterian Missions*, 17-18; Burt to [Lowrie], January 13, July 24, August 29, 1862; Irish to Lowrie, July 29, 1862; Hamilton to Lowrie, August 19, October 16, 1862; Report on Matters at Omaha Mission, by Hamilton and Irish, August 25, 1862; Sturgis to Lowrie, October 28, December 1, 5, 1862; Burt to Lowrie, April 16, 1866, PML; D. N. Cooley to E. B. Taylor, April 4, 1866, Robert W. Furnas Letters, Nebraska State Historical Society.)

²²Hiram Martin Chittenden and Albert Talbot Richardson (eds.), *Life, Letters and Travels of Father Pierre-Jean DeSmet, S. J., 1801-1873* (New York, 1905) I, 8.

their greatest impediment at Council Bluffs in the strong addiction of the Potawatomi for liquor. De Smet's diary and letters give a graphic picture of their drunken orgies and the large number of fights and killings resulting from them.²³

In spite of the demoralization of the Potawatomi, the efforts of the two fathers met with some success. De Smet boasted in August of 1838, three months after his arrival at Council Bluffs, that he had baptized in all seventy-six Indians and half-breeds. The subagent, in a letter to the superintendent, lauded "the indefatigable exertions of the Catholic Mission" under the two priests. The Jesuits, however, found their work at Council Bluffs rendered ineffective by the chronic drunkenness of the Potawatomi, so in 1841 they withdrew from that location.²⁴

De Smet's work among the tribes farther up the Missouri began in 1840 and continued for three decades. In that year, in answer to the requests of several deputations that a "Black gown" be sent them, Father De Smet set out across the Plains with a party of traders to the Green River rendezvous. At that place he met a party of Indians, including Flatheads, who escorted him to the headwaters of the Missouri. For several months he traveled among the Crow and other tribes, but he never entered the Flathead country. By late September De Smet and his companion reached Fort Union and began their long journey down the river by land to Fort Pierre, visiting the Hidatsa, Mandan, Arikara and meeting the various Sioux tribes en route. Everywhere the Indians welcomed him. On November 14 he set out from Fort Pierre to St. Louis by canoe. When they reached Council Bluffs, ice closed the river, so the priest was forced to travel overland to St. Louis where he arrived on New Year's Eve. It was not until the following year that he reached the Flathead country.²⁵

²³*Ibid.*, I, 172-176, 184-185, 258.

²⁴*Ibid.*, I, 168-170; Gilbert J. Garraghan, S. J., *The Jesuits of the Middle United States* (New York, 1938), II, 594.

²⁵Chittenden and Richardson, *op. cit.*, I, 193-271, 315.

Father De Smet's work among the Flatheads and the establishment of St. Mary's Mission are well known. He, together with Father Nicholas Point and others, built a mission among the Blackfeet. He ministered to the spiritual needs of the whites as well as to most of the Indian tribes on the Missouri above the Omaha. On his trips up and down the river, he stopped at the various fur trading posts, many of whose employees were French and of the Catholic faith, and baptized their numerous offspring with Indian women. In some instances he performed marriage ceremonies, giving legal and religious sanction to these unions. He also said Mass at these trading houses. His baptisms of the Indians ran into the thousands. After the military posts had been established on the Missouri in the 1860's, Father De Smet held Mass at the forts for the large numbers of Catholic soldiers stationed in them. He frequently complained to the Department of Interior of abuses of the Indians by the whites.²⁶

Father De Smet's fame as a peace maker is almost as great as his fame as a missionary. As the result of the unrest among the Plains Indians because of the increased travel on the Oregon Trail in the 1840's, the government decided to call a meeting at Fort Laramie of representatives of the various tribes. The Indian Bureau sought the assistance of the Jesuit missionary.

In 1851, accompanied by Father Christian Hoeken, he set out on a steamboat for Fort Union. About five hundred miles out of St. Louis, cholera broke out on the boat. Thirteen fell victims of the malady. De Smet was struck down with a billious attack for ten days. Father Hoeken administered to the physical needs of the sick and gave them religious consolation. Finally, Father Hoeken himself contracted the cholera and died. Five more passengers later died of the disease. After he arrived at Fort Union, De Smet went overland with representatives of the As-

²⁶*Ibid.*, *passim*.

siniboin, Hidatsa, and Crow to the meeting at Fort Laramie.²⁷

In 1867, as in 1851, the government called upon Father De Smet to assist in getting the Indian tribes together for a great council. In that year, he visited the various bands on the Missouri to prepare their minds for peace. In 1868, he set out with the members of the Peace Commission and, after holding meetings with various Sioux bands, the commission went to Fort Laramie. Father De Smet returned to Omaha and took a boat for Fort Rice. From that post, he traveled through the Sioux country where he met with the hostile chiefs, who had refused to treat with the whites, and induced many of them to go to the Missouri River post in early July for the great Peace Council. At Rice, the commissioners met with the representatives of Missouri River bands, numbering 50,000 Indians. As a result of this famous meeting, the Treaty of 1868, which gave western South Dakota to the Sioux, was signed.²⁸

Despite Father De Smet's many successes as a missionary among the Upper Missouri tribes, his efforts to establish a permanent mission for them failed. In 1866 Gen. Alfred Sully, Special Indian Commissioner, proposed that he establish two missions, one at Fort Berthold and another at the Yankton Agency. The Yankton chiefs also petitioned the priest for a mission and school. In 1870, he and Father Ignatius Pankin made a journey to Grand River with the view of selecting a site and establishing a mission there. In 1871, two Jesuits arrived at that place. After spending a couple of months at the agency, they agreed that a Catholic school for the moment would not be practicable. It remained for the St. Benedictine Order to establish Catholic schools and missions on the Upper Missouri.²⁹

It was not until the 1860's that any of the Protestant groups seriously undertook any missionary work among

²⁷*Ibid.*, II, 638-644, 653-684.

²⁸*Ibid.*, III, 859-922.

²⁹Garraghan, *op. cit.*, II, 476-487; CIA, 1871, 521.

the Indians above the Omaha. This came about as the result of the movement of the Santee Sioux whom they had served before. Following the Sioux Uprising in Minnesota during 1862, the Army rounded up all the Santee, some of whom had taken part in the massacres of the whites. It placed the old men, the women and children, numbering 1,300 Indians in all, on two steamboats at Fort Snelling and shipped them by river to a detention camp at Fort Thompson, near the mouth of Crow Creek in present South Dakota. About three hundred died en route. Some of the hostiles who had participated in the outbreak fled to Canada. Most of those remaining who were of fighting age, four hundred in number, were tried by a military commission. Fifty of these were freed and 350 condemned. Of the latter, the commission hanged thirty-nine. The remainder were imprisoned until 1866. Rev. Stephen R. Riggs (1812-1883) and Dr. Thomas S. Williamson (1800-1879), both of whom had worked as missionaries of the American Board for some twenty-five years, remained with the imprisoned Santee. Smallpox and consumption took a heavy toll among the prisoners.³⁰

Rev. John P. Williamson (1835-1917), son of Thomas S., mentioned above, went to Crow Creek where he administered to the physical and spiritual needs of the Indians. He wrote on June 9, 1863, soon after their arrival at that place, "These Indians need a good doctor very much and the necessary supplies for sick folk. There have 28 died since we started. They have been issuing since we got here a little under $\frac{1}{4}$ pound of flour, $\frac{1}{4}$ lb of pork, and $\frac{1}{4}$ lb of corn, and they have had nothing for sick folks—so they have been pretty bad off."³¹ Some two thousand Winnebago, expelled from Minnesota, were added to those already at Crow Creek. The Indians were finally able

³⁰Winifred W. Barton, *John P. Williamson, A Brother to the Sioux* (New York, 1919), *passim*; Stephen R. Riggs, *Mary and I: Forty Years with the Sioux* (Chicago, 1880), *passim*.

³¹John P. Williamson to Thomas S. Williamson, June 9, 1863, Thomas S. Williamson Family Papers, Ms, Minnesota Historical Society.



Above — Presbyterian Mission, Bellevue
(Sketch by Stanley Schimonsky, about 1854)

Below — Rev. William Hamilton house, Bellevue, erected
in 1856

(Photo by Mattison, 1953, courtesy the National Park Service)

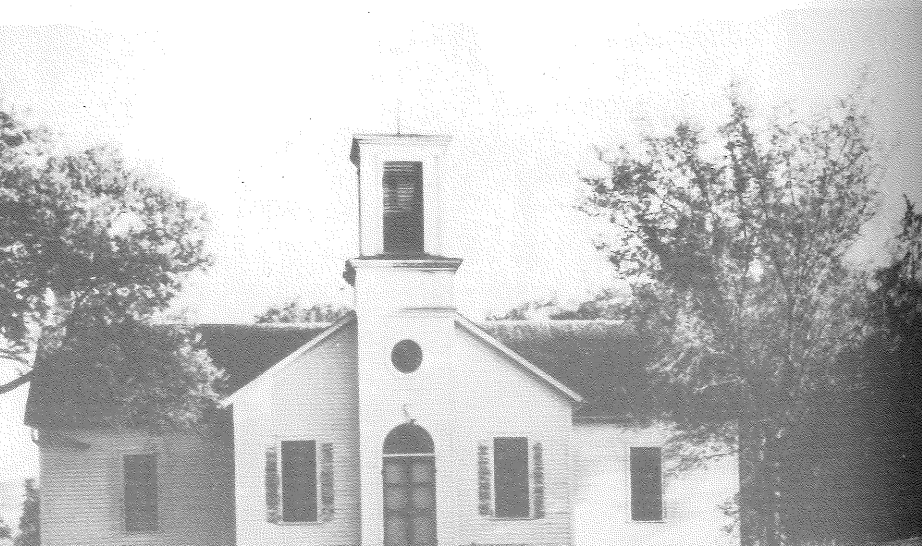




Above — Episcopal Church of Our Most Merciful Saviour,
erected in 1884 near Santee Agency No. 3
(Photos by Grant, 1952, courtesy the National Park Service)

Below — Pilgrim Congregational Church, erected near
Santee Agency No. 3

The main part of this structure was erected in the early 1870's by
the American Board of Commissioners for Foreign Missions.





Above — Catholic Church, Standing Rock Agency, about
1910

(Photo courtesy the State Historical Society of North Dakota)

Below — Episcopal Church, Yankton Agency, about 1880

(Photo by Morrow, courtesy the Over Museum, University of
South Dakota)

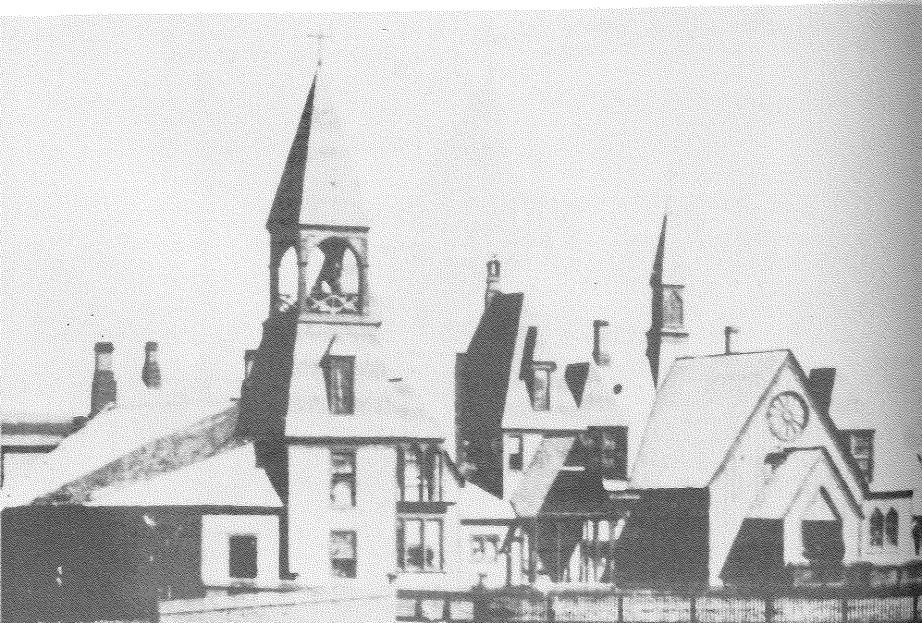




Above — Episcopal Mission, Yankton Agency, Dakota
Territory, about 1880

(Photo by Morrow, courtesy the Over Museum, University of
South Dakota)

Below — Old St. Mary's Episcopal Mission, Santee Agency
Erected in 1870, this mission was operated as an industrial school
for girls until it was destroyed by fire in 1884.



to supplement their monotonous diet by hunting, and the Indian Bureau eventually gave them a better supply of food. Many of the Winnebago drifted to the Omaha in Nebraska where the government in 1865 provided a reservation for them.³²

The American Board and its successor, the American Missionary Association, continued its work among the Santee Sioux until well into the present century. In 1866 the Santee group at Crow Creek and the members of that tribe imprisoned at Davenport moved to below the mouth of the Niobrara in Nebraska where the government established a reservation for them. In the same year, the younger Williamson erected a boys' boarding school. Dr. T. S. Williamson, Rev. S. R. Riggs and John P. Williamson, in 1867, organized the Pilgrim Presbyterian Church³³ at Niobrara. Young Williamson remained at Santee until 1869 when he moved to Yankton Agency.³⁴

In June 1870, Rev. Alfred L. Riggs (1837-1916), son of Stephen R., arrived at Santee and soon took over the work of John Williamson. He immediately set to work constructing permanent mission buildings which included a schoolhouse for boys and a dwelling. Here the Indian boys were given elementary education and instructed in farming. Within a few years he added a boarding school for girls to the boys' school, where the former might be taught housework in its various forms. Riggs continued to make additions to the school which developed into the Santee Normal Training School where children from the various Sioux tribes received instruction to become teachers. By 1884 the school employed twenty-one persons as teachers and missionaries and boasted thirteen buildings, which included blacksmith, carpenter, and shoemaker shops. In

³²Barton, *op. cit.*, pp. 72-105; Kappler, *op. cit.*, II, 872-875.

³³This church in 1883 became the Pilgrim Congregational Church. (Barton, *op. cit.*, p. 122.)

³⁴Barton, *op. cit.*, pp. 108-122; *Annual Report of the Secretary of Interior*, 1866-1867, 229-235, 242-243; CIA, 1867, 284. Hereafter the *Annual Report of the Secretary of Interior* will be abbreviated SI.

1893 representatives from fourteen tribes and fifteen different agencies were attending this contract school.³⁵

In 1871 the school began a monthly publication in the Dakota and the English languages called *Iapi Oaye* (The Word Carrier). The Dakota and English sections were separated in 1884 and made into two distinct papers. Williamson edited the Dakota version and Alfred Riggs the English paper.³⁶

The Protestant Episcopal Church likewise took a very active interest in the Santee. During the outbreak, Rev. Samuel D. Hinman, the Episcopal missionary to the tribe, was forced to flee like many others. While the Santee were imprisoned or in detention camps from 1863 to 1866, both Hinman and Bishop Henry W. Whipple worked to have the condition of these unfortunate people alleviated. Following the removal of the tribe to Nebraska, Hinman established a mission near the agency. Misfortune seemed to plague the Episcopalians there. A tornado, in 1870, swept away the first mission, known as St. Johns, which they had established several years earlier. The church then erected a girls' boarding school, known as St. Marys. Fire destroyed this mission in 1884, so Hope Mission, built by the Church at Springfield, South Dakota, in 1879 as a boys' and girls' boarding school, became the principal Episcopal mission for the Santee.³⁷

The inauguration of the "Peace Policy" by President

³⁵Frances Chamberlain Holley, *Once Their Home or Our Legacy from the Dakotahs* (Chicago, 1892). pp. 330-332; Mary B. Riggs, *Early Days at Santee* (Santee, 1928), *passim*; CIA, 1871, 443-445; 1875, 322-324; 1877, 148; 1880, 122; 1883, 108; 1884, 123; 1885, 140-141; 1886, 193; 1888, 174-175, 177-178; 1889, 243; 1890, 144; 1893, 201, 205.

³⁶Louise P. Olsen, "Mary Clementine Collins, Dakota Missionary," *North Dakota History*, XIX (January, 1952), 65-66.

³⁷K. Brent Woodruff, "The Episcopal Mission to the Dakotas 1860-1898," *South Dakota Historical Collections*, XVII (1934), 553-561; Holley, *op. cit.*, pp. 190-196; CIA, 1870, 698-699; 1877, 147; 1878, 99; 1884, 123; 1886, 193; Niobrara and South Dakota Annual Reports, Miscellaneous, Missionary District of South Dakota, Episcopal Diocese of South Dakota, Sioux Falls; Annual Report of Bishop Hare, 1883-1884, 438; SI, 1866-1867, 235-239.

U. S. Grant in 1869, greatly stimulated the growth of Indian missions. In accordance with this program, various churches were allowed to nominate agents for the different Indian reservations. As a result the Indian Bureau allotted the Nebraska agencies to the administrative control of the Society of Friends (Quakers); the Dakota agencies along the Missouri, with the exception of those at Standing Rock and Fort Berthold, to the Episcopal Church; the Montana agencies, except the Flathead, to the Methodist Church. The Standing Rock Agency was assigned to the Catholics, and the Fort Berthold Reservation was placed under the care of the Congregational Church. This policy permitted the church, to which the agency was assigned, to control the education of the Indian children within it and exclude missions of other faiths. In spite of this policy, however, the Friends continued to permit both the Episcopal and American Board churches and schools to function on the Santee Reserve. The American Board and the Presbyterian Missions were also allowed to expand alongside the Episcopal missions on the Sioux reserves assigned the latter denomination. The Catholics claimed the Indian Bureau discriminated against them as it allotted them among the Sioux only the Standing Rock and Fort Totten agencies.³⁸

Although the missions depended principally on government subsidies to keep them in operation, they received generous assistance from other sources. Missionary societies and wealthy patrons in the East, such as Miss Katherine Drexel among the Catholics and Mrs. John Jacob Astor among the Episcopalians, gave generously. Some of the missions depended almost entirely on donations and received no aid whatever from the government except the rations and the clothing allowances due the pupils by treaty. In 1870, the government instituted the policy of making formal contracts with missions to which it gave

³⁸CIA, 1872, 73-74; 1877, 247-251; Peter J. Rahill, *The Catholic Missions and Grant's Peace Policy, 1870-1884* (Washington, 1953), *passim*.

financial assistance. These became known as "contract schools." In that year it appropriated \$100,000 for these institutions. The sums allotted to them increased until 1892 when the contracts amounted to \$611,570, or more than one-fourth of the entire amount appropriated for government schools.³⁹

Although by the Grant Peace Policy, the government encouraged the establishment of missions on the various reservations, the progress of those on the Upper Missouri was generally slow before the Sioux War of 1876. John P. Williamson, who moved to Yankton Agency in 1869, began the work of establishing mission day schools and churches on that reservation. By 1871 the church establishments under his charge were transferred to the Presbyterian Board. In 1876 he had two schools and two churches in operation on the Yankton reservation. Williamson carried on missionary work for the Presbyterian Board and continued to live at Yankton Agency until his death in 1917.⁴⁰

The Protestant Episcopal Church made considerable progress on the Yankton and Cheyenne River reservations, but its success was small in the other Dakota reservations. In the 1870's it established missions at the Ponca and Whetstone agencies. Early in 1873 William Hobart Hare (1838-1909) assumed the office of Missionary Bishop of Niobrara which gave him jurisdiction over the Episcopal Indian missions in the Dakotas and the Santee in Nebraska. Immediately after taking office, he began to push forward a program for expansion. By the end of 1874 he had completed a chalkstone boarding school for boys, known as St. Pauls School, and a boarding school for girls, known as Emanuel Hall, at Yankton Agency. The church also completed in the same year a boarding school at the Cheyenne River Agency, known as St. Johns, and one at the Crow Creek Agency. The Episcopalians, in addition, built a

³⁹Schmeckebier, *op. cit.*, pp. 212-214; CIA, 1900, 25-26.

⁴⁰*Historical Sketches of Presbyterian Missions*, p. 20; CIA, 1870, 210-213; 1871, 517; 1874, 259; 1875, 256; 1876, 41; 1880, 59.

number of day schools and churches on the three reservations.⁴¹

Rev. Thomas L. Riggs (1847-1940), another son of Stephen R., was to carry on the work of the American Board in the Dakotas. Riggs selected the site for the Oahe Mission on Peoria Bottoms in 1873. This place served as the "Home Station" for his later operations in the Dakotas. The Cheyenne River agent reported three years later that the American Board has "two day and industrial schools" in operation on the reserve. Riggs was for several decades to play an important role in promoting the missionary work on both the Cheyenne River and Standing Rock reservations.⁴²

Until 1876 the region above the Cheyenne River was still largely untouched by the missionary. Standing Rock, Fort Berthold and Fort Peck reservations were without missionaries and schools of any kind.

The repressive measures of the Army following the Custer disaster had a temporary deterring effect on the missionary work at the Cheyenne River reservation. In September 1876 an Indian, who had been arrested on some charge of suspicion, when freed, killed Rev. R. A. B. Ffennell, the missionary who had charge of St. Johns School for boys. As a result, the church discontinued its schools on the reservation until the following spring. Reverend Riggs opened the American Board schools there in late October and early November, 1876. They were, however, almost entirely deserted during the year.⁴³

In the late 1870's, following the crushing of the Sioux and the placing of the Indian on reservations to subsist

⁴¹Niobrara Annual Reports, Miscellaneous, School Circular for 1874; Woodruff, *op. cit.*, 240, 253, 259; CIA, 1875, 255-258; 1876, 22-24, 41.

⁴²Riggs, *Mary and I*, pp. 300-304; CIA, 1873, 231-233; 1876, 22-24.

⁴³Woodruff, *op. cit.*, pp. 582-583; CIA, 1877, 51-54; J. F. Cravens to Commissioner of Indian Affairs, February 22, 1877, NA.

on rations, both the government and missions were in a position to compel the red man to conform to the white man's way of life. The role which the church and mission played in the program of the Indian Bureau at that time is well expressed by the Crow Creek and Lower Brule agent in 1891:

It is generally understood that there can be no permanent or substantial progress in civilization unless accompanied by Christianity, and in no community is this more to be observed than among the Indians. The dividing line between the Indian heathen and the Indian Christian is clear cut, the one representing that class of people progressive in spirit, anxious to learn and adopt civilized ways, to work in harmony with their Government, and withal more intelligent than the other class, who were loath to give up their tribal ways and relations, and disaffected at being controlled, and, generally speaking that class which causes the trouble which arises from time to time with the Government . . .⁴⁴

During the decades between 1880 and 1900 both the Indian Bureau and the missions made a concerted effort to force the red man to abandon his old way of life and acquire the habits of the whites. They took his children away from him and placed them in government and mission boarding schools. There the children were first deloused and thoroughly scrubbed, the boys shorn of their long hair, and all were dressed in "citizens' clothing." For several years the Indian children were taught English and elementary school subjects. The boys were given instruction in farming and the manual arts and the girls were taught the household arts. After being exposed for several years to the white man's civilization, the children were regarded as equipped to go back to the reservation and become self-sufficient farmers.⁴⁵

Rivalry between the various missionary groups was particularly keen during the last three decades of the

⁴⁴CIA, 1891, 398.

⁴⁵Ray H. Mattison, "The Indian Reservation System on the Upper Missouri, 1865-1890," *Nebraska History*, XXXVI (September, 1955), 141-172; Emma M. Calhoun-Hall ("Winona"), *Life and Letters: A Sketch* (Santee, 1895), pp. 23-24, 75-77; Albert H. Kneale, *Indian Agent* (Caldwell, 1950), *passim*.

nineteenth century. Although the relations between the American Board and the Episcopal Church were usually cordial, neither hesitated to convert the members of the other. John P. Williamson wrote his father in 1876 that of the 254 Santee members who had been released as prisoners at Fort Snelling in 1866, eighty-five had turned Episcopalian. He boasted, however, that he had baptized seventy-one Episcopalians as Presbyterians while at Santee. In 1874 Williamson went to the Fort Peck agency, which was under the control of the Methodists, with the view of sending a missionary to that place. The son of the agent, who was a Methodist minister, was in charge. The young man informed Williamson that his father wanted a missionary but that their society would expect credit for whatever was accomplished. It was not until 1880 that Williamson sent a missionary to Fort Peck. In 1877 he sent a native minister to Standing Rock, which had been assigned to the Catholics. The agent at that place informed the minister that the agency belonged to the Catholics and that the missionary must leave. With the abandonment of the Peace Policy in 1882, the reservations were thrown open to missionaries of all faiths.⁴⁶

The period from 1877 to the end of the century was one of great missionary activity. The American Board, whose work in the Dakotas and Nebraska was to be taken over in 1883 by the American Missionary Association, a Congregationalist organization, continued to promote its work. In May 1876 Rev. C. L. Hall and his wife arrived at Fort Berthold and soon completed a mission house. By 1885 the Association had in operation a contract boarding school for girls and by the close of the century two missionary stations on the reservation. Rev. T. L. Riggs continued the work of the Board and later the Association on the Cheyenne River Reserve. In 1877 he completed the Oahe Chapel for which the Corps of Engineers' dam is named,

⁴⁶*Historical Sketches of Presbyterian Missions*, p. 22; CIA, 1880, 113; John P. Williamson to Thomas S. Williamson, July 21, 1874, August 23, 1876, October 3, 1877, Minnesota Historical Society.

which survives. Eight years later he established a boarding school large enough to accommodate fifty Indian boys and girls. At that time he had in addition to the boarding school seven outstation schools where, except in one, the vernacular was the principal medium of instruction. In 1883 the Association began work in the Standing Rock Reservation where Riggs built a mission and day school. By 1896 the Congregationalists claimed a membership of 285 on that reserve.⁴⁷

The work of the missionaries lagged at the Fort Peck Reservation. Although this agency had been assigned to the Methodists, that church did little missionary work there. In 1880 the Presbyterians established a mission on the reservation. Its progress, however, was slow. The agent reported in 1888:

Rev. George W. Wood has been at this agency nine [eight] years, engaged in missionary work. He conducts an interesting and instructive English and Dakota service every Sabbath, but I can not say that his efforts are converting many of the natives. These Indians trouble themselves very little about religious matters. Many are Mormons, with a strong belief in polygamy, not, however, because they have any profound religious convictions. The medicine men have lost their hold and there are few cases of killing ponies and destroying property of deceased Indians. The practice of burying blankets and presents with their dead still continues . . .⁴⁸

In the late 1880's the Presbyterians also undertook missionary work on the Crow Creek reserve.⁴⁹

The Episcopal Church likewise continued to advance the work among the Sioux which it had begun in the late 1860's and early 1870's. In 1879 Bishop Hare abandoned the Crow Creek boarding school and established the Hope

⁴⁷CIA, 1876, 28-31; 1883, 50-51; 1885, 19, 32-33; 1889, 148; 1896, 236; Ray H. Mattison, "Report on the Historical Aspects of the Oahe Reservoir Area, Missouri River, South and North Dakota," *South Dakota Historical Collections*, XXVII (1954), 33-34; Holley, *op. cit.*, p. 327.

⁴⁸CIA, 1888, 164-165.

⁴⁹CIA, 1888, 33; 1890, 47.

Boarding School for Indian boys and girls in Springfield, South Dakota. About the same time he established a boarding school for girls, known as St. Johns, near Cheyenne River Agency. Four years later, the government took over the Episcopal boarding school for boys at that place and henceforth operated it. In 1884 the church began missionary work on the Standing Rock Reservation which, in 1890, was enlarged into a boarding school for boys and girls. It was not until his death in 1909, that Bishop Hare's missionary efforts ceased. The church claimed, at that time, that out of about twenty thousand Indians in South Dakota, ten thousand were baptized members of that faith.⁵⁰

Only one mission not officially connected with one of the larger denominations seems to have operated at that time on the Upper Missouri. In 1887 Miss Grace Howard, an Episcopalian, started a private home on the Crow Creek reservation where Indian girls returning from eastern schools and those on the reservation were taught useful industries. This institution in the 1890's became a contract boarding school.⁵¹

Although by the Peace Policy the Catholics were prevented from doing any missionary work on the Upper Missouri reservations except Standing Rock, they made conversions among the Sioux after the government discontinued the practice of assigning agencies to different religious denominations. Following the death of Father De Smet, the Jesuits had found it impracticable to establish a mission at Grand River (the agency removed in 1873 to Standing Rock and in 1874 took the latter name). In 1876 the Bureau of Catholic Missions urgently requested the Benedictine Fathers of St. Meinrad, Indiana, to send two missionaries to Standing Rock. Two priests, one of whom was Abbot Martin Marty (1834-1896), offered their

⁵⁰Niobrara and South Dakota Annual Reports, 156-158, 162-163; DeWolfe, *op. cit.*, p. 281; Woodruff, *op. cit.*, pp. 580, 591; CIA, 1874, 239-240; 1877, 51-54; 1878, 20-25; 1879, 125-129; 1885, 55; 1890, 38; 1892, 440.

⁵¹CIA, 1887, 23-24; 1894, 16.

services. By September 1878 the agent at Standing Rock was able to report that two boarding schools, one for boys and another for girls, were in successful operation with an attendance of sixty children, under the charge of the Benedictine Fathers and Sisters. In the same year Father Marty established the St. Benedict's Agricultural Boarding School for boys some sixteen miles below the agency. Girls were later admitted to the school. Father Martin Kenel eventually took charge of this school and served for many years as superintendent.⁵²

During the 1880's and 1890's the Benedictines extended their missionary work rapidly. In 1879 Marty became Vicar Apostolic of Dakota Territory. At that time there were only twelve priests and twenty churches and chapels in the entire Dakota Territory. In 1886 the government granted the Catholics the right to occupy 160 acres of land about eighteen miles north of the Crow Creek Agency, so in the following year they began the construction of the Immaculate Conception Boarding School, which was capable of accommodating 150 pupils and which became a contract school. Three years later the St. Benedictines built the St. Edwards School on the Fort Berthold Reservation. As a result of the aggressive efforts of the Catholic missionaries during the latter part of the nineteenth and the first half of the present century, that church was able to claim in 1947 that approximately 56 percent of the Sioux were Catholic.⁵³

For some time the missions, particularly those which received substantial subsidies from the government, had

⁵²Sister M. Serena Zens, O. S. B., "The Educational Work of the Catholic Church Among the Indians in South Dakota from the Beginning to 1935" *South Dakota Historical Collections*, XX (1940), 316-324; Sister Mary Clement Fitzgerald, P. V. B. M., "Bishop Marty and His Sioux Missions, 1876-1896," *South Dakota Historical Collections*, XX, 530-534; CIA, 1878, 44; 1879, 49-50; 1880, 56-57.

⁵³Zens, *op. cit.*, *passim*; Fitzgerald, *op. cit.*, *passim*; Sister Maria Claudia Duratschek, O. S. B., *Crusading Along Sioux Trails* (Yankton, 1947). *passim*; Ray H. Mattison, "Report on Historic Sites in Garrison Reservoir Area, Missouri River," *North Dakota History*, XXII (January-April, 1955), 41; CIA, 1886, 71; 1887, 22-23; 1888, 33; 1889, 138, 148; 1891, 400; 1892, 440-441.

thrived. However, at the close of the nineteenth and the beginning of the twentieth century, the government dealt two blows to the missions which put an end to some and crippled the activities of the others. For many years there had been a growing sentiment on the part of the American people that the government Indian schools should supplant those operated by religious denominations. After 1892 when the amount appropriated for contract schools reached its highest figure,⁵⁴ the government took steps to reduce the amounts allowed the missions. Neither the Presbyterians nor the Congregational denominations received funds after 1894. Aid was discontinued to the Episcopal Church two years later. By 1900 the government had withdrawn aid to all the Missouri River missions.⁵⁵ In 1901 the government took another step to force Indian children to attend government schools and to stop another type of subsidy to missions not receiving direct assistance from it. The Bureau announced in that year that henceforth no rations should be given Indian children while attending denominational schools. This latter ruling, although nullified by statute in 1906, affected practically all the missions, since they depended on government rations and clothing allowances for the children's subsistence. Cardinal James Gibbons, in 1902, strongly protested against stopping the subsidies to missions:

. . . Deprived of Government help, which they [the missions] had a right to expect, the numerous schools, nurseries of Catholicity and civilization, which were flourishing among the different tribes, are on the verge of destruction.⁵⁶

As the result of the withdrawals of these subsidies, several missions were forced to close their doors. Others

⁵⁴From 1886 to 1900 the amounts set apart for education in schools under private control were as follows: Roman Catholic, \$3,959,643; Presbyterian, \$352,470; Congregational, \$219,644; Episcopal, \$123,346; total, all denominations, \$5,903,798. (CIA, 1900, 25.)

⁵⁵CIA, 1891, 68-69; 1894, 17-18; 1895, 10; 1900, 25-26; Schmeckebier *op. cit.*, pp. 212-215.

⁵⁶Duratschek, *op. cit.*, 148; Schmeckebier, *op. cit.*, 212-215, 483.

found it necessary to curtail their operations. At the Santee Normal, the school, which had a capacity of 150 pupils, was forced to reduce its enrollment to sixty. Grace Howard School, at Crow Creek, and the Hope Boarding School,⁵⁷ at Springfield, were taken over and operated by the government. The Presbyterian Mission for the Omaha, near Macy, closed about 1894. Because of insufficient funds, the Episcopalians in 1902 were forced to discontinue St. Johns School at Cheyenne River and St. Pauls at Yankton, so they might use the money in saving St. Marys, at Rosebud, and St. Elizabeths, near Wakpala.⁵⁸ Immaculate Conception, near Crow Creek, and the Congregationalist Fort Berthold Mission are still functioning as boarding schools. The Oahe Boarding School Mission, established by T. L. Riggs, closed in 1914. The Santee Normal School continued to operate until the 1930's. A few of the churches, built in the nineteenth century, are still standing as memorials to the efforts of the missionaries.⁵⁹

⁵⁷The Episcopal Church repurchased these buildings in 1917, and the school is now functioning as a boarding school of that church. (*South Dakota Churchman* [Sioux Falls], April, 1923.)

⁵⁸In 1905 contracts were again made with denominational schools, the money being taken from tribal funds on the request of the Indians. (Schmeckebier, *op. cit.*, 212-215.)

⁵⁹CIA, 1894, 16, 194; 1896, 203; 1897, 267; Missionary District of South Dakota—Journals of the Convocation of Eastern and Niobrara Deaneries; Annual Address of the Bishop, 1902.

Among the nineteenth century mission churches standing are: Episcopal: All Souls Church, erected 1884, Santee; Holy Fellowship Church, built in 1886, Greenwood; St. Johns Church and rectory, erected in 1885-1886, Cheyenne River Agency; Calvary Church, built 1886-1887, Cheyenne River; Ascension Church, erected 1889-1890, Cheyenne River; Congregational: Pilgrim Church, built in early 1870's, Santee; Oahe Chapel, near Pierre, erected in 1877.