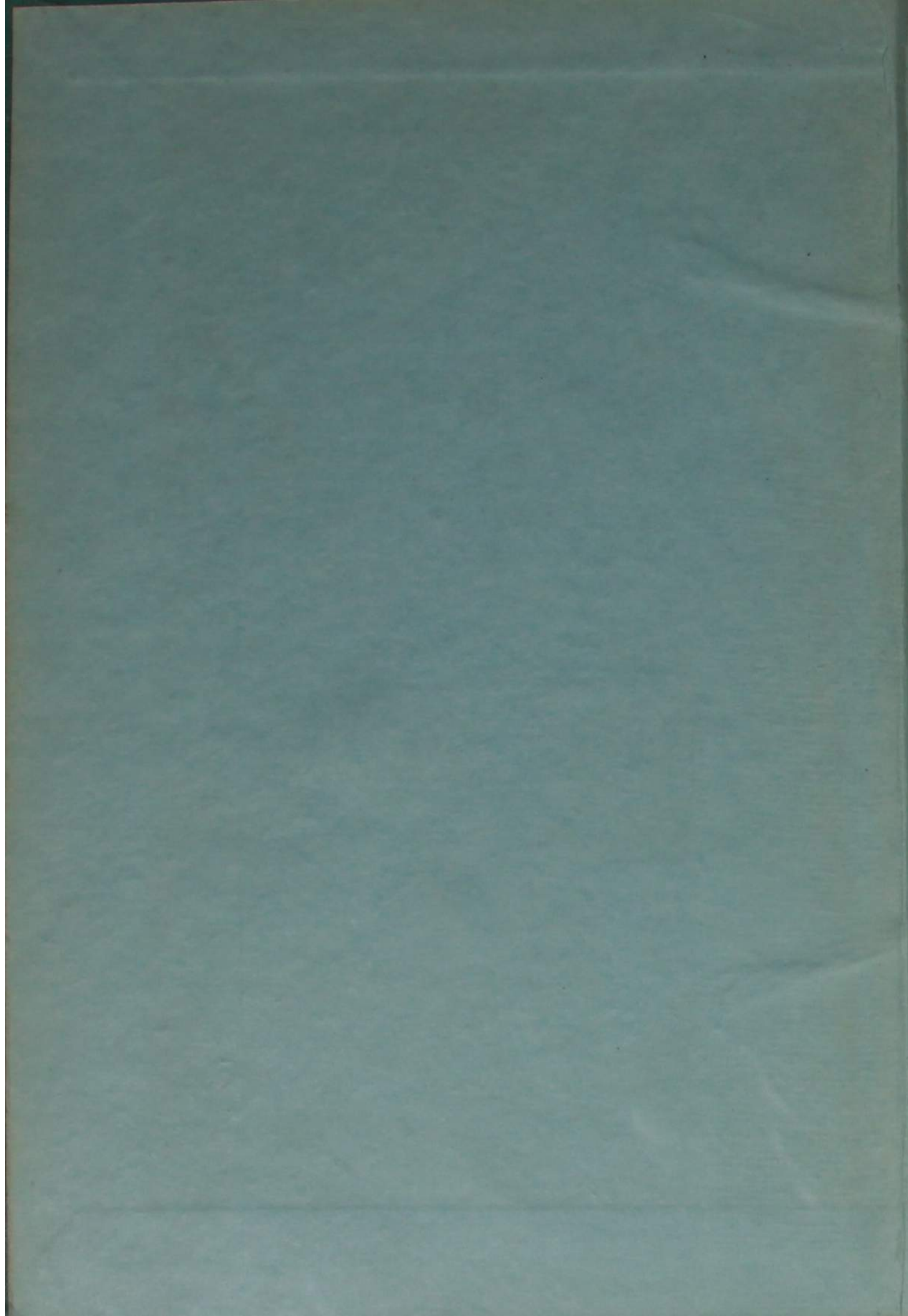
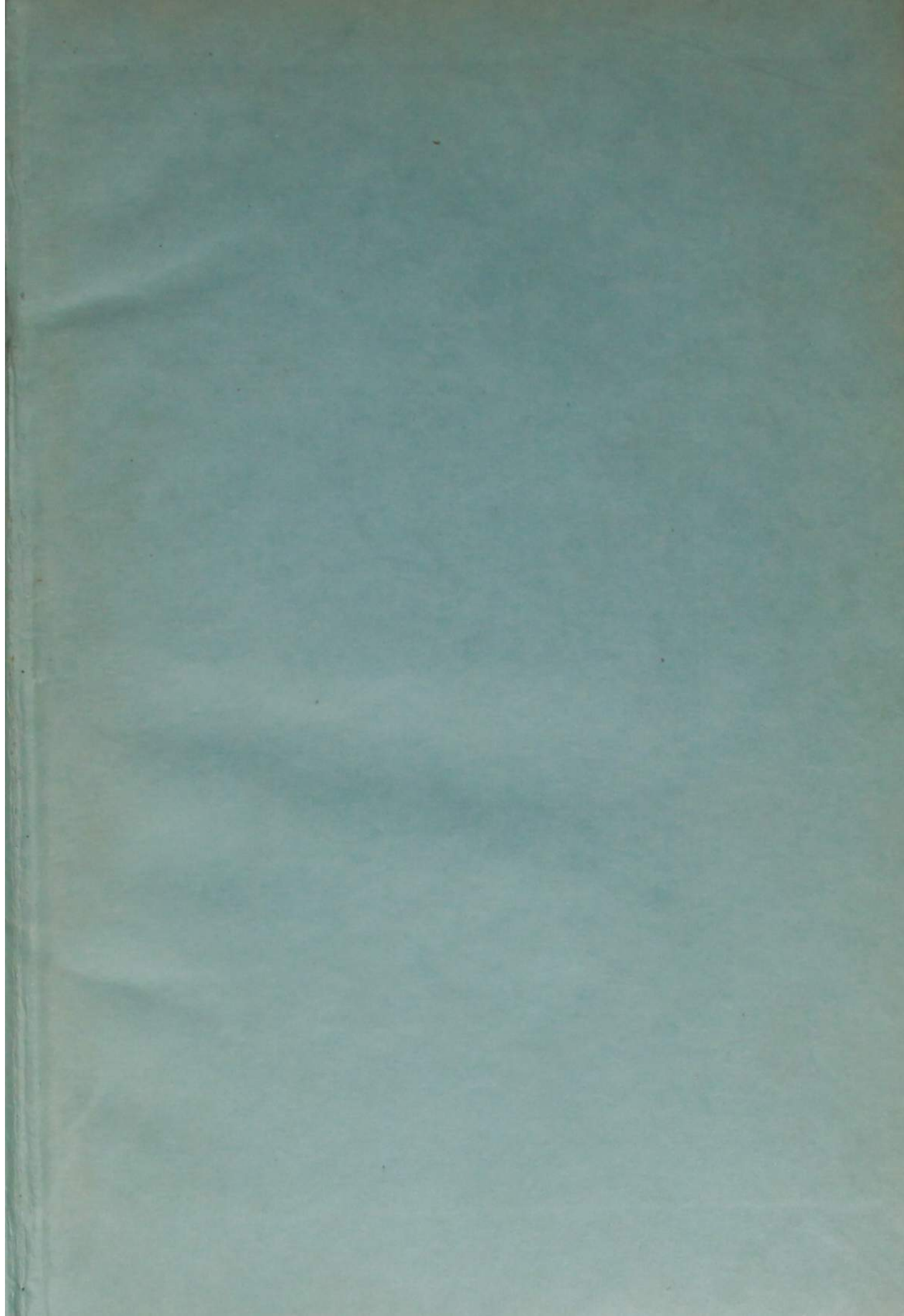


EARLY  
JESUITS  
—AT—  
OSAGE  
MISSION

GRAVES







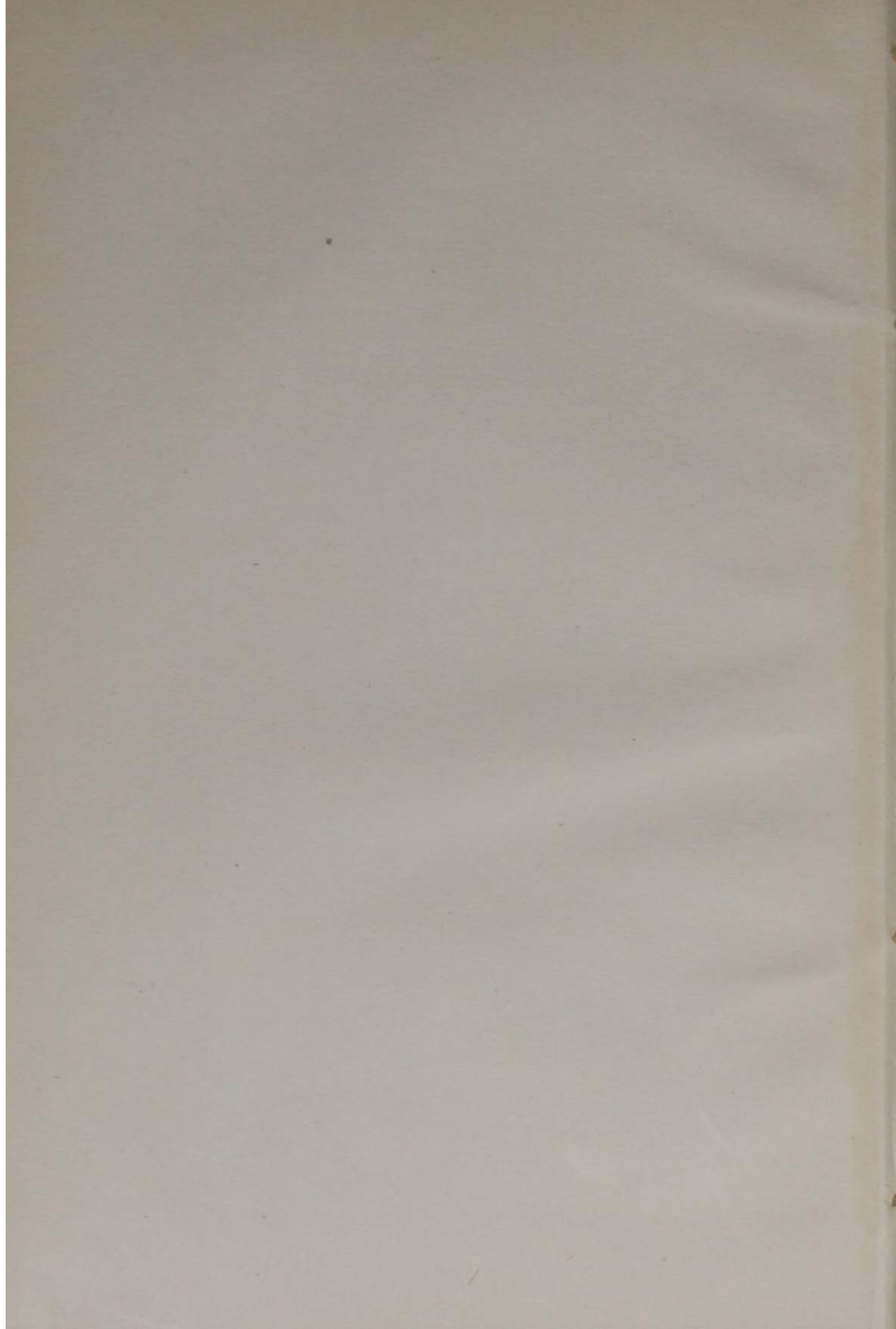




WV Graves

May 16, 1938.





LIFE AND LETTERS OF  
FATHERS PONZIGLIONE, SCHOEN-  
MAKERS AND OTHER EARLY  
JESUITS AT  
OSAGE MISSION.

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SKETCH OF ST FRANCIS' CHURCH.  
LIFE OF MOTHER BRIDGET.

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BY W. W. GRAVES.

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THE  
HISTORICAL RECORD  
OF THE  
CITY OF NEW YORK

FROM 1625 TO 1898

BY  
JOHN EDGAR HUNTER

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1898

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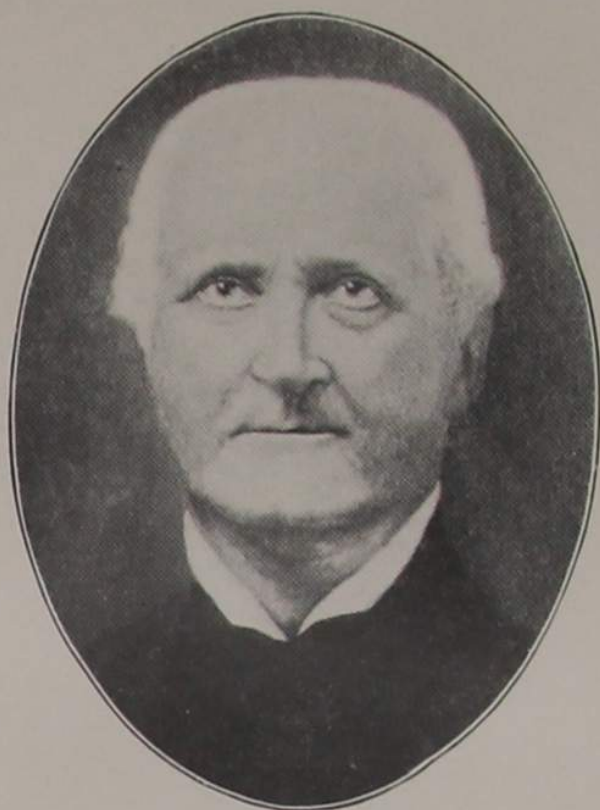


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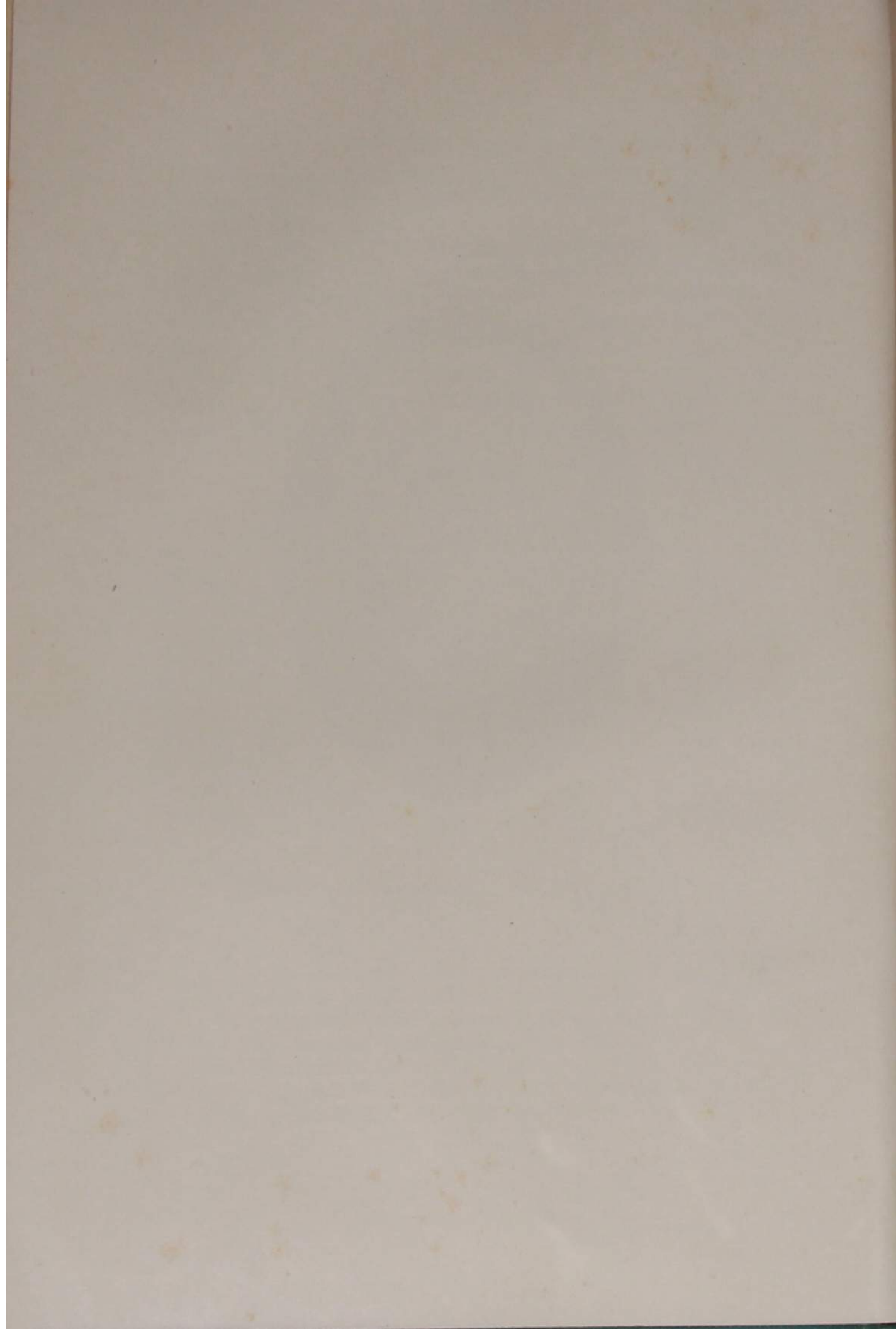
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*Paul M. Lenziglione 15*

This picture is made from an oil painting made by Edgar Leon, of Chicago, for St. Paul's Council No. 760, Knights of Columbus, and donated by the Council to the Kansas Historical Society. The painting is in the Art Gallery of the Society at Topeka.



## INTRODUCTION.

*"For mine own part,  
I shall be glad to learn of noble men."*

—SHAKESPEARE.

The pages of history teem with the achievements of military men and of statesmen, but it often happens that men who have done greater work for humanity are given only passing notice. The mission of the military man is to destroy. His work characterizes the animal nature of man. The statesman has to do with the political and business side of life which is more or less constructive and commendable. The humble missionary deals with the spiritual and more elevating features of life. He substitutes the Cross of Christ for the rifle and bayonet. He flies no flag. He sounds no bugle call save that of his own voice. His uniform is the plain black robe of his order. The battles he fights are battles for peace, light and eternal happiness. He goes about his labors quietly, without the "blare of trumpets," roar of cannon, or the "pomp of state," seldom attracting attention outside of the limited field of his labors; but who can say that his is not the noblest calling of all and that in the final reckoning his will not be the greatest reward? Who can say that mankind does not reap greater benefits from the services of the humble but sincere missionary than from those of either the soldier or the statesman? These missionaries have blazed the way of civilization, raised men out of savagery, out of the "slough of despond," and "made straight the paths" mankind must



tread. The effects of their labors reflect far into the future and generations after generations reap benefits therefrom, and many a man has thereby been enabled to pass the portals of the "pearly gates" who otherwise would have traveled the other way.

It is in an effort to give one of these missionaries, Rev. Paul M. Ponziglione S. J., his true place in history, that I have compiled this book. He was truly a "noble man," yet one of the humblest among men. He labored without pay or desire for or hope of earthly reward, yet no man did a greater service for Kansas in its pioneer days. The Osage Indians as well as thousands of white people today are enjoying blessings resulting from labors he so quietly performed that historical writers know not of them. No doubt many important events in his life are not recorded because only few knew of them, and in his humility he did not record them himself.

In compiling this book, I feel I cannot do him full justice, but as abler writers have not undertaken it, I have done my best during the few hours I could spare from my newspaper work. I have searched all records available and have written many letters of inquiry in an effort to get accurate information, and I am thankful to all those who gave me assistance. I have added a number of articles written by others which have a bearing on the life of Father Ponziglione or give an insight into the conditions of the country at the time he was doing his great missionary work in Kansas and what is now Oklahoma. I have also added extended references to some of his co-laborers here in Kansas and to St. Francis' Church. His labors were so closely associated with others and with this church that his biography cannot be fully told without telling something of them.

I knew Father Ponziglione personally, and remember him as a man below average height, but rather stoutly built. He was an old man when I knew him, his hair being almost snow-white, but he had an elastic step and a cheery smile that made one forget his age. He accosted the rich and the poor, the Christian and the sinner, the friend and the stranger alike with the same pleasant greeting that made for him a friend of everyone. Altho he wore "purple and fine linen" in his boyhood days, his attire in after years was always plain and in keeping with his calling. He was always doing good to the needy and worthy, yet he did it quietly and sought to avoid publicity or praise. He was truly a true follower of the "Lowly Nazarene," and is now reaping an eternal reward for his fidelity and for his great work for humanity and for God. The memory of his friendship will always be cherished by the writer.

Yours truly,

W. W. GRAVES.

St. Paul, Kansas, 1916.

*"Brave men are they who push and climb  
Beyond all formulas,  
While the plodding ranks that serve old Time  
Pull back for Time's old way;  
Strong men are they who hold their own  
On the outposts of the new,  
'Till the world hath to their stature grown  
And seen that false was true."*



### THE JESUIT MISSION.

Just as the sun went down, they heard a murmur of  
    voices,  
And in a meadow green and broad, by the bank of a  
    river,  
Saw the tents of the Christians, the tents of the  
    Jesuit Mission.  
Under a towering oak that stood in the midst of the  
    village,  
Knelt the Black Robe chief with his children. A  
    crucifix fastened  
High on the trunk of a tree, and overshadowed by  
    grapevines,  
Looked with agonizing face on the multitude kneel-  
    ing beneath it.  
This was their rural chapel. Aloft thru the intri-  
    cate arches  
Of its aerial roof, arose the chant of their vespers,  
Mingling its notes with the soft sursurrus and sighs  
    of the branches.  
Silent, with heads uncovered, the travelers nearer  
    approaching,  
Knelt on the swarded floor, and joined in the even-  
    ing devotions.  
But when the service was done, and the benediction  
    had fallen  
Forth from the hands of the priest, like seed from  
    the hand of the sower,  
Slowly the reverend man advanced to the strangers  
    and bade them  
Welcome; and when they replied, he smiled with  
    benignant expression,  
Hearing the homelike sounds of his mother-tongue  
    in the forest,  
And, with words of kindness conducted them to his  
    wigwam.  
There upon mats and skins they reposed, and on  
    cakes of the maize-ear  
Feasted, and slaked their thirst from the water-  
    gourd of the teacher.      —LONGFELLOW.



# The Life and Letters

OF

REV. FATHER PAUL M. PONZIGLIONE S. J.

## CHAPTER I.

### A ROYAL MISSIONARY.

*"Seek out the man who has God for his guide;  
Nothing to blush for and nothing to hide;  
Be he a noble or be he in trade,  
This is the gentleman nature has made."*

—N. L. O'D.

Rev. Paul M. Ponziglione S. J., (pronounced Pon-zee-lo-nee, third syllable accented, long o.) was one of those pioneer Jesuit missionary priests who had their home at Osage Mission, (now St. Paul,) Kansas, and who labored among the Osage Indians and the early settlers in southeastern Kansas and the Indian Territory more than half a century ago. A desire to carry the gospel of Christ to the Indian aborigines of the plains was the spirit that impelled him to leave the palace of his truly "royal" family in sunny Italy to take up his abode in a log hut in the wilderness of the prairies where members of his race were few and far apart, but where Indians, yet untrained in the ways of civilization roamed at will, hampered only by fear of the wild beasts which then dominated the plains. Few men volunteer to make such sacrifices as to give up a palace for a hut, riches for poverty, ease and

pleasure for much labor and many hardships, and yet still fewer men have accomplished as much good for the world and left behind such a record of noble, heroic deeds, such a record of achievements. His efforts brought countless blessings to these, to him, strange and foreign people, which will continue to result in their good for generations yet to come. The white man too shared in the fruits of his labors and was thereby strengthened to face the battles incident to the "blazing of the way of civilization," and the transformation of the wilderness into homesteads. Even now, seeds sown by Father Ponziglione continue to bear fruit that add materially to the welfare of people who never knew him or even suspect the identity of the sower.

#### BORN A REAL COUNT.

*"Hands that the rod of empire might have swayed,  
Or waked to ecstasy the living lyre."*—GRAY.

Father Ponziglione was born February 11, 1818, in the city of Cherasco, the Tusculum or fashionable summer resort of the upper classes of Turin, in Piedmont, Italy. His father was Count Felice Ferrero Ponziglione di Borgo d'Ales. His mother was the Countess Ferrero Ponziglione, nee Marchioness Ferari di Castelnuevo, of the Royal family of Italy. The baptismal name given Father Ponziglione was Count Paul M. Ferrero Ponziglione di Borgo d'Ales. Besides being a Ferrero and a Ponziglione, he was also a Guerra, his father's mother having been the Countess of Guerra, the last representative in a direct line of that ancient noble family. There are male descendants of the Ferreros still



living in Italy, but Father Paul was the last male representative of the Guerras and Ponzigliones and the direct titles of both of those ancient and truly noble families died with him. On his mother's side, he belonged to the Ferrari, another well known historic family of Italy. Marchioness Adelaide d'Omera, who resided for years in the palace d'Omera in Turin, was his oldest sister. It is said that her son Marquis d'Omera signed his name d'Omera Ponziglione in order to preserve the latter name from extinction. Another sister was Baroness Philomena Oreglia di Santo Stephano, whose brother-in-law, Cardinal Oreglia di Santo Stephano, now deceased, was Cardinal Dean or Senior Cardinal during part of the reign of Pope Leo XIII.

Father Paul, as he was familiarly known to the people of Kansas, was educated as became his nobility, according to the customs of his country in those days. He was first sent to the Royal College of Novera, and later to the College of Nobles, at Turin, both conducted by the Jesuits. At the end of his college course he presented himself before the royal board of examiners of the University of Turin and won the degree of bachelor of arts. The education of a young nobleman in those days was not considered complete until he had won the laurels of doctor *utrisque juris*, so Count Paul studied jurisprudence at the University for more than a year. While at the University he became convinced that he was called to be a priest and a Jesuit, and he set about at once to begin preparation for his future labors. To become an humble Jesuit meant the sacrifice of very much for him, as the world goes. At that time his father was still very wealthy and the family, in all its branches, was among the most influential at court. Indeed



there were evidences that Count Paul might become one of the rulers of his country. Count Paul realized all this but he relinquished his patrimony into the hands of his father, turned his back on worldly allurements and prospects and entered the novitiate of the Society of Jesus at Chieri, not far from Turin. He was received into the Jesuit Order February 27, 1839. Here he was given the ordinary training of young Jesuits, and from the beginning enjoyed that happiness which characterized his life and which was to be to all whom he would ever meet as gladdening as laughter and as cheering and warming as sunshine.

#### DEPORTED BY REVOLUTIONISTS.

*"Now my co-mates and partners in exile  
Hath not old customs made this life more sweet  
Than that of painted pomp? Are not these plains  
More free from peril than the curious court?"*

From Chieri, Father Paul was sent to the Jesuit college at Genoa and he was stationed there at the time the revolution of 1848 broke out. Three strong factions were each striving for control of Italy in those days. One faction wanted a republic, another wanted a confederacy with the Pope at the head, while the third wanted a constitutional monarchy under the rule of the King of Sardinia. Austria, then as now, was recognized as an enemy of all Italy.

The leaders of the revolution in Genoa began their brilliant exploits on the night of February 28, by arresting eighteen defenceless old Jesuit Fathers and marching them in triumph to the palace of the governor. Father Paul managed to be left behind at the College to nurse an old

lay-brother who, on account of his infirmities, could not be moved. The revolutionists were not yet sure of their course and this is said to have also influenced them to hesitate about laying hands on a Guerra-Ferrero-Ponziglione, but the next day the governor went over to the side of the revolutionists and soon after Father Paul was marched under heavy escort to the palace. At two o'clock on the morning of March 1, the Jesuits were conducted by a strong military guard to the sea coast and put on board of the San Michele, the largest man-of-war of the King of Sardinia, which had been put at the disposal of the governor to aid his faction of the revolutionists. The prisoners, including Father Paul, were kept closely confined for three days in a narrow, dingy space like a cellar, in the hull of the ship. They were next transferred to a ship bound for the gulf of Spezia. The revolutionists had sent word ahead to their confederates at Spezia to give the Jesuits a warm reception, and it was given by a howling mob armed with sticks, stones and clods of dirt. Father Paul was struck by a stone and severely injured in the head but managed, by the aid of his companions to escape into the Duchy of Modena. The rabble followed them to the line, but dared not pursue them farther, for Modena was dangerous ground for revolutionists. After resting a while at Massa Carara, the Fathers scattered into the mountains, leaving young Paul to shift for himself.

Having, some months prior to the revolution, offered his service as a volunteer missionary to Rev. Anthony Elet S. J., then superior of the western Jesuits in the United States, which offer had been duly accepted, Father Paul decided to go to the United States. But he had not yet



taken all the steps in his ordination to the priesthood, and he set out for Rome to complete his preparation for his life work in what was soon to be his home across the sea.

#### HIS TROUBLES IN ROME.

Professor Paul, as Father Paul was then called, experienced great difficulty in passing over into Tuscany, but on reaching the city of Pietra Santa he met a good friend who put him on board a steamer at Livorno bound for Civita Vecchia, and provided him with ample funds for the journey. He arrived in Rome just at the outbreak of the revolution there. The success of the revolutionists in France who had just driven Louis Phillipi from the country, gave impetus to the revolutionary spirit in Italy. Pope Pius IX. issued his *Statuto Fundamentale* March 14, 1848, in an effort to reorganize the temporal government of the papal states by enlarging the liberties of the people and especially of the press, but it failed to have the desired effect. Up to this time, the pope had shown no particular sympathy with the Jesuits, but he endeavored to protect them against the measures brought forward for their expulsion. This angered a strong element among the revolutionists and added to their fury, and was one of the things that led to the assassination of Monsignore Palma, the pope's secretary, whom Father Paul knew quite well.

During this stormy period the father general ordered Father Paul and several other junior Jesuits to repair to St. Andrea, the famous Jesuit novitiate at Rome, there to prepare for the reception of holy orders. Father Paul was ordained priest on March 25, 1848, by Constan-



tine Patrizi, then the cardinal vicar of the Pope in Rome.

Toward the end of May, 1848, Father Paul visited Pope Pius IX, received his blessing and departed on his journey toward the land of his adoption. His first stop was in Turin, no doubt to settle his family affairs. He next went to Paris where he arrived in the terrible days of the barricades, but managed to reach Harve-de-Grace without mishap, where he boarded the first sailing vessel bound for New York.

*"No luxury or ease was there  
To lap the traveler into rest,  
But staunch it bore the pioneer  
On toward the West."*

—C. M. HARGER.

#### HIS JOURNEY WESTWARD.

Ocean vessels in those days were not the floating palaces which we now have and which cross the ocean in a few days. And it was not even the best one of the times in which Father Paul embarked. It was a wretched craft and the sea was stormy during much of the trip. The trip to New York required forty-eight days, and they were wearisome days too. To add to the troubles of the passengers, smallpox broke out among them. These trials and dangers were met by the young priest with "unfailing cheerfulness and unfaltering courage." They were but hardening him for other hardships which he was to experience on the western prairies.

Father Paul spent his first few days in America in New York City, after which he went to Cincinnati, Ohio, and spent a month at old St. Xavier college. About this time nearly a hun-

dred other Jesuits, exiles from Italy and Switzerland, arrived in America, and about forty of them, including Father Paul, were invited by Rev. John A. Elet S. J., who had been installed as superior of the vice-province of Missouri, to join the Jesuit colony at the St. Louis University. The invitation was accepted. After a short stay at the University in order to familiarize himself with American ways, customs and language, Father Paul was assigned to duty for a while at Bardstown, Ky., where the Jesuits had just opened St. Joseph's College. A few months later he was transferred to missions in Missouri. The records do not show at what points in Missouri he was stationed.

Father Paul left St. Louis on May 11, 1851, for the country of the Osages. Rt. Rev. Bishop Miege, who had just been consecrated by Archbishop Kendrick and assigned to the diocese of Leavenworth, was his traveling companion on the journey.

Modes of travel were quite different when Father Paul made his first journey to Osage Mission from what they are now. We may now take breakfast in St. Louis and eat supper in St. Paul (Osage Mission) the same day. Father Paul made his journey up the Mississippi and Missouri rivers to Kansas City Landing in a boat. From the boat landing the remainder of the trip was made on horseback over the trail made by the freighters and Indian traders. All supplies at that time were hauled to the Mission from Kansas City Landing by ox wagons, and as many days were required to make the trip as it now takes hours. No railroad had then penetrated this section. The boats on the big streams were much slower than those of today, hence the trip Father Paul had to make to get to the



scene of his future labors was a weary one and required several days. But the welcome which awaited him on his arrival was a most agreeable surprise. The news of his coming had preceded him, and while he was yet several miles away, Indian couriers met him to welcome him and escort him to his new home.

Father Paul reached Osage Mission July 4, 1851. Bishop Miede accompanied Father Paul to the Mission to look into conditions, for all of Kansas was then part of the Leavenworth diocese over which he had just been placed in charge. Their coming on this Independence day meant much the same for the Indians as another important event of this day meant for the colonists of America three-fourths of a century before. It meant the coming of one who was to liberate the natives from the bondage of savagery and bring them to the ways of civilization, Christianity, peace, happiness and plenty.

Good Father Schoenmakers and his small band and the few Sisters of Loretto who were here joined with the Indians in prayers of thanksgiving for their coming, for there was much work to do and few to do it. The above and a few scattered traders were the only whites in this section then. Father Paul's coming was like penetrating the wilds of an unknown land. The scenes were far different from those of a royal household, but this was the country he sought when he left his native land, and he set about his work among the Indians with a will and with that happy smile upon his face that was for years so familiar to the people of Kansas.

*"He tried each art, reproved each dull delay,  
Allured to brighter worlds and led the way."*

—GOLDSMITH.



## HIS LABORS AMONG THE OSAGES.

“—’Tis time

*New hopes should animate the world, new light  
Should dawn from new revealings to a race—  
Weighed down so long.”*

Father Paul soon learned the language of the “Children of the Prairie” and they soon learned to love Father Paul. His services and advice were sought by all members of the tribe. No event occurred among them but he was soon informed of it. No feast was held without him as a guest of honor. He was always asked to partake of the “fruits of the chase” when the braves had returned from the hunt. He was called upon to administer comfort in times of sadness, and to share their happiness in times of joy. When he went on journeys they accompanied him to protect him from the perils of the then wild prairie, and from the wild beasts that lurked in the tall prairie grass. He was known in every camp of the Osages, far and near, and it is said that in all his relations with the Osages they never distrusted him nor offered him any bodily harm. On the contrary they looked upon him as a leader, guide, and adviser. He obtained this good will by his kindness, his goodness, by always doing his utmost for their good, and by never betraying the confidence they imposed in him. It is true that during the perilous times at the opening of the civil war Father Paul, with Father Schoenmakers and the other members of the Jesuit order, were obliged to leave the Mission for a time and seek safety at St. Mary’s, Kansas, but this was made necessary by the perfidy of whites rather than by the Osages, altho the Osages were then divided

among themselves, some siding with the south, and some favoring the Union. Most of the boys in the Mission schools above the age of fifteen, joined the Union army. After an absence of eight months at St. Mary's, the Fathers returned to their home at the Mission in March, 1862, and were later instrumental in persuading the Indians from the south to not only spare the Mission but also spare Humboldt and other towns farther north which the southern Osages, and some Cherokees, who had joined them, had decided to raid and destroy. The close of the war brought quieter times, and the old order was resumed. Father Paul continued his work among the Osages, administering to their wants, both spiritual and temporal, until 1870, when the Osages, giving way to the westward march of civilization, sold their land to the government and moved to the Indian Territory, locating in the vicinity of their present home. Even then, Father Paul did not give up his labors among the Osages, but visited them in their new home at frequent intervals to look after their spiritual wants and to instruct and educate them. Thru his influence they continued for years afterwards to send their children back to the Mission to be educated. Father Paul's team of ponies and white top buggy was known to every member of the tribe and to thousands of other Indians and white people whom he visited on his journeys. His guiding hand turned many an erring Indian as well as many a pioneer white man in the right direction and saved him from threatening dangers. To this day traditions among the Indians tell many incidents in the life of Father Paul, and every child in the tribe knows much of his history. As an appreciation of his great labors, and those of good Father Schoenmakers, in their behalf, the



Osages contributed liberally toward the expense of erecting the magnificent St. Francis' Church which stands at the east edge of St. Paul as a lasting monument to the early efforts of these two pioneer Jesuits.

The first time Father Paul's name appears upon the records of the Mission church in an official capacity is at the baptism of three Osages on September 16, 1851. The first person baptised by him at the Mission was Pelagie, daughter of Manshasemani. His name was signed to this record as Paulus Marie Ponziglione S.J. However he had on August 6, 1851, baptised Charlie Moquete, a French boy, in Coffey county. The first funeral at which he officiated was that of Francis Alexander Tinker, on September 17, 1851.

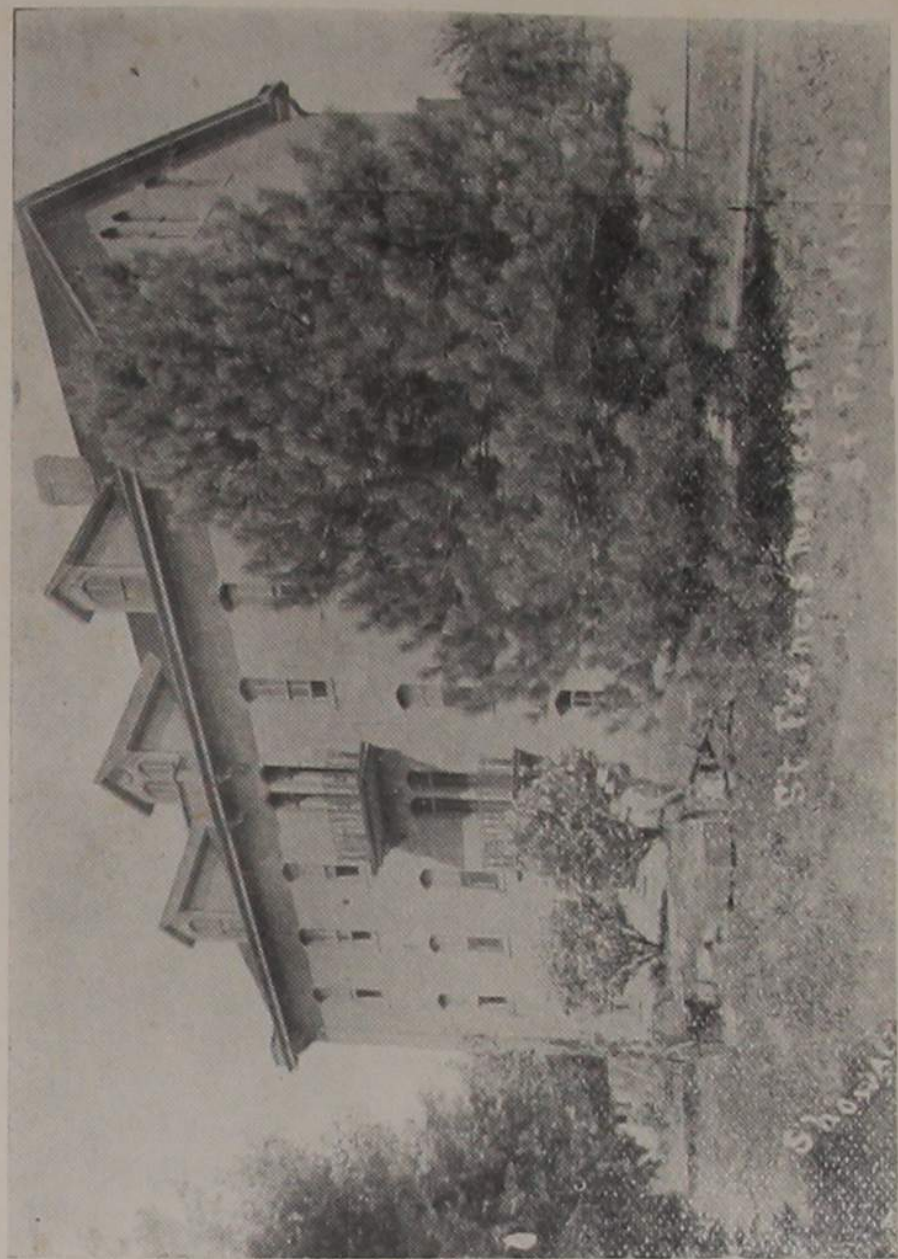
Beginning with 1852 Father Paul entered actively in the parish work, it having taken him a few months to master the Osage language. For about three years he officiated at most of the baptisms, marriages and funerals at the Mission. During these years he began his regular visits to the various towns of the Osages, and other Fathers would care for the local parish during his absence. His records show he baptised persons in the towns of the various bands of the tribe, some of which are given here:

Papin's town or Nartze Waspe, Briar's town or Vacaca Ougri, Little town or Mantzeeacke Tonwa. These were towns of White Hair's band on the Neosho.

Clairmont, Black Dog, Big Hill or Tanwas-hieshie town, Tale, Tei-teio-anco. These were towns of Clairmont's band of Big Osages on the Verdigris.

Little Bear, Numpewale, Citopa. These were towns of Little Bear's band of Little Osages on the Timber Hills.





HOME OF THE JESUITS AT OSAGE MISSION FROM  
1872 TO 1891. RAZED IN MARCH 1912.



Other Indian towns visited by Father Paul, mention of which was made in his records were as follows: Cally's town or Sanze Vagrin, Failly's town on the Verdigris, Woipoka town of the Little Osages on Big Creek, Wolf's town of Black Dog's band, Tishohanka town, and Little Osages' Big Chief's town.

He baptised many Quapaw Indians during the early years of his stay at the Mission, but as many of the Quapaw children were brought to the Mission school it is quite probable that most, if not all of his work among the Quapaws was done at the Mission. The records show that several members of the Quapaw tribe were buried in the Mission cemetery.

In 1855 he visited the Little Osages then located in Bates county, Missouri, and other scattered bands of Indians north of the Mission. He speaks of visiting the Sac and Fox agency in 1867 and the Kaw Reserve in Morris county in 1870, the Cheyenne Agency on the North Fork and the tribes around Ft. Sill in the Indian Territory in 1871. He records visits to the Kaw reservation in the Indian Territory in 1877, 1880, 1881, 1882, 1884 and 1885. In 1879 he was among the Creeks and speaks of baptisms performed at Muskogee and Ft. Gibson. In 1880 he made two trips into the Indian Territory. His records show he was as far south as McAlester and Savanna, I. T., this year, and he mentions having been at Vinita and Eufaula.

The Osages, however, were the favorites of Father Paul and he gave them his closest attention, not only while they resided in Kansas, but after they moved to the Indian Territory he made regular visits to them every year prior to his departure for Milwaukee in 1889. He mentions specifically having been on Birch creek, Big



Cana and Hominy creek and at Deep Ford on the Osage reservation in 1877.

Father Paul contributed liberally to the literature of the Osages. He spoke their language as fluently as he did English or Latin, and he wrote many articles in that language. Wilder in his *Annals of Kansas*, says: "Father Ponziglione wrote an Osage prayer book; it is owned by Dr. J. G. Shea, at Elizabeth, N. J."

#### HIS LABORS AMONG THE WHITES.

*"His down-bed—a pallet; his trinkets—a bead;  
His luster—one taper, that serves him to read;  
His sculpture—the crucifix nailed to his bed;  
His paintings—one print of the thorn-crowned  
head;  
His cushions—the pavement that wearies his  
knees;  
His music—the psalms, or the sigh of the breeze;  
The delicate noble lives mortified there,  
And the feast is forgotten for fasting and  
prayer."*

The presence of the Jesuits and the Sisters of Loretto and their schools at Osage Mission caused the early settlers in Southeast Kansas to cluster around the Mission. This was especially true of those who were Catholics. The Mission became the "trading post" of Southeast Kansas, and the country around settled rapidly. While continuing his labors among the Indians, Father Paul did not neglect these early settlers. He ministered to their spiritual wants, did great work in helping to lighten the sufferings and hardships incident to pioneer life on the prairies, and likewise assisted Father Schoenmakers in educating their children. Nor did he confine his



labors to those who settled near the Mission. As the settlers began to dot the prairies far and near, he made regular visits to them. Often he would gather together a few Catholics in some settler's home and say Mass for them and look after their general spiritual needs. It may be said that his parish at one time extended north almost to Kansas City, west far out into the plains country, and south almost to the Texas line. In time he established regular routes and covered them at regular intervals. On one visit he would tell the settlers when he would be there again, and it is said that he was remarkably prompt in filling these appointments. His white top buggy became as familiar to these settlers as it was to the Indians and its coming was always hailed with joy. As the settlers became more numerous, he began helping them to build churches that they might have better facilities for conducting their services. He continued to visit these churches as often as he could until, in time, resident priests were found to take charge of the work. In this way Father Paul did a wonderful work for his church in Kansas in the pioneer days. It is on this work that Humboldt, Ottawa, Neodesha, Winfield and many other towns base their claims to him as their first parish priest, which in fact he was. His records mention visits in 1857 to Big Creek, in Coffey county, Burlington, North Fork of Pottawatomie Creek in Anderson county, and Bourbon county "on the creek called Little Pawnee." In 1858 he speaks of visits at Miami Town, Kansas Territory, Prairie City in Douglass county, Cherokee Neutral Land on Walnut Creek. In 1859 he speaks of visits on Little Osage in Bourbon county, and at Co-fachigne in Allen county.

In the early Sixties he mentions several visits



at LeRoy in Coffey county, Humboldt, Fall River, Emporia in Breckenridge county, Allen county about Osage City, Ft. Scott, Mount City in Linn county; also Owl Creek in Woodson county, Mackee-chee postoffice in Coffey county, Otter Creek in Coffey county, Barnsville in Bourbon county, Diamond Creek in Chase county, Timber Hill in LaBete county, Dry Creek in Wilson and Woodson counties, Big Walnut in Butler county and Coyville in Wilson county.

In the Seventies he mentions visits at several of the above named places and the following: Parkersburg in Montgomery county, Ladore in Neosho county, Cedar Point in Chase county, Wichita, Fredonia, Neotisha, Independence, Neosho Rapids in Lyons county, Grouse Creek in Cowley county, Bird Creek and Turkey Creek in Butler county, Morgan in Montgomery county, New Ark township in Wilson county, Sand Creek in Wilson county, Irish Creek in Montgomery county, Parsons, Chanute, Longton township in Elk county, Potato Creek in Labette county, Thayer, Bolton and Cedar in Cowley county, Center and Sedan townships in Howard county, Winfield, Salt Spring in Greenwood county, Cherryvale, Salt Creek in Chautauqua county.

From 1876 to 1880 he mentions visits at Coffeyville, Oswego, Wild Cat township in Elk county, Howard City, Longton, Elgin, New Albany, Elk Falls township in Elk county, Altoona, Erie, Neosho Rapids in Kansas, and Muskogee, Ft. Gibson, Eufaula, McAlester, Savanna, Kaw reservation and Osage reservation in Oklahoma.

Father Paul also did considerable missionary work in Missouri. In 1859 he mentions being at Granby in Newton county, and also as being in Jasper and Vernon counties. In 1861 he visit-

ed various points in Jasper county and in 1866 was at Neosho Town, in 1868 at Carthage, and 1875 at Harrisonville.

From the above list of places it may be seen that he covered a wide range of territory in his missionary work. He visited many of these points at regular intervals for several years, quitting only when relieved by resident priests; while to some of these he continued his periodical visits up to 1889, when he left Kansas.

The names of places are spelled here just as they appear on his records. Some of them are still known by the same name, some by a different name, and some by the same name differently spelled, while some have ceased to be known.

The old log church at Osage Mission became too small to accommodate the people who desired to worship there, and Fathers Paul and Schoenmakers set about to provide a more commodious place of worship, and together they laid the plans for the present spacious and beautiful St. Francis church. Much of the work of raising the funds for the construction of this church fell upon the shoulders of Father Paul. Having charge of the parish work, he therefore had charge of all the festivals, fairs and entertainments that helped to raise money and about fifteen years were required to bring the building near enough to completion that it might be used for church services. Good Father Schoenmakers did not live to see the new church more than half completed, but Father Paul had the proud satisfaction of being the celebrant at the Solemn High Mass on the day of its dedication, May 11, 1884. The writer had the pleasure of being present on this auspicious occasion.

Father Paul took a deep interest in the schools and gave them close attention in all his work.



When St. Francis Institution was incorporated he became secretary of the board of trustees and served in that capacity for several years. On his trips over the country he was ever alert for students for the Mission schools. Many boys and girls, Indians and whites, were sent to the Mission schools thru his solicitation. He was also a frequent visitor at the schools and delivered many lectures to the students.

A man of remarkable energy, fine ability, an earnest, tireless worker, was Father Paul. He bore hardships and exposure that would have broken an ordinary man. He knew what it was to ride for days at a time across the prairies in the severest storms of winter or in the burning heat of summer. He knew what it was to sleep on the open prairie with a laprobe for his bed and the canopy of heaven for his cover. All these did not seem to effect his health or his disposition, for in his old age he retained a splendid youthful face that did not seem to grow old. Only once do we find a record of him being seriously ill. In the *Osage Mission Journal*, January 26, 1876, the following was printed: "Father Ponziglione was taken suddenly and seriously ill while celebrating Mass at Independence last Sunday, and reached home Tuesday in an alarming condition. We are informed this is the first illness the Father has had for nearly a score of years, notwithstanding he had endured great hardships during that time."

One of the most remarkable points in the eventful life of this remarkable man is that in the midst of his roaming life he managed to keep up his studious habits. He was regarded as one of the finest Latin scholars and writers in the Society of Jesus which is noted for its men of great learning, many of them of world-wide



fame. Father Paul wrote much Latin prose and verse, and some of his historical sketches are preserved in the archives in Rome. A number of his articles have been published in magazines, and much of the history of southeastern Kansas is based on articles he wrote.

#### CELEBRATES HIS JUBILEE.

*"A bright, cheerful, happy soul; a sensitive heart, a temperment open to emotion and impulse; and all this elevated, refined by the touch of heaven"—such was Father Paul, "winning followers, riveting affections, by his sweetness, frankness and neglect of self."*

One important and happy event in the life of Father Paul was celebrated in Osage Mission, February 26 and 27, 1889. It was the fiftieth anniversary of his admission into the Society of Jesus. St. Francis Institution and St. Ann's Academy were at their zenith in those days and the pupils joined with the people in the program of this festive occasion. The pupils of St. Francis' parish school had charge of the program in the forenoon of the first day, and the pupils of St. Ann's Academy tendered the Rev. Jubilarian a most fitting reception in the afternoon. A public reception was given in College Hall in the evening. A band and an orchestra furnished the music. The decorations were elaborate and the illuminations were brilliant. About forty visiting clergymen were present, and the big hall was filled to its capacity with people. Speeches of eulogy were numerous, and the presents valuable and appropriate. Among the presents was a cope from the Osage Indians of the Indian Territory. Presents were also received from the



parishes at Winfield, Parsons, Independence and Cherryvale, where he had served as pastor before resident priests were obtained.

An intensely interesting part of the program was the reply of Father Paul to the congratulations, and his acceptance of the presents tendered him. His stories and reminiscences of "Ye Olden Times," caused much laughter, at the same time conveyed important historical information of pioneer days on the plains.

The religious part of the jubilee took place on the second day, when Father Paul was the celebrant at a Solemn High Mass in St. Francis' church. Rev. Henry Moeller S. J., rector of the St. Louis University, delivered a very appropriate and eloquent sermon containing allusions to the life and work of Father Paul which sent thrills of emotion thru those who had been witnesses or sharers of the "heats and labors of the day."

Pope Leo XIII sent the following message thru his cardinal secretary, which was read by Rev. Fr. J. R. Roswinkle S. J.:

"Rome, February 1, 1889.

"Rev. and Dear Father:

"P. C.

"The Holy Father very willingly grants his special blessings to Father Ponziglione S. J., for his Golden Jubilee and to all those present on the celebration day.

"I join my heartfelt congratulations and recommending myself to your holy sacrifices, I remain,

"Yours in J. C.

"C. CARDINAL MAZELLA."

\* \* \*

A writer signing the article "T. A. D." wrote

the following for the Neosho County *Journal*, dated January 1, 1889, relative to the Golden Jubilee of Father Paul:

"Forty-two years ago there knelt at the feet of that grand Pontiff—the illustrious Pius IX—a young man in the garb of a Jesuit; there he knelt with bowed head and tearful eye to receive the blessings of heaven from that venerable Pontiff, and to listen to the affectionate outpourings of a heart that could fully appreciate the secret grief of the soul, from his own intense sorrow. There he knelt drinking in the sweet words of consolation ere he departed an exile to home, country and friends; banished from fair and beautiful Italy, because, foresooth, he was a religious and doubly banished because he was a Jesuit. That young man was Rev. Paul Ponziglione, S. J.

"Born in the little village of Cherasco, a few leagues from the great metropolis of Turin, Father Paul passed his happy childhood under the paternal roof till the age to enter college, where he spent ten years in solid preparation for the great hidden life before him.

"After a very successful course in the classics and sciences he left his renowned *Alma Mater*, to seek in the Jesuit Order, a life, not of ease and comfort and honor, but a life of toil, privation, aye and even exile, for soon the fierce persecution of the 'Carfonari' drove not only him and his humble colleagues from their homes, but even the revered Pontiff whose paternal benediction he had so lately received. And now bidding one long, sad farewell to the land of his birth, he seeks on other shores that hospitality denied to him on his own, and thus 'Sunny Kansas' becomes to him 'The Gem of the World.'

"Forty years ago in company with Bishop Miegs—also a Jesuit—he entered the State of



Kansas and made St. Mary's their first episcopal see. On July 4, 1851, the Bishop and Father Paul entered Osage Mission, and were greeted by Fathers Shoenmakers, Bax and Hiemans, who were then the only secular priests in that vast region. From thenceforth Osage Mission became the center of his great work and the results are wonderful. Sixty missions which he established all over Kansas, and even in Missouri and the Indian Territory, testify to the indefatigable zeal and energy of this renowned pioneer missionary. Many of those missions are today the most flourishing of our cities. Besides this great record of building up religion and churches, in totally unknown regions, he can add to his laurels, the distinguishing honor of having assisted at the foundation of as many more missions. From an ably written article in the *Topeka Commonwealth* of last week, we extract the following:

"The record of this man's life is his noblest panegyric. Mere words of praise would fall flat after the recital of such self denial, such hardships as these records suggest. Father Ponziglione still retains the vigor of youth, altho 71 years of age. In spite of the many hardships he has passed thru he has scarcely known the meaning of the word sickness, as far as he is himself concerned. The great monument of his life, in which is his greatest pride, is the magnificent church and college at Osage Mission. The latter is always crowded, and each year many students are refused because of lack of room. The old church which was torn down last summer was the first one erected in Eastern Kansas. It was replaced by a three story building for college purposes.'"

\* \* \*

Poems of the Golden Jubilee of Rev. Father Paul M. Ponziglione S. J., read at the celebration:

SALUTATORY.

(ANONYMOUS.)

*Thou hast not vainly tilled a thankless land  
Nor hast thou aimless turned from side to side;  
Thou hast not built upon the moving sand,  
Nor cast bright seed upon the flowing tide.*

*Full fifty stars that light the flood of times;  
Full fifty hymns that rise in strains sublime  
Out of the happy past; full fifty isles  
'All steeped in Beauty's glow and bathed in smiles.*

*From kindly Heaven; full fifty Angels fair,  
Crowned with soft lilies and sweet violets rare,  
These are the symbols of thy Rosary  
Of years—the type of things that guild thy  
Jubilee.*

LITTLE GIRLS' GREETING.

(MISS MAGGIE BARNES.)

*As He called "the blest" babe in olden days  
"The little ones come unto me,"  
So our voices are first to strike tuneful lays  
Upon this, thy own Jubilee.*

*Likewise may we please and a moment beguile,  
E'en tho words do so feebly speak,  
How happy we'd be to gain only your smile—  
Your blessing we graciously seek.*



*O, long may your pathway beside ours remain  
As pledge of God's goodness given;  
Until wafted home we relinquish our claim,  
In the hope we shall meet in Heav'n.*

### HAPPY HEARTS.

(ANONYMOUS.)

*Happy heart and none more happy,  
Than the heart we loved and knew,  
In our childhood's guileless moments,  
And when yet our years were few,  
When each hour was like the ripple,  
Passing o'er the woodland stream,  
Brightened with the sun's own splendor,  
Naught reflecting but his beam.*

*Faithful heart and none more loving,  
Than this heart we've later known;  
Heart by Jesus' own heart cherished,  
Next to Jesus' all our own.  
Angels looking down from Heaven,  
See no spectacle more fair,  
Earth has not mid all her treasures  
Aught with thee that can compare.*

*Happy hearts of fondest parents,  
Now in Heaven among the blest;  
Happy as their eyes this morning,  
On their dear son proudly rest.  
Joyous now as life is waning,  
'Ere his numbered years are gone,  
Honored 'mongst the Lord's anointed,  
Lo! they see their vested son.*

*Happy heart, fond as a father's,  
Grateful hearts of children dear,*

*Gladdened on this feast returning,  
 Bringing in the "Fiftieth year."  
 Fifty years—how swiftly vanished!  
 Time's veiled hand hath graved thy brow,  
 Happy hearts if thou art with us,  
 Many more as thou art now.*

"JUBILEE POEM."

(MISS MAGGIE BARNES.)

*Not so bright in setting the sun appears,  
 Than the glories of your well-spent life now shine.  
 For full five decades of full golden years,  
 Around your heart in peaceful memory twine.*

*O priest among priests who from great Pius won,  
 The blessing prized—the boon from childhood's  
     friend;  
 A benediction giv'n to Ignatius' son,  
 To guide and guard you safely unto the end.*

*Wert destined in alien climes to roam,  
 Lo! here your aged presence preserves,  
 While younger hearts lie still within the tomb,  
 And keep the vigil of the Vale of Tears.*

*So may Heaven we pray, still spare you long,  
 And shed new joys upon your hallowed way,  
 Redoubling years like some sweet rhythmic song,  
 Glad, ling'ring echoes of your "Jubilee Day."*

*May it be thus, and when life's ebbing sands  
 Have run, and you henceforth no more shall  
     roam,  
 May your last greeting come from angel bands,  
 Your soul's bright escort to the Heav'nly home.*



## JUBILEE POEM.

TO REV. P. PONZIGLIONE, S. J.

(BY REV. JOHN MASTERSON S. J.)

*Full fifty years ago and far away  
Beneath fair Italy's cloudless, matchless sky,  
While tuneful birds announced the breaking day,  
And swarthy peasants toiling carrolled merrily.*

*Lo! in the college chapel, calm, serene,  
A young scholastic prostrate low,  
The central figure in the solemn scene  
Prepares to seal his hopes by triple vow.*

*Chaste as the Angels pure in Heaven's choir,  
And win, thus armed, a bright eternity,  
To be e'en poor as Christ he must aspire,  
Obedient too—as Christ—henceforth to be,*

*No useless tear stands glistening in his eye,  
No idle purpose wakens in his heart,  
But now he longs at duty's call to die,  
Or e'er in truth's defence sustain his part.*

*Soon comes the call to mingle in the strife,  
And fearless battle in truth's holy ground;  
Then seeming dawns the chance to lay down life,  
But passing leaves him seized a captive bound.*

*The frowning prison next receives the youth,  
And persecution fain would cowardly unite;  
The young and valiant champion of truth,  
And make him grieve for combating for right.*

*The brief ordeal ends and freedom's light,  
Dawns fair illusion looming far, as while*

*Yet in the respite swift must be his flight,  
A long farewell to Italy—exile.*

*Across the main where freedom holds proud  
    sway,  
Years of holy preparation passed;  
Lo! dawns a welcome memorial day  
That sees our hero, Father at last.*

*O priest of God, be humble, pure and brave,  
A vessel of election must thou be;  
O bless him, Mother Church, 'tis his to save  
Myrads of souls and faithful be to thee.*

*In thy vast vineyard for full forty years,  
In regions lonely named and savage west;  
Mid sufferings many and oft mid anxious fears,  
He'll toil and bide this hour of peaceful rest.*

*Afar beyond proud civilization's pale,  
Where no abode but wigwams meet the eye,  
His zeal uncowed must follow up the trail  
And conquer in the task or falling, die.*

*Anon he comes where Shoshones chase the deer;  
Anon faith's mysteries to Cherokees reveals;  
Then later—the roving pioneer,  
Or on the plain alone, and lost he kneels.*

*Where cluster lodges 'neath the spreading birch  
And near Neosho's waters there is raised,  
The central cross, and in the humble church  
By Osage worshippers the Lord is praised.*

*Look where yon temple meets the gaze;  
His toil to raise it up the Angels know,  
And all those toils it mutely now repays,  
And stand his zeal's memorial here below.*



*Thus two score years and more have glided by,  
But gone leave peace and glory in their wake,  
E'en as at eve the golden tinted sky  
Is seen reflected in the placid lake.*

*And now this evening in the fiftieth year,  
Of the well-spent life of this thy cherished son  
We bid thee, Mother joyous to cheer  
Its closing days and crown the triumph he won.*

*His was the task the straying soul to keep,  
And his the drooping heavy heart to raise,  
His to sustain the poor desponding weak,  
His thus to fill the measure of his days.*

*Well might immortal laurels;—his brow  
On each unfading leaf,  
Each heart's fond sentiment awakened now  
And leave it shining as the stars of night.*

*Such are our thoughts thus gathered here this eve,  
Our hearts more prized than well deserved  
renown,  
Such do we bring thee, Father Paul, and leave  
Our God above to give the golden crown.*

### ODE.

(BY REV. T. A. BUTLER, OF ST. LOUIS.)

*Life was fresh, like flowers awakening,  
In thy bright Italian clime;  
Fair as dawn of morning breaking  
Seem'd to light the coming time;  
Earth and sea and skies above you  
Caught the rosy tinted glow;  
Kindred whispered, "Paul, I love you!"  
More than fifty years ago.*

*But the Lord of all has spoken  
Sweeter words than human tongue,  
Ties of kindred must be broken,  
Heav'n is pleased with hearts so young;  
Paul is call'd, and soon we find him  
Where Ignatius' soldiers grow;  
Ah, he left the world behind him  
Fully fifty years ago!*

*Left the palace—left the college—  
Left the sacred shrines of Rome;  
Full of faith and zeal and knowledge,  
Sent to seek a prairie home;  
Sent across the rolling ocean,  
Out where Kansas rivers flow;  
Ah! how strong that priest's devotion,  
Nearly fifty years ago.*

*Few the homes in days departed—  
Praise home when Paul was young;  
Then the Indian—lion-hearted—  
On the plains his blanket flung,  
Few the farmers on the prairies,  
Indians wandered to and fro,  
By Saint Francis', by Saint Mary's,  
Fifty, forty years ago.*

*On the plains the Father greets them,  
In their wigwams preacheth peace;  
Smiles with joy where'er he meets them,  
Causes fir'y feuds to cease;  
Bends the proud to own a Master,  
Leads where heav'nly graces flow  
At the feet of Christ the Pastor,  
Happy forty years ago.*

*Fair thou seemest Osage Mission!  
Born again to brighter days!*



*Standing now in strong position  
 Tell thru time thy soldier's praise,  
 But forget not thru the ages,  
 While Neosho's waters flow,  
 Paul, apostle of Osages,  
 More than forty years ago!*

#### FATHER PAUL LEAVES THE MISSION.

*"Leave us not—leave us not,  
 Say not adieu;  
 Have we not been to thee  
 Tender and true?  
 Take not thy sunny smile  
 Far from our hearth;  
 With that sweet light will fade  
 Summer and mirth.  
 Leave us not—leave us not  
 Can thy heart roam?  
 Wilt thou not pine to hear  
 Voices from home?"*

—HERMANS.

In 1889 the provincial of the Jesuits decided he had a greater need for the services of Father Paul elsewhere, and about August 5, 1889, Father Paul left his home of many years for his new labors at Marquette College Milwaukee, Wisconsin. There were many heavy hearts in Osage Mission that day, and hundreds of people were at the depot to bid a sorrowful farewell and God speed to the venerable priest whom they had known so long and well. On that day there departed from Kansas one of the noblest men that ever lived within its borders, and one who had done the State greater service than men who have been given a greater place in its history. Father

Paul labored for humanity and the greater glory of God, without thought of self, and hundreds of his deeds were so quietly performed that history will never know of them.

He brought to Kansas more than his religion. His work and that of his associates was the beginning of moral force in Southeastern Kansas. They spread education and culture and founded the first churches and schools for which Kansas has since become famous. They placed the welfare of men above gain, and without selfish interests, they remained true to their cause to the end, laying a fitting foundation for the material welfare of the state in after years. Their work was so well done that the Mission became known as "the cradle of civilization" in the Neosho Valley.

The last official act of Father Paul at St. Francis' church was the baptism of Stella Kinley, on August 4, 1889.

A writer signing the article S. A. D., writing for the *Neosho County Journal*, August 1, 1889, pays this tribute to Father Ponziglione:

"The news of Father Ponziglione's removal to Milwaukee, proved quite a shock to this community. While just at the prime of life, Father Paul penetrated into these wilds. Ignoring the privations and sufferings of a prairie home, he became the 'black gown' of the Osage Indians and with them passed the best days of his manhood. As with the coming of a Jesuit, civilization's stamp is crested so the Indian camping ground in course of time, became a thriving village, and tho every vestage of antiquity has given way beneath the hand of time, still the record of a life-long sacrifice was lovingly beheld, while the hoary-head of the pioneer priest, bent in



daily adoration at the foot of the altar of St. Francis D'Hieronimo.

"It was hoped that the land hallowed as the seat of his early labors, would be further sanctified as that of his last resting place, but relentless fate has not willed it so. While the companion of his toils, Father Schoenmakers, sleeps the sleep of the just within sight of his former home, Father Paul yet possessing a remarkable vitality, willingly resumes other duties, and the future will behold him in a new mission, where a fair city lifts its proud dome to the sky.

"Father Ponziglione has grown old in the service of the Lord. Upon February last numerous friends greeted him as the saintly jubilarian who:

*"Sent across the rolling ocean  
Out where Kansas rivers flow,*

sanctified the 'great west' by his princely, yet humble bearing as:

*"Paul, Apostle of Osages  
More than forty years ago.*

"Little did the abrupt parting that erst awaited in the misty future, intrude upon the loving hearts of his faithful subjects, for it was their fond wish that his pathway might, thru coming years, beside theirs remain as a pledge of God's goodness.

"The kind wishes of the entire parish accompany our priestly friends in their journeys o'er the many quicksands and unseen shoals of life, trusting that the bright pilot of hope may attend their every voyage, and finally anchor them at the port of eternal rest, in the home of God's elite—Heaven."

## ACTIVE LIFE IN THE NORTH.

*"Come ye children and hearken to me,  
I will teach you the fear of the Lord."*

Father Paul spent only a few months at Milwaukee, during which time he was employed as Spiritual Father at Marquette College and as assistant in the parish work at Holy Name church. In the letters he wrote to friends at the Osage Mission he carefully refrained from mention of his duties or labors.

In 1890 Father Paul was sent to St. Stephen's Mission in Wyoming. Some authorities say he was sent to assist in quieting trouble which had arisen among the Crow Indians, but the writer is unable to verify this statement. Mr. Brewster, whose able biography of Father Paul was published by the *Kansas Historical Society*, is one of the above authorities. He also stated that Montana was the scene of his western labors. Wyoming, however, appears to be correct, for in the *Osage Mission Journal*, dated December 10, 1891, the following appeared:

"We had the pleasure of receiving a letter from Rev. Father Paul M. Ponziglione S. J., dated December 2nd, at Creighton College, Omaha. He informs us he has been recalled from St. Stephen's Mission in Wyoming and is enjoying the hospitality of Creighton College while waiting for word to go to a new destination."

A few days after the above was written Father Paul was directed to report at St. Ignatius College, Chicago, where he was assigned to the position of historian in the College. He retained this position up to the time of his death, and was regarded as standard authority on points of history.



Besides being historian to St. Ignatius College Father Paul exercised his priestly functions in the capacity of assistant pastor at the Holy Family church, and even after he had reached the advanced age of four score years he continued to hear confessions, go on sick calls and sing High Masses as he did in his younger years.

Shortly after reaching Chicago Father Paul saw the need of work among the people of his own native country then residing in Chicago and in 1892 he organized the Guardian Angel school which later became known at the Guardian Angel Italian Mission. His school prospered from the first and in a few years became known as the largest parish school in the world, having a daily attendance of 2,500 children. In connection with this he organized a Sunday school for the Italian children and this, too, grew rapidly until it acquired the distinction of being the largest Sunday school in the world.

Father Paul was also chaplain of the deaf mutes at the Epheta School at St. Joseph's Home, Chicago. He organized two sodalities among the pupils of this school, one for the young men and the other for the young ladies. The sign language was used in all the sermons, psalms and prayers. He also found time to give much assistance to the Visitation and Aid Society, and Father Hœffer speaks of Father Paul as the "ever venerable but ever young-hearted Catholic Chaplain of the Bridewell."

Could there be a more striking refutation of the theories of Dr. Osler, than the remarkable achievements of Father Paul in Chicago, after his still more remarkable work as a pioneer missionary on the plains? He had already passed the allotted span of three-score and ten years when he took up his residence in Chicago, yet

few men in an entire life accomplish as much as he did during the eight years he spent in that city. His mind was clear and active until the last, and it was only when the call of death came that he ceased his labors here on earth.

#### FIFTY YEARS A PRIEST.

*"Ah! how strong that priest's devotion  
Fully fifty years ago."* —BUTLER.

Father Paul's second golden jubilee, the fiftieth anniversary of his ordination to the priesthood, was held in Chicago, March 23 to 25, 1898, at St. Ignatius College. This celebration was observed in rather a quiet way, yet not without that imposing grandeur and splendor which would do honor to the jubilarian. A reception was held at the College with music, speeches and the presentation of gifts. Two thousand people attended the Solemn High Mass offered by Father Paul in the Holy Family church in thanksgiving. Rev. Father Roswinkle S. J., who knew well of the great life-work of Father Paul, both in Chicago and in the west, delivered the sermon of eulogy.

The members of St. Paul, (Osage Mission) Kansas, parish sent Father Paul a fine gold chalice as a token of their friendship and esteem. Rev. Father Peter Hanley C. P., then rector of the Passionist Monastery at St. Paul, Kansas, carried the present and the greetings of the old parishioners to Chicago and personally presented them to Father Paul.

In response, Father Paul sent this message back to his old friends who still remained at the "Mission":



"Chicago, March 23, 1898.

"Very Rev. Peter Hanley,

"Dear Father:—Please tell the people of your congregation that I am most thankful to them for the very nice chalice they have been so kind as to send me, as a token of their affection. Indeed I cannot forget any of them for their names are written in my heart. And tho I always have them present when I am at the altar, I shall have them in a particular manner on the 25th inst. when I shall make use of chalice they sent me.

"May God bless all my dear friends and you in particular.

"PAUL M. PONZIGLIONE S. J."

\* \* \*

Father Paul passed from this life to his eternal reward, at St. Ignatius College, Chicago, Wednesday evening, March 28, 1900, of bronchial pneumonia, at the advanced age of eighty-two years, one month and seventeen days. Surrounded by his co-workers, and with a crucifix in his hands, his last words were a prayer to the Heavenly Father, whom he had so faithfully served. Thus fittingly ended the life of a truly "grand old man," a man who had devoted his many years to serving God and laboring for humanity.

The funeral was held at the Holy Family church, Chicago, March 30, 1900, and he was buried in the Jesuit cemetery, and "countless thousands mourned."

*"Thus he died, the great Apostle,  
Far away in regions west;  
By the lakes of the Algonquins  
Peacefully his ashes rest;  
But his spirit still regards us  
From his home among the blest."*

## INTERPRETER AIDS IN A CONFESSION.

*"Fearless of danger, to falsehood a stranger,  
Looking not back when there's duty before!  
He shall be nearest, he shall be dearest,  
He shall be first in our hearts evermore!"*

—CHARLES MACKAY.

In the early seventies Father Paul received a "sick call" from an Irish family, which had located south of where Vinita, Oklahoma, now stands. In the round trip journey, he covered near one-hundred and fifty miles. On his arrival at the home of the Irish family, he found a lady making a mighty effort to stay the Hand of Death, with poor prospects of success. Father Paul prepared to hear the sick woman's confession, only to discover that she could speak only in the tongue of her native land, Ireland, not one word of which could he understand. It was truly a perplexing situation. He had never before heard a confession thru an interpreter, but in this case it was his only recourse, and he had no time to spare. A man who could speak both Irish and English was called to his aid, and with the assistance of the interpreter, Father Paul heard the confession, after which he administered the "last sacraments of the church," which this pious woman sought to comfort her dying hours.

## ENCOUNTERED THE BENDERS.

A narrow escape from death at the hands of the notorious Bender family was one of the experiences of Father Paul which indicated that he lead what some people might term a "charmed" life.



The Benders were among the most brutal of the numerous outlaws that infested the prairies of southeast Kansas in the early seventies. Greed for gain led them to adopt all kinds of underhanded methods to acquire wealth, and many foul and bloody crimes were committed by them to accomplish their purpose. This was before the advent of the Anti-Horse Thief Association in Kansas, and before civil officers were numerous, so the Benders carried on their brutal work for months before an end was put to their career.

Railroads were few in Kansas in those days and towns were far apart. Indian ponies provided the chief mode of travel. Travelers frequently found themselves on the wide prairie when night came. The Benders had established a wayside inn on their homestead between Osage Mission and Independence for the avowed purpose of accommodating these travelers.

Father Ponziglione, late one evening in the early spring of 1873, stopped at the Bender home while homeward bound from a trip to the distant Indian villages, with the intention of remaining until morning, that he and his ponies might rest.

The Bender home was a crude affair, typical of the times, and anything but an inviting place. A loose curtain divided the first floor of the log house into two small rooms. The ceiling was low and the walls rough. The brutal nature of the inmates was indicated by their countenances, and their actions were queer. Father Ponziglione observed all these things at a glance. He also noticed "Old Man" Bender place a large hammer behind the curtain near where the supper table was spread, and afterward hold a consultation with his daughter Kate who was later nicknamed "The Tigress."

Work on the big church at Osage Mission had been started and Father Paul often received donations from friends to aid in its construction. On this occasion he had what was then called a considerable sum of money on his person. The Benders knew the nature of his work and probably had surmised the presence of the money and were planning to get it. Their actions appeared to the noble missionary to forebode evil, and the outlook was far from pleasing to him. An unknown voice appeared to be telling him to "go," and his ponies were restless and refused to eat. The mysterious disappearance of three or four other men who had recently traveled this way recurred to his mind and added to his uneasiness. He decided to "go," tired as he was. He allayed suspicion by pretending to look after his team, made a hasty departure without waiting for supper, and was beyond pursuit before his absence was discovered. A few weeks later the murder of Dr. York led to the discovery of the Bender crimes and to the finding of seven bodies buried in the garden. It was then that Father Paul realized how near he came to being numbered among those found in the Bender graveyard, and understood the source of the warning voice.

#### PREACHED STRONG SERMONS.

*"He bade me act a manly part, tho I had ne'er a  
farthing  
For without an honest, manly heart no man was  
worth regarding."* —BURNS.

While Father Paul was not famous for his eloquence, he preached sermons that went straight to the point. This is illustrated in a



story an old timer told the writer on himself. This old timer is still living, in a distant state, but spent much of his life in this part of the country. In the early days he was much of a rover, and was counted as one of the "boys" in his youth. In fact he seldom went near a church and it is hinted that he spent some time dodging officers. He came to Osage Mission in an early day, and with his wife, who was a faithful Catholic, he attended church in the old log church. Father Paul preached a sermon that day that "drove home" to the mind of this then young man some striking but to him unpleasant truths. In telling of the event to the writer, the old timer spoke about as follows, as near as we can remember:

"I had been scouting for some time and had just arrived at the Mission. My wife prevailed on me to attend church with her. I didn't care anything about it but went to please her. Father Paul preached. I had never seen him before. You have noticed that the eyes of a person in a picture always appear to be looking straight at you. Well, it appeared to me that Father Paul was looking straight at me and was preaching that sermon for my special benefit. The way he poured "hot shot" into me was a caution and I soon became so mad I wanted to fight him. It required all the will power I could muster to keep my seat. Of course he knew nothing about me, was not looking at me more than at any other person, and it was the same sermon he would have preached had I not been there, but I did not take it that way. On the way home my wife asked me how I liked the sermon. I couldn't hold in any longer and the way I turned loose was a caution. The subject was brought up again at the dinner table, and among other things

I said Father Paul was a liar and I'd like to thrash him. A relative suggested that I would not say these things to Father Paul. I had been around quite a bit and I thought I knew about as much as the best of them, and I said I would say it to him and more too if I got a chance. My wife had come here before I did and she knew the man. She arose from the table and told me to come with her. We went to the log house where Father Paul roomed in the second story, which was nothing more than a loft, and my wife introduced me to him. He greeted me kindly with his characteristic smile. My wife told him I had called in question his sermon and she had brought me to him. She also told him that I had once been a Catholic. He told my wife to go over to Mother Bridget's and wait until I came. Then I began by "telling him a few things." I talked "straight from the shoulder" and I did not mince words. I told him a lot of the things he said in that sermon were false. Father Paul kept perfect control of himself during my tirade. Then in a good natured way he told me some things. We "had it up and down" for about an hour. He knocked my boasted knowledge sky high. I soon found I was no match for him at all. The result of it was that I knelt down there before him and made the first confession I had made in many months, and while I have not been a saint since, I have refrained from repeating some of the things I had been doing before."

*"His wit in the combat, as gentle as bright,  
Never carried a heart-strain away on its blade."*



## SLEPT WITH RANCHMEN.

*"Upon the prairie, as the sun is sinking  
I see the cabin of the pioneer."*—IRONQUIL.

Father Paul, in his travels, always stopped at whatever house he came to at nightfall, altho he usually calculated to arrive at the home of some family he knew to spend the night. He well knew the conditions of the settlers in the then pioneer country, and realizing their accommodations were necessarily limited, he always accepted whatever hospitality was offered, with gratitude and a smile.

An Osage Mission young lady who was a school teacher in the west part of Neosho county in the early eighties told the writer this story:

She was boarding with a ranchman who employed a number of men. These men all boarded with the ranchman. Most of them were rough youngsters who had come west to gratify an adventurous spirit and to seek their fortunes, while some of them had come west to escape from the officers of the law. These men all had sleeping quarters in a separate building. About dusk one evening Father Paul drove up and asked for the privilege of remaining until morning, which was readily granted. He was homeward bound from a long journey to the west, and he and his team were so weary from travel, they needed rest badly. Father Paul was a splendid conversationalist, with a great fund of knowledge of the plains and he spent the time after supper most pleasantly. When he expressed a desire to retire he was told to go to the other building and sleep with the men. He assented, and with a smile, this man of royal blood spent the night in a hut with a bunch of strangers, his "downy

couch" being two blankets on the clapboard floor.

The table fare on many occasions was no more fastidious than the sleeping quarters. An early settler who still lives not far from the "Mission" relates a story Father Paul told many years ago. The good father had traveled all day without finding anything to eat, and his breakfast had not been a sumptuous one. Late in the afternoon he came to an Osage wigwam where he was heartily welcomed. An Osage woman whom he had known for years, set about to make "something extra" for their visitor. The parlor, sitting room, dining room and kitchen were all in one room and Father Paul sat near by resting while the meal was being prepared. The woman, after mixing the bread, used her thigh for a kneading board, then baked the bread before the camp fire. The only comment the good Father would make was: "It is wonderful what a man can eat with a relish when he is real hungry."

#### LOST ON THE PRAIRIE DURING BLIZZARD.

*"So when he came to Kansas, strong and fearless,  
Fate had no terrors which he dare not face;  
A soldier in the vanguard of the race,  
He did his share to make his country peerless."*

—IRONQUIL.

Father Ponziglione did not hesitate to go where duty called him, regardless of the weather. On one occasion he came near losing his life in a Kansas blizzard on the prairie between Winfield and Howard. In those days there were few fences and the roads between towns were merely trails across the country. The good Father was on his way home from a long trip in the "south-west country" when a "northerner" came up, and



with it came a driving snow which soon covered all traces of the trail. The broad prairie was one wide expanse of white. He was not very familiar with the country and lost his way. He kept driving but came in sight of no habitation. In due time his horses became so weary from the long trip in the storm that they could go no farther. They stopped in a valley with the back of the buggy to the wind that it might afford some protection from the storm. The Father was so cold he could do nothing for his horses. There he was out on the open prairie, he knew not where, with his horses exhausted, a storm raging and no aid in sight. Neither he nor his horses had had anything to eat since morning, and night was coming on. There he sat in his buggy, telling his beads when Abe Steinberger, now of Oklahoma, but at that time a Kansas newspaper man, came along on his way to Howard from Winfield, driving a team of big horses. Mr. Steinberger told the writer of seeing the buggy a short distance off the trail and going to it. "The good Lord will take care of me," was the reply the Father gave his inquiry as to how he came to be there, but he was so cold he could hardly speak this loud enough to be heard in the storm. Mr. Steinberger helped the Father into his own buggy, wrapped him in a buffalo robe, tied his horses behind his buggy and proceeded to Howard. Half pulling the horses behind, they made slow progress but reached Howard just after dark. Father Ponziglione was put to bed in a hotel and given "hot drinks," and altho no serious results followed his experience, he was not able to proceed homeward for nearly a week.

## KEPT "THE FAITH" ALIVE.

A man who had once lived near the "Mission," told a story that showed the watchful care Father Paul exercised over the widely scattered Catholics of the early days.

This man was traveling thru the Flint Hills of Kansas, then very sparsely settled. Night overtook him far from human habitation save one, that of a woman and her son living in a one-room cabin. The traveler was not favorably impressed with the surroundings and retired for the night with some misgivings and a feeling of uneasiness, for it was a time that tried men's nerves and strangers were looked upon with suspicion.

A curtain separated his bed from the rest of the room. Soon there came to his ears the low voice of prayer—the mother and son repeating the rosary. With a feeling of relief and of security he fell asleep. The next morning he asked his hostess how she kept her faith alive so far from church and religious associations. "Oh," she said, "Father Ponziglione never fails to visit us at least once a year."

## A BOGUS NEPHEW.

Good things are the only kind counterfeited. There is nothing to be gained from imitating the other kind. The fact that a thing is counterfeited is proof of its excellence. As with things, so it is with men. Only good men are made the subject for imposters. A bogus priest traveled over part of Kansas in the early days claiming to be a nephew of Father Paul. He wanted to make a living without much labor, and he took advantage of the people's generosity towards Father Paul to gather in favors for himself.



One of the families imposed upon by this bogus priest was that of Timothy Lynch, then residing near Howard, Kansas, from which place they later moved to St. Paul. The bogus priest baptised one of their children. When they later learned of the imposition they wrote Father Paul about the validity of the baptism and received the following reply from him, dated Osage Mission, Neosho County, Kansas, May 22, 1886:

"Your favor of the 20th instant came to hand. To what concerns the Baptism of your child by an imposter, calling himself my nephew, all I can say is that Baptism is always valid no matter by whom administered, provided that he who administers it does it in the right way. At present, however, it is very doubtful whether those who are out of the Catholic Church do administer this sacrament in the proper way. So in your case I would advise you to speak on the subject to your priest. For myself, I think I would have the child baptised again on condition, for I do not believe in the sincerity of that man who went around calling himself a priest and imposing on the credulity of poor simple Catholics. May God bless you all.

"PAUL M. PONZIGLIONE S. J."

#### MISTAKEN FOR A SPY.

During the war Father Paul was arrested on suspicion that he was a rebel spy. The following account of the event was obtained from the soldier who was detailed to make the arrest:

"In the fall of 1863, the report became current that the rebels were planning another raid into Kansas, and Colonel Knowles was sent out with a detachment of troops from Fort Scott to Mar-

maton, where there was already a considerable body of men gathered to repel the threatened invasion. Pickets were sent out, and everything was put in readiness to give Mr. Reb a warm reception. I belonged to the 10th Kansas infantry. Word was sent to Colonel Knowles that a suspicious looking character was seen riding towards the southwest, and the supposition was that he was a rebel spy. Colonel Knowles at once ordered me to saddle my horse and go in pursuit, and bring the man to his tent. I at once set out and determined to catch the man. After riding five or six miles, I came in sight of that man. I increased my speed and was soon along side the object of my pursuit. I commanded him to halt, which he did. I directed him to right about face, as he had to report to Colonel Knowles. We then took the back track. He was reading a book when I first approached him. This he put away after he became my captive. When we arrived in Marmaton, I at once reported to Colonel Knowles, who asked my prisoner who he was and what he was doing in those parts, and what he knew of the rebel invasion, to which he replied: 'I am a Catholic priest. I am on my way home to Osage Mission. I had an interview this morning with Mrs. Blair. She informed me that she had a dispatch from her husband, General Blair, that the raid on Kansas was simply a feint; that the entire rebel army was then marching to the South.' This news was received with great joy by us all and Father Ponziglione was told to depart in peace.

"Two years later I had the pleasure of an introduction to the priest at the home of Peter Perrier, on Big Creek in Neosho county. I made the remark that we had met before. He looked at me straight with the remark, 'I believe you



are the man who arrested me, and so I became a prisoner of war just for a little while.'

"A. W. SMITH,  
"Independence, Kansas."

#### NARROW ESCAPE FROM DROWNING.

After going to Wyoming, altho an old man, Father Paul continued his missionary work, and met with some trying experiences. The following taken from the *Wind River Mountaineer*, Lander, Wyoming, June 25, 1891, tells of his narrow escape from drowning:

"A few days since Rev. Ponziglione undertook to cross Wind river near the Mission and found the water deeper and swifter than he expected. Before he reached the middle of the stream his horses were forced to swim and the wagon was capsized, throwing the driver into the raging current. The horses succeeded in reaching the opposite bank with the wagon, but a valise and some other loose articles on the wagon, as well as Father Ponziglione were hurled downward by the current. Some Indians standing on the bank saw the accident and without a moment's hesitation plunged into the turbulent water and covered themselves with glory by rescuing the drowning priest. But for the presence of the Arapahoes it is more than probable that the current would have been too strong for the aged priest, and he would have sunk never to rise again."

#### FIRST PASTOR OF OTTAWA.

In the year book of Sacred Heart Church, Ottawa, Kansas, published by Rev. O. E. Degan in 1909, the following appeared:

"In 1851 Rev. Paul Mary Ferrero Ponziglione di Borgo d' Ales, a descendent of the royal Italian Families Guerras and Ponzigliones, began his missionary labors in southeastern Kansas. In 1854 he visited the Chippewas and Appahooses in Franklin county, establishing missionary stations for the Chippewas as well as for the Sacs and Foxes. In 1857 he established a missionary station at Prairie City, (now West Baldwin.) He and his companions established 150 missions both for whites and Indians in 27 counties in southeastern Kansas.

"In October, 1867, Father Ponziglione S. J. again visited Ottawa, arriving here on horseback from Osage Mission. He stopped at the residence of P. P. Elder, and inquired of Mr. James Halvey, who was employed by Mr. Elder, concerning the Catholics in the neighborhood.

Mass was celebrated Sunday morning in the residence of Mr. John Halvey at the corner of Third and Locust streets. Among those present were Timothy O'Neil, Patrick Hand and family, James Halvey, John Halvey and family. Next day Mass was celebrated at the residence of Mr. Hand, two miles southeast of Ottawa. Prior to this time when not visited by a priest in their homes, the few scattered Catholics living here, if they wished to attend Divine Service, were obliged to travel to Prairie City, Emerald or Scipio. Altho other Priests had visited Ottawa, they came more as Indian missionaries before the county was organized or the city chartered. Father Ponziglione may, therefore, be properly styled the first pastor of Ottawa."



**LARGEST SUNDAY SCHOOL IN THE WORLD.**

By F. J. Lyons in the *Chicago Tribune*, March, 1910:

Chicago has the unique distinction of having the largest Sunday school in the world. This is located on Forquer street, in the heart of the Italian settlement known as "Little Italy" and the story of its founding is almost as interesting as the school itself.

On February 11, 1818, there was born in the village of Cherasco, one of the most fashionable resorts in the north of Italy, Paul Ponziglione. He was descended from one of the noblest families of Italian royalty. Tho of noble birth he preferred the arduous life of a missionary to that of the nobility, and accordingly joined the Jesuit order at an early age.

It was while still a scholastic in the Jesuit college in Genoa, in 1848, that he was arrested under dramatic circumstances by the revolutionists, put in chains, and thrust aboard a man of war of the king of Sardinia. After a number of thrilling experiences he at length escaped and succeeded in reaching Modena.

He at once offered himself as a volunteer for American missionary work. He was accepted and went to Rome, whence he was on the eve of departing when violent demonstrations against the pope, Pius IX, compelled him to flee for his life. The youthful priest sought refuge in Paris, only to be forced by the violent animosity of the anti-Catholic revolutionists to seek safety once more in flight. Taking passage for America, he at length arrived at St. Xavier's college, in Cincinnati. After a short time he was trans-

ferred to Missouri, then the western province of the order.

Thereupon he began his missionary work among the Indians. He was a hardy pioneer even tho reared as a child of royalty. His thrilling experiences in the course of his missionary labors in the then wild western states of the frontier would fill a book. After forty years of this strenuous, eventful life he came to Chicago, where in the year 1892 he founded the Guardian Angel's school, now the Guardian Angel's Italian mission, which with an attendance of more than 2,500 children is the largest in the world.

But Father Ponziglione in his own quiet way was but preparing the way for brilliant progress in the work of moral and social uplift. At this juncture there returned to America a brilliant young priest whose name, inseparable from the moral and social progress of the city, is known to every reader. He was Father Dunn, now Bishop of Peoria. He was a Chicagoan by birth and his return to his native country and city marked the conclusion of a brilliant course of studies in Europe.

His spiritual superiors perceiving his peculiar qualifications at once commissioned him to prosecute the work begun by Father Ponziglione. Looking about him he saw the conditions and environments of the emigrants from the "sunny land of olives," and like his predecessor, realized that the citizenship of our country demanded a better quality than could possibly and reasonably be expected from the prevalent conditions.

Gathering a "handful" of the bright-eyed, dark-skinned children of the "American Italy" about him, he began teaching them. Others came. The little boys and girls proved themselves apt scholars and slowly but surely the progress at-



tained assured success and gratified the heart of the zealous young priest. He redoubled his efforts, if indeed, this were possible. In his indefatigable zeal he forgot his own self-comfort. Frequently, in fact, almost daily, would he endure the privations of a foreign mission, for that is, in reality, what it was.

But the founders were not destined to enjoy the honors of their undertaking unshared. Public spirited men and women from all parts of the city offered themselves as volunteers to this domestic "foreign mission." As a result the mission has a staff of 125 men and women laboring for the betterment of American citizenship.

Among those prominently identified with the undertaking are the Rev. Pacif Chenuil, pastor of the mission; the Rev. Raschlotti, D. D., assistant pastor; Mrs. Amberg, and William J. Bogan, superintendent of the mission.

So great has been the growth of the mission that even the large number of instructors above mentioned is scarcely sufficient for the needs of the institution. In like manner the buildings are crowded to such an extent that classes are conducted in the basement; while even such an out of the way place as the boiler room was pressed into service as a classroom. In these classes are to be found children of all ages, from the tiny, bright-eyed youngster learning his first prayers to those of more mature years.

While the religious aspect of this great institution is its most salient feature everything else that makes for the social and moral uplift of the children is studiously attended to. Thus, little girls are taught sewing. As an incentive to their work they are permitted to retain the garments they make. This class numbers some four hun-

dred members. The expense, such as material, etc., is defrayed by a large donation.

Another great source of help to the children is the library. By diligent work the library committee has succeeded in gathering together some fifteen hundred volumes. That the children are appreciative of this feature of the school is attested by the fact that about four hundred of the books are distributed every week and that they are becoming Americanized by the fact that such books as the life of Washington, life of Lincoln, and similar works are most in demand.

The boy's club and sodalities of both boys and girls are means by which the social life of the children are strengthened.

#### NEWSPAPER NOTES.

The following extracts from newspapers will give some idea of Father Paul's travels and work during his sojourn in Kansas:

\* \*

"Father Ponziglione informs us that on the Verdigris river the flood swept everything before it, and that several families were drowned, and much property destroyed. At Coyville the saw and flouring mills and the dwellings of all the citizens were fully half under water, and the occupants were driven to the upper floors for safety. In returning Father P. endeavored to reach Erie, but found that place cut off from communication with the outside world and he could not reach nor comfort them under their affliction."  
—Osage Mission *Journal*, July 15, 1869.

\* \*

"That active and indefatigable worker and genial gentleman, Father Ponziglione, has just returned from an extended tour of over a thous-



and miles, made on horseback, to Eldorado, Augusta, Wichita and numerous other towns on paper and otherwise, each of which expects to become a 'county seat,' a 'commercial emporium' and a 'railway center,' at least. From him we learn that the whole country westward from here is being settled with unexampled rapidity, and that villages are springing into existence and having a growth at once marvelous and real. Wichita, which last May had but one house, now contains over a hundred of various grades and seems destined to be a good and prosperous place. The same is true of Augusta, Butler county, which, having secured the location of the U. S. land office for the new land district recently created, will assuredly attain a rapid growth. The main body of the Osages is about thirty miles west from Wichita, where they are hunting buffalo, which are in immense numbers and fat. Some have been killed within twelve miles of Wichita." —*Mission Journal*, August 4, 1870.

\* \*

"Father Ponziglione—We had a very pleasant call from this venerable and very gentlemanly Father of the Catholic Church last Saturday night. He had just returned from a long tour thru the northwest counties. He reports appalling suffering among many people on account of the scarcity of food. Fr. Ponziglione has traveled all over southwestern Kansas and among the wildest Indians—including the Osages, Kiowas, Arapahoes, Comanches, etc. He speaks Latin, Italian, French, Spanish and other languages and has written several books in Osage." —Thayer (Kas.) *Headlight*, March 10, 1875.

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"While Father Ponziglione was on his western trip last week he had the misfortune to have

one of his best horses die from the effects of the heat."—*Osage Mission Journal*, Sept. 6, 1876.

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"Father Ponziglione arrived home Monday from a two-week's tour to the Osage Agency. He reports grasshoppers everywhere."—*Osage Mission Journal*, Oct. 4, 1876.

\* \*

"Father Ponziglione arrived home Thursday from a three-week's trip to Cowley county and the Western country."—*Osage Mission Journal*, Dec. 13, 1876.

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"The first building in Wilson county dedicated to religious worship was the Catholic church on Timber Hills, northwest of Fredonia, which was reared eight or ten years ago under the auspices of the Jesuit Fathers of Osage Mission."—*Wilson County Citizen*, May, 1876.

\* \*

"Father Ponziglione left here Monday for Leadville, Colo., from whence he will make quite an extensive tour thru the western states and territories, possibly extending to the Pacific coast."—*Osage Mission Journal*, July 7, 1880.

\* \*

"Father P. M. Ponziglione, of St. Francis' Institution, at the old Osage Mission in Kansas, visited our town one day last week. The presence of a Catholic Priest in our midst is such an unusual circumstance that it is like that of a strange bird blown by a storm from some distant island of the ocean. If not the earliest, after the discovery of America, the Catholics have been the most extensive pioneers of Christian religion among the Indians. It is claimed, and justly perhaps, that they were the first. The dangers to which they were exposed and the deprivations



which they underwent in their early missions among the Indians entitle their church to the consideration of Christian zeal that is more wonderful than reasonable to the secular mind."—Cherokee (Indian Territory) *Advocate*, April, 1882.

\* \*

"Father Ponziglione arrived home Wednesday from a long trip of 350 miles in the Indian Territory. He visited the Osages at their agency at Pawhuska and found the half-breeds thriving and prosperous, with considerable stock and cultivated lands; but the full-bloods, since the buffalo were driven further away, have had a hard time in obtaining enough to live on and are really suffering. 'Lo, the poor Indian.'"—Osage Mission *Journal*, April 4, 1884.

\* \*

"A disastrous and fatal mine explosion occurred at Savannah, Indian Territory, last week, by which three men lost their lives and thirty-two others were injured. Father Ponziglione was called to the scene of the accident shortly afterward. He states that six of the injured men cannot live, while many others are maimed for life."—Osage Mission *Journal*, Feb. 11, 1885.

\* \*

"Father Ponziglione is one of the most zealous christians we have ever known; a man of unaffected piety, and knowing no such word as failure. The Catholic church owes more to him than to any dozen priests in the state."—Howard, Kas., *Democrat*, Feb. 7, 1889.

\* \*

"Father Paul M. Ponziglione passed thru Elgin on Tuesday on his way from Chicago, where he has been stationed for two years, to Pawhuska, the capital city of the Osages, which he has for

years taken so lively an interest in. The good old gentleman carries his seventy-eight years lightly and looks no older than twenty-five years ago when we used to see him in his little covered wagon on his regular trips from Osage Mission to visit the tribes on their reservation south of us."—Sedan (Kas.) *Times-Star*, April 23, 1896.

\* \*

A correspondent of the *Catholic Advance* (published at Wichita, Kansas) writing from Neodesha, Kansas, in November, 1913, said:

"The first Catholic church in Neodesha was erected by Rev. Paul M. Ponziglione S. J. in the year of 1876, in the vicinity of the Frisco depot.  
\* \* \* \* Over sixty missions were established in Kansas besides several in the Indian Territory, which testify to the indefatigable zeal and energy of this renowned missionary. Many of the missions today are the most flourishing of our cities. The record of this noble priest's life is filled with many trying hardships and self denials. The great monument to his life, in which he took the greatest interest, was the college, house and church at St. Paul. Rev. Father Ponziglione attended Neodesha until December, 1879, and Father A. School, from Independence succeeded him."



## CHAPTER II.

### "THE APOSTLE OF SOUTHEASTERN KANSAS."

In writing the history of the Catholic Church at Humboldt, Kansas, in 1910, Rev. Father John J. MacInerney pays a glowing tribute to the work of Father Paul, who was really the founder of the church at Humboldt. We quote here that part of this history which we believe will be of interest to our readers, and in line with the subject of this book:

#### IN THE WILDERNESS.

The early settlers who made their venturesome way from the four corners of the earth to find homes in what was then an unbroken wilderness, imbued as they were with the laudable desire to make the desert blossom as the rose, met with their full measure of hardship, as all know who are the least familiar with history which has only too often been written, in the life's blood of the hardy pioneer.

The ferries, crossing the Mississippi into Kansas, freighted with their human cargo, fought and cut their weary way thru huge boulders of floating ice, before the prospective settler was given even the sorry privilege of taking his chances with Life and Death, as a tiller of the virgin soil. The Red Man held forth in undisputed sway and little was accomplished toward the development of the great natural resources of Kansas, until after the close of the Civil War.

The return of peace, the home coming of the surviving veterans, ready and eager to beat their swords into plow shares, marked the dawn of Day for Kansas, but the brave missionaries of the Catholic Church made their way here when the state was enveloped in the darkness of the night of savagery; when life and living meant one long struggle against seemingly overwhelming odds, and when privation and hardship, in unrelenting fury, went stalking over the plains like a pestilence: In those days, the Civil War was undreamed of, even as a most remote possibility, and the saving of the souls of the Red Men was the only reward hoped for, the only gleam of light in the distance, in return for the herculean labors of the followers of Christ.

These men, the missionaries of the Catholic Church, who came out to the fringe of civilization to "preach and teach all nations," antedated the first white settler by many years. They crimsoned the barren plains with their blood, and when civilization, with its few paltry comforts, had imprinted its seal on the territory, and living became at least bearable, the valiant disciples made their way still further into the darkness, following the trail of the savage, that the "light might shine for all men."

Cheerful, uncomplaining, willing, were these volunteers in the Lord's vineyard, these soldiers fighting under the Flag of Christ, and they lived and kept their stout courage undaunted, thruout all the torturous years, because they "drank of the spiritual Rock that followed them, and that Rock was Christ."

History cannot make men, but men make history; the early Jesuit missionaries have illumined the brightest pages of American History with a simple record of their lives and works, and in



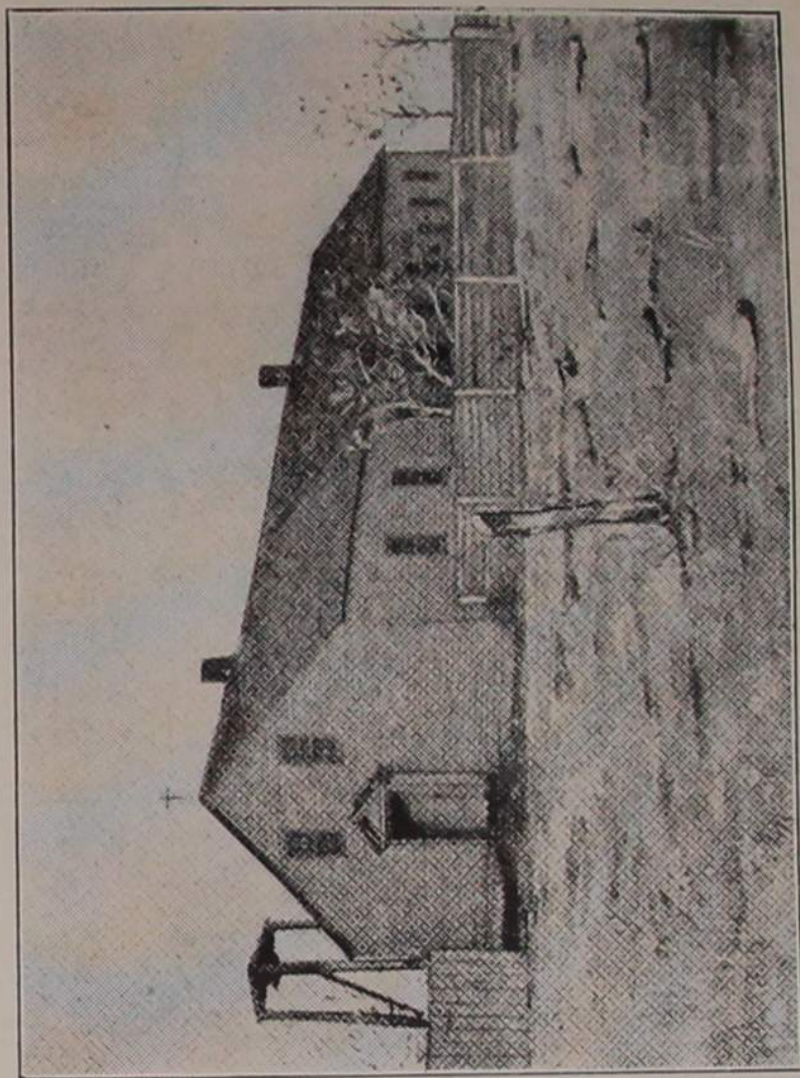
life as in death, have they dowered the Catholic Church with a heritage of immortal glory. That their works live after them, is attested by the spread of Christianity, not alone thruout Kansas, but thruout the length and breadth of the continent.

The spirit which characterized the founders of the great Order of the Society of Jesus—Ignatius of Loyola and Francis Xavier, in their work among the savage tribes of their day, reveals itself in the labors of the men who came after them, and who spent their lives among the Indians of southeastern Kansas. These "Black Coats," as they were called by the Red men, never for one moment forgot the motto of their Order—*Ad Majorem Dei Gloriam*,—"All for the honor and glory of God,"—and they attracted and won over the savage tribes thru their preaching of Christ and Him Crucified.

"And I, if I be lifted up from the earth, will draw all things to myself," might well have been written of the work of the Jesuit missionaries.

We read of St. Francis Xavier as he landed in Goa, the capital of the Portuguese Colony on the western coast of Hindoostan, taking lodgings in the Capital and associating with the poor. He won over the rich, and with bell in one hand and crucifix in the other, he exhorted the multitude to accept the religion of the Cross. Two hundred thousand souls he brought under the shadow of the Cross, the Flag of the gentle and lowly Nazarene. The spirit of Xavier lived on, his work continued in America, brought the same glorious results, and it may, in all truth and justice, be said that the present progressive and triumphant march of the Church in this country, next to God, owes itself to the incessant labors of the Jesuits.

We are not insensible to the insults that have



THE OLD LOG CHURCH AT "THE MISSION."





been heaped upon these men of God by enemies within and without the fold and yet it is not necessary to line up in their defense. History stands out luminously in their behalf. "Not a wilderness was opened, nor a stream turned," writes one of the great American historians, "but that a Jesuit led the way." Under the teachings of the Jesuits, the savages became skilled in all requisite mechanical handicrafts, learned in agriculture, tutored in a fixed order of life, and under the guidance of the "Black Coats," they showed the sweet simplicity of little children, in heart, intellect and manner.

The Jesuits became all to all and truly so; for they learned from the Apostle of the Gentiles, from the other eleven and from all the men of God, who walked in their way, and like them, converted many unto justice, that in no other way could the banner of Christ be so surely and so safely unfurled; volumes might be written concerning the truly Christian zeal of these early Jesuit missionaries whose Order is well named the "Society of Jesus."—a body of men who have ever devoted themselves to carrying the Gospel to the ends of the earth, and whose deeds in the history of the Church shine like stars in the firmament of heaven.

#### LOOKING BACKWARD.

As far back as 1833 the Second Council of Baltimore asked that the various tribes of the trackless waste be given into the care of the Jesuit Fathers, and in 1834, Rome so decreed.

Rev. Charles Van Quickenborne, S. J., was the *first* priest to celebrate Mass in this part of the country and deserves, in consequence, the high title of pioneer priest of southeastern Kan-



sas. Residing at Stanislaus, near Florissant, St. Louis County, where in 1824 he had opened a boarding school for Osage children, he continued to visit the Osages from time to time for ten years after they had moved westward into Kansas. In 1827, he visited Trading Post, Linn county; Harmony Mission, Bates county, Missouri; Osage Agency, Neosho county, and Marmaton, Bourbon county. He established many missionary stations among the Osage half breeds in the United States Army Barracks, and in other places. In 1830 he visited Grand Saline, Indian Territory, and in 1836, he established the Kickapoo Mission, devoting the remaining years of his life to the members of that tribe of Indians.

The other Indian tribes which had been removed by the government from east of the Mississippi to Kansas, also received his attention and care, especially the Pottawatomies and Kickapoos. Father Van Quickenborne died August 17, 1837, and his work among the Indians in Kansas, or Missouri Territory, as it was then called, was continued by other Jesuit Fathers.

In 1847 the Pottawatomies began to remove to their new reservation on the Kansas River, St. Mary's becoming the headquarters of the nation. As the distance to the Osages was so great that it was difficult for the Jesuits to attend to their spiritual needs, the Osages applied for resident missionaries and accordingly, a new mission was opened among them. On April 28, 1847, Rev. John Schoenmakers, S. J., and his companions reached the site that had been selected by Father Van Quickenborne, one of the missionaries of St. Mary's Mission, and upon which the Indian Department had built two log houses; the Jesuits took formal possession of the place, known thereafter by the name of Osage Mission. The



first church that was dedicated to God in this beautiful valley of the Neosho, was built the following year—1848—and in 1895 the name of the mission was changed to St. Paul.

In those days, Kansas was a wild country, an Indian Territory, where, with the exception of a few trading posts, one could not find the home of a white man. Of the various tribes of Aborigines living in Kansas, the Osages were the most important nation, numbering some seven thousand souls. When the home mission was well arranged, regular visits were begun to the Osages in their settlements, and missionary stations were erected in the tract of land now comprised in Wilson, Allen, Neosho, Montgomery and Labette counties.

When the Osage mission was established, the Catholics in the state fell short of one hundred and fifty persons, and as laborers and mechanics became absolutely necessary for the development of the missions, the Jesuits called in Catholics, especially from the western boundary of Missouri. These, seeing that nothing was to be feared from the Indians, sent for their families and friends. They naturally gathered about the Mission house and soon the mission churches became too small for the growing congregations. So, the white Catholics, meeting with no opposition, founded settlements of their own, tho, up to 1850, not a village of whites could be found thruout all this vast territory.

Since the opening of Kansas in 1854, many Catholics settled in the eastern counties and new missionary stations were constantly being opened, until every border county had finally its own mission. The Osage lands, however, were considered a Reservation and white people were not allowed to take up claims on them. Finally in



1869, when the Osages ceded much of their land to the U. S., a new and a very extensive territory was opened to emigration and a new field was created for missionary labors. Thus in the progress of time 135 stations were started from the Osage missions in the 27 counties of S. E. Kansas, and gradually developed into flourishing congregations. As soon as a station was able to afford the expense, a church was built; about these churches new congregations were gathered and these by degrees were transferred to the Bishop, who put them in charge of secular priests.

Until 1851 all the Indian missions were under the See of St. Louis, but on March 25, 1851, Rev. John B. Miege, S. J., was made Bishop and Vicar Apostolic of the Indian Territory, east of the Rocky Mountains; probably five thousand Catholics were included in the entire domain.

In July of this year the Bishop and Father Paul Mary Ponziglione arrived at Osage Mission and were welcomed by Father Schoenmakers, the superior of the mission. It was a pleasant meeting, such a one as we find in the times of the Apostles, when clad in the armor of Faith, Hope and Charity, they were about to invade cities and nations with the sword of Christ.

With the enthusiasm of Paul of Tarsus and the zeal of another Apostle, Father Paul M. Ponziglione inaugurated the great work which afterwards won for him the glorious name of *Apostle of South Eastern Kansas*.

This great missionary made Humboldt his headquarters returning at intervals to offer up the Holy Sacrifice of the Mass for the few pioneer Catholics of these days.

Under his charge St. Joseph's church was built and the first priest of our parish has not only



made history but started the church in these parts on her glorious mission of peace and mercy.

#### FATHER PAUL'S MISSIONARY WORK.

After some minor duties had been assigned him, in 1851, he began the principal work of his long life—his missionary toil among the Indian tribes in Southeastern Kansas—which he continued for forty long years, "faithful unto the end."

The following incident is related as an illustration of his earnestness in missionary work: He was in the habit of making long journies out into the West, and one time was absent so long that his Superior concluded that he must have been killed by the savages who then inhabited the beautiful prairies. Accordingly an order was promulgated to the effect that prayers should be said for the repose of his soul and just then Father Paul turned up. His desire to save souls and plant the cross thruout this Western country braved all obstacles and rendered light all hardships. The true history of his life and work will never be written or ever fully known.

When he entered the Order of the Society of Jesus he died to the world. He was no longer a man with selfish longings and ambitions, but a part of the great Order, fighting under one head, whose only aim is to bring the world to God.

It mattered not whom he met. Was it a savage bent on his destruction? The Holy Mass would protect him. Was it the lawless white? It matters not. Whether white or red, civilized or savage, his work was before him and that work he would do.

Like all true missionaries, he forgot himself in his zeal and devotion to the cause of God, and



was more anxious for the salvation of souls than the compilation of personal biographies. It was only after repeated demands on the part of his superiors that he condescended to give the meagre details that we have of his missionary life and labors. The first fruit of his own life was among the Indians who then owned and inhabited this beautiful country. In the year 1854 we are told he established three missions among the Indians in Bourbon and Franklin counties. Pushing on into what was then beyond the border of civilization, he made converts and erected an altar among the "five nations" at Barnesville, Bourbon county; the Chippewas and Appanoose in Franklin county. In 1855 and 1856 he established three missions among the Indians in Bourbon county and in Franklin county, and in 1855 one in Crawford county among the "whites." In 1858 his labors were incessant and the result was fifteen missions in the following places: Mound City, Greeley, Anderson county; Burlington, Leroy, Humboldt, Elizabethtown and Iola, Allen county; two in Wilson and two in Greenwood counties, and one in each of the following counties: Franklin, Crawford, Cherokee and Woodson.

During the year 1859 besides visiting his former stations, he established new one in Little Osage, Bourbon county; Pleasant Grove, Greenwood county; Granby, Mo.; Defiance, Woodson county, and Emporia, Lyon county. In 1860 two missions were organized, one in Marion and one in Allen counties. In 1863 the church in Fort Scott was established and Father Paul's diary shows another in Crawford county the following year. In 1866 under the supervision of Fathers Ponziglione and Schoenmakers the old stone church in Humboldt was erected—the



first substantial building within a radius of many miles.

The year 1869 saw six new missions start into life under Father Paul's unflagging earnestness, among them being the missions in Winfield and Hutchinson and a mission among the Kaw Indians in Council Grove. In 1870 he was able to leave his already large congregation long enough to make converts and plant the standard of the cross in five new places. Eldorado was added to the list of towns where Catholic worship was held. A mission among the Indian Osage half-breeds in Labette county, a mission in Greenwood, and a church in Independence were established. During this year Father Paul purchased the site in Wichita on which the Pro-Cathedral now stands and which is presided over by the able and scholarly Bishop of the Wichita diocese.

Father Paul was now past the meridian of life and was looking toward sunset; one-half a century had passed since he came into the world in that far off village, in Italy; yet his energy never weakened, his spirit never appeared weary. In 1871 his grand missionary spirit began to reach out to distant lands and explore hitherto obscure and savage places. He established stations among the Cheyenne Indians in the Territory and visited the soldiers at Fort Sill. The year 1872 brought Wellington into line and the year 1873 added Oxford in Sumner, and Sedan and Elgin in Chautauqua county.

Until the latter part of the year 1870, the Jesuits had charge of most of the missions in Kansas, tho data concerning their final transfer to the Bishop are very meagre. On December 31, 1871, Father Ponziglione writes, "During the summer, the Right Rev. Bishop Miede, hav-



ing two new priests at his disposal, sent them to us that we might station them in some of our missions. One was placed at Baxter Springs and charged with the care of Labette, Cherokee and Crawford counties, besides a small part of the adjacent Indian Territory. The other was placed at Cottonwood Falls, from which he will attend all stations established on the Atchison, Topeka and Santa Fe railroad, from Emporia in Lyon, to Wichita in Sedgwick county. On August 1, 1878, I transferred to Rev. Robert Luchrer, sent by Right Rev. Bishop L. M. Fink, the charge of all the missions I had in the counties of Montgomery, Elk and Chautauqua, reserving for myself the missions in Wilson county and the Indian Territory."

The first Catholic church was erected in Cherryvale by Father Paul in the year 1877 and from this year to 1886 *The Great Missioner* labored in the Indian Territory among the Creeks and Osages, the Shoshones and the Arapohoes. In the spring of 1889, there was much trouble with the Crow tribe on their reservation in Montana, and Father Paul was asked to go among them and use his influence as a peacemaker, which he did with marked results. In 1891 Father Ponziglione was called to St. Ignatius College, Chicago, where up to the time of his death, he was employed in pastoral duties and various works of zeal and charity, especially aiding the poor and lowly of that city. He died a most edifying death on March 28, 1900. Surrounded by his companions of the Society of Jesus, he kissed the crucifix as death drew nigh, and said aloud until the breath of life has vanished, the acts of faith, hope and charity.

Thus ended the earthly career of that sainted missioner, the *Apostle of South Eastern Kansas*,



the son of noble parentage, who, when life was young, and offered him all its allurements in the way of worldly place and honor, luxury and the fleeting pleasures of an even more fleeting life, calmly cast aside all for the robe of a missionary of Christ.

How fitting that this great man who relinquished all worldly honors and preferment, might be permitted to carry the cross of the Savior into the wilderness, to administer to the poor and lowly ones of this earth, and to unfold the beautiful story of the gentle Nazarene to countless numbers of savages who, thru his ministrations came under the beneficent influences of the cross of Christ.

During his life Father Paul had some narrow escapes at the hands of the Indians and outlaws who frequently raided and ruined the homes of the early settlers. Scouring the wilderness with his saddle-bags or span of dun-colored ponies and white canvassed topped wagon every hardship was known to him.

Father Paul crowned his life's work by building the stately and imposing structure at St. Paul, Kansas.

It is true that Father Paul did not shed his blood like some other Apostles, neither did St. Patrick, the Apostle of Ireland, yet who can measure the far-reaching results of the work of the Irish Apostle? Father Paul planted the Cross deep down in Kansas soil, and his name will forever go down in the history of this State, as the Spiritual conqueror of the Indian Tribes.

There is no sculptor or artist, be he who may, that can be compared to the man who knows how to form the minds and hearts of the human family. It is a work far surpassing the finest creations in human art, to reproduce in souls the liv-



ing image of Jesus Christ. In this work Father Paul Ponziglione proved himself a master and won the admiration of humanity ; therefore, dear reader, forget him not.

## CHAPTER III.

### A NON-CATHOLIC'S COMMENT.

John R. Brunt published the following in the *Neosho County Journal*, February 14, 1889:

From the day Father Paul entered the little log mission, on the banks of the Neosho, to the present, his zeal has only been equalled by his work. Father Schoenmakers found in him truly an able and willing coadjutor; united, and hand in hand they worked and prayed. In those early days the war-path was the Indian's joy; bedecked with beads, daubed with paint and mounted upon their ponies, they rode forth in quest of scalps and plunder; then these men of peace would appear among them, often at the risk of their lives, and by their kind words prevail upon them, to give up their bloody purpose. Thus many frontiersmen and their families were saved from the tomahawk and scalping knife, and their homes from the flames. It was due greatly to their efforts that the Osages were restrained from taking up arms against the government during our long and bloody civil war, but remained comparatively peaceable while the war raged around them. During those dark and terrible days of the war these men remained at their post, relieving distressed, bleeding and the hungry and caring for the sick. The Mission, situated as it was, between the contending forces was constantly visited by soldiers of each army, but whether he wore the blue, the gray, the blanket of the Indian, he was fed; none were



turned hungry away by these friends of humanity, but all were treated as sons of one father, and therefore brethren. Their good works are recognized by all. Towns and villages were destroyed both north and south during those dreadful days of internecine strife, but the Mission was not harmed by either side.

On the 29th of September, 1865, the Great and Little Osages, by treaty, ceded to the United States a part of their land, a tract fifty miles square including Neosho and Labette counties, and in the consideration of the kindness and great benefits they had received from the Jesuit Fathers, they insisted that two sections of land covering the Mission and improvements should be patented by the government to the Fathers for the church and schools, thus giving them beautiful and valuable real estate property, and placing the institution on a firm basis. Since that time improvement has been rapidly going on, and each succeeding year sees some new addition made. At the present time St. Francis' church is one of the largest and most beautiful village churches in the United States, and is equalled by very few city churches in the west. The colleges of St. Francis and St. Ann are the equal of any in the state and are always crowded, and each year many students are refused for lack of room. These have been and still are, Father Paul's especial pride and are the monuments of his life; but his work was not confined alone to them nor to this field. He established missions among the Indians all over Kansas, more especially the south part, and also in the Indian Territory and away in the wilds of Wyoming. In all, Father Paul established sixty-one missions, and he took a prominent part in eighty-two others that were established by the Fathers of this place.

During all this time he has not forgotten the members of his parish at this place. We have known him to go all the way to Pawhuska, Ind. Ter., to attend at the side of the death bed of one who has requested his attendance, and this in winter thru cold and storm. Where duty called he went. Father Paul is loved and revered by all the church here, more especially by the older members who have known him for many years. We heard a lady who had attended St. Francis' church for nearly thirty years say; "I hope I die before Father Paul; I want him when I die; he is always the same." He needs no words of praise. His history is written in his deeds.



## CHAPTER IV.

### AN APPRECIATION.

BY MISS LIZZIE BERRY.

Father Paul did not have a tall and commanding form, but was rather short in stature. He had a noble Roman style of countenance, a keen black eye, which in youth harmonized with a crown of jet black hair, but which turned silvery white long before time marked his brow with many furrows. There was something in his cheerful and genial, yet at the same time reserved manner, which at once indicated his noble birth and gentle breeding. His striking aquiline features were full of wonderful expression as he talked, in fact his whole being was then called into action, for his gestures were as expressive as his words; this in connection with his varied and almost inexhaustible fund of knowledge made Father Paul's "stories" so fascinating to the young. He had a peculiar love for children especially "his little boys" as he called them, but his fondness for them never encouraged any familiarity which might lead to disrespect towards him. He invariably carried in his pockets a supply of little holy pictures, medals, *Agnus Deis*, etc., to distribute among the children whom he would meet on his rounds of visits. His smiling face and fatherly pat on each little head with a "God bless you," coming like a fervent prayer from the heart, won their love. Father Paul was not fastidious in dress. He wore

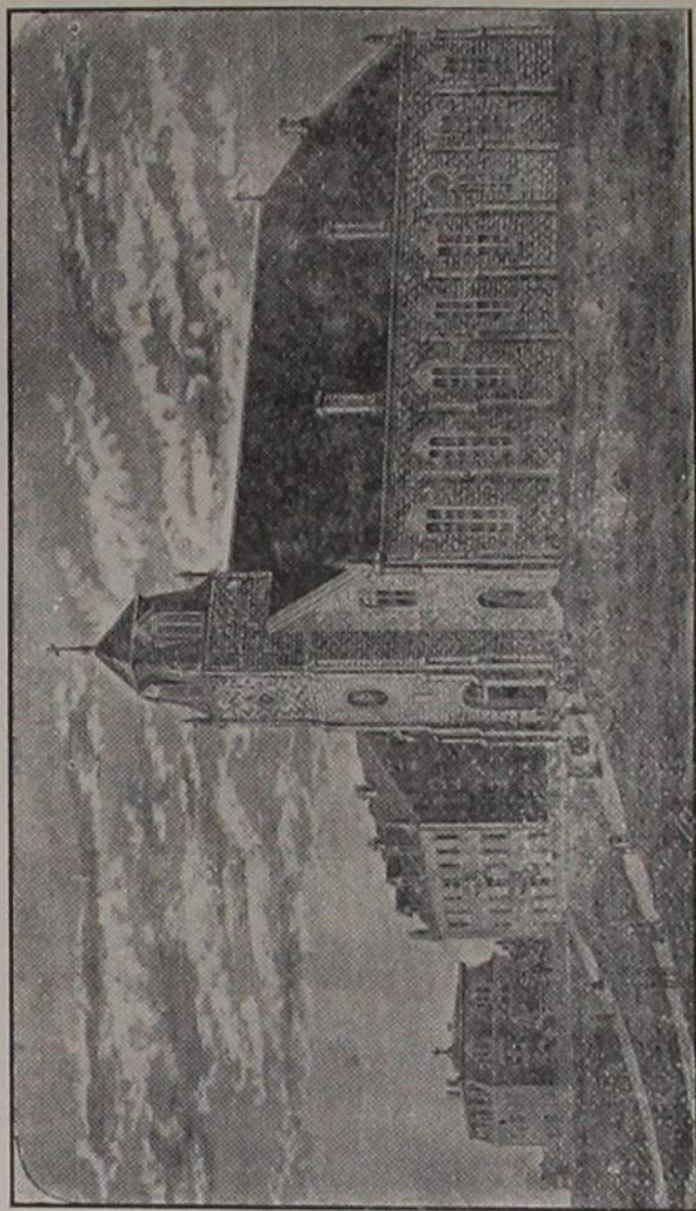


coarse clothes, heavy boots, a low black felt hat, in winter flannel shirts and something like what is now called a sweater under his coat and knitted wristlets, the last a yearly gift from good Mother Bridget. This attire is not to be wondered at when we consider the mode of travel in early days. For many years he traveled on horseback, often sleeping on the bare ground with nothing but his saddle-blanket for a pillow and no other companion but his horse fastened somewhere nearby. In later years he drove a team of ponies to a little covered wagon. He generally carried a few provisions with him, as he would sometimes travel whole days without getting anything to eat. He told this story after returning from one of his journeys. It was a hot day and he had traveled many hours without taking any refreshment. He became very thirsty and rejoiced when he came in sight of an Indian tepee and was met by a friendly squaw. He kindly asked for a drink of water. She was glad to show him this hospitality and took a cup, or whatever kind of a drinking vessel she had, and carefully wiped it out with her long black hair before filling it with water. He could not overcome the nausea caused by this sight, so he merely put the cooling liquid to his burning lips and by a quick movement drew her attention away from him. She remained ignorant of the strategy, for an Indian would never forgive an abuse of kindness. She was happy under the impression of having allayed his thirst. The Indians are naturally dirty and lousy, therefore it should not produce a shock to a sensitive nature nor provoke a feeling of disgust to know that Father Paul could not at all times come in contact with so much filth and not become infected; rather it should send a thrill of admiration for



the heroic sacrifice of his life which might have been spent in the luxurious rooms of an Italian palace or roaming thru its sweet-scented gardens, instead of going from wigwam to wigwam among the savages of the forest. There were a few Catholic families in a small town sixty-five miles from Osage Mission, now St. Paul, and Father Paul visited them at stated intervals, always staying at the home of one particular family while ministering to the spiritual wants of this little flock. On one occasion he went there and as usual the hostess arranged the spare bed-room with everything for his comfort, and as it was late in autumn when the nights were cool, she took out a fine pair of white wool blankets and placed them on his bed. Before retiring to rest that night Father Paul spent some time chatting and inquiring about all his friends and what had transpired since his last visit, he appeared a little restless after his tiresome journey. The following morning the small congregation assembled at this same house, and as was his custom, he celebrated Mass and administered the sacraments to them. He did not tarry long after his priestly ministrations were accomplished, but journeyed back to the Jesuit home in Osage Mission. After the guest departs the tidy housewife usually proceeds to clean and air the room he occupies during his sojourn. Accordingly this one in question went about the work and soon found she had a hard task before her, for her beautiful soft blankets were infested with vermin. Father Paul had spent the previous night at an Indian wigwam and was not yet fully aware of the presence of the vermin on his clothing.

Father Paul endured all inconveniences and hardships silently and patiently, because his happiness sprung from within himself and was in-



ST. FRANCIS' CHURCH, MONASTERY AND SCHOOL  
AS THEY WERE WHEN FATHER PAUL LEFT  
"THE MISSION."





dependent of external circumstances, for he had that inexhaustible good nature which is the most precious gift of Heaven; spreading itself like oil over the troubled sea of thought and keeping the mind smooth and equable in the roughest weather.

The Indians loved Father Paul and manifested their friendship for him in many ways. Yes, he even owed his life more than once to their loyalty. In a letter written while out on a mission among the Indians in St. Stephen's Mission, where he labored nearly a year, he narrated this incident: He was riding in a lonely and desolate part of the country where there was not a sign of human life visible. He had missed the trail, losing the direction in some way, so he attempted to cross a stream but when about midway, he encountered a rapid current and deep water so that he lost control of his pony and found that he could not save himself from drowning. With a fervent prayer from his heart he resigned himself to the Will of God. Suddenly, as if an angel came from Heaven a friendly Indian appeared upon the bank and leaped to his rescue.

Few men ever embodied more greatness. He had every accomplishment and every quality mankind reveres and strives for. He was a great writer, a great scholar, but above all he was a great, true priest, winning the immortal crown of victory after a long life of more than four score years.



## CHAPTER V.

### MR. BREWSTER'S ADDRESS.

On December 6, 1904, Samuel W. Brewster, of Chanute, Kansas, delivered an address before the *Kansas Historical Society* at Topeka, Kansas, on the life work of Father Paul. Below is quoted all that part of his address which is not too great a repetition of what has already been said in this book. Mr. Brewster does not hold the religious belief of Father Paul, hence what he said may be taken as an appreciation of the real personal character and work of the great missionary. Mr. Brewster spoke as follows:

Love always expresses itself in service. He who lives forever in the minds and hearts of his countrymen has loved humanity. Thru humble, daily service, in kindly deeds to the unfortunate of earth, men become truly great.

History is not an impartial critic. By reason of material prosperity, one may be considered great in his day and generation, but such greatness "is oft interred with his bones." Cræsus is remembered but for one thing—wealth. In history, he is a cold proposition. The name Nero produces a creeping, cringing sensation which time never can obliterate. But to be lovingly revered by all generations, one must be a Buddha, a Socrates, a Savonarola, or a Ponziglione.

It often happens that, after great institutions are founded and immortal characters are built, the suggestive thought back of it all is forgotten.



Oftener it is unknown to the world. In considering Osage Mission and the life-work of Father Paul M. Ponziglione, as missionary among the Indians, one would hardly anticipate a suggestion coming directly or indirectly from the great statesman, John C. Calhoun.

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

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

On making known this newly suggested plan to the young priests who had come to the United States with Father Nerinckx, six of them, Belgians, immediately volunteered to accompany Father Van Quickenborne on his distant missionary journey to the West.

Bishop Dubourg generously offered to donate to these Maryland Jesuits a rich farm at Florissant, near the Missouri river, and to put them in



possession of his own church and residence in St. Louis.

In 1827 Father Van Quickenborne left his Jesuit home in Missouri and made his first visit to the land of the Osage Indians in southern Kansas.

He made two other visits to the Osages—in 1829 and 1830. But the noble work of the Jesuits among the Osage Indians took on permanent and lasting character in the spring of 1847, when they built a church and established schools at the place where Father Van Quickenborne first acquainted these untutored savages with the virtues of the Christian religion.

For nearly half a century this place was known as Osage Mission. Then, without regard for historic association, thru an unfortunate and mistaken notion entertained by some of the leading citizens, the name was changed to St. Paul, April 12, 1895. The town is located in Neosho county, Kansas, about ten miles southeast of the geographical center of the county near the beautiful Neosho river.

There is a beautiful legend (which can hardly be called a legend, for want of age to make it such) that Father Van Quickenborne was the "Black Robe chief" of the mission where Longfellow's Evangeline,

*"Just as the sun went down, . . . heard  
a murmur of voices,  
And in a meadow green and broad, by the bank  
of a river,  
Saw the tents of the Christians, the tents of the  
Jesuit Mission."*

*"Under a towering oak, that stood in the midst  
of the village,*



*Knelt the Black Robe chief with his children. A  
 crucifix fastened  
 High on the trunk of the tree, and overshadowed  
 by grape-vines,  
 Looked with its agonized face on the multitude  
 kneeling beneath it.  
 This was their rural chapel. Aloft, thru the in-  
 tricate arches  
 Of its aerial roof, arose the chant of their ves-  
 pers,  
 Mingling its notes with the soft susurrus and  
 sighs of the branches."*

\* \* \* \* \*

It would be impossible to give a fair sketch of Father Ponziglione and his work among the Osage Indians without mentioning two very important personages connected with him in his labors—Reverend Father John Schoenmakers and Mother Superior Bridget Hayden—the first, a young Jesuit priest from Holland, and the second, a nun of the order of the Sisters of Loretto, from Kentucky.

\* \* \* \* \*

While Father Schoenmakers was the actual founder of Osage Mission, he had been preceded, as said heretofore, by Father Van Quickenborne, in 1827, who in turn was preceded by Rev. Charles de la Croix, in 1822. The particular incident recorded of Father de la Croix's visit to the Osages was the baptism of two Indian children, James and Francis Choteau—the first within this state.

The first marriage ceremony of record within the state was that of Francis Daybeau, a half-breed, and Mary, an Osage woman, performed by Father Van Quickenborne in 1829—both the baptism and marriage ceremonies occurring where Osage Mission was subsequently founded.



Father Schoenmakers died July 28, 1883, at the age of seventy-six. His death caused universal sadness thruout both Catholic and Protestant communities, for he was loved and revered by all who knew him. He was buried in the Catholic cemetery at Osage Mission, where a simple marble slab marks his grave; but his noble life stands as a lasting monument for generations to come.

Mother Bridget Hayden, the co-worker with Fathers Schoenmakers and Ponziglione, was born in 1815. October 5, 1847, she arrived at Osage Mission with a small band of Sisters of Loretto from Kentucky, and at once established a school for the education of Indian girls. This school grew very rapidly, and with the settlement of the country, its privileges were extended to the white girls. Soon an academy, or boarding-school, was started, the first boarding-school for girls in Kansas. The popularity of this academy extended beyond the borders of the state, so that, in a few years, several states and territories were represented on the roster of the school. This institution was maintained until September, 1895, when the buildings were destroyed by fire, and never have been rebuilt. The Sisters of Loretto having left the mission after the fire, other sisters started a day-school; but only the picturesque ruins remain on the site of this once popular and famous academy.

Mother Bridget continued in charge of the girls' school for about forty years, and until the day of her death. She was a most lovable character. Eminently practical, her generosity knew no bounds. Her hand was always outstretched to the weak and needy. Many a poor girl, with no way or means of acquiring an education, was



lovingly helped by Mother Bridget thru St. Ann's Academy.

In 1870 Noble L. Prentis visited Osage Mission. Upon the death of Mother Bridget, some years later, Mr. Prentis, recalling this visit, paid a tender tribute to this saintly woman in an editorial article, from which the following extract is taken :

"It was at this visit that the writer met, for the first and last time, Bridget Hayden, known to the world as Mother Bridget. Born in 1815, her hair was white in 1870. She had passed thru, in her earlier years in the wilderness, quite enough to change its color. She was a woman of commanding look, and spoke in a firm, resolute but quiet way, as one should, accustomed to impress herself on human creatures brought to her as wild as any bird or beast in all their native prairies; this she had done and more—she had gained their affections. The conversation which she held at once took a religious turn, and the listener would be very ungrateful if he did not remember that Mother Bridget, as well she might from the privilege of her years, spoke to him like a mother indeed, not of churches and creeds, but of the necessity of personal righteousness."

It is easy to do good when no sacrifices are required. Too often the best preacher is "called" to the best-paying place. But the greatest manifestation and supreme test of religious worth and nobility of character is when the preacher or priest renounces once and forever all the alluring fascinations of position, wealth and honor to cast his lot with the less fortunate of earth's children, and devote his energies and abilities to the uplifting of humanity.

There seems to have been with Father Paul an inborn, manifest destiny for the priesthood.



A religious instinct controlled him from the earliest years of his life. As a small boy, playing with his little sister in his father's palace gardens, he was accustomed to don the vestments of the priest. This seems to have aroused the childish jealousy of his sister, and to all his grave arguments that only boys and men could be priests, she turned a deaf ear.

In this connection Father Paul once related a pathetic incident to a friend in Osage Mission. When a boy, in representing himself as a priest, Paul would assume the serious, severe attitude, in contrast to the little girl's laughing joyous disposition. And in after-years, when the sister had entered a convent adjoining the monastery where her brother was preparing for his priestly calling, the echo of her girlish laughter, vibrating thru the sacred stillness of his surroundings, often fell harshly upon the ears of the young novice engaged in his devotions. As yet, with the overzealousness of youth, he could not understand how a heart devoted to God could harbor any but solemn, religious thoughts. So, upon one occasion, he reprimanded his sister, in the presence of the mother superior, for her light-heartedness; but in turn, he was reprimanded by the mother superior, who, by reason of many years of experience, comprehended religious life from a different standpoint. But there came a change, a brief sickness, and the lovely spirit of the young sister passed out from the gray convent walls into the pure delights of the city beautiful. Now, after more than half a century, the aged priest, broadened by years of loving, consecrated service to humankind, longed to hear again the echoed music of that girlish laughter.

\* \* \* \* \*



While still in Italy, he had determined to spend his life as a missionary among the American Indians, and in pursuance of this resolve he had offered himself as such to the Rev. Anthony Elet, S. J., superior of the western Jesuits in the United States. Soon thereafter Father Elet sent him word that the general of the Jesuit society had assigned him to their mission in Missouri.

Upon leaving St. Xavier's College Father Paul proceeded directly to St. Louis and reported to Father Elet, who immediately assigned him to missionary work in Missouri and Kentucky. He spent two years in this field and then returned to St. Louis.

Now begins the realization of his early hopes—the commencement of his real life-work among the Indians. In March, 1851, accompanied by the Right Reverend Miede, S. J., bishop of Leavenworth, Father Paul left St. Louis for his far western mission. While his home was to be at Osage Mission, and his particular charges the Osages, his missionary labors extended from Fremont Peak, Wyo., to Fort Sill, I. T.

Father Paul M. Ponziglione was now a young man thirty-three years of age, a little above medium height, of slender build, and possessing an attractive personality. Much has been said of the personal beauty of the man. His features were aristocratic, of the distinctly higher Italian type. His large, well-shaped head was crowned with a luxuriant growth of close, jetty curls; the forehead, high and broad, betokened great intellectuality; the eyes, tho dark and penetrating, were mild in expression, and tempered with a bare suggestion of sadness; his nose was somewhat of the Grecian type, and the thin, firmly closed lips slightly drooped at the corners. The



chin, tho prominent, was in symmetry with the rest of his face.

Every one who knew the good Father, speaks of the radiant kindliness of his greeting smile, which was but the "outward and visible sign of an inward and spiritual grace." Upon his countenance at all times dwelt that "beauty of holiness," far surpassing any earthly beauty.

\* \* \* \* \*

During the first twenty-five years of Father Paul's life among the Osages they remained in southeastern Kansas. This was one of the brightest periods in their history.

And these were golden days for Father Ponziglione. He was working out among those wild people, in what was then called the "Great American Desert," the ambition of his youth. From the time he was first met, many miles from the Mission, by Indian couriers, sent to conduct him to his new home, to the day of his death, he was their loving father and counselor. He was the court of last resort for their individual and public grievances. He was their honored guest upon all occasions of feasting and merrymaking. He baptised their children, and was "a light unto their feet" in all the ways of education and righteousness. He united their young men and women in marriage. He ministered alike to their physical and spiritual needs. He watched by their deathbeds and administered the last sacrament. There was no road too rough, no distance too great, no weather too hot or too cold, no vigil too long or lonely, when suffering humanity called Father Paul. Well might he have said:

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

The particular scope of Father Ponziglione's mission work in Kansas extended from Cherokee



county north to Miami county, thence to Fort Larned, Pawnee county, and so on thru the counties along the southern state line back to the home mission. He was first to spread the Gospel in thirty of the counties of the state included in the circuit just mentioned. He also penetrated the wild regions of the Indian Territory, and established missionary stations at the Indian agencies and military posts as far south as Fort Sill, near the Texas line. So this noble father and his self-sacrificing co-workers, starting from the mother church at Osage Mission, within forty years established 180 Catholic missions, eighty-seven of which were in southern Kansas and twenty-one in the Indian Territory.

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

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

\* \* \* \* \*

In 1870 the Osages withdrew forever from Kansas into the Indian Territory, but Father Paul never once relaxed his watchfulness over



his red children. It was his unvarying custom to meet personally every member of the tribe once a year. His dun-colored ponies and white-canvass-topped spring wagon were a familiar sight to thousands of people.

\* \* \* \* \*

That beautiful edifice in Osage Mission, widely known as St. Francis' church, and the most imposing structure of its kind in the state, with the exception of the Catholic cathedral at Leavenworth, is one of the many evidences of Father Paul's indefatigable energy and untiring devotion to the Catholic faith. Without accident, the sacred building will stand for centuries. The masonry of the building is unsurpassed by any in workmanship and solidity. The walls, which are of sand-stone, two and one-half feet thick, rise thirty-two feet at the lowest point, and sixty-seven feet at the highest point, from the level of the floor. The belfry tower, twenty-four by twenty-four feet, is of stone, and it is seventy feet to the top of the masonry on which the bell rests. All this is capped by thirty-two feet of wooden structure, making the complete height of the tower 102 feet. One hundred and twenty car-loads of sand and plaster material were used in the construction of the building. The foundation cost \$7,000; \$23,440 were paid to mechanics for wages; the doors and windows were \$5,800; then came the great altar, the side altars, the heating apparatus, the immense pipe-organ, and other furnishings, making the entire cost of the building, as it now stands, \$90,000.

Owing to the great liberality manifested by Catholics everywhere, even the full-blooded Osages, then residing in the Indian Territory, contributing, this magnificent church was absolutely free from debt when, on the 11th day of



May, 1884, it was solemnly dedicated to St. Francis de Hieronymo, by the Right Reverend John Hogan, D. D., bishop of Kansas City, Mo.

On February 27, 1889, Father Ponziglione celebrated his golden jubilee at Osage Mission, the occasion being the fiftieth anniversary of his admission to the Jesuit society. Many hundreds of people were present. Men of national reputation and high church connections came great distances to pay tribute to one of the most generally beloved characters in the American Catholic church.

\* \* \* \* \*

In the spring of 1889, there was much trouble with the Crow tribe on their reservation in Montana. It was thought that Father Paul might be able to do more with them than any one else. So he was asked to go there and use his influence as a peacemaker, which he did with marked results. But his leaving the home Mission cast a deep sadness over southern Kansas and the Indian Territory; for, owing to his advanced age, every one felt the improbability of his ever returning to Kansas.

Father Ponziglione left Montana to become historian of St. Ignatius' College, in Chicago, in 1891. It is remarkable that thruout his life as an Indian missionary he always maintained his high degree of scholarship, and to the day of his death was considered one of the finest Latin scholars in the Jesuit society. He was an able writer of both prose and poetry in Latin composition.

In connection with his work at St. Ignatius' College, he was assistant pastor at the Jesuit church. He heard confessions, visited the sick, and it is said that in the singing of High Mass his rich tenor voice rang out clear and strong as



in the days of his youth, tho now an octogenarian.

But his great sympathetic soul always turned to the weak and helpless. Added to his other work in Chicago, he became chaplain of St. Joseph's Home for Deaf Mutes, and organized two sodalities among them, one for the young men and the other for young women. He prepared sermons, psalms and prayers for them in the sign language. Outside of his own parish, he also did active work in the Visitation and Aid Societies, and for nearly ten years he preached the Gospel to the inmates of the Bridewell, in Chicago.

On the 25th of March, A. D. 1898, Father Paul celebrated, in the city of Chicago, the fiftieth anniversary of his priesthood. It was a notable occasion for a notable man. A Jesuit priest's religious and educational training is so long and thoro that but few ever live to have a golden jubilee. The wonderful character of Father Ponziglione as count, priest, Indian missionary, historian and writer made the event extremely interesting, and it became one of national church importance.

Just two years later—two more full years of unceasing service for Christ and humanity—and the venerable father passed peacefully on to the higher realizations of spiritual truth. After a short sickness with bronchial pneumonia, Father Ponziglione died, at St. Ignatius's College, in Chicago, on Wednesday night, March 28, 1900, a little past his eighty-second year.

No great and good man belongs exclusively to any particular religious, social or political organization. Influences for good must extend to all humanity, and the noble character of Father Paul stands like "the shadow of a great rock in



a weary land," offering peace and comfort to the heavy-laden and distressed. Whilst always he was a most ardent Roman Catholic, his soul was too great to be circumscribed, and he was the father, friend and priest to every one who knew him. This was Christlike—this was Ponziglione.

In considering the character of a state or nation, we are apt to look at the purely social and political, and to lose sight of the moral and religious factors. Who can estimate a strong man's influence for good? Who can measure the worth of Father Ponziglione in the formative period of this state? In one of his last letters to a friend he wrote:

"If, during a period of forty-nine years, the Osages, as a nation, did not take up arms against the United States government; if they did not make a wholesale slaughter of trains and caravans while crossing the plains; if they did not ransack the country along the border of both Missouri and Kansas; if, in a word, they did not turn hostile to the white people, this is due, in a great part, to the influence of the Catholic church, exerted over them thru her missionaries."

While true in general of the church, it should be more particularly applied to Father Ponziglione himself; for his wonderful personality and Christlike character predominated at all times, in all places, and over all people, for the universal and perpetual betterment of social and political conditions.

His character so thoroly impressed upon the thousands of students educated at St. Francis' College and St. Ann's Academy, in Osage Mission, stands also as an imperishable monument to his greatness.

So endeth this life's work of Father Paul M.



Ponziglione, the last representative of the noble houses of Guerra and Ponziglione, who left friends, wealth and nobility in Italy to become an humble Jesuit priest and missionary among the western American Indians, and whose life was so pure, whose human sympathy was so great, that to know him was to feel the impulse of his righteousness.

The influence of his unpretentious life, coming thru quiet channels, are so pure and simple, so great and lasting, as to make the name of Ponziglione worthy to be inscribed forever upon the pages of Kansas history.

"What is excellent, as God lives is permanent."

## CHAPTER VI.

### ORIGIN OF THE OSAGE CATHOLIC MISSION.

Published in *The Osage Mission Journal*, July  
1, 1869:

Osage Mission, Neosho Co., Kansas,  
June 10th, 1869.

Publisher of the *Osage Mission Journal*:

In reply to your kind favor of the 7th inst., I have to say that the occupations imposed upon me by my ministry do not allow me time to become your correspondent. However, I am willing for this time to comply with your request, and shall forward you what few facts I know concerning both the origin of this Catholic Mission, and the establishment of the Osages in this county. So likewise I shall give you my opinion about their moral improvement, especially so far as it has reference to this Osage Catholic Mission, of which I am a member since 1851.

If you think the publication of these might be interesting to your readers, use such as you deem proper.

Yours respectfully,

PAUL M. PONZIGLIONE, S. J.

\* \*

It is a difficult thing to state when the Osages for the first time pitched their camps on the beautiful banks of the Neosho. However, we can record some few facts which might one day prove interesting in forming a history of the early settlement of this part of the Neosho Valley, now known as Neosho county.



## A MISSIONARY DESIRED.

In 1820, the Osages being in the vicinity of St. Louis, sent a delegation of their leading men headed by one of the chiefs of the nation, to Rt. Rev. Dubourg, Roman Catholic Bishop of New Orleans, then visiting the State of Missouri, which formed at that time the northern part of his Diocese. The object of this delegation was to obtain some Catholic Missionary to visit their towns and teach them the ways of God.

The Bishop was very much pleased with this delegation and promised that as soon as practicable he would send them a missionary. Rev. Charles La Croix was, after a few days, appointed to that mission. He visited the Osages repeatedly, baptised a good many of their children, and was going to build a chapel among them, when, exhausted by his labors, he was taken away by death.

## MANUAL LABOR SCHOOL ESTABLISHED.

Rev. Charles La Croix was succeeded in his mission to the Osages by Rev. Father Chas. Van Quickenborne who not only visited the Osages in their towns, but used all his energy in providing for the education of their youth. For this reason, in June, 1824, he established the first Manual Labor School that ever existed among them. He collected the boys in the residence of St. Stanislaus, not far from the town of Florissant, in St. Louis county, and placed the girls in the convent of the Sacred Heart, in the town of St. Charles, St. Charles county. The two places not being very far the one from the other, he could without much trouble, provide for the welfare and instruction of both. The work of edu-



cation was now proceeding prosperously, and promising a good deal, when the Osages, having made a new treaty with the United States Government, obliged themselves to vacate the State of Missouri, and withdrew into Kansas, then generally known under the name of Western Indian Territory.

This new arrangement frustrated the plan of Father Charles Van Quickenborne; and the school so prosperously commenced came to a premature end.

#### A PRESBYTERIAN MISSION.

The Osages having removed to this new territory, a school was provided for them by a Board of Presbyterians. This school was located near the Western line of the State of Missouri, on the left bank of the Marais des Cygnes, some three miles north of Papinsville, in Bates county, Missouri.

Tho Father Charles VanQuickenborne had now no school among the Osages, he yet continued to take care of them. He visited them regularly at their new Mission, which was called Harmony Mission, and baptised several of their children in the Mission House, where the Presbyterian ministry most kindly and liberally allowed him a room to use as a chapel.

#### OSAGES SETTLE IN NEOSHO COUNTY.

In 1827, Father Van Quickenborne from Harmony Mission, came to visit the Osages on Neosho river, in this very county, where they had just begun to form permanent settlements. These, however, were not confined to this county, but were in two great divisions—one we might call



of the Neosho, the other of the Verdigris, each containing from six to nine Indian towns, each having its respective Chief. But as the head Chief of the whole Osage Nation resided on the Neosho and had his house built on what is now called Auguste creek, and his people were forming their towns sometimes on the west, and at others on the east side of the Neosho on the very identical spot where now rises our beautiful town, so this place was considered from the earlier days of its existence as *the* place of business.

The Indian towns of the first division extended from the confluence of the Labette with the Neosho to that of Owl Creek into the same river. Those of the second division extended from the junction of Pumpkin Creek to that of Che-topa Creek, both with the Verdigris river.

The half-breed settlement was mostly located between what is now called Canville Creek and Flat Rock Creek. The mechanics allowed to the Osages under their late treaty with the United States, were located on Flat Rock; and the principal establishment of the American Fur Company was on Canville Creek. But as the Agency was located for a considerable time not far from the mouth of Flat Rock, so our present town site was considered the most important settlement on the Neosho.

#### ANOTHER PRESBYTERIAN MISSION.

About this time the Presbyterian Board of Missions established another school at Saline in the Cherokee Nation, for the education of those Osages who were living on Verdigris. But this school, as well as the other at Harmony Mission, after a few years' existence could not be con-



tinued and were both given up. After the breaking up of those schools the same Missionaries tried to get up another one in this county. For this purpose they erected a large house on the left or east bank of Four Mile Creek, about one-fourth mile from its junction with the Neosho. They lived and preached in this building but some difficulty prevented the successful opening of a school at that place, and the Missionaries seeing that they were losing time and could do nothing with the Osages, gave this place up likewise and abandoned the whole Osage Nation—and so they were without any school.

#### CATHOLIC MISSION ESTABLISHED.

Father Charles Van Quickenborne having died in 1828, the spiritual care of the Osages was transferred to the Fathers of St Mary's Mission among the Pottawatomie Indians, then located on the Big Sugar Creek in Linn county where now rises the town of Paris. These Fathers visited the Osages as regular as they could from 1829 to 1847; when the Osages having requested Rt. Rev. Peter R. Kendrick, Bishop of St. Louis, for a Catholic school. Rev. Father John Schoenmakers was appointed as superior of this Mission, and reached this place on the 29th day of April, 1847.

#### MANUAL LABOR SCHOOL.

Father Schoenmakers took possession of the two buildings, yet unfinished, which had just been put up for the use of this new Mission by order of the Indian Department. Meanwhile, while Father S. was having these buildings completed, his companion, Father John Bax, went



about visiting among the Osages, speaking to them with great zeal on the importance of becoming civilized and embracing Christianity. They were pleased with him and having offered him several of their children that he might give them a Christian education, he promised he would return after them soon. On the 10th day of May, the houses being finished, he collected a small number of Osage children and brought them in—and so began on that day the Osage Manual Labor School, on the very spot on which it now stands.

Of the two buildings, one was used for the Indian boys, the other was kept for a female department.

#### CONVENT ESTABLISHED.

On the 5th day of October, 1847, several Sisters of Loretto having come from the State of Kentucky to devote themselves to the education of Indian girls, the present Convent was opened and has been flourishing to this day.

#### ENLARGEMENT—AND CHURCH BUILT.

In a short time these two houses became too small to accommodate the pupils who were brought in, and it became necessary to enlarge the buildings, and next to multiply them.

So Father Schoenmakers went to work and first building a nice church, he by degrees added other houses which gave this institution the appearance of quite a town.

The church was dedicated to God in honor of St. Francis of Jerome, and was soon looked upon as the terminus of a Holy Pilgrimage which most of the Catholics living in a circuit of 50 to 80



miles, would once a year perform to comply with their Christian duties.

The Fathers, who with Father John Schoenmakers, attended this Mission, visited the adjacent tribes of such as the New York Indians, Miamis, Peorias, Sacs and Foxes, Quapaws, and others residing south of the old Santa Fé road, and established among them as well as among the white Catholic settlers scattered here and there, over a wide extent of country some 200 miles in diameter, several Missionary stations which they visited from time to time. But this Osage Mission was always considered as the Mother House, from which all other Stations were supplied. The church in which I have this day officiated is the same one first built, and which with its additions forms now a building 30x93 feet in size, and yet is by no means sufficient to seat the number who attend Divine service therein.

#### INDIAN AGENCY REMOVED.

A few years after Father John Schoenmakers had established this Mission, the Osage Agency was moved from here to the Quapaw Nation, some four miles from the south-east corner of this state, on a small brook called Lost Creek. This, however, did not seem to detract from the value of our property or place, as the United States Agents would come every year to visit us. Sometimes to call the Osages in Council, then to examine our Indian children, and would generally make rich presents of flour, beef, etc., to the Indians,—more particularly when payments of their annuities were being made.



## ANNUITY PAYMENTS AND FEASTING.

Every year the time of paying annuities was a time of great merriment with our Indians. The Nation would on such an occasion come here and build their camps around us; and nearly every season some other tribe would come to pay a visit to the Osages. Sometimes you would see the Sacs and Foxes, sometimes the Kaws or Otoes, at another the Kiowas and Comanches. The object of these visits was to renew their old friendship, which they did by smoking the Calumet, playing war dances, and running horse races, to the great amusement of their white visitors, who used to be present in large numbers.

The time of payment was likewise a time of rendezvous for traders and travelers of every description, all would come to the Mission which really was an Oasis in the desert, for no settlement then existed nearer than Fort Scott, 40 miles away; and all who came stopped with us, either to rest their teams, to repair their wagons, or to supply themselves with provisions. So it is that this Osage Mission can in truth be called the cradle of civilization in the Neosho Valley.

## THE AMERICAN FUR COMPANY.

In former days the American Fur Company in bringing up their goods from Fort Smith on the Arkansas River to the Osages, began a main Southern Route of which this Mission was the terminus; for at that time the Osage Indian trade did not extend farther north, but having come here from the far west, went down the Neosho to Fort Gibson and Fort Smith in *piroques* and flat boats which the half-breeds con-



structed in the timber on the banks. By degrees the trade of the Fur Company having extended north of this place another main route was opened to the Missouri River, striking it at Kansas City and near Leavenworth. The pioneer settlements were nearly all established along these routes, after a while small towns sprang up, and now beautiful cities occupy the ground where one day poor but adventurous trappers cooked their scanty meal, and took their slumber always uneasy in fear of losing their scalps.

#### BENEFIT AND RESULTS OF MISSION SCHOOL.

Whether the labors and expenses undertaken by this Mission for the civilization of the Osages have really been in the past, and will in the future prove beneficial to them, we do not now enter to discuss.

We know this much from the persual of ancient history, that to bring aborigines from their state of barbarism to a degree of civilization, and next make of them good Christians, has never been the work of a few years only, but of centuries. However, we dare to say that the Mission established by the Catholic Church among the Osages in 1820 and continued to this day, has been of great benefit to humanity at large, for it has kept them from ravaging the neighboring settlements, gave them an idea, at least of honesty and righteousness, inspired in them respect for religion, and inculcated upon their youth the importance of Christianity.

If during a period of now 49 years the Osages as a Nation did not take up arms against the United States Government, if they did not make a wholesale slaughter of trains and caravans while crossing the plains, if they did not ran-



sack the country along the borders of both Missouri and Kansas; if in a word, they did not turn hostile to the white people, this is due in great part to the influence the Catholic Church exerted over them thru her Missionaries.

#### OSAGE SCHOLARS.

The school of this Osage Mission has generally been a success, even during the late war, which proved detrimental to so many institutions of this kind.

The number of pupils in attendance has always been large—the number of such one year being as high as 236. Great many are those who at sundry times have visited this school and examined the pupils at their pleasure; and all found to their satisfaction that the children of the Osages are capable of acquiring an education as well as any other children, and become as good scholars as white children. To be convinced of the truth of this assertion, it is sufficient to open the Annual Report given by the United States Agents to the Indian Department concerning this Osage Mission Manual Labor School.

And tho in candor, we are bound to acknowledge that a large number of pupils who have been reared at this Osage School after having left this school and returned to the Indian towns, have resumed the Indian customs, and in some instances become very bad, yet we cannot deny that a goodly number have succeeded very well, become industrious, and earn their bread honestly.

#### OSAGES AGAIN REMOVE.

By the Treaty of September 29th, 1865, the

Osages having ceded this part of their country to the United States Government, again removed to the Verdigris river, leaving a good many of their children at the Osage Mission School, where they yet are.

#### A TOWN STARTED.

No sooner did the white people come in this part of the country than they seemed to like the location of this place better than any other, and began to talk of building a town. Father John Schoenmakers, seeing their desire donated for this purpose a quarter section of land to a Town Company. They laid out the town and went to work without delay, and have been very successful, for tho great has been the opposition made to Osage Mission yet it has flourished greatly, and in this day is one of the best towns of Southern Kansas.

#### PIONEER OF 1851 RELATES EXPERIENCES.

St. Ignatius College, Chicago, Ill.  
July 21, 1895.

Neosho County *Journal*:

In reply to your kind circular of the 6th inst., I must say that since the time I came to Osage Mission, now St. Paul, in 1851, your country has gone thru a wonderful change, and this for the better. In 1851 Kansas was a regular desert, not a single white man's house could be found between Ft. Scott and Denver, Colorado. Father John 'Schoenmakers' old Mission house, few half-breed's cabins, and here and there some dilapidated Trading Posts, were the only marks of an incipient civilization. The Neosho River was looked upon as the "Ultima Thule," and those



who would dare to go as far as the Verdigris would never engage in such a voyage without a good escort. To venture farther west, would have been considered a foolish temerity. The very name of the Osages was a terror all over the land, and not without a reason, for straggling warriors would frequently commit heavy depredations on caravans bound for the Pacific coast, and the generally poor settlers living on the borders of the state of Missouri, were always in dread of the Osages. Whether really the Osage Nation was responsible for such continued Indian raids, I cannot tell, all I can say about it is that more than once good Father Schoenmakers, having found out that parties were being organized to go to Missouri to rob and massacre the settlers, would send for the leaders and by sound reasoning would try to make them change their minds. As soon as the Father would perceive his words were producing some good impressions on their wild nature, he would sympathize with them, acknowledging that really they had been badly used by the white men, but he would say, this does not give you right to revenge yourselves on helpless settlers. At last he would conclude by saying, now my friends, be good boys and let those settlers alone; come on with me, and going to the field he would give them a calf or a cow to eat and feast on during the night and this always proved to be the best argument, for once they had their belly filled up and had slept a good night over it, they would give up their murderous plans and return to their villages. By such acts of genuine Christian charity, the Father succeeded in saving the lives of many innocent people and this was altogether the principal good that our Mission was doing in those prehistoric times. To what concern-



ed ourselves in particular, considering that we were quite isolated among the Indians, having no army to defend ourselves and being 40 miles distant from the nearest white man's settlement, some might think that our condition, especially that of the Sisters of Loretto, who had charge of the Osage girls, must have been a terrible one, nay rather critical, but it was not so, for as the Indians got acquainted with our way of living, they became very familiar with us, but in regard to the convent, they always did show a great respect for it and in their dealing with the Sisters, they were remarkable for their reserve, and if at any time there would happen to be any reason to fear that some incursion might be made against us by wild Indians from the plains, the Osages would watch the convent by day and by night, and the Sisters were never exposed to any danger. In fact, no accident of any kind ever interfered with them. The following event, tho not of much importance, will show with what solicitude those wild Indians were watching for the safety of the Sisters.

Some time in the summer of 1853 several Indians of the Little Osage town, located where stands the city of Chanute, had come with their Chief, Strike-Ax, to pay us a visit, when just at noon, a horse-hunter of theirs comes in a great hurry, reporting that a band of Sac Indians had been seen on Coal Creek, but a few miles from town, driving away Osage ponies. At hearing this Strike-Ax uttered a tremendous war-whoop. At the sound of it all his men sprang on their horses and all the warriors of our Indian town joined their friends and in a few minutes a large company was formed ready to start on the war path. Strike-Ax, fitly proud, seeing himself at the head of so many Braves,



called Father Schoenmakers, told him not to be uneasy or fear the Sacs, "for," said he, "I have men enough to route them all out of the country." He next said, "please go and tell the Sisters and our daughters not to be troubled for we will make a short job of this expedition and before night we will settle the matter by taking about a dozen of our enemies' scalps."

It was just about one o'clock when they all dashed away, as if their ponies had wings, so quick were they all out of sight on the large prairie now covered by the town of St. Paul. Hardly two hours had passed since their departure when we were called to witness a scene quite new to us. And lo to our surprise we noticed about fifty old squaws with half of their heads covered with mud, as they use when they are in mourning. They marched out of their wigwams in a long file, singing a wailing tune, each one carrying a switch in her hand. They passed before the convent and went to squat about two hundred yards from our premises and turning themselves toward the side from which the Sacs might come they began to beat the ground with their switches, accompanying every stroke with invectives against their enemy, calling on the Great Spirit to protect the convent and be hard on the Sacs. Our children, who at the appearance of the squaws, had all come out of their rooms to look at them and were having a good time laughing and gesticulating. When we asked them why those women were beating the ground they replied they were fighting the Sacs. The poor creatures kept on with their ceremony for half an hour, till their switches were broken to fragments and they themselves were so exhausted that they had to go home to rest.



By this time Strike-Ax and his warriors had got in sight of the Sacs, who well knowing how quick the Osages are in taking up a scalp, far from showing fighting, abandoned at once the Osage ponies they were driving and ran for their life, the Osages pursuing them till they saw them way off out of reach. Now that the expedition was over, Strike-Ax called on one of his sons, by the name of Alexander, who had been at our school for a while and could talk very good English, bade him hurry to our Mission and inform Father Schoenmakers of the good result they had and how they had recovered all their ponies and put their enemies to flight. Next he told him to be sure and go to the convent and tell the Sisters and the girls not to be uneasy or have any fear for there was not a Sac Indian left in the country. This is certainly an act of gallantry that we would never have expected from the Osages had we had to judge them from their wild appearance. Of such events I could write a book if I had nothing else to do.

In those days, which I can truly say were the golden era of Osage Mission, we seldom saw any white men, except in caravans passing by, on their way west, and oh! how happy were these in finding our place, after having traveled for days and days thru the forlorn prairies of Kansas, always in dread of being attacked by Indians.

Since Kansas has been opened for settlement, we moved with the people and with them went thru all the ups and downs to which the country was subject, especially during the war. We saw Kansas in all its phases, such as Droughty Kansas, Grasshopper and Chinch-Bug Kansas, we saw Bleeding Kansas and happily passed thru the days of Gen. Jim Lane, John Brown, Price and Marmaduke, and after all our experience,



I think I can pronounce my verdict namely, that, Kansas after all, is as good a country to live in, as any other in the U. S. of America.

Respectfully,

PAUL M. PONZIGLIONE, S. J.

#### KANSAS CHURCH HISTORY.

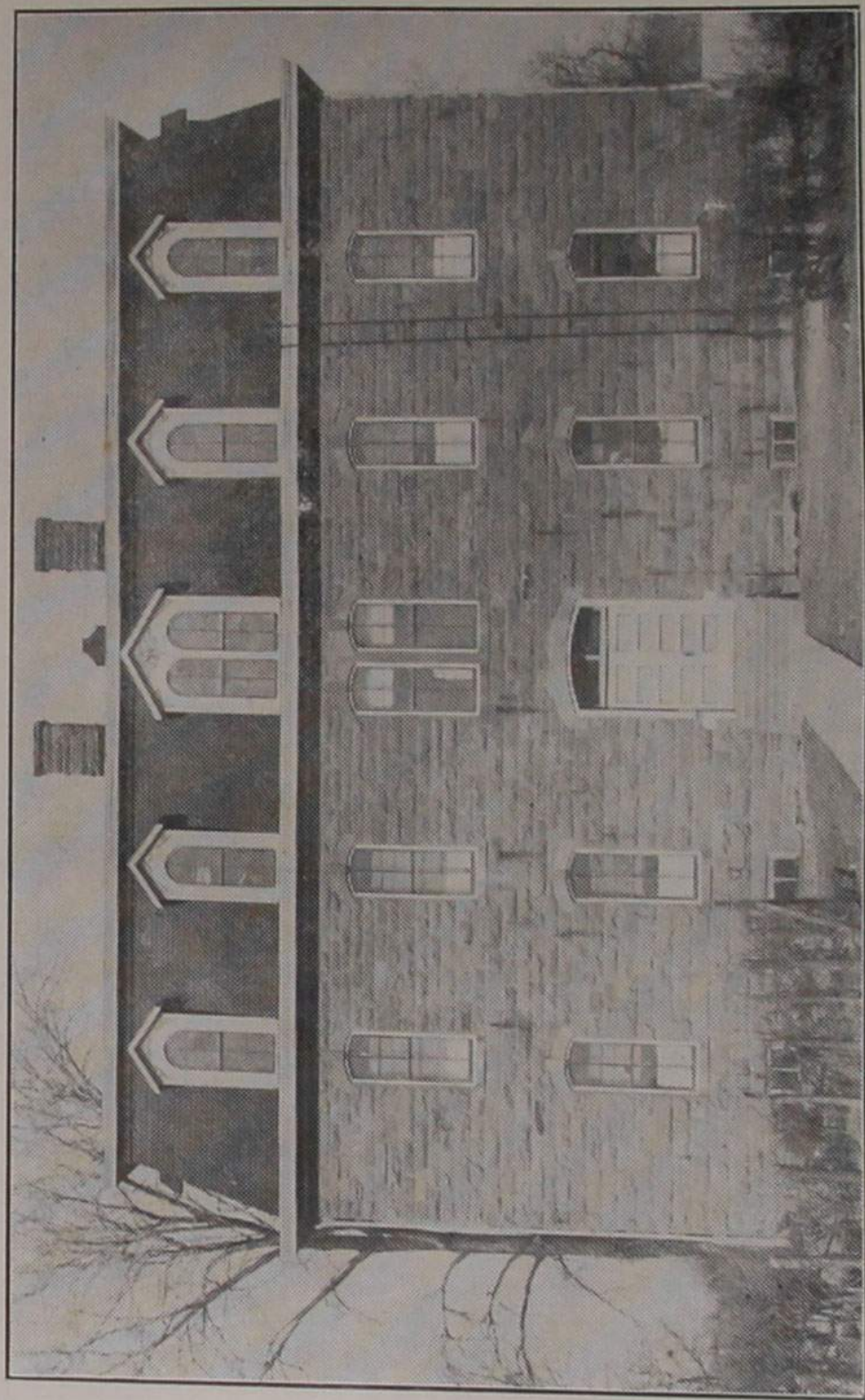
Osage Mission, Kas.

June 8, 1876.

C. H. Howard, Sir: As I know you wish to be correct in all your statements, especially in regard to dates, so I take the liberty to make some remarks about an article in your issue of June 7th, 1876, under the head of "Kansas Church History." If such article is intended to speak of the *Kansas Protestant Church History* exclusively, then I have nothing to say on the subject, but if it concerns *Kansas Church History* in general, then I beg leave to be allowed to state, that from the records of our church kept at this institution, it appears that Rev. Father Charles Van Quickenborne, S. J., in his capacity of a Roman Catholic Missionary, as early as 1827 visited the Osages, then having a large settlement on what we now call "Four Mile Creek," about one mile from its confluence with the Neosho River.

Father Charles Van Quickenborne was the first who suggested to the U. S. Government the idea of educating the Osage youth. The Government having approved his plan, he himself, opened the first school for the Osages in our house at Florissant, St. Louis county, Missouri, in 1824. Not long after that time the Osages left the State of Missouri and came to locate on the Neosho River, in Kansas, tho now they were a great distance from St. Louis, still Father Charles





ST. FRANCIS' INSTITUTION SCHOOL BUILDING,  
ERECTED 1873.





Van Quickenborne kept coming to visit them to give them an opportunity of complying with their religious duties. According to our records, in August, 1827, he baptised 17 Osages in the settlement of Four Mile Creek.

Respectfully,

PAUL M. PONZIGLIONE, S. J.

#### ST. PATRICK'S CELEBRATION.

From the *Journal*, March 15, 1876:

##### PROGRAMME.

Next Friday, the feast of St. Patrick's, there will be High Mass at St. Francis' church. Mass being over, the congregation will march in procession thru the Sodality garden. After the procession, a dinner will be served in St. Francis' Hall by the ladies of the congregation. Entrance fee will be 50 cents for each person. In the evening at 7 o'clock, a drama will be given by the students of St. Francis' Institution, accompanied by select music from the young ladies of St. Ann's Academy. Admittance fee 25 cents each person. The drama will be given in St. Francis' Hall.

PAUL M. PONZIGLIONE, S. J.

#### OSAGE INDIAN QUESTION.

From the *Journal*, August 11, 1875:

St. Francis' Institution, Osage Mission, Kas.

August 10, 1875.

C. H. Howard, Sir: As you are anxious to know something positive concerning the whereabouts of Rev. Father John Schoenmakers, who one month since went to visit the Osages in the Indian Territory; I will tell you that he is enjoying good health. He was on his way home



when on the 3rd inst., having met Generals Ewing and Blair on the Big Cana, he accompanied them to the Osage Agency.

Generals Ewing and Blair did not intend to visit the Agency, as their object was to go thru some few Osage settlements, and hear what complaints they had against their present agent, Isaac T. Gibson. But when they came on Big Cana, they found that the Osages living in that section of their country, were in a state of great excitement, and insisted that both Generals and Father Schoenmakers should go to the Agency and see with their own eyes, the unanimous dislike of the Indians against their agent, Isaac T. Gibson, and at the same time they could see their unanimous love and preference for a Catholic school.

The investigating committee had not got in at that time, but was daily expected. The Osages are in a very bad humor, and tell many hard things about their agent, Isaac T. Gibson; but I am confident that Father Schoenmakers' influence will keep them from all hostile depredations. They have been wronged in their conscience by this agent, who for over five years has tried all in his power to make them abandon the Roman Catholic church, which they love and esteem; and has tried to make them join the Quaker Institution, which they despise; moreover, this agent has also wronged them financially, for during these last five years he has generally squandered their money in useless expenses—profitable only to his personal friends—who indeed, are receiving big salaries, and meanwhile the poor Osages are suffering—in many instances being left without bread or shelter.

It is difficult to say what will be the result of



the investigating committee, but in my opinion—even in case it would fail in doing justice to the Osages—some good will come of it, namely: It will expose to the sight of all, well authenticated facts of robbery and oppression, and impartial history will show to the whole Christian world how poor helpless Indians—the former owners of this beautiful county—were cheated by those who, claiming to have come to them as teachers of Christianity, did nothing else but enrich themselves at their expense.

Respectfully,

PAUL M. PONZIGLIONE, S. J.

#### SOME REMINISCENCES.

St. Ignatius College, Chicago, Ill.

August 28, 1899.

W. W. Graves, Dear Sir: Your weekly is always a welcome visitor on our premises, and its number of the 10th inst., recalled to my mind sweet occurrences of 1851, as well as the few years that preceded the civil war. History will forever show how the war did put an end to the old patriarchal government prevailing to that time among the full blood Osages, and began a new era in their life by opening up their reservation to the white settlers.

In those days, which I might as well call pre-adamitic, the Osages were having their golden age. And why not? Their poor wigwams scattered here and there around the Mission log-houses, were forming the largest settlement in southern Kansas. The brilliant cities of Emporia, Burlington, Ft. Scott, Chanute, Erie, Parsons, Oswego and Chetopa were not as yet even dreamed about. The Osage Nation, under the great Chief, George White Hair, and the Mission



schools, under the management of Father John Schoenmakers, were the only points then considered of any importance by the Indian Department whose commissioners frequently visited us.

The Osages, who then numbered a little over 2,000, were a power in the west, and were at peace with the whole world. Tho they were neither farming nor working under any contract system; tho you could not meet in their country with prospectors either after gold or lead, or coal or gas; tho no railroad cars freighted with hundreds of people were as yet crossing what in those days by many was thought to be the American Desert, the Osages were nevertheless abundantly provided with whatever they needed by St. Louis merchants, who in their turn were repaid with large percentage they were making on the exclusive trade they had on furs and peltry procured to them by the Osage hunters. And no wonder if they took life very easy for the 60 or 70 thousand buffalos they every year were killing besides an extra amount of smaller game such as bears, deer, antelope, and like, they were getting on the interminable plains extending from the western line of Missouri to the eastern line of Colorado, supplied them with plenty of food and a rich amount of buffalo robes as well as smaller peltry for trade. The few log houses of the Mission were looked upon as great palaces, and the wells, one east and the other west of the old church, were furnishing an inexhaustable treasure of fresh water to a couple of Indian villages, forming as it were the suburbs of the Mission.

The annuity payment was the only time of some excitement we used to have every year. On such an occasion thousands of dollars, hundreds of head of cattle, dry goods by the car



load were distributed among the Osages by the U. S. agent. During that time numbers of strangers would come to smoke the Calumet with our Indians. Of the neighboring nations the Kansas were always most friendly to the Osages; but some of their young Bucks were mischievous and on returning to their reservation would have no scruples of driving away with theirs, also a few of the Osage ponies, a thing which of course after a while would cause no little trouble between the two nations. A remarkable instance of this kind, which took place in those early days, will show how acute an Indian can be when he puts up his mind to steal a nice horse:

An old Osage Indian, known all thru the reservation by the name of Basil, had a very beautiful young mare, the only riding nag in his possession. The very day the annuity payment of 1852 was over a band of Kansas boys notified their friends that they would leave that night for their home. As the road they had to travel passed not far from Basil's settlement, a friend of the old man came to let him know about it that he might be on the lookout. Thankful for the warning received, Basil simply remarked that he knew how the Kansas boys were very quick at picking up ponies but this time he would make them find out that it was no easy job to drive away his filly. Evening coming, he hitched the beast to a sapling close by his wigwam. Next he hangs a bell at her neck, sure that if any of the Kaw boys would come by in the night the animal, alarmed at the sight of the stranger, would try to evade the aggressor; the result would be, that in the excitement which was bound to arrive, the bell would ring again and again, and hearing it he would at once come out to protect his property. The old man's calculations were



very good but he never suspected that the young Buck would be so smart as he proved himself to be. The Kaw boy seeing from a distance that the filly was hitched close to Basil's wigwam, leaves his riding nag far off on the prairie and advances very slowly, as if he had been one of the neighbors, comes close to the beast. After caressing her for a while takes the bell from her neck, hangs it to a slender limb of the same sapling at which the mare was hitched, and at once springing on her back, off he goes with her. As the night was stormy and the wind was shaking the sapling at times rather violently, it followed that the bell now and then would ring for a few minutes. Hearing the alarm, Basil would raise his head and listen carefully, but as the ringing would soon stop he would say to himself, "All is right with the filly. I see the flies are hard on her," and turning himself on the other side would resume his sleep till morning. You can easily imagine what his surprise was when on coming out of his wigwam the next morning to see his filly, he saw indeed the bell was there but the filly was gone.

Such and like anecdotes were things of almost daily occurrence in those olden times. As there were neither police nor lawyers, courts nor jails, the whole matter was brought before Father Schoenmakers who, after listening to both parties and having given a good lecture to the boys in general and especially on the evil practice in which they were indulging, would oblige the guilty parties to restore the stolen property to its owner. With this all questions were settled.

PAUL M. PONZIGLIONE, S. J.

\* \*

The new Catholic church of Osage Mission will be solemnly blessed by Rt. Rev. John J. Hogan.



Bishop of Kansas City, Mo., on the 11th day of May next. The ceremony will begin at 7:30 a. m. The blessing will be followed by High Mass and sermon. In the afternoon Vespers will take place at the usual time, and at 7:30 p. m., a lecture will be given by Rr. Rev. Bishop J. J. Hogan. Admittance and seats will be free. The collection of the day as well as of the evening will be applied to the paying of the debts of the new church.

The newspapers printed in towns within a radius of forty miles from Osage Mission are kindly asked to publish this notice.

PAUL M. PONZIGLIONE, S. J.  
Pastor.

*Journal*, April 23, 1884.

\* \*

Marquette College, Milwaukee,  
August 11, 1889.

John R. Brunt, Esq., Dear Sir: Yesterday I received your *Journal* and I am very thankful to you for your kindness. My new home is a nice one but Oh, the cottage Good Father Schoenmakers had built! When I saw that land-mark falling down I felt that some bad luck was in store for me, but I am only joking, Mr. Brunt, the fact is that I am well and happy. However, I must confess that my body is here, yet ever and anon my spirit is hovering on the banks of Flat Rock calling on the name of my dear old friends, but alas! Many of them are sleeping and never will answer my call. Please remember me to my friends.

PAUL M. PONZIGLIONE, S. J.

\* \*

St. Francis' Institution festival for the finishing of the new church, will be held on the 18th, 19th and 20th of October, 1883. The rooms will



be open from 2 p. m. to 9 p. m. Supper at 25 cents for each person will be served by the ladies of the congregation. Fancy articles will be sold.

PAUL M. PONZIGLIONE, S. J.

\* \*

The blessing of Father John Schoenmakers' memorial bell will take place on Saturday, the 8th of December next. The ceremony will begin at 2:30 p. m. in front of the new church. As the ceremony will be very interesting and new to many, all are invited to come and assist in it. Parsons, Oswego, Girard and Walnut papers are requested to copy this notice.

PAUL M. PONZIGLIONE, S. J.

*Neosho County Journal*, November 21, 1883.

#### LETTERS TO MISS BERRY.

In the early Sixties the D. D. Berry family resided at LeRoy, Kansas, and Father Paul, on his trips up that way, always made it a point to stop at the Berry home. It is not therefore surprising that a warm friendship should spring up between him and the Berry family. The Berry family later moved to Osage Mission and located not far from the church, where some of the surviving members still reside. After leaving the "Mission" Father Paul did not forget these friends and kept up a correspondence with members of this family as long as he lived. Part of his letters were preserved and were kindly loaned to the writer for use in this book. The letters were addressed to Miss Susie Berry and with the exception of some purely personal matters, were as follows:

Marquette College, Milwaukee, Wis.,

September 5, 1889.

Dear Friend: Yours of the 2nd inst. with its



contents came to hand. I will offer one Mass according to your intention on the 8th inst. I can find no better day for it than that of the Nativity of the Mother of God.

From the persual of the Osage Mission *Journal*, I saw that your father was very sick, and I felt very happy when on the next *Journal* I found that he was getting better. May God preserve him to you for many years to come. I am glad to see that your mother is all right.

Please remember me to all my friends. May God bless you all. Respectfully,

PAUL M. PONZIGLIONE, S. J.

\* \*

Marquette College, Milwaukee, Wis.,  
December 15, 1889.

Dear Friend: Yours of the 9th inst. has come in due time. \* \* \* I am afraid your sister Lizzie studies too much. Tell her to take care of her health, for as long as she will be well she will be able to do something, but if she gets sick, what will she do then?

You say you have very pleasant weather, and so we also can say, for so far we have no winter. People are pleased but they fear they will have to pay for it next spring.

Milwaukee is a magnificent city, growing every day in wealth and beauty. Our Catholic population is getting larger every day. The Catholics number something over 60 thousand, and we have twenty-five churches in the city. The parochial school children number over 4,000.

I am well pleased with the good news you give me about little Charlie (Shields). I do not doubt that his brother is also doing well. When you will write to them, send them the two small pictures you will find enclosed, and tell them to



study hard and behave nicely. Do not forget to remember me to their mother and father.

I wish you would give my love to as many as ask you my news. Tell them that I have them always present in my mind, and I daily pray God to bless them, and this I shall more particularly do during the coming holy days of Christmas.

I hope your father and mother are both enjoying good health. Tell them I wish them a happy Christmas and a happy New Year, and this is my prayer to God for them that they may be granted to see and enjoy with you all, many such holy days.

Please pray also for me, and you may be sure that I will do the same for you.

Respectfully,

PAUL M. PONZIGLIONE, S. J.

\* \*

Marquette College, Milwaukee,  
January 1, 1890.

Miss Susie Berry P. X.

Happy New Year! Your package came all right. I thank you very much. Your present is very acceptable.

We continue to have a very nice weather. What little snow we had some weeks ago did not remain with us over 24 hours. The lake is open to navigation as usual. Everyone is wondering at such a winter, which is no winter at all.

We had a lovely Christmas in all the 25 Catholic churches of this town. There were Christmas trees everywhere. Children never felt so happy. I suppose Father Masterson had a big Christmas tree in the hall, but I am sure Mother Bridget had the best. Here all is quiet, and as people have no troubles, so they must bor-

row some. For this reason they are scaring themselves and look for the influenza to soon fall on them sure and certain. They move very cautiously as if this sickness would be lurking around them like a wild cat. Some take good drams of liquor more than three times a day, and others take medicines to prevent an attack of this sickness. The doctors are making a good job of it.

Remember me to all my many friends, and tell them I have them all present in my mind when I am at the altar. Respectfully,

PAUL M. PONZIGLIONE, S. J.

\* \*

St. Ignatius College, Chicago,  
September 22, 1892.

Dear Friend: I am very thankful for your last of the 18th inst. in which I found so many news. I feel happy that Father Bononcini is yet among the living. You give me good news about the Sisters of Loretto. May God prosper them and increase their community. \* \* \* \*

Father Masterson is all right and stays at another house we have in this great city. We have at this college a very large attendance of students this year. The majority follow the classical course. Now give my love to your parents and good sisters, and tell all my old friends that I am always the same Father Paul, never forgetting how good and kind they used to be to me. Tell them I will always remember them in my prayers and I wish they do the same for me. May God bless all my dear friends.

PAUL M. PONZIGLIONE, S. J.

\* \*

St. Ignatius College, Chicago,  
December 7, 1892.

Dear Friend: I am sorry that your church has



been rifled of her sacred vessels. Poor Father Bononcini; he must have felt very bad when he discovered what sacrilege had been committed! Unfortunately the country is teeming with robbers. This large city is no exception. So far we ourselves have not been molested. You are asking me about Father Condon. He is here with us and doing well. He is directing a young Ladies Sodality in our parish. They number 700 and are just now making a spiritual retreat of eight days. I had a visit from Mr. Higgins and for awhile I felt as if I would be back with you all.

Give a happy Christmas for me to your father, mother, sisters and all my old friends and assure them that I never forget them. May God bless you.

PAUL M. PONZIGLIONE, S. J.

\* \*

St. Ignatius College, Chicago,  
June 30, 1893.

Dear Friend: Few days ago I had the pleasure of seeing young Mr. Ferrick. He gave me a bushel full of Osage Mission news. I felt quite at home with him and thought for a while on the good old times.

Now what is the matter with poor Katie Doud? I am very sorry to hear that she is suffering. Please go and see her for me. Tell her to have patience and resign to God's will, for resignation to God's will is the best remedy for all evils.

Our city is in full holiday attire and people from most all parts of the world. Turks and Arabs, Africans and Chinese, Tartars and Norwegians, etc., can be seen walking thru our streets in their superb costumes. The Columbian exposition is going to be a success. I heard from



my friend Ferrick that a number of Osage Mission boys are calculating to come to visit the exposition this fall. O how happy will I not be to see them!

Please remember me to Rev. Fr. Bononcini, to the good Sisters of Loretto, and to my many friends. May God bless you. I shall never forget the kindness shown me by you all, especially by your parents. That God may return you the hundred fold is the most sincere wish of my heart. Yours,

PAUL M. PONZIGLIONE, S. J.

\* \*

St. Ignatius College, Chicago,  
August 14, 1895.

Miss Susie Berry: Many thanks for your last favor and for the copy of the *Neosho Journal*. When I think on the old times mentioned in the *Journal*, and call to mind the many events we passed thru in those days, it seems to me that I am dreaming! When I think on the number of friends who were sharing with me the pleasures and troubles of a pioneer missionary life, I wonder that I, in preference of so many of my companions, have been spared to this day. Now I find myself on the decline, and I hope that God, who has been so merciful to me in the past, will continue to kindly assist me to the end. \* \* \* Father Masterson is as usual. Please remember me to all my friends. May the Lord bless you all. Respectfully,

PAUL M. PONZIGLIONE, S. J.

\* \*

St. Ignatius College, Chicago,  
September 9, 1895.

Miss Susie Berry, P. X.:

Bad news run fast. If I do not mistake last Saturday evening some one told me that St. Ann's



Academy was burned to the ground. I could hardly believe it, and was kept in painful suspense, till to-day I got the town paper you so kindly sent me. I am very sorry for the loss the poor Sisters have, and I thank God for having spared the church and the old Fathers' house, where now the Sisters have found a shelter. It has been a terrible accident. But God has permitted it and we can but say "Thy will be done." I hope that as gold comes out of the crucible more shining than when it was laid in, so will new St. Ann's Academy come out of the present ruins more bright than the old was. May God bless you all.

PAUL M. PONZIGLIONE, S. J.

\* \*

St. Ignatius College, Chicago,  
February 20, 1896.

Dear Friend: Thank you for your kind favor of the 15th inst. Here we have just now a severe winter. Snow and snow again seems to be the order of the day. Pedestrians complain bitterly, but the poor people working at cleaning off the streets are rejoicing for it, and so goes the world, as it has always been, what sometimes is a trouble to one is good luck to another. I see from yours that St. Paul's town too has its troubles! Well, there is no remedy. Take it easy and look for better days to come. \* \* \* When you will go to see the Sisters please remember me to them. To all the rest of my dear friends, tell them that I have them all present in my mind when I am at the altar. May God bless you all.

PAUL M. PONZIGLIONE, S. J.

\* \*

St. Ignatius College, Chicago,  
January 14, 1897.

Miss Susie Berry: Never too late to exchange happy greetings, hence I do thank you for yours, and in return this comes to you full of mine, which I wish you divide between your father, mother and sisters. How much I did enjoy seeing from yours that you were all well. \* \* \* I continue to be in this college, and Father M. Brongist, your old friend, is also here with me. Father Condon has some two years since gone to Cincinnati, and the last news I had of him were good.

Times here are not very good. I hope that with you things will do better and that your father will be kept occupied at his work. I felt very glad seeing that your fair has been a success; but I am very sorry when I think that the Sisters of Loretto have left you. However, I am sure that the Ursilines will soon be as acceptable to the people as the Loretines used to be. Please remember me to my old friends and assure them all that I cannot forget them; and I frequently pray to God to bless them all.

Respectfully.

PAUL M. PONZIGLIONE, S. J.

\* \*

Holy Family Church, Chicago,  
October 10, 1898.

Miss Susie Berry: \* \* \* I feel happy seeing that you keep on improving your church. A good organ is most certainly a great auxiliary to promote devotion. If I had a treasury at my disposal, would willingly divide with you for such a purpose; this, however, not being the case, I sent in this one dollar which was given to me yesterday.

Give my best respects to the fathers of St.



Francis' church and remember me to your good parents and sisters. Tell your mother to hold on, and be thankful to God for all, even for her infirmities now so long and tell her not to forget that these are every day more and more beautifying the crown God will give her in heaven.

May God bless you all.

PAUL M. PONZIGLIONE, S. J.

\* \*

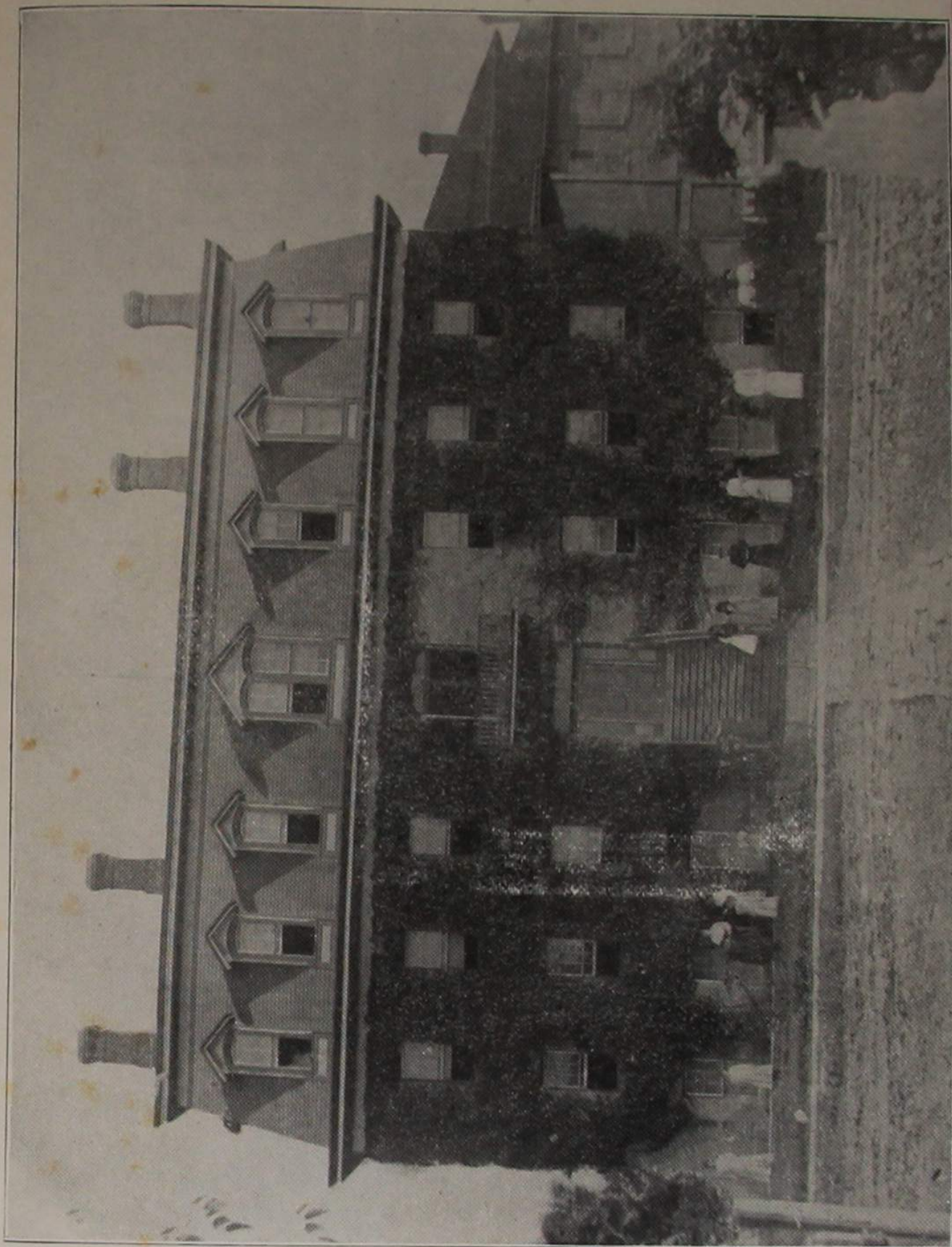
Holy Family Church, Chicago,  
March 17, 1898.

Dear Friend: Yours of the 14th inst. with its contains, have been duly received, and made me feel to be, as it were, once more at home with you all. I thank your dear mother and father and sisters for the kind greetings you do send me on account of my jubilee. Well be sure that on that day, you all shall have a large and most fervent share in my prayers.

I am sorry to see that you and many of our friends are so far disappointed in what concerns the return of the Sisters of Loretto. Well the judgments of God are unsearchable, but never damaging, and always directed for the better, tho this does not show itself at once, and may as yet be very slow coming. Meanwhile all we must do is to resign. As your wishes are for a thing which is most holy, I still feel an inward presentiment that you will be some way or other satisfied. Be happy therefore and give my love to the whole of your family, especially to your father and mother. Tell mother to keep on taking the medicine I used to prescribe her—patience and a big dose of it. May God bless you all.

PAUL M. PONZIGLIONE, S. J.





ST. ANN'S ACADEMY, MAIN BUILDING,  
ERECTED 1870, BURNED 1895.





## CHAPTER VII.

### THE OSAGES.

*A noble race! but they are gone,  
With their old prairies wide and deep,  
And we have built our homes upon  
Fields where their generations sleep.*

—BRYANT.

The Osages are mentioned by Father Marquette in his story of his trip down the Mississippi in 1673 as the "Ouchage," and by La Salle in 1782. In those days the Osages were one of the most powerful tribes west of the **Mississippi** river. They occupied about seventeen villages in eastern Missouri near the Missouri river. Father Membre, a companion of La Salle, called the Missouri river the Osage, doubtless because of the large number of Osage Indians they found near its junction with the Mississippi. The *Osage Indian Herald* stated in 1876, that St. Louis and Kansas City were once Osage trading posts, and that the famous Chateau mansion in St. Louis was built by a family of French traders who intermarried with the Osages, that name being frequently mentioned in the subsequent history of the tribe.

At the beginning of the Nineteenth Century the Osages claimed all the country lying south of the Missouri and Kansas rivers, as far west as the head waters 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.

By the treaty of June 2, 1825, the Osages gave up all their claims to land in Missouri and Arkansas and those members of the tribe that had remained near St. Louis and other eastern points in Missouri came west and settled near the Neosho and Verdigris rivers. Here they remained until they moved to their present location in Oklahoma nearly half a century later.

The Osages, altho a powerful nation, were much more peacable than many other tribes, and altho they had wars with other Indian tribes, they caused the government little trouble. On the other hand the government has dealt generously with the Osages which is one of the reasons the Osages are so wealthy at the present time.

A story is told that when the Osages were coming west after their treaty of 1825, they arrived near where the town of Walnut, Kansas, now stands, where there was not much water or timber to be found. There they stopped while they sent out a scouting party to select a location for their settlement. The scouts went southwestward and soon came to a long stretch of timber, and a clear beautiful stream. The chief was pleased with the report of the scouts and the entire band set out for the river. Those who arrived at the river first rode into the water to let their horses drink. When the chief arriv-



ed a few minutes later he found the river the opposite of "beautiful and clear," and he reprimanded the scouts for their misrepresentation, and from this incident the river was given the name "Neosho," which means "water made muddy."

Washington Irving, in his "Tour of the Prairies," describes the Osages as "Stately fellows, stern and simple in garb and aspect. They wore no ornaments; their dress consisted of blankets, leggins and moccasins; their heads were bare; their hair was cropped close except a bristling ridge on the top like the crest of a helmet, with a long scalp lock hanging behind. They had fine Roman countenances and broad, deep chests. The Osages are the finest looking Indians I have seen in the west."

The moral state of the Osages is not much mentioned by the early writers, but Rev. Benson Prixley, who established a Presbyterian mission at a point he called "Neosho," in 1827, wrote an article for the *Herald*, published by the American Board of Commissioners for Foreign Missions, in which he made the following statements:

"It is now fully three years since I came upon this ground with my little family. We found the natives in appearance to have nothing of that savage ferocity, so often ascribed as inherent in the features or manifested in the manners of the red men of the forest. They seem to be bold and pleasant, frank and hospitable. A stranger just passing thru their towns with but a superficial acquaintance would have a most favorable opinion of their character and could scarce conceive the moral turpitude and degradation, in which they were involved. But alas how mistaken have been the opinions of many with respect to the virtue and happiness of the



children of nature, possessing a country that is scarcely surpassed by any in facility of cultivation, and capable of producing almost any delicate fruit and vegetable, these children of nature nevertheless are often reduced to the last extremity, as a white man would suppose, for the want of food, and are found to subsist for weeks together on acorns, and on roots dug out of the prairie, and for no other reason than their idleness and improvidence.

"Vice reigns everywhere. The shameless effrontery with which they pollute their common discourse, is not to be known, except to a man who understands their language, for no interpreter feels at liberty to communicate fully the ideas they express. So entirely are they addicted to lying, that no confidence can be placed in what they say, neither do they pretend to place confidence in each other. And their intercourse formerly with white people has been such as to give them reason to suppose that other men, in this respect, are not very different from themselves. So common, also, is their thieving not from white people and enemies only, but from one another, that there is not the least encouragement to labour and acquire property, since he who plants does it under expectation that depredations will be practiced upon him. Their game has been so abundant that they have felt little need of agricultural labours and have consequently established a habit of considering it dishonourable to do much besides hunting and going to war.

"You ask how this people live? If by living be meant place, manners and accommodations—in the summer it is on the prairies, in the winter in the village huts; three months perhaps in these huts and betwixt two or three months on the

prairie, the rest of the time they are scattered here and there, a few families together, hunting, moving every day or two and lodging where night overtakes them. Their accommodations are few and simple. A few wooden dishes, two or three horn spoons, a knife, and a kettle or two, make up the amount of their household furniture. Their houses and manner of building them is equally rude. They set two rows of poles in the ground of a different width for their accommodation, and bring them together in a curve at the top. These they cover with flags or buffalo hides and when in their towns have mats laid upon the ground to recline and sleep upon. Their food, while in the towns, is principally jerked meat, boiled corn, dried pumpkins and beans. Wild fruits, acorns and other nuts, in the season of them, make up what is lacking, and when their provisions are exhausted they move off on their hunts. If they kill nothing the second or even the third day, they are not alarmed. Acorns or roots of the prairie are still at hand to supply them with a supper, so that the fear of starving is the last thing that would be likely to enter an Osage mind.

"The women plant the corn, fetch the wood, cook the food, dress the deerskins, dry their meat, make their moccasins, do all the business of moving, pack and unpack their horses and even saddle and unsaddle the horses on which their husbands and other male kindred ride, while the men only hunt and war, and, when in their towns, go from lodge to lodge to eat and drink and smoke and play at cards and sleep. For them it is no ill manners to doze away some hours of the day in a neighbor's lodge.

"When I tell them I came to teach them the word of God they sometimes sneeringly ask,



'Where is God? Have you seen Him?' And then laugh that I should think of making them believe a thing so incredible as a being who sees and takes knowledge of them, while they cannot see Him. They indeed call the earth, sun and moon, thunder and lightning, God, but their conceptions on this subject are altogether indefinite and confused. Of a future state of rewards and punishments they have no conception. Some indeed, perhaps the generality of them, have some confused ideas of a future state of existence, and suppose if they are painted, when they die, according to the peculiar mark of their family, they shall be known and join those of their relatives who have died and gone before them. But these ideas are only what might be called the traditions and superstitions of the common people, and are regarded as foolishness by others, who in their philosophic pride, treat it as a chimera. Yet of all creatures, they seem most subject to supernatural fear and alarms. Darkness presents so many terrors to their imaginations, especially around their towns where their dead are buried, that few have courage to go abroad at night beyond the light of their own dwellings."

Father Bax, S. J., who came to the Osages with Father Schoenmakers in 1847, denies that thieving and lying was more prevalent among the Osages at that time, than among ordinary people. The letters of Father Bax appear elsewhere in this book, and contain much information about the Osages.

Father Ponziglione's letters, also published in this book, tell much of the Osages.

Father Schoenmakers wrote an article which was published in the *Indian Herald*, May 31, 1876, in which he tells of the Osages as he saw them. His article is as follows:



"The states of Missouri and Arkansas were once territory belonging to the Osages, and some of the tribe who lived in 1847 were born where now is the city of Jefferson, and also along the Osage River, Missouri. They had a school near Pappinsville, in Bates county. In 1847 several half-breeds of the tribe had still farms on the Marmaton River near Ft. Scott. The tribe had now come to Kansas, and numbered 5,000, where whiskey did much harm among all classes. The Great George White Hair had a double log house for a dwelling place on a large farm, and owned a large saw and grist mill five miles from Mission town. This property the Osages destroyed by fire, as it did not pay expenses. The White Hair band was kept within a few miles of the Mission school, and during the summer months the young men were always ready to work on the farm, and to split rails or firewood in winter. Clammor town was then where now is the town of Coffeyville, on the Verdigris River, Black Dog and Wolf towns were only three miles distant. The Big Hills were located ten or more miles away, sometimes north and at other times south of the Verdigris. The Little Osages came formerly from Missouri and had joined the Great Osages and in 1847 were living south of the Neosho river. The Owl family, however, pushed a few miles away and up Big Creek. In 1850 the number of Osage children began greatly to increase, but in 1852 fell victims to disease and 800 died of measles. Scurvey, a disease which is more generally thought to belong to sailors and those whose lives are spent upon the seas, then appeared with its train of alarming effects, and of the 400 who lived near the Mission, forty died of this disease within one month. The tribe was also visited by small pox, some



even suffering the third attack. In 1860 health and hope again prevailed; the Little Osages commenced raising corn and beans. The White Hair band fenced large fields, built houses, and raised cattle and hogs. The Big Hills emulated their example, but the civil war that followed so soon, destroyed their fields, houses, cattle and other stock, and blasted even their hopes.

"JOHN SCHOENMAKERS, S. J."

#### SOME OSAGE HISTORY.

An interview with Father Paul under the above title and signed "N," was published in the Oswego (Kansas) *Graphic*, December 13, 1882. It was as follows:

"Father Ponziglione, of Osage Mission, called upon us the other day, and gave an account of his life here on the Neosho since '51. This reverend gentleman bears his age well, altho he rides in an ambulance in his ministerial work among the Indians south of us.

"He says the Neosho country was once full of bears, but the Osages killed them off when they came here. Once an Indian had a captive Mexican woman and child; he ordered the woman to go to the creek and get him some water to drink, and when she went to get the water he shot her. The priests took the child and ran it over into Missouri, out of harm.

"Rev. P. says the Osages were settled in many places along the Neosho, farming. White Hair's village was a little north of Oswego, and Black Dog had a village over on the Verdigris river. The Indians heaped rocks over their dead.

"John Matthews had two wives, both half-breeds, and one after the other died; his little girl burned to death in a prairie fire. One of the

boys is now in Texas, and the rest of the family in the Territory. John Matthews was the earliest white man here, and another Matthews lived a few miles north of Oswego, perhaps near Col. Swanswick's farm. Matthews' house at Oswego, was a hewed log house, with a porch between two rooms. He was killed by Gen. Blont; about thirty men were in the house asleep, when Blont came upon them. Matthews awoke and took up his gun and was shot dead, no one else was killed, but the house was burned. Considerable settlement was made at Montana before the war. A great deal of fighting and burning took place in the Territory during the war. Rev. P. thinks the Indians have a knowledge of silver mines east of Ft. Gibson.

"The Father spoke of Samuel Short and his house and settlement. Short claims that all the Rebel Stanwait left him when he made a raid thru here was a cedar bucket and his commercial diploma, both of which were put in the Oswego Reading Room. A grave stone of young Matthews was taken and preserved by the Labette County Historical Society. Matthews' race track, we are told, was south of Oswego, from Sheriff Bender's residence to Wm. Sanford's farm. His field was along Third Avenue as far west as the Baptist church, and south from the east end of the church to Mr. Winton's residence, then back to Third Avenue. The old government road came from the north along the heads of the ravines near Mr. Raymond's residence, then a little north of the old stone school house, to John Kennear's house, and down the bluff near the old brewery. The spring in the east part of Oswego was a famous camping ground for emigrants and travelers. Once a park of artillery was placed on the ridge south of the old brewery



and north of Wm. Sanford's farm house, and the woods along the Neosho, at Harrison's Bend and around were shelled to drive away guerillas. Silverware has been found in the woods south of Oswego, and evidences of camps also.

"Samuel Short said the guerillas would go over to Missouri, rob and burn houses, and escape here with their plunder. Sometimes men had their feet burned to make them tell where their money and silverware might be found. Mr. Gaylor found the marks of an axe in a walnut log on the Marley farm, east of the Neosho river, 12 rings from the bark. Perhaps 20 years have elapsed since the tree died, this would make the cutting done near the Revolutionary War, and the evidence of the white man's agency in these parts a long time ago.

"Let us by all means keep alive these old land marks."

\* \*

"During the war of the Rebellion," writes a Kansas historian, "the Osages suffered much depredations of various kinds. Their newly built houses were torn down, their crops destroyed, and their hogs and cattle stolen." These depredations were the work of guerillas and unfriendly Cherokees who came up from the south. Becoming discouraged with their prospects, in 1865 they ceded to the United States Government a strip off the east end of their reservation, fifty by thirty miles in extent, containing 9,600,000 acres for \$300,000; the money to be deposited in the treasury of the United States and to draw five per cent interest, the interest to be paid to them semi-annually in money, clothing, provisions or such articles of utility as the Secretary of the Interior might from time to time direct. At the same time they also transferred

in trust to the government to be sold for their benefit a strip off the north of the balance of their reservation, twenty miles in width from north to south and extending to the west limits of their reservation. The reservation thus reduced was called the 'Diminished Osage Reserve.' The Osages of the Neosho then moved over to the Verdigris and farther west. In 1870 they sold the remainder of their land to the government for \$1.25 per acre and moved to their present location in Oklahoma.

The Osages still reside in the Osage Nation, Oklahoma, and are regarded as the richest race of people in the world. In June 1913, these Osages numbered about 2,000 and had \$7,024,564.63 deposited to their credit, and own 1,400,000 acres of land in the Osage Nation on much of which there are now producing oil wells from which the Osages receive handsome royalties.

\* \*

Mat Duhr, writing from Pawhuska, the capital of the Osage Nation, for the *Catholic Advance*, a few months ago, said:

"The large amount of money disbursed to the 2,300 Osage Indians, the 2,600 producing oil and gas wells and the large cattle pasturing business, supply the financial arteries of this town with much life blood. These Indians, the richest tribe in America, should thank the late Father Schoenmakers, who was for many years a missionary among them, for their large tribal trust fund in the national treasury.

"They would have received only 25 cents per acre for their land in Kansas if Father Schoenmakers hadn't interceded for them and induced the government to pay them \$1.25 per acre,

"The \$9,000,000 Osage trust fund was the result.



"The 70 congressional townships comprising the county were visited by some of the early Catholic missionaries, and the famous Washington Irving traveled thru southeastern Osage county in 1832.

"Father De Smet was here 70 years ago; Father Ponziglione administered to the spiritual wants of these Indians during many years; Father Felix de Grass, of Sacred Heart, Okla., often came to this place and united Mr. and Mrs. John F. Palmer in the bonds of matrimony.

"About 800 members of the Osage tribe are Catholics. Many of the 650 fullblooded Washashies are nominal Catholics but they are still believers in the heathen superstitions of their savage forefathers. They wear blankets and moccasins, the squaws carry their \$50,000 papooses on their backs; they howl over their dead. Many of the fullblooded adults belong to the *Wah-ho-peh* secret order; they believe in spooks and adore the turtle dove.

"Nearly one hundred Osage girls, mostly mixed bloods, are taken care of at the Catholic Sisters' building in this locality. That large edifice was constructed about 25 years ago by request of Sister Katherine Drexel, who paid all the expenses—and has done much to keep the institution going ever since.

"It appears that the government school here is a failure. Only about 50 or 60 Indian boys attend it. The others go to the public school and to the Sisters' school.

"Many of the Osages are in favor of abolishing the Osage agency school. The agency expended \$40,000 of Osage money last year.

"Several of the mixed bloods are pretty good farmers and stock-raisers. Messrs. John Linn, William Leahy and others are good Catholics,

good Indians and good citizens. Mr. John F. Palmer, the noted lawyer, orator, tree planter, horse-raiser and scholar is a fullblooded Sioux, but was adopted by the Osages when a young man. He is married to an amiable lady of the Osage tribe who, however, is apparently a pure Caucasian.

"This city is a beautifully located metropolis. Being in the valley of Bird creek, it is encircled by lofty hills that are deposits of good building stone and brick shale. Natural gas is so plentiful here that factories can buy it for 2 cents a 1,000 feet.

"About 900,000 acres of Osage county, Okla., has never been touched by plow or hoe."

\* \*

An incident in the life of Chief Whitehair, as told by Julia Captain, an Osage, illustrates the good influences Fathers Schoenmakers and Ponziglione exerted over the Indians:

Chief Whitehair was the son of Little Whitehair, a distant relative of George Whitehair. He was born in Neosho county in 1834 and lived there until 1867 when he moved to the "diminished reserve" on the Verdigris. His parents married him at an early age to two women according to the Osage custom. When our good missionary rebuked him for the way he had done, that he wished him to become a good Christian but that he could never do so and live with two women for it was against the laws of Christianity, he said: "Father, it is so; I have done so thru the will of my parents and if I have the misfortune to lose one of them I will marry the other one according to the Christian law, fulfil your wishes by becoming a good Christian." But as misfortune visits where it is least expected, it likewise visited Whitehair's family. It took both



of his wives and all of his children except a son who still lives. He mourned their loss according to the rules of his people, when he was baptised and married again according as he promised to one wife and lived with her until his death. A few hours before he expired (December 24, 1869) he called his friends together and told them that God had made all mankind to die, and that his time had come; that he wished that his stepson should reign in his place. He wished his own son to remain at school and grow up an educated man. He told them they had many troubles before them, but they must live friends and unite, and he hoped they would overcome all.

Whitehair was no warrior. He had been taught at an early age by our good missionaries that God was the great avenger of all wrongs, and that it was wrong for us to take revenge even from an enemy, which good advice he was always willing to take.

## CHAPTER VIII.

### ANTECEDENTS OF THE MISSION.

*Christianity has carried civilization along with it wherever it has gone.*—HARE.

Events which had a bearing on the establishment of the Osage Mission may be traced back to the early years of the nineteenth century. The Osages themselves appear to have been greatly responsible for it, altho at that time their home was in eastern Missouri.

In 1820 a delegation of Osages called upon Rt. Rev. William Louis Dubourg, who had been consecrated Bishop of Upper and Lower Louisiana, in Rome September 24, 1815, and asked him to send some "black gowns" to teach their people. The seat of the See over which Bishop Dubourg presided was seated at New Orleans but because of unsettled conditions in New Orleans, he made his headquarters in St. Louis, which at that time was also the home of a considerable number of the Osages. He therefore knew the conditions and needs of the Osages and set about to gratify their desires.

Bishop Dubourg applied to Father Anthony Kohlman, then provincial of the Jesuits in Maryland, to send some Fathers to establish a school among the Osages, but Father Kohlman had not the priests to spare and was not then able to comply with the bishop's request for help.

Early in 1823 Bishop Dubourg went to Washington for the purpose of consulting President



Monroe and Secretary of War, John C. Calhoun on the subject of devising means of educating the children of the Indian tribes within his diocese. He was kindly received by these courteous officials and during his interview with them Mr. Calhoun suggested the expediency of inviting the Jesuits of Georgetown, Maryland, to furnish members of their order to assist in that work. The bishop then laid his plans before Rev. Charles Neale, who had succeeded Father Kohlman in the office of provincial, and offered him a fertile farm near St. Louis as an inducement. The offer was readily accepted, for other events had transpired which enabled Father Neale to do what Father Kohlman could not.

In 1820 Rev. Charles Nerinckx, founder of the order of the Sisters of Loretto, went to Europe on business connected with his missions in Kentucky. When he returned to the United States in 1821, he was accompanied by a number of young men, most of whom were natives of Belgium, who came to America with the intention of devoting their lives to priestly and missionary employments. P. J. De Smet, Felix Verreydt and J. A. Elet were among them. Six of these young men were admitted as novices in the Jesuit novitiate at White Marsh, Maryland, October 6, 1821. The master of novices at White Marsh was Rev. Charles Van Quickenborne, a Belgian priest who had come to the United States from Ghent in 1817, and with the view of becoming a missionary among the Indians. In 1823 Father Neale and Father Van Quickenborne decided to transfer the novices from White Marsh to St. Thomas' Manor, in Charles county, Maryland, because of the impoverished conditions then prevailing at White Marsh. It was at this juncture that Bishop Dubourg, acting on the suggestion

of John C. Calhoun, applied for the second time to the Jesuits for help in the western missions. It was an opportune time and the proposition met with the favor of the provincial, Rev. Charles Neale, who proposed the wish of the bishop to Father Van Quickenborne and expressed his own desire for the pious rector of White Marsh to be the leader and superior of a band, including such of the novices as might volunteer to accompany him, and that with them and a few older members he should start for Missouri as soon as necessary arrangement could be made. Father Van Quickenborne quickly recognized this as an opportunity to gratify his desire to become a missionary among the Indians, and readily assented. All six of the young Belgian novices volunteered to accompany him. Two priests, seven aspirants for the priesthood, three lay brothers and three families of negro servants composed the party that set out for the west from White Marsh, April 11, 1823. The trip to Wheeling was made on foot and required eighteen days. At Wheeling two flat boats were purchased and on these they made the trip down the Ohio river to its mouth. From there they made the remainder of the journey on foot, reaching the site of East St. Louis, May 31, 1823. They arrived at Florissant, Mo., their destination, June 3, 1823, and established the headquarters of the Jesuits in the west. The Jesuits still maintain a novitiate at this place. The little band of Jesuits opened a school for Osage Indian children in 1824, and the young men studying for the priesthood devoted part of their time to teaching the Indian children. This school flourished until the Indians moved to the Neosho when the Jesuits turned their attention to teaching the children of the white settlers who were



coming in, and soon after established the St. Louis University, now a flourishing institution.

Shortly after the Osages applied to Bishop Dubourg for a "black gown," Rev. Fr. Charles De La Croix was appointed to devote his time to the Indian Missions, and the records of St. Francis' church at St. Paul, Kansas, show that Father De La Croix baptised twelve Osages in 1820. As these records were sent to the "Osage Mission" church for preservation, it is quite probable that these baptisms were performed on what is now Kansas soil, or just across the line in Missouri. In May, 1822, Father De La Croix is known to have visited the Osages on the Neosho in the vicinity of where the Osage Mission was later established. Here on May 5, 1822, he baptised Antone Choteau. Kansas historians say this was the first baptism performed in what now comprises the state of Kansas. This would indicate that they did not know of Father De La Croix's first trip west, or that they did not believe he came as far west as the Neosho.

Father De La Croix was preparing to build a chapel among the Osages on the Neosho when his health became poor from exposure, thus compelling him to return to Missouri.

Father Van Quickenborne prepared to take up the work of Father De La Croix without delay. He began active work personally among the Osages near St. Louis soon after his arrival there. His first trip west, however, was not made until 1827 when he visited the various villages of the Osages on the Neosho, Verdigris and Marmaton rivers. He made a second trip to the Neosho in 1829, and another in 1830. It was on this trip that he performed the marriage ceremony for Francis Aybean and Mary, an Osage woman, that is said by Kansas writers

to have been the first wedding ceremony performed on Kansas soil. He made a fourth visit to the Osages in 1834.

Father H. G. Allen or Aelen, S. J., succeeded Father Van Quickenborne. This Father baptised a large number of Osages in 1841 and 1842. The records at the "Mission" give his name plainly as "Allen," but as the Jesuits claim there was no member of their order at that time named Allen, it is quite probable this was Father Aelen, who at that time was first assistant to Father Christian Hœcken at St. Mary's Mission among the Pottawatomies.

Father F. L. Verreydt, S. J., succeeded Father Aelen. He, too, came to the Osages from St. Mary's Mission. The records of St. Francis' church show he baptised Osages on the Neosho in 1843 and 1846. He was the immediate predecessor of Father Schoenmakers, and may have been his companion to the Neosho when the latter made his first trip to his future home in 1846.

Prior to 1845 the Indian Department of the United States government was planning to establish a school among the Osages west of Missouri, but no definite action appears to have been taken until April 25, 1845, when the sum of \$3,456 was placed in the hands of Major Harvey to be used in erecting two houses and the necessary out-buildings, one of the houses to be used as a school for the Osage Indian boys and the other for the Osage girls. These houses were to be of sufficient dimensions to accommodate twenty pupils each, with the teachers.

Major Harvey entered into a contract with Father J. Van De Velde, who had, on September 17, 1843, become vice-provincial of the Jesuits in Missouri. This contract provided that the Jesuits take charge of the school, that the govern-



ment furnish the buildings and pay the Jesuits \$55 per year for board and tuition of each pupil attending the school. A clause of the contract specified that "in virtue of this contract, no more than thirty-three boys can be admitted into the school for the first six months, beginning with the 15th of April, 1847." Major Harvey was empowered to allow an increased number of boys to attend the school as the funds at his disposal would permit.

The present site of St. Paul, Kansas, was selected for the school and work on the buildings was started as soon as arrangements could be made. Father Van de Velde selected Father John Schoenmakers to take charge of the school there to be established. In 1846 Father Schoenmakers made a trip to the Neosho to make the preliminary arrangements for the establishment of his future home. After a short stay, he returned to St. Louis for supplies and to await the completion of the buildings. On April 29, 1847, Father Schoenmakers arrived on the Neosho to make his permanent home and to open the school for the Osages. Thus the "Osage Mission" was established.

## CHAPTER IX.

### WESTERN INDIAN MISSION.

The following article appeared in the *Kansas Magazine* for June, 1872:

A few days after Easter of the year 1851, the news reached the Mission that Pius IX had erected the Indian territory into an apostolic vicariate, comprising Kansas, Nebraska and Colorado, and that the Right Reverend John B. Miede was already on his way to his arduous missions.

Bishop Miede left St. Louis in May, 1851, with Rev. Paul Ponziglione and two lay brothers, went first to St. Mary's of the Pottawatomies, and after a few weeks, in the company of Father Durink, Superior of St. Mary's, Father Ponziglione and the brothers, went across the vast prairies, and reached the Osage Mission on the 26th of June. The joy felt by the Fathers was equalled only by that of the Indians. They came in groups to see the *Tapusca-Watanka* (the priest-lord) and pay him their homages.

The bishop remained a few weeks at the Mission acting as a simple missionary, preaching, baptising, visiting the wigwams and instructing the Indians. Before leaving, he solemnly administered the sacrament of confirmation, leaving Father Ponziglione at the Mission.

But things were too prosperous; some afflictions were at hand. The time of trial came in October. The health of Father Schoenmakers failed to an alarming degree. No doctor being at hand, he was taken in a common wagon to



Fort Scott, and placed under the care of the doctors at the fort. Never will the kindness of officers, doctors and soldiers be forgotten. They all vied with each other to relieve the pains of the poor sufferer; while Fathers Bax and Ponziglione visited him weekly in turn. Thanks to the kindness shown Father Schoenmakers, he could return to the Mission in January, 1852, in good health, perfectly recovered.

About the time of the return of Father Schoenmakers, George White Hair, who had been ailing for some time became very sick. The Indians left their towns and came in great numbers to see their chief. The "Medicine-men" also offered their services. The venerable old chief knew them, thanked them kindly for their attention, and requested them to leave him in peace and abstain from performing superstitious rites around him, for he was a Christian and desired to die a Christian. After this, he placed himself entirely in the hands of Father Bax by whom he had been instructed and baptised. Soon after, he received the last rites of the church, and the 23rd day of January he calmly expired to enter a better life.

The death of White Hair was a terrible blow. The wild Indians, as was to be expected, became furious because their great chief had died without a medicine-man attending him. They disliked to see him buried as a white man. He was a brave, they said, and he must be buried as a brave. They found fault with all the attentions lavished upon him by Father Bax. Why did he talk in secret to their chief? Why did he anoint him, except to perform a bad charm upon him?

What did he give him to eat that he called communion, if not to poison him? They went about sowing dissatisfaction among the ignor-

ant, saying that the fathers were going to put their chief in a hole like a dog instead of burying him with all the honors due to such a chief, a brave—killing his horse on his grave and hanging around the scalps of his enemies. They went so far that they accused the Fathers of killing him by inducing him to abandon the worship of his nation to adopt a strange one. "What did baptism avail him? "He displeased the Great Spirit, and that is all," they would say. Hence they concluded it was useless to follow such a belief, and that they should stand by their old ways. Several who were preparing to receive baptism were discouraged; all the braves mourned for their chief, and all the ceremonies of pagan worship were put to use.

This was disheartening; but it was not enough. A Quapaw Indian went from his country to visit his daughter who was at school. He fell sick on the way, and when he reached the Mission he was in a dying state. His sickness was the measles. The man was kept in a secluded room, but it was to no purpose. The infection spread around and soon one-half of the children were down sick. The Mission was a hospital. All care was taken, but a few died. When the Indians heard of the epidemic, they were frantic; they rushed for their children and took them home, for they found fault that they were not treated as Indian children ought to be treated. "You know nothing about Indians," they would say. Thus the parents took their children and brought them into the Neosho to cool their fever and wash off the sickness, and, as could be expected, almost all died.

Children dying so fast in the camps of the Indians moved the heart of Father Bax to follow and baptise them. He went, traveled constantly,



lived in all the dirt of the Indian wigwam and was satisfied with their fare, poor and dirty as it was. Thus he baptised many before they gave up their lives. But this very thing caused the bitterest rage of the medicine men.

The medicine-men were and are still a set of crafty men, who, mixing sorcery with cunning, act as doctors, and sometimes perform wonderful tricks. This is the way they make a living. These men fearful of the presence of Father Bax, and seeing the number of their dupes diminishing, went about slandering him, accusing him of killing children by baptism. As in all times of excitement, the foolish accusation is believed, Father Bax is refused admittance, he is abused, he is called a murderer of children, and even illtreated. It was expected that the Mission would be destroyed.

The crisis, however, took place when adults began to be attacked with the epidemic. Not only the measles, but also the scurvy was making frightful ravages. Its malignity was unprecedented. Over eight hundred Osages died during the spring. Many having died who were not baptised, the survivors noticed the circumstances, and soon they returned, begging forgiveness for saying that baptism had killed them, since so many died who were not baptised, and they were the first to laugh at their own terror.

In consequence of the incessant visits of Father Bax among the Osages, attending the sick and the dying, of the rough life he led, of the dirt he had to encounter, he contracted the sickness that was decimating them, the scurvy. In May of that terrible spring, he gave evident signs of the disease. He, however, continued his missionary excursions until he could go no more. Then, and then only, he gave up, was brought to Fort Scott,

and was attended most carefully by the liberal commanding officer and the doctor. But it was too late; the disease had made frightful progress, and on the last day of July he gave up his soul to God, after having received the last rites of the church at the hands of Bishop Miede, who had reached Fort Scott the day before.

Father Bax was thirty-five years old when death put an end to his apostolic labors. He had an ardent Zeal, a particular gift of speech, and the whole crowned with the most exalted virtues and an unalterable gentleness of manner. His delight was to instruct children. From his constant intercourse with the Osages, he had acquired a great knowledge of their language, and great hopes were placed on him for the future of the nation. Being so amiable and unpretending, he had the confidence of the Indians and the whites. His charity was boundless, and was the cause of his death.

Father Bax had desired to be buried among his dear Osages. Hence he was brought to the Mission, and the rites of the Catholic church were sung over his remains. Father Schoenmakers addressed the people, and feelingly told of the shining virtues of the dear deceased. The congregation gave signs of the deepest sorrow.

The Indians, on their way back from a partial hunt, heard of the death of Father Bax. They made haste and arrived in time. They begged the Fathers to have the bier opened. To please them, it was done. But no sooner had they viewed their Father and friend, dressed in his priestly robes, resembling more a person in sleep, than in death, than they raised a loud cry, and forgetting that they were in church, began their mourning song, as they have it at the loss of a dear friend. Their excitement was so great that for two



hours they walked around the bier striking their breasts, and singing the terrible mourning song. Only then did they give up; the coffin was closed, and all in the procession carried him to his resting place.

The 29th of October, 1852, Father Adrian Van Hulst went from St. Louis to fill the place of Father Bax. His help was much needed. The government had allowed the Quapaws to send their children to the Osage manual school, so that the number of pupils had nearly doubled. Besides, the Indians of the six nations, generally called New York Indians, had just settled on a small stream called Little Osage, near Fort Scott, and it became necessary to visit them, as many among them were Catholics.

Father Van Hulst went on his apostolic duties with great zeal. The Quapaws, the Senecas, the Cherokees, the Creeks and the Seminoles received his frequent visits. He extended them as far as Fort Gibson at the junction of the Neosho with the Arkansas river. The fruits derived from these visits were immense. But, alas! the hardships he experienced in traveling thru these boundless deserts so impaired his health that his superiors had to recall him to rest for a while. He left for St. Louis on the 14th day of October, 1854, having spent two years at the Mission.

The half-breeds gave the Fathers much consolation, but for the Osage Indians it was difficult to do any good among them. They were glad to hear the Word of God, and could well take a rebuke, frequently acknowledging that they deserved it; but when it was a question of Christianity in practice, of civilization, they covered their heads with their blankets, kept silence, and as soon as politeness could allow, they would leave. It was not that they did not understand

the importance of Christianity. When sick, they all desired to be baptised; but for the sake of truth, we must say that many on recovering, returned to pagan worship. Human respect and interest did that great evil. The following will illustrate this matter: A brave of the Beaver band of Osages had a nephew at school. The young boy was gifted, and had been baptised and received communion. His uncle went to the Mission, and said he should take his nephew home. Father Schoenmakers objected, because it was the epoch of the foolish worship of the Osages. But he would have his nephew and take him to the worship. The Father argued with him and proved to him that he was wrong. The old brave listened in silence, and acknowledged that it was interest that made him ask the like; that he did not care for Indian worship; that but few believed in it; but that if he took his nephew there he would get a large share of buffalo on account of the boy's father having been a great brave, who died in a war with the Comanches, and as he was a poor man he would have his own and his nephew's share for the winter.

During that year, lands in the newly formed Territory of Kansas began to be opened for settlement, and many families settled about the Mission, on account of the advantages of the school. Thus the congregation was much increased.

Father Ponziglione, this same year, from the Miamis, went to visit the Chippewas and Ottawas, living near the mouth of Ottawa Creek, near the Osage River. Most of these Indians were Catholics; but not having been visited for years, he had hard work baptising and instructing them. This mission gave him much consolation.

In September, 1855, Right Reverend Bishop Miege took to himself Father Heimann, who had



now been for six years at the Mission. During this time he had so well organized the schools that the children were the delight of all who saw them. Their modesty and good behavior, along with their progress were remarkable. Twice a year they gave public exhibitions, that were attended by all Indians and whites. The Mission lost a great help by the removal of Father Heilmann, who, besides his noble school, had attended the Germans of Deep-Water.

In the summer of 1857, a brother priest was sent from St. Louis to work among the Osages. This was Father Van Lengenhage, commonly called Father Logan. This good man was strong and full of zeal. He set to work at once. But alas! his conversations with the Indians terminated as did all such conversations, by utter silence, and retiring as soon as possible. Evidently they were not for Christianity and civilization, and altho they did not believe in Manitou worship, yet it paid them better, and they clung to it. At this time, these same Indians had, besides, been imbued by careless white trappers with all the false ideas of scepticism and infidelity.

Three settlements of Catholic families were formed on Pottawatomie Creek, Fall River and the Verdigris. These were visited regularly to the great delight of those poor people. They had thus an occasion of performing their Christian duties. These settlements were over seventy-five miles from the Osage Mission.

Father Logan worked faithfully among the Osages, and thru his exertions several were converted and baptised. But soon, altho not a word of complaint passed his lips, it was evident that he suffered, and the kind Father Schoenmakers resolved to bring him back to St. Louis. He had hardly reached there when a severe brain fever

set in, and he expired on the 4th of July, 1858, being thirty-two years of age, and passed from this life into the light of heaven. The 25th of August he was replaced at the Mission by Father James Van Gooch.

*secular*  
*secular*  
*Substitution* In the fall of that year, Bishop Miede visited the settlement on the Pottawatomie, and gave these good people, who were overjoyed, Father Ivo Schact for pastor. To relieve the Osage Mission, he was also to attend the Miamis, Peorias, Weas, Piangishas, Ottawas and Chippewas. When Father Schact, a year after, was removed to Lawrence, he kept such missions, because they were French-speaking Indians, which language he spoke; and they were left as a legacy to his successor, Father Favre, *now* Professor of Theology at the Seminary of the Assumption, who also speaks French, and did much good among them. *1872*

I pass rapidly over the years that followed. A new church was built; the exercises of a jubilee brought many to church; many were baptised, and the work progressed as usual. I will say nothing of the measles, which attacked again the children of the school, nor the prejudice that followed it—prejudice so foolish and yet so strong that Father Van Gooch having visited a village of the Little Osages, the chief of the tribe accused him of killing children by baptism; and night coming on, he was refused lodging and obliged to pass the night upon the naked prairie, cold and famished after a whole day's ride, and that for fear he would perform some great spell against them. I say nothing of the increasing goodness of the half-breeds, nor the show of a desire of civilization among the wild Indians, who brought to school as many as two hundred and thirty-five children and occasioned thus the



expense of new buildings. I say but a word of the pious death of Gratamantze, successor of White Hair, as great chief of the Osages. This old man had been baptised by Father Van Quickenborne years before. Taken away soon after, while a small boy, he joined in all the follies of Manitou worship, but as soon as he succeeded White Hair he became a fervent Christian. The chief of the Quapaws—Wartishi by name—was baptised the same year under the name of Joseph. It is needless to say that in that year Father Schoenmakers, desirous of seeing the Indians at work, offered them regular wages if they would go to the woods and split rails to build fences for themselves. The Father and his men went, and with the rails fenced plots of ground around the wigwams, which they plowed and planted, while the Indians were sitting in the shade smoking. When the corn grew, they ate the green ears, and all was over.

But let us pass from these tribes to the hard times experienced by the Mission during the late war. When, on the 12th of April, 1861, the first gun was shot at Fort Sumpter, it reached all over the land, and the forest Indians themselves felt it. Placed so near the border, the Osage Mission suffered much from incursions of the military. The fact is, that some demanded all because they were enemies, and the others demanded all because they were friends. Steadfast in his duty toward the Union, Father Schoenmakers was in particular the object of the hatred of all the troops of guerillas which passed by. Five hundred dollars reward was offered for his head. Hence he left the Mission, and retired for some months to St. Mary's. The storm over, he returned home. During his absence, Father Ponziglione was throttled to give up

the arms that were said to be concealed at the Mission. After a brutal search, finding none, they abused Father Hœcken, whom they met. A dastardly attempt was made upon the life of Father Van Gooch. On his return from Fort Scott, where he had been attending the numerous soldiers professing the Catholic faith, he fell into the hands of a band of robbers dressed in military. They ordered him from his horse, made him kneel down, their guns leveled—the word only was wanting. But the leader, more human than those fiends, said there was no glory in killing a man without arms and making no resistance. He promised to attend to him in due time, and had him conveyed to the house of a friend, whence he reached the Mission in safety.

Some speculators, desiring to enrich themselves, came among the Osages and raised recruits among them. But an Indian remains an Indian, altho dressed in soldier's clothes. They all left the ranks and returned home, where they sold their clothes for a dram of whiskey, and went buffalo hunting. They drank freely, and Father Ponziglione, not knowing this, arrived at the Osage town of Nantze-Waspe. There he was surrounded, complaints were made against the officers who enrolled them and paid them not, thence against all the white men; knives were brandished around the Father, and poised to stab him. Just then a cry of terror was heard; Union troops were near, and he was saved.

Several tribes of Indians flying from the South came up among the Osages. These more or less demoralized the Osages, as well as those who had been in the army. In vain were they instructed, invited to be civilized and cared for; it was useless. "Father," they would say, "you promised us very great things in the name of



your Great Spirit in another land. We are poor now; why does He not give them here now? We are bound to work for you or starve." Thus they reasoned; for heavenly things they had no relish; sugar, tea and coffee were better to them.

As soon as the spring opened they rushed to their forests, and while the Easter offices were performed at the Mission, you might have heard, one mile further in the woods, the mournful song of the *Ta-hi-un*, their worship song, accompanied by the drum, and if penetrating nearer you should be able to see them you would find them in their forest recess sacrificing their bird to the Great Spirit, and like the ancient augurers consulting the palpitations and convulsions of the dissected animal to foretell their success in war or the hunt.

In the meanwhile the dangers increased; both the white settlers and the Indians abandoned the country and the Mission was deserted; the schools were very full, but no protector was near. The only breastwork was the innocence of the little children. The fact is that several guerilla troops went there to pillage and burn, and yet were restrained from it by the innocence of the little ones, who, having no knowledge of friend or foe were equally kind to all.

One band, however, took all the provisions, all the clothing to be found in both houses, even that of the children, and retired without more injury. This caused Father Schoenmakers to apply to Generals Charles Blair and Thomas Ewing for troops, which request was readily granted, and a company of soldiers was stationed at the Mission, thus checking the constant inroads of robbers, and giving security to teachers and pupils.

The Mission was in great danger when a large

train escorted by soldiers left the place for Fort Smith, but was captured by the Confederates near Cabin Creek, sixty-five miles south. General Price and his army became formidable; but fortunately, before reaching Baxter Springs, the old general cast his soldiers into the State of Missouri. All the soldiers scattered about, and indeed all available men were mustered into service to defend our State from invasion. Soon after the assassination of Abraham Lincoln peace was proclaimed, confidence was restored, and the settlers returned to their homes.

As is always the case after such wars, suspicious characters remain for the spoils, and steal now in the dark, since they cannot rob publicly as before. Thus in one night all the horses and the greater part of the stock of the Mission were removed, and no tidings were ever had of their whereabouts. The mission lost considerably during this unhappy war, without the hope of ever receiving one cent back.

In the year 1865, Father Hœcken was removed from the Mission, and Father John Cunningham sent to reside at Fort Scott, where Father Ponziglione had finished a good church and formed a congregation. *later Bishop*

In the fall of the same year, the United States Government sent its agents to a great council with the Osages. All the chiefs and braves met on the *In-sca-po-oushu* Creek, and the white men met on Canville's Creek. Father Schoenmakers was officially invited to attend, and taking the stand, he explained to the Indians the advantage resulting for them from a treaty with the United States. This treaty was signed by both parties on the spot.

As soon as the land was open for settlement a rush was made, and the work increased consid-



erably. A church was built and congregation formed at Humboldt. But great confusion followed the taking of claims by men who had no right to such. Quarrels followed among the settlers, but all were happily adjusted, and the church could not contain all the Catholics. Another missionary was sent to help in the good and difficult work. This was Father John Schoensetters. The distant missions were again visited to the great joy of the Catholic population.

Father Schoensetters attended the white population of Carthage, Granby, Newtonia and Neosho, in Missouri, and the new settlements on the Quapaw, Seneca and Cherokee lands, also Cow Creek, Spring River and Neosho, in Kansas, and Baxter Springs.

The Osages, six months after the treaty, having moved to their new reservation, Father Schoenmakers followed them, in order to instruct them. Starting from the Mission, he followed the Osage trail, and reached first the bands of Clermont and Black Dog, on Pumpkin Creek, in the Verdigris Valley, thence to Big Hill, a large Osage town of one hundred lodges. Leaving Big Hill, he came into the camps of Beaver, White Hair, Nantze-Waspe and Little Osage, at the junction of Fall River and the Verdigris.

During these last years, the Catholic population of the Osage Mission increased so much that a large church is in way of construction; a convent has been built for the Sisters of Loretto and a residence will soon be built for the Fathers. A large circulating library has been established by Father Colleton, who succeeded Father Schoensetters. So that everything goes prosperously.

Many churches have been built and congregations established in the neighborhood, and con-

stantly some of the Fathers are on missionary tours.

The Jesuit Fathers of the Osage Mission have been the pioneers of Kansas. They have, according to the text of the Scriptures, sown the seed of the Word of God into those wild countries; others will come who will in joy reap the harvest. Perhaps lofty cathedrals will be raised where the poor pioneer priest has rejoiced in raising a small cross. All the good performed will be known at the day of reckoning, when all nations will stand before the throne of God and be judged according to their works.

JAMES H. DEFOURI.

*V. g. Leav.*



## CHAPTER X.

### FATHER DE LA CROIX.

Father Charles De La Croix was the first missionary among the Osages in what is now Kansas, of which we have found any record, and not much is known of his work, aside from what has already been said in this book.

Father De La Croix was born at Hoorbeke, St. Corneille, Belgium, October 28, 1792, and was educated at the seminary at Ghent. When Napoleon I, by aid of his military power, appointed a bishop contrary to the wish of the people of the Diocese, the students at Ghent resisted, and as a punishment young De La Croix and his brother were imprisoned in the fortress at Wessel, where his brother died. After the fall of the empire he resumed his studies and was ordained at Ghent by Bishop Dubourg, of St. Louis, and sailed for America with the bishop. In May, 1818, he was put in charge of the missionary work at Barrens, Perry county, Mo., and at the same time was assigned the duties of superintending the construction of a seminary building for the diocese of Louisiana. On December 3, 1818, he went to Florissant, also called St Ferdinand, near St. Louis. He continued his labors there until about August, 1823.

It was while located at Florissant that Father De La Croix made his trips to the Osages on the Neosho. He is known to have visited the Osages in 1820 and the records of St. Francis' church show he baptised twelve Osages on this

occasion, but the location is not stated and possibly may have been at Harmony, which was just across the line in Missouri. The church records show more baptisms of Osages by him in 1822. These were most likely performed somewhere near where St. Paul, Kansas, is now located, and *Andrea's History of Kansas* says these were the first baptisms on record performed in Kansas territory. Father Paul, in one of his letters, says Father De La Croix was preparing to build a chapel among the Osages when he was taken away by death. In this Father Paul appears to have been mistaken, for he lived nearly fifty years after his last visit to Kansas and made a remarkable record.

Between his trips to Kansas Father De La Croix laid the corner stone for a new church at Florissant on February 19, 1821. This church was completed thru his efforts in 1823. On August 31, 1823, he helped Father Van Quickenborne break ground for the foundation for the first building to be erected by the Jesuits at that place, and a few days later he turned the new church over to the care of Father Van Quickenborne and departed for Louisiana.

On August 21, 1818, he established the convent of the Sacred Heart at Florissant, Mo., over which Mother Philippine Duchesne ruled for several years before she came to Kansas and established a school among the Pottawatomies on Sugar Creek in 1841. This convent later passed into the hands of the Sisters of Loretto who still maintain an academy there.

Father De La Croix is classed as a most zealous worker both in local and missionary fields. He prepared the way for Father Van Quickenborne and the other Jesuit missionaries who came to Florissant in 1823. He had built and



paid for a brick church, had started a farm and opened the missionary field for the Jesuits, all of which he turned over to them soon after their arrival. He then became pastor of St. Michael's parish in Lower Louisiana until 1829, when he went to Belgium to recuperate his health. While there he collected funds sufficient to build a new church in his old parish in Louisiana, and returning to America he completed the church in 1832. In 1833 he went back to Belgium and became canon of the Cathedral of Ghent, which position he held until his death on August 20, 1837.

## CHAPTER XI.

### FATHER VAN QUICKENBORNE.

*"Dwells in his little village, the Black Robe chief  
of the Mission.  
Much he teaches the people, and tells them of  
Mary and Jesus;  
Loud laugh their hearts with joy, and weep with  
pain, as they hear him."*—LONGFELLOW.

Rev. Charles Van Quickenborne, S. J., was the second missionary among the Osages in the west. He was the successor of Father De La Croix and a most zealous worker. His labor among the Osages while they remained near St. Louis are told in another chapter. His first trip west was in 1827, when he visited the Osages on the Neosho, Verdigris and Marmaton rivers. Many of the Osages had become acquainted with him in eastern Missouri before they came west and they gave him a hearty welcome. He made other trips to the Osages in the west in 1829, 1830 and 1834, baptising many on each trip.

On the records of St. Francis' church, St. Paul, Kansas, appears the following, with a certificate that it is an exact copy of the original report made by Father Van Quickenborne:

"The publication 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 following couples:



"1. Francis D. Aybean alias Brugiere, a Frenchman, and Mary, an Osage woman.

"2. Joseph Brown alias Eguesne, a Frenchman son of Stephen Brown and Acile Giguere, and Josette A. Aybean, daughter of Francis A. Aybean, a Metif girl of the Osage Nation.

"3. Basile Vesseur, son of Basile who was a half-breed of the Osage Nation, and Mary, an Osage woman, daughter of Kansa Shinza.

"The witnesses have been Christopher Sanguiness and Louis Peltier.

"Done at the house of Francis D. Aybean, near the bank of the Marmaton river in 1830.

"CHS. F. VAN QUICKENBORNE, S. J."

All Kansas histories consulted by the writer state the above marriages were performed on the Neosho in 1828 and that Father Van Quickenborne died in 1828. Indeed Father Ponziglione, in one of his letters, gives 1828 as the year of his death. It is apparent that all these are in error.

The charter of the St. Louis University was issued on December 28, 1832, to Father Van Quickenborne and four others. In a history of that institution, the following appears: "During this year, 1827, Father Van Quickenborne went on his first missionary excursion to the Osage tribe of Indians beyond the borders of Missouri, and at an estimated distance of five hundred miles from Florissant. He subsequently paid two other visits to this tribe—one in 1829 and the other in 1830—with a view of starting schools and a missionary residence among them."

This refutes the statement of Kansas historians that Father Van Quickenborne was in Kansas in 1828, or that he died during that year. It likewise shows that he must have, on his first

trip, visited those members of the tribe fartherest west as well as those on the Neosho, if he went as far as five hundred miles west from Florissant.

Father DeSmet, in a letter written in 1857, tells of Father Van Quickenborne building a house and chapel in 1836 among the Kickapoos.

The history of the St. Louis University also contains the following: "Rev. Charles Van Quickenborne, to whom above all others, is due the credit of establishing the Jesuit missions in Missouri, returned in 1837 from the Kickapoo mission started by him the preceding year, near the grounds of the present Ft. Leavenworth, and he went to recuperate his strength at Portage des Sioux. But the hardships of several years spent by him in border-life among the Indians had so shattered his constitution that no medicine and no kind attention could revive him, and he died at Portage des Sioux on Thursday, August 17, 1837. His remains were interred on a little mound in the garden at St. Stanislaus novitiate, and they are now surrounded by those of nearly all his early companions in Missouri. A plain slab for a headstone, with a Latin inscription on it, serves both to mark his last resting place and to record the main events of his very commendable life."

From the above it will be seen that Father Van Quickenborne did not die in 1828, but nine years later.

The history of Kansas also says the marriage ceremony recorded by Father Van Quickenborne was the first performed in what is now the state of Kansas, and that it was performed on the Neosho near where the Mission was later established. From Father Van Quickenborne's own record and other evidences the writer con-



cludes it was performed not far from where Ft. Scott now stands.

It is quite certain, however, that Father Van Quickenborne paid more than one visit to the Osages on the Neosho. In fact one writer says he selected the site on which Father Schoenmakers afterward located "Osage Mission." His last visit to the Osages on the Neosho was probably in 1834.

The Osages owe a deep debt of gratitude to this pioneer. He was the first to establish schools among them, and one of the first to bring the "Gospel of Christ." Civilization, too, owes him much. He was the founder of the great St. Louis University, and pointed out the way for the establishment of the schools later established in Kansas by the Jesuits and by the Sisters of Loretto and of the Sacred Heart.

Father De Smet, the noted missionary, and one of the six young Belgians who accompanied Father Van Quickenborne from Maryland to Missouri, wrote the following tribute:

New York, May 16, 1857.

This notice of the Rev. Charles Van Quickenborne has been based on a sketch of his life, in the archives of the vice-province of Missouri, and I have inserted some facts from my own knowledge.

Father Charles Felix Van Quickenborne was the first Jesuit who appeared in the great valley of the Mississippi after the re-establishment of the Society of Jesus. He was a man full of zeal for the salvation of souls. The conversion of the Indians was, in particular, the object of his predilection and of his prayers. Long will his name be held in benediction, and his memory celebrated in the places which had the happi-

ness of receiving the fruits of his numerous labors and of his truly apostolic virtues.

He was born in the diocese of Ghent, at Peteghem, near Deynze, on the 21st of January, 1788. Having commenced his studies at Deynze, he went to Ghent to complete them, and there he embraced the ecclesiastical state. Van Quickenborne constantly distinguished himself by his talents and his application. Ordained priest, he was sent to Roulers, to teach *belles lettres*. He remained there four years; that is to say, until the moment that the ecclesiastical seminary was closed. A short time after his return to Ghent he was sent as vicar into a parish where he had the singular happiness, as he frequently said with pleasure, of finding Mr. Corselis as Dean. The friendship and the distinguished virtue of this venerated priest exerted a very salutary influence over the mind of the young vicar, and made an impression which was never obliterated.

About this time the Society of Jesus, in the expectation of its approaching re-establishment, had prepared a novitiate at Rumbeke, near Roulers. There, yielding to the impulse of his zeal, Van Quickenborne presented himself, on the 14th of April, 1815. From that moment he sighed for the mission of America.

Scarcely had he finished his novitiate than he obtained from Father Thaddeus Brzozowski, then general, the permission to consecrate himself entirely to the desired mission. He embarked at Amsterdam. After a navigation fraught with perils, he had the happiness of reaching America, near the close of the year 1817.

At the opening of the year 1819 he was placed at the head of the novitiate of Maryland, at White Marsh. He displayed, in this responsible position, all the means which it furnished him



for the salvation of souls. Superior and master of novices, he became, at the same time, farmer, carpenter, and mason. He erected a handsome stone church on the novitiate grounds, and built a brick one at Annapolis. At the same time he attended, as a missionary, a vast district, which during several years, he was to evangelize alone, before a companion could second his charitable toil.

His labors were precious for Maryland; but the poverty of that mission was extreme. This led the Rt. Rev. Wm. du Bourg, bishop of both Louisianas, to request that the novitiate be transferred to Missouri. The superior of the mission consented to it. Father Van Quickenborne, therefore, set out with two Fathers, seven scholastic novices, and three coadjutor brothers. After a journey of 1,600 miles, amidst the heat of summer, with continual fatigues and privations, he arrived near Florissant, where he commenced the novitiate of Saint Stanislaus. To form this new establishment, he found no other materials than those he drew himself from the forests and the rocky bed of the river. But his ardor for labor was daunted by no difficulty; his inflexible courage was not to be arrested by any obstacle. He was always the first at work. He seemed to multiply himself, going from one workman to another, exciting and encouraging every one by his example far more than by his words. Endowed with an admirable patience, and with a great spirit of mortification, he was never exacting to any one but himself, listened only to the enthusiasm which inspired him to spend himself without reserve, and never knew what it was to spare his own health or strength. He was near becoming a victim to this self-forgetfulness. One day he was working at the squaring

of a timber, aided in this labor by a young novice. The latter, not yet versed in the work, used his axe with an eagerness of which he was far from imagining the consequences. Right glad to perceive the wood yielding under his blows, he only thought of multiplying them. One of them, ill-directed, struck the Father on the foot. Notwithstanding this wound, and the loss of blood, the Father did not give up his labor until he found himself fainting, then only would he take a seat and allow the cut to be bound up with a handkerchief. The laborers, meanwhile, were three miles from the farm, which served them as a common residence. The Father endeavored to return there on foot; but, on the way, the pain arising from the wound became so violent that he was constrained to yield and suffer himself to be put on the horse that had been sent for him. A burning fever obliged him to keep his bed for several days. As soon as he became a little better he desired to return to his work, but he must use the horse. Thence arose a new accident. The shores of the river are swampy in certain places; the horse sunk into one of these mires; the Father needed all his calm and coolness to regain the solid ground; but all the efforts that he made to extricate the poor animal proved useless; he was obliged to see him perish. These accidents, instead of shaking his constancy, had the effect of rendering him more firmly determined to accomplish his purpose. It was surrounded by difficulties, which would have appeared insurmountable to a courage less heroic, that he constructed the novitiate of Florissant, aided by his Belgian novices. In 1828 he undertook the construction of a university at St. Louis. He also built, at St. Charles, a stone church and a convent for the religious of the



Sacred Heart, as well as a residence. These toilsome undertakings, and all the manifold cares arising from them, seemed but to freshen his activity: he only finished one enterprise to begin a new one.

Florissant and St. Charles became as many rallying-points around which little colonies of Catholics and Protestants formed and multiplied. The missionaries went in every direction to afford spiritual aid for so many abandoned souls, too often more destitute of the riches of grace than of those of earth. Father Van Quickenborne devoted himself to these apostolic courses with real gladness of heart; his consuming zeal found the sweetest consolation in the conversions which he effected. The Protestants testified the greatest respect towards him, altho then (in 1824, 1825, etc.), as at present, their ministers spared no means to fetter his proceedings and arrest the effects of his zeal. They depicted our religion as an assemblage of absurd and contemptible doctrines; they drew most revolting portraits of the missionary. Among certain of the lower classes, they even went so far as to make him a monster with cloven feet, horns on his head, and armed with claws. Hence, when the Father appeared among them for the first time, these poor people flocked around, scanned him attentively from head to foot, and finding him like other men, they immediately listened to him, and were converted without the least difficulty.

In one of his rides, there happened to him one of those singular facts in which he recognized more particularly the action of divine Providence. Arrived at a place where the road branched, he intended taking the more beaten road, but his horse resisted. In vain he urged him to obey; the animal prevailed over the mis-



sionary, and darted rapidly into the other and less agreeable way. The route crossed a forest. Night came on, and he found himself obliged to stop at a little cottage, as poor as solitary, and, as it were, lost by its little dimensions in the towering wood. The Father met with a cold reception. As they perceived he was a missionary priest a great reserve was maintained. Supper was indeed served for him, but they spoke with him in a timid and embarrassed manner. He understood the cause. In the corner of the room lay a sick child with a fever, and in extremities. The missionary asked the distracted mother whether her boy had received baptism. On being answered in the negative, he began to explain the necessity of this sacrament. "God Himself sent me here," added he, "to open to your child the portals of heaven; you must hasten, for soon he will be no more!" The mother replied disdainfully, that she would never suffer a priest to baptise her son; that she did not believe in baptism. It was in vain to insist. As the child was consumed with thirst the Father, feigning to renounce his first idea, very kindly attempted to relieve it from time to time, by giving it a little water, and at a moment when the mother, occupied with other things, turned her attention elsewhere, he baptised the child, who soared to heaven a few minutes after.

A short time after this, passing near the cottage, the Father called again and asked to see the mother of the child. This time he found her affable and obliging. She evinced a very great desire to have some information concerning the Catholic religion. Soon she avowed that all she had heard on the necessity of baptism troubled her, and that she deplored it as a misfortune that she had deprived her son of so great a grace.



"Console yourself," said the kind Father, "your son received baptism, and he now enjoys the beatific vision. He now intercedes for you with God. Receive baptism, and you will one day share his happiness." These words produced the desired effect. The woman was converted, and, with her whole family, received baptism. Such were the blessed consequences of the obstinacy of the horse. Strangely enough, on the day after, he followed the other road without any show of resistance.

The salvation of souls was, with this apostolic man, an ever-present thought, desire, and necessity. He had also a wonderful art in seizing occasions and profiting by circumstances. He understood also, by his conversations and narratives, how to communicate to others the zeal with which he was inflamed. They were captivated, so that those who could not assist him by their labors, pledged themselves, at least, to assist him by their prayers. Thus, in order to engage his novices to pray with ardor, he granted them a little feast each time that the conversions attained a certain number.

The Protestants, we have already observed, made efforts to throw obstacles in the path of the man of God, but he had to struggle especially with the Methodists. One day he gave a severe blow to the influence of these noisy sectarians. Being on a mission, he heard that they were to hold a meeting in a place named to him. For a long time he had sought an occasion of coming in contact with them. He, therefore, set out for the appointed locality, and endeavored to attract there all the Protestants that he could find. The Methodists were holding their meeting in the church. The Father, on his arrival, found an immense concourse. His religious

habit and his venerable air, at first excited a profound astonishment in men, most of whom saw a priest for the first time. In their amazement, several cried out: "What does that queer man want?" The Father answered modestly, that he was desirous of hearing from their mouths some explanations on certain important points which concerned religion, and begged they would allow him to propose a few questions. Then, profiting by the consent which they gave him, he began to interrogate them on the essential points that distinguished the true from the erroneous doctrines. The ministers wish to reply, but no two answer in the same manner. They refute themselves, and contradict each other. The Father insists; they disagree. The confusion only increases, to the great scandal of the auditors, who thus have an evidence that those ministers, so habituated to despise the priests in their absence, are incapable of replying to them when they meet them. The Father left these men disputing (to their shame and confusion), and went to make a discourse in the open air on the unity, sanctity, catholicity, and apostolicity of the Roman Catholic Church, which all sects and all their ministers united can never shake. Such astonishing boldness, the talents of the preacher, and the solidity of his reasonings, conciliated the attention and respect of all. He had gained a signal victory over the ministers of falsehood and calumny. During a long period, their discourses had no echo in that place. Every time that the Father returned there, they opened the hotel of the town to him, that he might celebrate Mass and preach. His sermons, every time, produced numerous conversions.

On entering the apostolical career, Father Van Quickenborne enjoyed a robust health; but the



severe labors and incessant hardships of the apostolate undermined his strength. However, his infirmities never cooled the ardor of his zeal. His charity and his confidence in God seemed to supply the weakness of nature, and God, more than once, seconded his efforts in a marvelous manner. One day, while he was retained in his bed by a severe, and even serious malady, they came to tell him that a poor Catholic, dying, a hundred miles off, implored the comforts of religion. To the amazement of all, he caused a cart to be prepared, ordered his mattress to be laid in it, and taking with him the Blessed Sacrament and the oils he set forth, after giving to them all his blessing. All received it, as tho it would be the last. They followed their kind Father with fears and regrets. After a few days he reappeared among them quite triumphant; he had administered to the sick man, and was himself perfectly cured.

His apostolical zeal inclined him above all to those places in which he saw more spiritual privations and more neglect. He ardently desired to go and evangelize the poor Indians, wandering in the wilderness. He made several excursions among the Osages and the Iowas, and each time the most precious fruits met his expectation. In 1836, he succeeded, by soliciting, in collecting some money in the different States. He at once commenced a fixed residence among the Kickapoos; already he had built a house and chapel. He had visited the neighboring tribes, and formed the most extensive and solid designs for their conversion, when he was suddenly arrested in the midst of his enterprises. The Superior of the Missions in Missouri, on paying the visit to his missionaries, found the Father so feeble in health that he judged him incapable

of continuing his labors. As soon as the Superior returned to St. Louis he recalled him.

Faithful to the voice of obedience, Father Van Quickenborne quitted his cherished mission. He reappeared at St. Louis with a cheerful countenance, reposed there some days, went to make his annual retreat at the novitiate, and then set out for St. Charles, so as to go thence to the little parish of St. Francis in the Portage des Sioux. There he was to lead a quiet life, assisted by one coadjutor brother, and only bestowing his cares on this little flock. But is there any hope of limiting his zealous efforts? He set himself at once to build a church in the neighborhood, and he was desirous of converting a certain number of Protestant families. These labors were absorbing his whole attention, when he was attacked by a bilious fever which carried him off in some days, resisting all the cares of an experienced physician.

Father Pallaison assisted him in the hour of death. The man of God was calm until the end, and filled with devout resignation. He received the last sacraments with a deep and touching piety, and saw death approaching without fear. About twenty minutes before expiring, preceiving his last moment, "Pray for me," said he to the Father and Brother who were near him. These were his last words. He expired without agony. His death took place on the 17th of August, 1837. His body, followed by crowds, was borne to St. Charles, and interred with much pomp in the middle of the graveyard, at the foot of the cross. Catholics and Protestants assisted at his funeral, for he was beloved by all.

The lengthened labors of this apostolic man, and the churches which he built, suffice to per-



petuate his memory, were it not already deeply  
engraven in the hearts of all who knew him.

P. J. DE SMET, S. J.

## CHAPTER XII.

### FATHER VERREYDT.

*How brave and earnest the pioneers must have been to follow the trail of the red man and blaze the way for us to come in.*—JESSE LEE BECK.

Father Felix L. Verreydt was born in Belgium Feb. 18, 1798. He was the immediate predecessor of Father Schoenmakers as missionary among the Osages, and was one of the six young men who came to America from Belgium in 1820 with Rev. Fr. Nerinckx and entered the novitiate at White Marsh, Maryland. He was also one of the six young men who volunteered to accompany Father Van Quickenborne to Missouri in 1823, and he helped to establish the Jesuits at Florissant, Mo., their first home west of the Mississippi river. During the first few months of their stay at Florissant the eight Jesuits were all lodged in one log cabin. Their beds were "pallets on the floor." Fr. Verreydt helped to cut the logs and erect some of the first buildings at Florissant. He had not completed his studies for the priesthood at that time, but he did physical labor during the day and studied his books at night. He also devoted part of his time to teaching the Indian children.

Father Verreydt was ordained priest at Florissant in September, 1827, by Bishop Rosati, and was assigned to the church at St. Charles. Later he was transferred to Portage des Sioux, near St. Louis, where in 1834 he built a brick church.



Some time before 1837 he and Father Christian Hœcken were located at a mission among the Kickapoos near Ft. Leavenworth.

On August 29, 1841, he joined the Jesuit colony at St. Mary's Mission on Sugar Creek where the town of Centerville, Kansas, now stands. There he organized an anti-liquor brigade for the protection of the Indians against liquor peddlers. The brigade kept a sharp outlook for any liquor that might enter the village and destroyed it. The brigade did effective work for a number of years.

In November, 1847, he selected the site on the Kaw river where St. Mary's, Kansas, now stands, as the future location of the colony, and on June 20, 1848, the spot on which St. Mary's College now stands was chosen by him for the Indian girls school under charge of the Sisters of Sacred Heart, and on September 7, 1848, Father Verreydt led the little band into the building which had been erected for the school. The buildings for the boys' school were erected near by that winter, and from these grew St. Mary's College. It was at this place that Bishop Miege and Father Ponziglione arrived May 24, 1851, on their way from St. Louis to Osage Mission. They stopped for about a month before proceeding to the home of the Osages.

The records of St. Francis' church at St. Paul, show two trips to the Osages on the Neosho by Father Verreydt, one in 1843 and the other in 1846. On each trip he reported a number of baptisms. After the missionary work in the west was turned over to Father Schoenmakers he was given charges in eastern Missouri in 1850 and labored there for years, part of the time at St. Charles and Portage des Sioux, and part of the time at the St. Louis University.

He outlived all of those who were his companions to America from Belgium, and was more than four score years old when he died at the home of the Jesuit Fathers, at St. Xavier's College, in Cincinnati, Ohio, on March 1, 1883. He was buried in the Jesuit cemetery near the scene of his early labors at St. Stanislaus Seminary, Florissant, Mo.

Father Verreydt was a zealous priest, a tireless worker, and a man of marked ability. Truly he left "footprints on the sands of time," in Kansas that will not be obliterated for ages yet to come.



## CHAPTER XIII.

### FATHER JOHN SCHOENMAKERS.

*"Unto a task of seeming lowliness—  
Yet God-like in its purpose, he went forth  
To bind the broken spirit—to pluck back  
The heathen from the worship of the planets—  
To place the spiritual image of God,  
Holy and just and true, before the eye  
Of the dark-minded Indian—and unseal  
The holy pages of the Book of Life."*

—ADOPTED FROM WHITTIER.

Father John Schoenmakers, S. J., has been properly termed the "Father of Osage Mission." He might as truly be termed the "Father of Civilization in Southeastern Kansas," for he formed the first permanent white settlement in what is now Southeastern Kansas, but at that time known as the Western Indian Territory. It is true he was not the first white person to visit the region of the Neosho, but those preceding him were either traders or transitory missionaries who remained but a short time in one place. It was like going out of civilization for Father Schoenmakers and his little party to come into this western country, hundreds of miles from a railroad or a town, where there were few conveniences of life, where the ways of the white man were little known and where the dark-skinned rovers of the plains held sway. But

*"Since the days Loyola lived and taught  
(180)*

*There has not blown a wind that did not fill  
Some whitened sail, bearing to distant lands  
His earnest sons, to plant the seeds of faith."*

On the 20th of November, 1807, there was born in an humble home in the town of Waspick, Langstaat, province of North Brabant, in Holland, John Schoenmakers, son of Henry Schoenmakers and Petronella Kämp, both natives of Waspick. In his youth he was a student at the DeNef school in Tournout, Belgium. Mr. DeNef was a layman but was extremely interested in the American missions and John Schoenmakers was only one of the many young men whom he influenced to prepare for American missionary labors. John Schoenmakers was ordained as a secular priest in 1833, celebrating his first Mass April 16, 1833. He was thoroly imbued with the desire to join the Jesuits and to become a missionary among the American Indians, and to carry out that idea he set sail for New York as soon as he could get his affairs arranged, arriving in that city on Christmas day, 1833. He proceeded without delay to Georgetown, Maryland, where he joined the Jesuit order, January 16, 1834. In June, 1834, he was sent to Florissant to join Father Van Quickenborne's little colony. At Florissant he had for his companions Father De Smet, Father Verreydt and others who soon after became noted missionaries, some of them of world wide fame. Soon after, he was given a position at the St. Louis University. This place he held until 1837, when he was made superior of the Jesuit colony which then resided in that part of North St. Louis called Lowell, at that time open country. It was also known as the "College Farm" and was used for a summer retreat for the Jesuits. At the time he was



selected to take charge of the mission to be established among the Osages on the Neosho, he was pastor of the church of St. Charles Borromeo at St. Charles, Mo.

#### LEAVES FOR THE OSAGES.

Father Schoenmakers' first trip to the land of the Osages, the scene of his future labors, was made in 1846, to inspect the buildings that were being erected under direction of Major Harvey, and to make arrangements for the establishment of his permanent home, after which he returned to St. Louis for supplies and to await the completion of the buildings.

On April 7, 1847, Father Schoenmakers, accompanied by Father Bax and three Jesuit lay-brothers, left St. Louis, on his return to the Osages. They traveled up the Mississippi and Missouri rivers by boat to Westport, near Kansas City and from there made their way to the Neosho by wagon. Instead of the fast horses or the automobiles driven by the people of to-day, Father Schoenmakers had two or three teams of oxen which made the trip thru the then wild and uninhabited country a long and tedious one. There were no houses where he might pass the night, and when he and his little company lay down at night for a little rest there was no shelter over them, save one, the broad canopy of heaven. It required seven days to make the journey from Westport to the Neosho, after they had already been two weeks getting from St. Louis to Westport. They arrived on the scene of their future labors, April 28 or 29, 1847, and took up their abode near Flatrock creek not far from where St. Francis' church, St. Paul, Kansas, now stands. The Osages had a small

town of about twenty-five wigwams near by and they gave the "black gowns" a most cordial welcome. They had been awaiting Father Schoenmakers promised return, and were filled with joy when the promise was fulfilled. From that time on he was their friend, their teacher, their counsellor, and their spiritual adviser.

#### OPENS THE SCHOOL.

Father Schoenmakers lost no time after his arrival at the Mission. He and his associates began active preparation for opening the school and for looking after the spiritual needs of the Osages. The first official act recorded on the church records after their arrival was the baptism of Sara, daughter of Shoenka, by Father Bax on May 2, 1847. The first baptism by Father Schoenmakers recorded was performed on May 9, 1847, Etein Shoenka being the person baptised by him.

Immediately upon his arrival Father Schoenmakers set about to make as comfortable as possible the rude quarters furnished by the government for the school and the home of himself and his associate workers. There were no whites among the Osages then except a few roving traders. Skilled laborers could not be employed, hence there was much manual labor to be performed by Father Schoenmakers and the three brothers who had accompanied him west. But they set about it with a will and on May 9, 1847, enrolled Peter Brond as the first pupil in the school. Louis Louison was the second. The school was called the Osage Manual Laboring school and was formally opened on May 10, 1847, and by the end of the month fourteen were en-



rolled. The total enrollment the first year was twenty-eight.

The school had many handicaps, one of the greatest being the buildings. The government had planned well, and had appropriated a sufficient sum of money from the funds which the Indians had on deposit with the government, but some of those whose duty it was to construct the buildings and put them in proper condition failed miserably to perform that duty faithfully.

Father Bax made a report in writing to Extraordinary Agent, Mr. Devereaux, which tells of these things. The copy of the report on the church records is not dated, but the text indicates it was written in the fall of 1847. It is as follows:

"The houses destined for the Mission are unfit to be inhabited. They are unfinished, the plastering of the rooms has fallen off, some of the chimnies have fallen in, the joining of the walls are fallen out. Mr. Harvey directed to have both of the houses weatherboarded which has not been done, the fence around the houses destined for the education of the females is unfit, not preventing the approach of the Indians. The buildings erected are too small to accommodate the children, so it is of the utmost necessity to have adjoining buildings erected.

"We opened the school on the 10th of May and began with 13 boys and continued until August when three more came, about the 10th of October two more and before they will go on the summer hunt about six or eight will come in. Many have given notice of sending in their boys at that period. There is no doubt but before winter approaches more will present themselves as we are able to take care of them according to

contract. The present boys surpass in every respect by far our expectations.

"We desire very much the government would encourage the Osages their beginning to cultivate the soil, for unless they change their manner of living we can expect but little fruit from the education we endeavor to impart to their children. Several of the Indians begin to see this as the buffalo becomes more scarce every year. Still the traders encourage them very much for hunting so that we fear some will never change as long as they can find any game. Still we hope that the means the government has afforded for education of the females will hasten their manner of living."

Father Schoenmakers, as head of the institution, devoted his greatest energies to the schools. His contract with the government held him responsible for the school for the girls as well as the one for the boys and altho the girls' school was under charge of able Sisters, it nevertheless required considerable attention from him. The scarcity of teachers in the school for boys as well as the shortage of assistants in the missionary work made his duties very numerous and rather strenuous. Supplies had to be obtained from a great distance and were weeks on the road. In addition to the usual hardships of pioneer life with insufficient and poor quarters, came the drouth, the grasshoppers, the scourge of disease, the war and many other perplexing and troublesome propositions which cause one of this day to wonder how he got along so well. Nevertheless his schools were kept open and made good progress except for a short period during the measles epidemic in 1852 and again during the early part of the civil war.

In the records kept Father Schoenmakers



says: "The branches hitherto taught are performed in English, viz; spelling, reading, arithmetic, singing, Christian morality, agriculture and domestic economy."

When the Kansas department of education a few years ago added agriculture to the course of study required in the public schools of the state, it was regarded as an innovation, something entirely new, yet this was one of the regular branches taught in the school established among the Osages, even before Kansas was organized as a territory. Much the same may be said of domestic economy. Father Schoenmakers taught those branches which he believed would be most valuable to his pupils. There were then no school laws, no prescribed course of study, no school boards to dictate to him.

In the spring of 1852 a Quapaw Indian came to visit the school. Soon after his arrival he became sick and soon developed a case of measles. This started an epidemic of the disease that spread all over the Osage Nation and caused many deaths. Only one pupil in the school escaped the disease. This temporarily closed the school. Caring for the sick also added to the burdens of the Mission, and brought on a most trying time. Father Bax worked most faithfully among the Indians in trying to allay the ravages of the disease, giving little heed to himself. As a result he contracted an ailment from which he died a few weeks later.

#### QUAPAW INDIANS ADMITTED TO SCHOOL.

Father Bax did some work among the Quapaw Indians and won their friendship to such an extent that they sought admission for their children to the school. The first baptism of a

Quapaw recorder by the Fathers at the Mission was performed September 18, 1848. Fifty-three Quapaws were baptised in 1850. Application for admission to the school was made soon after, but as the funds used to pay the expenses of the school were taken by the government from Osage money in the U. S. treasury, Father Schoenmakers required the Quapaws to get the consent of the Osages before admitting the children.

The following letter written by Father Schoenmakers to the Commissioner of Indian Affairs tells of the negotiations:

Osage Manual School, 20th of May, 1853.

*To The Commissioner of Indian Affairs,*

Washington, D. C.,

Honorable Sir: In the supposition that a petition has been handed to your honor, signed by the Quapaw Chiefs, on the 15th of May, 1853, and approved by the agent, W. T. Morrow, I take the freedom to write to you the following lines, being myself principally concerned in the good 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 requests of the Quapaw Chiefs and have taken, on the 28th of Feb., 1853, ten Quapaw children into the Osage school, being myself witness that the Quapaw chiefs have obtained in council, thru 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 ten Quapaw children being perfectly satisfied at the Osage school have caused the number of Quapaw pupils to increase to seventeen



and seven girls, there being on this 20th day of May, 24 Quapaw children at the Osage school.

However great my desire may be of educating said children, unless I receive \$55 per annum for board and tuition of each child I could not continue their education, having learned from six years' experience that the Osage school has cost me \$800 per year extra of the education fund at \$55 per annum for each child. Whilst I am waiting for a favorable answer to the above named petition of the Quapaw Chiefs I will in the meantime receive no other Quapaw children into the Osage school, expecting that the honorable gentlemen of the Indian department will authorize me to give education to upwards of 30 Quapaw youths at \$55 per annum 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 interests, but that I wish to satisfy the desire of said Quapaw Indians.

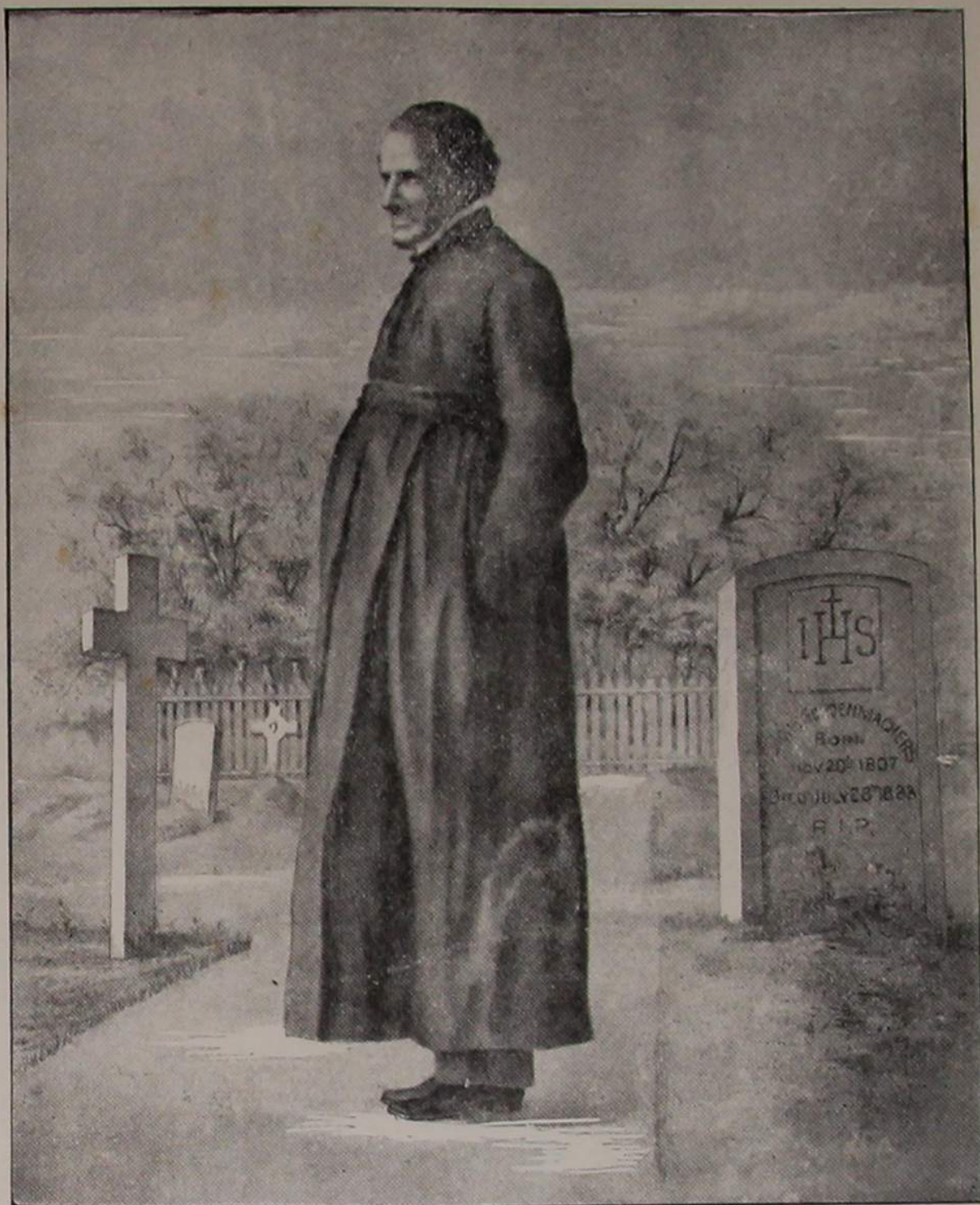
Very respectfully yours,

J. SCHOENMAKERS, S. J.

#### DROUTHS AND GRASSHOPPERS.

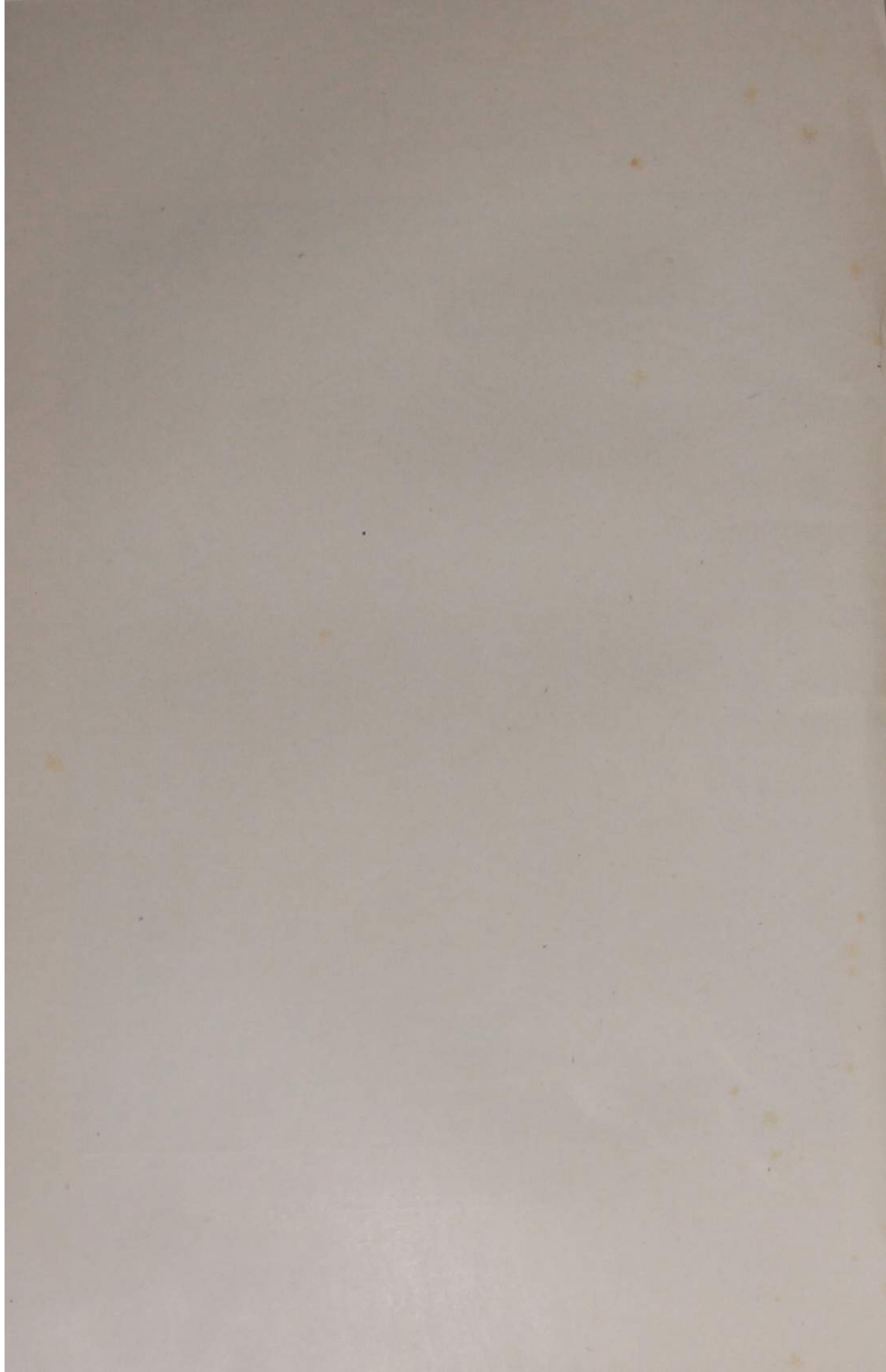
The small allowance of \$55 per year for board, and schooling of each pupil, made by the government was not sufficient to pay the running expenses of the school, and agriculture had to be taken up to supply some of the wants of the community. This did very well until 1854 which was an exceptionally dry year and very little was produced. This necessitated the purchase of all supplies used, which because of the dry season were not easily obtained at moderate prices. In his distress Father Schoenmakers appealed to the government for help in the following letter:





REV. JOHN SCHOENMAKERS, S. J.





Osage Nation, 1st of October, 1854.  
*To The Honorable Secretary of the Interior:*

The great failure of crops in the vicinity of the Osage Manual Labor School places us in the necessity of calling upon the generosity of the government.

The usual allowance of \$55 per annum for board and tuition and clothing of Osage and Quapaw children are insufficient to defray the extraordinary expenses of the running year. Our loss will amount to some \$1,500, not counting our services. As we do not suppose that it is the intention of our generous government that her officers should sustain similar losses, we hope that you will assist us by presenting, if needs be, this petition to congress either yourself or thru your means by some competent person.

I certify that the above statement is correct and that the loss will come to no less than \$1,500.

J. SCHOENMAKERS, S. J.,  
*Supt. of O. M. L. School.*

Osage Council Ground,  
September 30, 1854.

I do most certainly believe that the above statement is reasonable and hope something may be done for the relief of the proprietors of the Osage School.

ANDREW J. DORN,  
*U. S. Neosho Div. Agt.*

In response to the appeal the government increased the allowance \$18.95 for each pupil for that year and the school was again moving along when grasshoppers destroyed the crops in 1855. Two crop failures in succession brought on most trying conditions, and had it not been for



outside help in addition to the increased allowance of the government the school would have been obliged to close. The Indians too were suffering and were calling at the Mission for help. In the fall of 1855 the "Mission" was in dire circumstances when Father Schoenmakers appealed to the government to have the increased allowance continued for a longer period. At this time he wrote the following letter to the commissioner of Indian affairs, which not only tells of the troubles that beset the "Mission," but gives a description of the buildings:

Osage Manual Labor School,  
1st of October, 1855.

HON GEO. W. MERRIPENNY,

*Commissioner of Indian Affairs.*

It will be seen that I have charged for board and tuition of Osage and Quapaw children at the increased rate of three preceeding quarters, my reason for so doing is a total failure of our crops caused by the grasshoppers. Provisions such as corn meal, flour, meat, etc., demand up to this moment high prices. I gratefully acknowledge my obligation to your honor for the increased allowance at a rate of \$18.95 per annum for each child, made at my request in letter of October, 1854, but so exhorbitant have been the expenses of our school during the last and current years that before the end of 1854, I had been obliged to call upon my superior for the amount of \$1,000, and again in the beginning of 1854, I received other donations of \$272 to support our schools. This will not seem surprising if I remark the fact that in ordinary years the allowance of \$55 per annum for each child has merely sufficed to defray the expenses of the school. My medicine bills amount yearly

to upwards of \$100. Add to this the indispensable obligation of feeding the Indians and of making them donations for their daily wants, thereby to gain their hearts, or at least to gain their children for civilization.

Since we commenced the Osage School in 1847, but little has been paid out to hired hands. However it has been necessary to supply a yearly deficit of about \$800. I must own it would have been much more encouraging to us if we had been enabled to have used the \$6,400 in assisting our young people after leaving school and making our own domestic life more comfortable.

The female department counts forty pupils and eight female attendants. For the accommodation of this large number, they have one common refectory 20 by 18 feet, one play room 20 by 22 feet, and one common dormitory for children 20 by 22 feet, 6 1-2 feet high. The play and refectory rooms also serve as class rooms. Above the refectory are also two small rooms 6 1-2 feet high, the one serves as a wardrobe and the other a sick room. Besides a kitchen 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 their private use.

The male department is better accommodated. The government made an allowance in 1849 of \$1,000 with which amount a two-story log house 50 by 25 feet was built in 1850 and has ever since been occupied by the boys and two of the teachers. The bake, wash, store house for the ladies, the weatherboarding of buildings, a well and the above one and a half story house for the ladies were all made at our own expenses in 1850 and 1851. Permit me to recall your attention to



a letter of the honorable I. Harthy Cronford to H. Harvey, superintendent, April 25, 1845, "I agree with you that as the measure is one of experiment among this tribe no more money should be expended than will enable us to give it a fair trial. Your recommendation therefore as contained in your letter of the 20th of December, last, that two houses with the necessary out-buildings of sufficient dimensions to accommodate say twenty pupils each with the teachers that will be employed, is approved." Most respectfully your obedient servant,

JOHN SCHOENMAKERS, S. J.

In response to the above appeal the government extended the increased allowance of \$18.95 per annum for each child to cover the term of school ending June 3, 1855, but this fell far short of expenses, and Rt. Rev. Bishop Miede and others sent donations amounting to \$1,300, by the aid of which the school was kept open. Crop conditions were better during the next few years and the schools began to prosper again, and the number of pupils was increased. In 1860 there was another crop failure and more grasshoppers, but the school was getting on a firmer basis and was not so badly afflicted as in 1854 and 1855.

#### TROUBLES DURING THE WAR.

The coming on of the civil war brought the greatest affliction on the school in this period; in fact the school was obliged to close for a time and the Fathers were obliged to seek refuge northward at St. Mary's. Father Schoenmakers was an ardent supporter of the north and succeeded in keeping most of the Osages loyal to

the Union. Most of the Osage boys in the school that had arrived at a sufficient age, enlisted in the Union army. Being located so near the eastern and southern borders of the state, scouting parties of southern sympathizers and guerillas were frequently seen in the region of the Mission. Capt. John Mathews, who then resided near the present site of Oswego, was leader of one of these bands. He had previously been a good friend of the Fathers and had sent his boys to be educated at the Mission school. He was a white man but his wife was an Osage woman. He hoped by his relation to the tribe to be able to induce them to join with the south, but he found a strong objector in the person of Father Schoenmakers who was held in greater respect than he was, by the Osages. This angered Mathews and he gathered a force of men to capture Father Schoenmakers and break up the Mission. One of the Mathews boys who had attended school at the Mission, was so attached to the place and held its memory so sacred he could not bear to have any harm come to it, even at the hands of his own father, and at the risk of his life, he notified Father Schoenmakers, who with his associates made a hurried flight northward during a dark and rainy night. Providence, however, intervened and sent such a rain that when Capt. Mathews and his company reached Flatrock creek, the stream was not passable and he was obliged to give up his evil designs for the present and return home.

Samuel J. Gillmore, an Indian trader and merchant, living near the Mission, who later occupied the famous "Castle Thunder" in the west part of the town of Mission, was related to Mathews my marriage, but he was an ardent,



outspoken Unionist. This angered Mathews and added to his fury, so Gillmore sought safety by moving to Humboldt. In 1876, Col. Olin Thurston wrote some interesting "Reminiscences of Early Days," for publication in the Humboldt *Union*, from which the following is taken:

"Partisans of the South were active among the Indians in the south part of the State. A good many of the most intelligent and active half-breeds had from the first been in the interest of the South. Major Dorn, then agent of the Osages, was a graduate of West Point, and a rebel. The major, perhaps, never attempted to use his influence with the Indians in inducing them to take arms against the Union, or to excite them to blood on the border. Before active hostilities commenced the major abandoned his post as agent, for the position of quarter-master in the rebel service. The Mathews family of half-breeds were all rebels, and were active in opposing all measures of the Federal Government. The Fathers at Osage Mission, from the very first, used their long experience and great influence with the Indians to keep them loyal to the Government, and to the efforts of these good Fathers we are indebted for the loyalty of these Indians during the war, more than to any other cause.

"The Mathews family, referred to above, had, in the fall of 1861, residing at Osage Mission, a brother-in-law named Samuel Gillmore. Gillmore was a good, honest, inoffensive man, engaged in trading with the Osage Indians. Mathews had some interest in the trading house. Gillmore was a Union man. The organization of an army at Fort Scott, and one at Neosho progressed, and it was evident that sooner or later the

two must meet. Foraging and scouting parties of either army made frequent raids, and Gillmore felt that he was unsafe at Osage Mission, and he determined to change his location. He determined to move to some point further north. Particular reference is made to this man Gillmore, and his movements, not on account of the man or his business, but because they produced results of a good deal of importance. It is said that the battle of Waterloo was lost because Napoleon was not aware of a certain ditch, lying between his lines and those of Wellington. Humboldt probably never would have been sacked and burned had it not been for the location of this man Gillmore, who did not consider himself safe at the Mission. He gathered his teams and wagons, loaded in his ware and merchandise very quietly, and with his family started north. It was his intention to locate some distance north of the south line of the state. On his way a short distance north of Humboldt he met—unfortunately for him and for Humboldt—a gentleman who induced him to return to Humboldt and open out his stock of goods, and go into business. This was some time in August or September, 1861. One of the Mathews boys, it appears, had an interest in these goods. Gillmore's wife was a sister of the Mathews boys."

Col. Thurston at the beginning of the war, had raised a regiment of soldiers from among the men of Allen and Woodson counties. This was known as the Seventh Kansas regiment and was under the command of Gen J. H. Lane. While these men were away with Lane Capt. Mathews led a band of Missouri guerillas, Cherokee Indians and Osage half-breeds into Humboldt on September 8, 1861. Mathews wanted revenge



on Gillmore and Father Schoenmakers and he proceeded to sack the town of Humboldt, carrying off all the valuables he could find in the dwellings and stores. A home guard had previously been organized among the old men and boys. These were hastily summoned, and under command of Col. J. G. Blunt went in pursuit of the raiders, followed them to Oswego where Mathews was killed. Humboldt was raided again on October 14, 1861, by a band under Col. Talbot, and much of the town burned. Chief Big Bear, who is buried in the cemetery at the "Mission," had a hand in this second raid.

Father Schoenmakers returned to the Mission in March, 1862, and resumed his school work. Gillmore also returned later and became postmaster in 1864, of Catholic Mission, as the town was then called.

Three times after Father Schoenmakers returned to the Mission, Southern sympathizers invaded the Mission with evil intent. Each time they were persuaded to desist by the most earnest efforts of the good Fathers and by the help of Gen. Blair, Col. Thurston and others.

The troubles of the war period were partly told by Father Schoenmakers in a speech he made on the occasion of the opening of the Osage Mission Grist Mill on Flatrock, September 24, 1870, and published in the *Leavenworth Commercial*. The speech was as follows:

"On Christmas day, 1833, I landed on American soil at New York, being a young priest twenty-four years old. I had left Holland with the intention of living and dying with the Indians. Having reached Georgetown College, my new superior gave me a book, the third in dignity among pious authors. Having met with a

stimulent of edification, 'a good father having bought a rich farm for his son, but which had been grown over by briars and shrubs, which were to be removed, the youth worked faithfully in company with his father, but when left to himself the task seemed useless and impossible. The experienced father then gave a small task to his son to be performed daily with a liberal reward for each day. The youth, by perseverance, cleared a large spot within one month, and being encouraged by success, he finished the whole field, and reaped an abundant harvest the following season.'

"Before I reached the field of my labors fourteen years elapsed. On the 10th of May, 1847, I gathered into our school ten Indian boys, then visited Kentucky, where I obtained the assistance of the Sisters of Loretto for the girls. Before 1860 the number of pupils had increased to 136 boys and 100 girls, whilst no less than fifty Osage families had fenced in fields and raised hogs and cattle. The war deprived the Osages of all their labor and prospects. The youths of our school above the age of fifteen joined the Union army; 500 Osages had gone South; and of the remaining 3,000 four companies also joined the army. New trials were now upon us. Major Whitney, a special agent, had brought provisions for the destitute Osages, while John Mathews, my old friend, whose five children I had raised in school, raised an alarm, entreating the Indians to regard the provisions as poisonous. This occurrence alienated me from my old friend Mathews and I was obliged to spend eight months at St. Mary's in Pottawatomie county. On my return to the Osage Mission in March, 1862, the Osages were much divided. Frequent intercourse with their Southern relatives increased our dangers.



The Southern Osages accompanied by Cherokees, invaded our Mission three times to sack and burn it, but being associated with old pupils of our school and parents whose children were still at the Mission, their counsel prevailed in sparing us, and thereby their own interest. But our dangers now enlarged on the part of the avarice and bigotry of pretended friends of the Union, and if Gen. Chas. W. Blair had not been a true friend to the Mission it could not have escaped destruction. Our friends Cols. Thurston, of Humboldt, and Brown, of Iola, checked the malice of some ill designing leader, but Gen. Blair had the will and power to save Southern Kansas. The Osages during these hard times visited me by day and by night. Should my advice to them have been withdrawn, I have reason to believe that Osage City, Humboldt, Iola, Le Roy, Burlington and Ottawa would have been laid in ashes by the united Osages and Cherokees. God has spared us all. And in September, 1865, whilst the Osages sold and transferred a part of their land, they have made thousands of homes for white families. As the whites settled first around our Mission, the idea struck me of a Mission town. Gen. Blair was to be remunerated, if possible, and Gov. George A. Crawford wrote me a letter congenial to my plan. The town took a start, whilst Sam Williams and Ben McDonald brought us a mill. Mission town being started and prosperous I withdrew from partnership from conscience sake, fearing that questions would arise not in conformity with God's law, and which might blast all my past labors. I have been much blamed by our new citizens of Osage Mission town because I had given the ruling influence to the leading members of Fort Scott; but may I not trust that they

will pardon me if they should know what great gratitude is due to Gen. C. W. Blair. I have also been blamed for refusing other parties to erect a mill on Flatrock, but my personal acquaintance with the present mill company demanded a preference. I knew their capital and energy. They have been faithful to their promises, and built the best mill in Kansas. Our friends in Fort Scott have labored hard for our railroad interests and today, while we celebrate the event, our city is being surveyed for the opening of a promising railroad. The briars and shrubs are cleared, and the field is ready for abundant harvests. A library, hall and female academy built partly of cut stone, adorns our new city. Ten churches have been erected in this portion of Kansas, within one year, and others are under construction, whilst settlers from every state in the Union make homes around them."

#### CHARTERS ST. FRANCIS' INSTITUTION.

The Mission schools began to prosper again before the close of the war, the average attendance being about 130, altho the Quapaws had withdrawn their children. The schools continued to prosper until the Osages by the treaty of September 29, 1865, ceded their land on the Neosho to the government and moved to the Verdigris. The Osages continued to send their children to the Mission school, but not in such large numbers as before. The deficiency, however, was soon made up by the whites who were settling in great numbers on the land vacated by the Indians near the Mission. The attendance of the whites increased so rapidly that the school was incorporated on May 13, 1870, under



the name of St. Francis' Institution for Boys, with Father Schoenmakers as president and Father Ponziglione as secretary. In the *Journal* May 25, 1870, this advertisement appeared:

"Osage Mission, St. Francis Institution for Boys. This Mission established in 1847, for the education of the Osages, is now erected into an educational establishment under the title of 'St. Francis' Institution for Boys,' and is prepared to receive students. The Institution embraces all the branches of good English education, such as book-keeping, arithmetic, algebra, geometry, history, grammar, composition and penmanship. Students can be admitted at any time of the year. Payments must be made quarterly in advance.

"Terms—Entrance fees, \$5; board and tuition, per month, \$15; washing, per annum, \$10; bed and bedding per annum, \$10; physician's fees, per annum, \$5.

"Extra—Music or drawing, at Professor's charge.

"REV. JOHN SCHOENMAKERS, S. J., *Superior.*"

The number of Osages in attendance at the school gradually decreased year after year until 1881, when the writer became a student at the school, there were less than a dozen full blood Osage boys present. After Father Schoenmakers' death they ceased attending the Mission school altogether.

#### THE COURT OF LAST RESORT.

Father Schoenmakers was a man of medium height and build and rather quiet in his ways. He was a man of remarkable piety and goodness of heart and far above the ordinary in intelli-

gence. These attributes combined to make him a man most fitting to be at the head of an institution requiring patience, perseverance, tact and intelligence. He therefore fitted well into the position he found himself placed in at the "Mission." His was the guiding hand in all the affairs of the community, the schools and frequently of the Indians. He not only did his full part of the work himself, but he was the "power behind the throne" directing the work of his associates. The Osages held him in the highest respect, as attested by Father Bax in his letters. They placed the utmost confidence in him, and consulted him, not only in matters concerning religion and the school, but also concerning tribal affairs. He became a common arbiter of difficulties. When two Indians had a dispute they laid their case before Father Schoenmakers, and his decision was taken as final. There was no appealing to higher authority, for the Osages at that time recognized no higher authority. He was also the mediator between the Osages and the government in all their business affairs. The government officers and agents were also free to consult him in their dealings with the Osages. Colonel Sheridan, brother of General Phil Sheridan, spent a number of days at the Mission once while on business for the government. Major General W. B. Hazen, the gallant soldier who captured Ft. McAllister, near Savannah, Georgia, while with General Sherman on his famous march to the sea, stopped at the Mission in October, 1868, to consult with Father Schoenmakers regarding methods of dealing with Indians who were causing troubles on the frontier.

Sometimes government agents would come here and take Father Schoenmakers with them



on their trip to the Indian settlements to aid them in dealing with the tribes. The good Father was so fair in his dealings that he held the friendship and good will of both parties and was thus enabled to do great good for the Indians, the people and the government. Father Paul tells in one of his letters of Generals Ewing and Blair taking him with them to the Osages when they investigated some complaints made by the Osages against the Indian agent in July, 1875.

In the *Neosho County Journal*, July 28, 1875, this appears:

"Gen. Charles Ewing, of Lancaster, Ohio, was in town Saturday. Gen. E. is a son of old Tom Ewing and a brother of Gen. Tom, both of national fame, and himself held an important position during the late war. He is here now on an official visit to the various Indian tribes, under appointment from President Grant, and will return in a few days to proceed on his mission, accompanied by Father Schoenmakers."

General C. W. Blair was also a warm personal friend of Father Schoenmakers and often conferred with him at the Mission. Gov. Geo. A. Crawford was also among those who recognized the sterling worth as well as the good influence of Father Schoenmakers and was his warm personal friend. During the days of the "border warfare," Col. Richard Hinton, the fighter, writer and historian, visited the Father, seeking information and advice.

Father Schoenmakers' influence for good was not only local, but also state and national. He was a fearless fighter for the right, and this fact did much to widen his sphere of influence among the whites as well as the Indians. The Osages owe very much of the credit for their present wealth to a valliant fight he made for

them in 1868. Hon. T. F. Rager, one of the early settlers at Osage Mission, in a speech made at an Old Settlers' Reunion at St. Paul, Kansas, in August, 1898, told of this fight as follows:

"Quiet and unassuming, he possessed the qualities that make the successful man, strict integrity and great executive ability, coupled with the rare gift of an even temper and a pleasant disposition. These qualities made him respected by and popular with those who were personally acquainted with him and loved by those who knew him intimately.

"With the Osages, among whom he lived and worked so many years his word was absolute verity. It followed that his influence among them was almost unlimited. An opportunity to wield this influence for good, both to the Indian and to the people presented itself in 1868, and was not lost by him. That year what was known as the 'Sturgis' treaty was effected with the Osages. By the terms of this treaty all of the Osage diminished reserve, a body of land lying west of Labette county in Kansas, containing eight million acres of some of the best land in the state, was conveyed to a railroad company for nineteen cents per acre.

"Soon after the making of the treaty, a movement was started to prevent its ratification by the U. S. senate. This was no easy task as the evils resulting from the granting of large bodies of land to corporations were not fully realized by the people and the practice had many supporters. Then came Father Schoenmakers' opportunity. He went among the Osages and from what he said it soon dawned upon them that they had been woefully overreached in the matter and knowing that they could trust him, they



did as he advised, sent in a statement of the facts, signed by the chiefs and head men, telling how they came to sign the treaty and why it should not be ratified and protesting against its ratification.

"This coupled with the efforts of Sidney Clarke, then representative, had the desired effect and the treaty was rejected.

"Afterwards they ceded all the lands to the U. S. to be sold to actual settlers at \$1.25 per acre and then the settlers swarmed in and occupied the country. Thus it will be seen that thru the efforts of this one man, thousands of people obtained cheap homes, and the fund for the Osages, instead of being about one and a half million dollars, as it would have been had the 'Sturgis' treaty been ratified, was made some ten million dollars, so that the Indian and the white men were both blest in the result. The only one hurt or out in the transaction was the railroad company which contented itself by downing Clarke when he came up for nomination for congress."

#### ERECTS SUBSTANTIAL BUILDINGS.

The first building of any pretensions erected at the "Mission," was built in 1869. It was a two-story frame building, afterwards known at St. Francis' Hall. The lower story was first used for a library and reading room. This was the first public library established in Neosho county, and perhaps the first in southeastern Kansas. The second story was used as a hall. Later, this building was used for the parish school for girls, and after the college was suspended it was used as a local school for boys. It



MOTHER BRIDGET HAYDEN.





now forms part of the barn used by the Passionist Fathers.

The first one of the big stone buildings was begun in October, 1871. It was four stories high, built of gray sandstone and for years was regarded as the finest building in southeastern Kansas. It was used as the home of the Jesuits, the fourth story being used as a dormitory for the students attending the school. This building was torn down in the spring of 1912, to make room for the present new monastery of the Passionists.

The stone college building was erected in 1872, and first used in 1873. Two stories and basement are built of stone, the top or fourth story being mansard. In this building were the class rooms of St. Francis' Institution. After the institution was closed in 1891, the building remained vacant until the burning of St. Ann's Academy in 1885, when it became temporarily the home of the Sisters of Loretto. At present it is used as a local school building.

Much of the money used for the construction of these two stone buildings was derived from the sale of lots in the St. Francis' Additions to Osage Mission, which were platted by Father Schoenmakers on land given him by the Osages.

The first work done on St. Francis' church was in 1871.

#### THE FIRST POSTMASTER.

The close attention Father Schoenmakers gave to the schools, to church work and to the welfare of the Osages did not deter him from taking an active part in civil affairs in the early days. In 1851 he caused a postoffice to be established at the "Catholic Mission," as the settlement was



then called, and he was appointed the first postmaster, serving until 1864. This was the first postoffice established in what is now southeastern Kansas, except the military postoffice at Ft. Scott, and was one of the first on Kansas soil. It was likewise the first, and probably the only one in this region the postmaster of which was a Catholic priest.

#### ORGANIZES A TOWN COMPANY.

The Osages, in their treaty of 1865, provided that the government should deed to Father Schoenmakers a large tract of land surrounding the Mission, as a mark of appreciation of the many favors they had received from him. Father Schoenmakers, in turn, deeded to the Sisters of Loretto the big farm which they still own. One section of the land he set aside for a town and on it the town of St. Paul now stands. In December, 1867, he formed the town company composed of himself, Gen. W. C. Blair, Gov. Geo. A. Crawford, S. A. Williams, Benjamin McDonald, and John Naudier and established the town of Osage Mission. He deeded to this company the plot of ground which comprised the original town of Osage Mission. When the town was well started he withdrew from the company, desiring to devote his time more closely to his school and his religious work.

#### SELDOM IN COURT.

In addition to this land Father Schoenmakers handled much property for the school, the Jesuit institution and for others, especially minors, who had entrusted their property to his care. Notwithstanding this, he seldom had trouble with

others that necessitated resorting to court methods of adjustment. From Judge L. Stillwell, of Erie, Kansas, who was one of the early attorneys at Osage Mission, the following information was obtained:

"Father Ponziglione never brought any suit in the District Court of this county. Father Schoenmakers brought five, but none of them were actions that involved any of his own personal matters. Four of them were brought by him as 'Trustee for the Society Sustaining the Catholic Mission.' Three of these last named actions were against different county officers of this county, and involved the question of the taxability of certain property, both real and personal, owned by the Father as trustee, as aforesaid. He contended that the property in question was used exclusively for 'educational, religious and charitable' purposes and hence was exempt from taxation under Sec. 1, Art. II, of the Constitution of the State of Kansas. Up to the time he brought these actions (which was at different times in 1869 and 1870), our Supreme Court had not had occasion to construe the foregoing clause of the Constitution, or determine its extent, (nor did it until some years later,) so the Father's contention was then an 'open question.' Two of the cases were dismissed, on motion of the plaintiff, but the most important one was tried before Judge Goodin in July, 1871, and he decided in favor of Father Schoenmakers. In 1877, or thereabouts, the case got into the Supreme Court, in regard *only* to a certain feature of the *judgment*. As you may see from the opinion of the Court, it upheld the decree of Judge Goodin only as to the taxes for the one year, those of 1868. But in the mean-



time the Court had considered in other cases, the questions involved in this litigation of the Father's, and their decision were adverse to his position, so he brought no further actions of that character.

"As regards the other action brought by Father Schoenmakers in his official capacity, the court records show that it was against the Missouri, Kansas and Texas Railroad Company. The clerk, after diligent search, was unable to find the papers in the case, and there is no other record in his office showing what the suit was about. It was probably in regard to the title of some of the land held by Father Schoenmakers as trustee, as aforesaid. The records show that he dismissed it. It perhaps was amicably settled.

"The last case brought by the Father was 'as assignee of Jacob Funk' against B. W. Lement and S. S. Lement, for \$350, which he also dismissed. It doubtless was settled.

"I was not counsel in any of the foregoing cases, but was familiar with all of them at the time, except the last one. I heard the arguments made therein, and they were interesting and able. Among the attorneys who appeared on one side or the other of these various suits were Orein Thurston and J. B. F. Cates, both of Humboldt, and C. F. Hutchings, John O'Grady, T. C. Cory, T. F. Rager, W. S. Carroll and John Moffitt, all of Osage Mission.

"L. STILLWELL."

The Chanute *Sun*, October 12, 1904, published some early reminiscences regarding court affairs in Neosho county from which the following is taken:

"The case of Schoenmakers vs. M. Barnes,

sheriff, was an injunction suit against the county sheriff who had been ordered to sell the plaintiff's chattels and personal property to satisfy a county bill against him for taxes. The plaintiff was one of the many teachers of the Osage Mission Society and he alleged that the property on which the levy was about to be made belonged to the society which was only supported by the charities of the public, and whose workmen and teachers educated the Indians for no compensation whatever, except their board and lodging. Within the next few days after securing the injunction the poor teacher reconsidered, paid the taxes and the case was dropped from the court."

#### RETIRES FROM ACTIVE DUTIES.

Father Schoenmakers continued his active life until he had almost reached the allotted span of life, of "three score years and ten." He was relieved of the position of superior of St. Francis' Institution, July 5, 1876, but even until his death he always held an advisory position. The *Journal*, on July 12, 1876, gives this account of his retirement:

"An event of much local importance is the voluntary retirement of Rev. Fr. John Schoenmakers from the position of superior of St. Francis Institution here, which he has held for the past 30 years. His increasing years and manifold cares had led him to frequently solicit his superiors for a change here, and that he be permitted to cease the arduous labors incumbent upon the head of the order. This has been refused until now—but at last consent was given, and on Thursday of last week (July 5, 1876) Rev. Adrain Sweere, S. J., from Chicago, arriv-



ed here as the duly accredited successor to Fr. Schoenmakers.

"We will add that the latter remains here to assist by his counsel, which from his long and successful management, is indispensable; and that he will continue to receive the respect and good will of all our people irrespective of creed or political faith."

#### FIFTY YEARS A PRIEST.

Father Schoenmakers was a very quiet man and disliked publicity. He was letting the fiftieth anniversary of his ordination as a priest pass by when a lot of his friends, Catholic and non-Catholic alike called on him and provided the program for the celebration. From the *Neosho County Journal*, of April 18, 1883, the following is taken:

"During the past week a number of our citizens had been quietly at work preparing to give good old Father Schoenmakers a genuine 'surprise party,' on the fiftieth anniversary of his ordination as a priest, and as an expression of the affection and good will they, in common with all, have for him as an unselfish Christian whose life has been passed in doing good to others.

"At an early hour Monday evening a large number of ladies and gentlemen assembled at the corner of Main and County streets and preceded by the Osage Mission Cornet Band, wended their way by the light of the moon to the residence of the Mission Fathers; where, stationing themselves in close proximity, the proceedings opened by the rendition of some fine music by the band, in a style highly creditable to them. During this prelude, Father Schoen-

makers was brought out on the balcony, accompanied by several of his confreres of the order, and was thereupon presented by Hon. C. F. Hutchings, on behalf of the donors, with a fine carpet and an elegant easy rocking chair, with various other articles of comfort. Mr. Hutchings in performing this pleasing duty made the following graceful and eloquent presentation address:

“Father Schoenmakers:

“Upon this occasion of the fiftieth anniversary of the day upon which you first celebrated the sacred service of the Mass, your friends and neighbors have assembled here to express to you their sincere friendship and affection, and to ask you to accept at their hands these simple testimonials of their esteem. Our words, Father, are not the idle compliments which escape from the lips of those who would flatter and please the vanity of one engaged in pursuing the deceitful allurements of worldly wealth or fame, but are the sentiments which effervesce from the hearts of friends, as an offering to one whose mind and heart long ago purged of the false and illusory ambitions of the world, for more than half a century has devoted a noble life of self-sacrifice to the promotion of works of religion and charity, and to the amelioration of the unhappy condition, and the spiritual regeneration and well being, of the lowliest and most humble of his fellow men. The precious seeds of religion, charity and virtue which during your long ministration you have, with liberal and unwearying hand, sown along the pathway of your eventful life, have sprung up and developed, as it were, into beautiful and stately trees, that, rich with their shining fruit, mark your toilsome course of half a hundred years, and indicate to



the living and to thousands that shall come after us the way by which they may achieve the highest aims of good and noble lives.

"In these serene and peaceful autumn days of your life, as you behold the golden fruits of your life's work, when you take a retrospective view of your labors, and recur to the day now more than thirty-six years ago, when in the solitude of a primitive world, surrounded only by wild and inhospitable people, you planted here the tiny seed, which, tended and nourished by your constant love, has germinated and grown until it has broken into the fragrant bloom of these noble institutions of learning that surround us, this grand sanctuary now nearing completion, and in which shall be nurtured the religious and spiritual lives of generations yet to come, how approvingly must your conscience speak to you and smile upon your past career.

"We have interrupted your quiet meditations to tender to you these simple offerings, and assure you of our friendship and gratitude, and in parting we wish you many happy returns of this day, upon this spot where so many years ago you braved the hardships, the privations, the dangers and the solitude of the desert and the wilderness, to sacrifice your life in the effort to redeem a wild and savage race, may your days long henceforth lengthened out, at last end in peace among us, your constant friends, surrounded by the noble monuments of learning and religion which your piety and unselfish devotion to the cause of humanity have here erected."

"Father Schoenmakers, tho past his 75 years, arose and responded in a voice heard by all. He said:

"My Friends: I am indeed deeply grateful

for your kindness and consideration. Thirty-six years ago, when I first settled here among the Indians, little did I think that civilization would ever reach me, and that I should be spared to celebrate my jubilee among so many highly cultivated Christian friends. You have been very kind to me, and I have received many letters of congratulation, and many have called upon me during the day. I thank you for your kindly expressions towards me, and your consideration for my comfort in the elegant presents you have brought me and I invoke a blessing upon each and every one of you. Good night.' "

#### HIS LAST DAYS.

Father Schoenmakers led a retired life after he relinquished his duties as superior. He seldom appeared in public, save only to say Mass, or to preach an occasional sermon in the old log church, or to visit the boys at the school. However, in his retirement he did not lose interest in St. Francis' church which he had helped to plan and get under way, and which he hoped to see completed during his life. Thru the influence of relatives and friends he obtained sums of money from Europe which were spent in erecting this church which, as he viewed it, was to become the pride of Southern Kansas. He encouraged Father Ponziglione to greater endeavors to hasten the completion of the edifice that he might be present at its dedication, but as the finishing touches were being put to the stone walls, his health began to fail rapidly and it soon became apparent that his desire to see the church completed was not to be gratified. His last moments on earth are thus described by C. H. How-



ard in the *Neosho County Journal*, August 3, 1883:

"Altho for some months our community had known that that venerable and beloved man, Father John Schoenmakers, was in poor health, and lately had been perceptibly failing, no one seemed to realize that the end was so near. But on Saturday last he grew so much more feeble, and seemed so weak and wan, that his attendants knew that the last scenes of his life were drawing to a close,—and during the long, and to them agonizing day, they watched and ministered to him as best they could, while the Angel of Death came down with noiseless wing and stood by their side to receive his parting spirit as it should leave its poor mortality.

"In the afternoon he seemed to suffer much, but later became easier, and his loving and ever faithful coadjutor, Father Ponziglione, seeing his lips move, bent over his almost inanimate form and caught the whispered invocation of the dying man: 'In Thee, Oh Lord, I hoped, and I will not be confounded forever.' And at 4:30 o'clock p. m., the soul of the good Father passed forever away from its earthly tenement to an eternal reward, July 28, 1883.

"The remains were placed in a casket and removed to the church Saturday evening, where they were viewed by great numbers of people. On Sunday at 4 o'clock p. m., the funeral services were held at the church, at which an immense assemblage had congregated—variously estimated at from 2,500 to 3,000 people—a large portion of whom could not gain admittance to the building. (A special train brought a large delegation of people from Parsons.) Father Ponziglione delivered the funeral discourse,

which was a most eloquent and feeling tribute to the intellectual, moral and social excellencies of the dead Father, with whom he had been so closely associated for thirty-two years. Father Ponziglione's earnestness of manner and great emotion gave evidence of the depth of his feelings, and carried the hearts of his audience with him as he rapidly sketched the unselfish nature of the lamented dead before them. After the ceremony the remains were escorted to the Catholic cemetery, followed by a procession half a mile in length. Here at the grave the short but impressive burial service was performed by Father Ponziglione, the casket was lowered and the earth was placed over all that was mortal of the venerable and venerated priest, known and beloved by all. A solemn dirge was played by the Osage Mission Cornet Band, assisted by the Cœur de Leon band from Parsons, during these last sad ceremonies. At the close, the grave was nearly covered with beautiful tributes placed by the hands of women and children, and others who thus testified their love for their departed counsellor and friend.

"Thus has left us, in the hope and assurance of a blessed immortality, a man singularly free from selfish feelings, whose life had been spent in seeking to do good to others at the expense of his own great labor and discomfort; who knew no enemy, as he was everybody's friend, and spiritual as well as temporal counsellor,—and who lived and passed to the grave at the age of three score and sixteen years, loved, respected, and everywhere honored by all classes and conditions of society; the rich, the poor; the humble and the exalted; by Catholic and Protestant alike, each and all uniting to render full tribute to the worth and memory of the kind



friend, and untiring worker for the good of others."

The last official act of Father Schoenmakers appearing on the records of St. Francis' church was the baptism of Anna or Marriam Agnes Oswell, an orphan girl, in March, 1883.

The early settlers in this section owe much to this great tho unassuming man. The hospitality of his home was open to every stranger who wandered this way, and the settlers were given aid in innumerable ways. He taught the Indians to treat the whites as their brothers and to assist them in their needs. Thus he made friends of those who otherwise might have been hostile enemies, as they were in other localities. He also taught the Indians how to provide for their own wants, and to properly regard the rights of the individual. The fruits of his efforts in this respect are evident to-day for the Osages, besides being one of the most peaceful tribes, are the wealthiest Indians in America. Many of them are well educated and have bright and happy homes.

Kind and generous, he was more solicitous for the welfare of others and of those under his charge than for himself. It was but natural that every one, irrespective of creed, was his friend.

Father Schoenmakers' remains rest in the Mission cemetery, the site he selected for the deceased members of his flock. A modest marble slab marks the location of his grave, but it is a spot that is not forgotten or neglected. Altho many years have passed since his demise, admiring friends frequently visit his grave, there to offer up fervent and earnest prayers imploring intercession for those left behind.

## A MAN OF GREAT MODESTY.

The dislike of Father Schoenmakers for notoriety or publicity is illustrated by this sketch written by C. H. Howard in August, 1883:

"Father Ponziglione showed us last Saturday a photograph of Father Schoenmakers from a negative taken after death, which was as good a likeness as could be expected under the circumstances. Father Schoenmakers would never consent to sit for a likeness; but some years ago by strategy a fairly good negative was taken when the Father was not aware of what was being done. These two photographs will be sent to an eminent artist in New York in order to get from them, thru his skill, a good likeness of Father Schoenmakers as he appeared in life. If successful, some thousands of these will be printed and offered for sale at the Catholic fair which will be held here during the coming fall."

## A MAN OF COURAGE.

C. H. Howard, for many years postmaster at the Mission, and also editor of the *Neosho County Journal*, wrote this for his paper August 22, 1883:

"In conversation a few days since with Mrs. Naudier, she mentioned one circumstance that fell beneath her own observation, so well illustrative of Father Schoenmakers' zeal and disregard of personal danger, that we noted it down for the benefit of our readers. During the civil war, a band of probably two hundred Osage warriors were camped in the south part of town, as this place was their home at that date. These warriors were in the service of the government, and had just returned from an expedition into



Missouri, bringing with them some scalps obtained from enemies who had fallen in battle. At the time mentioned this band of warriors was having a scalp dance, and in the midst of their ogeries word came to Father Schoenmakers that it was the intention of the Osages to place staffs decorated with scalps on the graves in the Catholic cemetery. Hastily repairing to the Osage camp, accompanied by Mr. and Mrs. Naudier and perhaps others, Father Schoenmakers addressed himself to the warriors frenzied with the savage excitement of the scalp dance, told them that they 'must not and could not place a single scalp upon a grave in the cemetery,' and bravely and firmly reiterated the declaration while tomahawks were brandished about in the hands of the thoroly infuriated Indians greatly incensed at this interference of the white man. Mrs. Naudier says that for some time Father Schoenmakers' friends momentarily expected to see him ruthlessly slain and to their expressions of alarm he simply answered that fears of death could not deter him from the performance of this Christian duty. Suffice it to say that the brave and determined, yet calm demeanor and words of Father Schoenmakers conquered by mere moral force the infuriated passion of the Osages, and no scalp desecrated the graves as had been determined."

#### HIS INTRODUCTION TO THE OSAGES.

An incident of Father Schoenmakers' introduction to the Osages on his first visit to the Neosho is told by M. F. Cassidy of Independence, Kansas, who came to Kansas in 1869, and heard the Father relate the story himself, as follows:

"Father Schoenmakers had employed a Potawatomie Indian to act as guide for him. They arrived on the banks of the Neosho river in the evening. They prepared a hasty supper and when it was partaken of, the guide at once left the good Father all alone, nor did he return until daylight the next morning. The Indian then pointed out where the Indian town could be found and at once demanded his pay, explaining that if caught by the Osages he would lose his life as well as his scalp. Father Schoenmakers therefore paid his dusky guide, and taking his little camp equipment ventured into the Indian village."

Mr. Cassidy also tells this incident which occurred shortly after Father Schoenmakers took up his permanent abode at "the Mission":

"Father Schoenmakers brought with him a cow; also a bell and a strap to attach to the cow's neck that she might be more readily found. The first day the cow was turned out she came home minus the bell and strap, but on the following morning a big Osage appeared with the bell in his hand but minus the strap, remarking, 'I have found your bell. What will you give me for it? Give me *nenihoe* (tobacco).' This was kept up for some time, the cow coming home without the bell and. 'Father I have found your bell; give me *nenihoe*.' The good Father put his wits to work, got a chain and rivited it around the cow's neck, and thereafter there was no more *nenihoe* paid for the lost bell."

#### A LETTER TO THE BIG CHIEF.

Osage Mission, Kansas, May 29, 1876.  
Big Chief, Dear Friend: Your brother, Peter Watzaitan, left our school at Osage Mission in



the beginning of 1862, to join the Union army. After being drilled to the use of arms, he obtained a furlough to visit his relations as the reward of his faithful services. His first visit was turned to his beloved home, the school at Osage Mission, where he spent three delightful days. At the end of his furlough he promptly returned to the army and showed a bravery unsurpassed.

However, aware of his surrounding dangers, he often thought of the happy hours he had enjoyed at school; he therefore sent me his likeness to be mindful of him in case death should overtake him. As no one has a better title to his likeness than his brother, the Chief of Sanzogenie town, I gladly send it to you.

Very respectfully yours.

JOHN SCHOENMAKERS, S. J.

## CHAPTER XIV.

### FATHER JOHN BAX,

*"Some men are born, ordained from earliest days,  
In our own eyes, His servants. On their brows  
We see His work of Sanctity impressed  
So broad and deep, that foreordained they walk,  
From childhood until death, His holy will  
Performing, by right, from day to day."*

—WALTER J. BLAKELY.

Father John Bax, S. J., was the companion of Father Schoenmakers on his trip from St. Louis to the Osages, and his co-worker at the "Mission" until his death in 1852. He was born in Belgium, January 15, 1817, and joined the Jesuits November 12, 1840. Prior to coming to the Osages, he had been stationed at Florissant and other points near St. Louis, but being a young man he had not been assigned any very arduous duties.

At the Mission Father Bax was given active charge of the church work while Father Schoenmakers devoted most of his time to the schools. The records of St. Francis' church show that Father Bax was a most active worker.

During 1847, Seventy-nine Osages were baptised, most of them by Father Bax. He visited the tribes at their various towns both on the Neosho and the Verdigris, doing much the same kind of work Father Paul did later. In his records he speaks of visits at Whitehair's town over the river, Little town of the Little Osages, and of



being on the line near the Fort. This was in 1847. In 1848 he speaks of being at Marmonta near the Little Osage river, Sanza Ougrin town, Big Little Osage village, Owlstown, Gremand town, and the village three miles southwest.

In June, 1848, Father Bax made a trip to southwest Missouri, making visits at Diamond Grove, Shoal creek, Sarcoxie, the Osage Fork of the Gasconade river, on the Niangua in Wright county, Harmony Mission, and on the Marmaton in Bates county. He was absent about a month. He made another trip in October and November, 1848, over much the same route. In 1850 he went as far to the northeast at Calhoun in Henry county, Missouri.

The Mission records show 210 baptisms were performed during 1851, most of them by Father Bax.

The story of his work among the Osages is best told in his own letters and in the letter of Father DeSmet, which follow this article.

Father Bax died August 5, 1852, and was the first to be buried in that part of the cemetery near the "Mission" which Father Schoenmakers had selected for the last resting place of the deceased members of his household.

Some interesting letters written by Father Bax follow :

#### FATHER BAX'S FIRST LETTER TO FATHER DE SMET.

Mission of St. Francis Hieronymo,  
Among the Osages, June 1, 1850.

Rev. and Very Dear Father :

Already three years have elapsed since we commenced the toils of our Mission. I will say nothing to you of the embarrassments inseparable from such an enterprise; you are too well ac-

quainted with this ground, and are aware, also, that to prepare for its cultivation exacts the courage that Christian charity alone can inspire. I will not, therefore, stop to relate the obstacles, the fatigues of every sort, that we encountered in our route. At present the burden is alleviated; particularly since the arrival of a teacher and of a Brother, the affairs of the Mission are extending, and wear a much more favorable aspect.

I profit by my earliest leisure moments, to satisfy the desire that you have several times testified to me, of having some details concerning our dear Mission of the Osages. I hope, in this way, to offer you a slight testimony of our gratitude for the interest you take in our labors and in our success. These marks of attention, on your part, Reverend Father, give us the assurance that, if momentarily you remain remote from your dear Indians, your heart nevertheless sighs continuously towards our poor and isolated children of the wild solitude.

You are aware, that this Mission was, during several years, in the hands of the Presbyterians. They were obliged to abandon it in 1845. Those gentlemen were forced to come to this resolution by the Indians themselves, who were fully determined never to adopt the doctrine of Calvin. In the course of the same year, Major Harvey, superintendent of the Indian tribes, having assembled in Council the different tribes of the Osage nation, exposed to them, in the liveliest colors, the advantages of a good education; he added, that if such should prove their will, their Great Father (The President) would send them missionaries to instruct their children. At this proposition, the Great Chief replied in the name of the Council:



"Our Great Father is very kind; he loves his red-skinned children. Hear what we have to say on this subject: We do not wish any more such missionaries as we have had during several years; for they never did us any good. Send them to the whites; perhaps they may succeed better with them. If our Great Father desires that we have missionaries, you will tell him to send us Black-gowns, who will teach us to pray to the Great Spirit in the French manner. Altho several years have elapsed since they have visited us, we always remember the visit with gratitude; and we shall be ever ready to receive them among us, and to listen to their preaching."

The superintendent, a just and liberal man, wished only the welfare of the Indians. Altho a Protestant, he communicated this reply to the Government, and supported and confirmed it with his own remarks and observations. In pursuance with his advice, the President had recourse to the Superiors of our Society, requesting them to assume the charge of this Mission.

At first, the Father Provincial offered some objections, knowing that no one had yet been able to succeed in ameliorating the condition of this people, under the double relation of spiritual and temporal. In the interval, the Indians were in the most painful uncertainty not knowing whether the "Great Father" would grant or refuse them their petition. But they were soon satisfied; our Society accepted the mission.

In the autumn of 1846, the Reverend Father Schoenmakers quitted St. Louis to go to the Osages, with the intention of returning after having examined the state of affairs, the houses, etc. He came back to St. Louis in midwinter, and his second departure was retarded until the following spring.

After Father Schoenmakers had left them, the poor Indians counted the days and the hours until spring, at which time he promised to return to them; but they waited in vain! The year glided past; they lost all hope of seeing him again. Nevertheless they were resolved to accept none but Catholic missionaries.

When all our preparations were completed, Father Schoenmakers, myself, and three coadjutor Brothers, quitted St. Louis on the 7th of April, 1847, and we arrived on the bank of the Neosho, a tributary of the Arkansas, situated about 130 miles from Westport, frontier town of the State of Missouri.

To you, my dear Father, who have many times traversed the great extent, from the States to the Pacific, who have traveled over the Rocky Mountains and their valleys—our pains, troubles, and fatigues must appear truly insignificant. But this trial was very severe to us, who were entering, for the first time, into the immense prairies of the Indians, which we had only measured according to the deceptive images of our imagination. Truly, the reality appeared to us very different. We endured hunger, thirst, and cold. For a fortnight we were obliged to pass our nights in the open air, in the dampest season of the year, each having naught for a bed but a buffalo-hide and a single blanket.

About 100 miles from Westport we had a panic. Arrived at a place named "Walnut Grove," we perceived in the distance a large troop of mounted Indians, who turned directly toward us. Unaccustomed to such sights, we were seized with great anxiety which soon changed to genuine fright; for we saw those savages, on approaching us, alight from their horses with extraordinary agility. At once they took posses-



sion of our carts and wagons, which we fancied destined to pillage. They examined our chests and our baggage as minutely and coolly as old custom-house officers. Happily we recovered from our fright. We presented them with rolls of tobacco. They shook hands with us in token of friendship. Soon after we lost sight of them, congratulating ourselves at having escaped at so trifling an expense. An idea, however, occupied us: they might repent of their benevolence towards us and attack us and steal our horses during the night. We consequently left the ordinary route, and went and camped far in the plain. These Indians, as we learned later, belonged to the nation of Sauks, and had been paying a visit to their allies, the Osages.

On the 28th of April we reached our destination, to the great surprise and delight of the Indians; for, as I have already observed to you, they had resigned the hope of seeing us.

It would be impossible to paint to you the enthusiasm with which we were received. They considered us as men whom the Great Spirit had sent to teach them the good news of salvation; to trace out to them the path to heaven, and to procure them, also, earthly peace and plenty.

At the first sight of these savages, and finding myself surrounded by these children of the desert, I could not suppress the pain I felt. I saw their sad condition. The adult had only a slight covering over the middle of the body; the little children, even as old as six or seven years, were wholly destitute of clothing. Half serious, half jesting, I thought that a truly savage portion of the Lord's vineyard had been given me to cultivate; but I did not lose courage. The object of my desires, and the subject of my prayers, during many long years, had been to become a mis-



sionary to the Indians. That grace was obtained; I felt contented and happy.

On our arrival, we found the houses unfinished, very inconvenient and much too small for a great number of children; they were also very badly situated, not being, as they should have been, in the center of all the villages which compose the Mission. From this resulted an increase in the number and difficulties of our occupations.

The population of the tribes (comprised under the name of Great Osages and Little Osages), is nearly 5,000 souls, of whom 3,500 reside on the banks of the Neosho; and the others on the Verdigris, a little river smaller than the former, altho the valleys and the prairies that its waters are more favorable to culture.

The Osages who remain on the banks of the Neosho are divided into several little villages. The Little Osages form a population of 1,500 souls, and are 22 miles from the Mission. The village of Nanze-Waspe contains six hundred inhabitants, at a distance of twelve miles; the village Bigchief is composed of three hundred souls, four miles; the Weichaka-Ougin, of five hundred, three miles; Little Town numbers three hundred inhabitants, and is thirty miles distant; Big-hill or Passoi-Ougin, situated on the Verdigris, forty miles off, has a population of six hundred souls; les Cheniers, or Sanze-Ougin, amount to nearly seven hundred, fifty-five miles; the Black-Dog, or Skankta-Sape, village, sixty miles off, contains four hundred inhabitants. There are, besides, other small villages, dispersed at a great distance from us. The two rivers on which they dwell empty into the Arkansas. The lowlands are in general swampy, but the plain of the Neosho is sandy.

Formerly the Osages were represented as cruel



and perverse, addicted to the most degrading vices; calumny depicted them as thieves, assassins and drunkards.

To this last reproach, I am grieved to say they have given occasion; they are passionately fond of intoxicating liquors. The effects of this vice had become so terrible that, on our arrival, entire tribes were nearly destroyed. In the spring of 1847, in one village alone, thirty young men, in the prime of life, were victims of strong drink. I have met men, women and children, in a complete state of intoxication, dragging themselves to their wigwams like so many brutes. This spectacle, my dear Father, drew forth many tears and sighs from those who had been selected and sent to labor for the happiness and salvation of these unfortunate beings. It was extremely painful to look at those sons of the wilderness, delivered to the enemy of God and man. Thanks to our Lord, the evil was extirpated at its root; the advice of a kind and very worthy agent of the government, as well as our own efforts, have succeeded so well, that drunkenness has been almost completely banished. Daily prayers are offered that this crime, and all the miseries which arise in its train, may not appear among us. At present, the Indians themselves comprehend the necessity of temperance. Several among them come frequently to tell me, with great simplicity, that they do not fall into this vice any more. These savages exhibit in their stoical resolutions, a degree of courage that should excite a blush on the cheek of many a white man.

Those who call them thieves and assassins have calumniated them. Some bands of thieves, going from the north to the south, cross the settlements of the Osages, as well as those of the



whites who inhabit the frontiers. It is their trade to steal everything and carry all away, and in such a manner that the Osages have been accused of the thefts. We may say as much of the pillages committed on the route to Santa Fe.

According to my experience, there are few nations in this region as affable and as affectionate as the Osages. Indeed it may be said that it is natural to them to wish to live in peace and perfect friendship with all whom they know. Peace and harmony reign among them; no harsh words ever escape their tongues, unless when they are drunk to excess. Now they are at peace with all the tribes, except with the Pawnee-Mahas, whose manner of acting towards them would inspire aversion in civilized people as well as in barbarians. Scarcely are the Osages gone forth to hunt than the Pawnees, who wait this moment, fall on their undefended villages, pillage the wigwams, and steal the horses. The Osages have frequently made peace with this nation; but the treaties have hardly been ratified ere the perfidious enemy renewed its attacks.

I have long but vainly endeavored to put an end to the cruel mania of taking off the scalps of the dead and wounded. In this project, as in many others, I have been checked by bad counsels and bad examples of the whites. I should be pleased to be able to tell the savages, with whom I am charged, to imitate the whites, and it would be most agreeable to me to propose them as models of imitation, but my words would be ineffectual. Here, as formerly in Paraguay, the Indian derives no advantage from the vicinity of the whites; on the contrary, he becomes more artful, more deeply plunged in vice, and finding no blasphemous words in his own tongue, curses his God in a foreign language.



To demonstrate to you the evil effects of the proximity of the whites, I will cite you a little anecdote. The fact occurred about a year ago. I was giving an instruction in a village named Woichaka-Ougrin, or Cockle-bird. The subject was intemperance. I spoke of the evil consequences of this passion, of its effects on the health, of the rapidity with which it conducts men to the tomb, or separates them from their wives and their children whom the Great Spirit had entrusted to them. I added that the pleasure attending drinking was extremely short, while the punishment would be eternal. As I was concluding, Shape-shin-kaouk, or the Little Beaver, one of the principal men of the Tribe, arose and said to me: "Father, what thou sayest is true. We believe thy words. We have seen men buried because they loved and drank fire water. One thing astonishes us. We are ignorant; we are not acquainted with books; we never heard the words of the Great Spirit; but the whites who know books, who have understanding, and who have heard the commandments of the Great Spirit,—why do they drink this fire-water? Why do they bring it to us, when they know God sees them?"

I will now enter into some more particular details concerning our missions and labors. Immediately after our arrival in the spring of 1847, our first care was to prepare a school. It was opened on the 10th of May. The scholars were not very numerous at the commencement; some half-bloods and three Indians were the only ones that presented themselves. The parents, full of prejudices against a "school," gave for excuse, that the children who had been confided to the former missionaries (the Presbyterians), had learned nothing, had been whipped every day.

made to work continually, and at last ran away. These reports spread far and wide. The most efficacious correction that a father could employ against a child, was to threaten it with being sent to school. I had proofs of this a short time after our arrival. In one of my visits to a village of Little Osages, called Huzegta, having an interpreter with me, I entered into the lodge of the first chief. On presenting myself, I offered my hand in token of friendship. "Who are you?" said he to me. "A *tapouska*, or missionary," was the reply. During some moments he hung his head without uttering a word. Then raising his eyes, he said in a bad humor: "The missionaries never did any good to our nation." The interpreter answered that I did not belong to the class of missionaries that he had seen; that I was a French *tapouska*, a Black-gown, who had come at their request and at that of the "Great Father." Then serenity reappeared on the visage of the chief and he cried out, "This is good news." He immediately offered me his hand, called his wife, and ordered buffalo-soup, wishing to feast my arrival. He proposed several questions relative to the manner in which I would educate the children, if they were sent to me; he declared to me that he did not approve of whipping the children; he asked me, in fine, if we would instruct aged persons. When I told him that we came to instruct everybody, to announce the word of God to the whole nation, he expressed much delight and gratitude. As soon as he knew us and learned the object of our visit, his prejudices and his apprehensions vanished.

At my first visits, the children would not approach me. I dissipated their fears by giving them cakes and marbles, with which my pockets were always filled. They became familiar, and



in a short time they were extremely attached to me. The first who came to school, being very happy, expressed their satisfaction and their delight to their parents, praising the care of the Black-gowns in teaching and feeding them. This news spread abroad. Now the children entreat the parents to suffer them to go to the Mission; the parents never refuse them, for the Indian is full of indulgence towards his little ones.

Before the close of the year, those who were received and those who desired to be admitted, surpassed the number we could lodge. We have ever since been crowded. In a house built for twenty persons only, we were obliged to lodge fifty children. In order to take measures, the nation assembled and requested the agent to petition their Great Father to augment and enlarge the houses of the Mission. The government acceded to this demand.

The chiefs cannot be too much praised for the good example that they have given to the nation, and the ardent desire that they manifest for the education of their daughters. When they first made me this latter request, I found myself singularly embarrassed for the means of realizing so laudable a project. Father Schoenmakers resolved to interest a kind and fervent community of nuns in the education of the Osage girls. With this intention he went to St. Louis; but he knocked in vain at the door of several convents of that city, for the enterprise frightened every one. He was not discouraged. At length he succeeded in obtaining the good and charitable Sisters of Loretto, in Kentucky, for the education of the girls of this remote Mission. In the autumn of the year 1847, four religious arrived to share our labors. Their sufferings, their trials, and their privations were very great. They were obliged

to sleep in the open air. That did not hinder two other Sisters from coming to join them a little after in their heroic enterprise. Their patience, their kindness, their courage, and their perseverance have gained the esteem, affection, and love of every one. They are succeeding; they have already produced a considerable change, and are doing great good. The talents displayed in the direction of their school, and the rapid progress of the children are admired by all the strangers who visit this community.

In order not to pass the limits of a letter, I will leave the rest till another moment, and I will inclose it to you in a few days.

In the mean time, reverend and very dear Father, I commend myself to your holy sacrifices and your good prayers.

Your ever devoted Brother,

J. J. BAX, S. J.

FATHER BAX'S SECOND LETTER.

Village of St. Francis Hieronymo,  
June 10, 1850.

Rev. and Very Dear Father: In my last letter I was obliged, against my inclination, to give you a very abridged description of the truly prosperous state of our schools.

Nothing astonishes the whites more than the extraordinary progress of our little Osages in the different branches taught them. Such are: reading, writing, arithmetic, geography, and grammar, for the boys; reading, writing, geography, needlework, embroidery, and drawing, for the girls. To these dispositions all join a very decided taste for music, and find great pleasure in singing pious canticles. They are besides, very polite, docile, and obedient. As soon as they per-



ceive a white, their first movement is to go and present him their hand. Their sensibility and good dispositions have often alleviated the pain that we experienced when our means would not suffer us to provide for their necessities.

If it happens that one of the Fathers is absent during three or four days, they are on the watch for the moment when he is expected. As soon as they perceive him, which sometimes takes place at a distance of three or four miles, nothing can hinder them from running to meet him, and crying out: "Father, how are you? how do you do?"

The greater number among them are remarkable for truly admirable sentiments of devotion. Hence religion is the most efficacious means for correcting the faults usual at their age. The most powerful rebuke that we can make them is to ask them: "My child, when you were baptised, did you not promise God that you would be good?" Of a considerable number, we may report great progress in the catechism. Forty have made their first communion. These last visit the Blessed Sacrament with as much regularity and devotion as the most fervent among the faithful.

The above, Rev. Father, gives us the highest consolation. Hardly two years since, these little neophytes were running naked in the woods and on the plains, addicted to every kind of vice, and having no knowledge of their Creator, nor of the end of their creation. Never has the goodness of God been more manifest to me; never have I seen the divine influence more generally felt and better appreciated; never before this day, have I been so intimately convinced that the Lord offers to all nations, to every family, and to each individual, the means of being saved, and of being united to the Holy Church.

What happened to us on the day of our arrival here, serves as a powerful confirmation of this truth. It was reported to us that an Indian had just died in a village about four miles distant. I expressed to my informant the grief this misfortune caused me. He told me that another man, in the same place, was at the point of death. In the hope of arriving in time to baptise him, I set out immediately. Arrived at the place where the Neosho divides into two branches, I found the waters so swollen that it was impossible to pass them, and would be so during several days more.

On the fourth day (it was Sunday), a half-blood passed the river on the trunk of a tree, to come and hear Mass. I questioned him concerning the state of the sick man. He had been in his agony for four days; he had ever shown an excellent deportment, and had manifested an earnest desire to see the Black-gown, who had come to announce the word of God to his nation. I mounted my horse directly, with some apprehension that my guide might delay my arrival. In this I was mistaken—he reached there more quickly on foot than I on my horse.

I found my Indian extremely ill; evidently he was hastening rapidly to eternity. As soon as I entered the lodge, he saluted me with joy and affection. I made him comprehend, by means of an interpreter, that I came to speak with him of the Great Spirit, and instruct him in the truths necessary to salvation. "I thank thee, Father: thy words are kind and consoling; my heart is overjoyed that thou hast come." Such were the words he addressed me with a dying voice. I spoke to him of the dispositions requisite for receiving baptism, and told him, among other things, that he must renounce all the bad



actions that he might have committed, be contrite for them, and never again do evil, tho he might be restored to health; that if he was sincerely disposed to act thus, the Great Spirit would forget all the sins of his past life. "Father," he replied, "I always wished to be good; I never stole, I never became drunk, I have never killed. However, if I have offended the Great Spirit, I repent. I desire to please Him, so that, if I die, He may have mercy on me, and grant me the the grace of being admitted into His presence." Fatigued with the effort he had made to speak, he kept silence during several moments; then, again opening his eyes, he said; "Father, if thou believest me worthy of receiving baptism, thou wilt grant me a great favor and many blessings." Fully satisfied with the lively desire that he manifested, I administered that sacrament to him. Scarcely was he regenerated in the healing waters of baptism, than he expired, and went to enjoy the happiness reserved to the children of the Church.

The consoling death of this Indian was followed by a most distressing scene. I had never witnessed demonstrations of sorrow so profound. The men, throwing off that stoical indifference which appears to be so natural to them, heaved deep sighs and shed torrents of tears; the women, with dishevelled hair, shrieked and gave all the signs of a despair over which reason cannot predominate. I buried the Indian, on the following day, in accordance with the ritual of the Church. The whole village was present at this ceremony. The assistants witnessed the attention and respect which we pay to the dead with a deep gratitude. From that time forth, we have always assisted the sick in their agony. The time for instructing them is very short, and their ideas

concerning religion are more than imperfect; but, on the other side, they have all the simplicity and good-will of children, and their disposition is most consoling.

A few days ago I baptised the oldest man in the nation. Impossible to tell you the impressions I experienced when pouring the holy water over that head, whitened with length of years. Baptism is one of the sacraments of our holy religion that the Indians understand the best, and it is the one that they are most desirous of receiving.

Some incidents, that a few would style providential, and others accidental, have contributed much to augment (in this tribe) faith concerning the efficiency of that sacrament. I will cite but one example:

One evening—it was during the autumn of 1848—an Indian arrived at the Mission. Grief and anxiety were depicted on his face. As soon as he perceived me, he said to me: "Father, come without delay, for my wife is dying. All despair, and I consider her already as dead. Thou didst tell us to call thee when any one was sick or in danger of death. I wish her to learn the words of the Great Spirit before she dies. This is why I come to call thee." I had just arrived from a village called Cawva-Shinka, or Little Village, situated thirty miles from the Mission; I was exhausted with fatigue. But how resist an invitation so pressing, and above all in a circumstance so grave? After a moment of repose, I set out with the man. Arrived at the village at midnight, I found the lodge filled with women and children, crying and singing the Indian death-song. I besought them to conclude these lugubrious accents, and approached the sick woman, extended on a buffalo-hide, and



scarcely covered with some tattered blankets. She was unconscious. As she appeared to me not likely soon to return to herself, I resolved to remain until morning. An Indian had the kindness to lend me his blanket. I wrapped myself in it, and endeavored to take a few hours' rest. But it was vain. I never passed such a miserable night. The women and the children recommenced their frightful clamor; the dogs of the wigwam passed back and forward over me with such steady regularity, that it would have been quite impossible for me to count the number of visits. About daylight, the patient began to give some signs of life; but she could not yet speak. As soon as she recovered her senses entirely, I made her a short exhortation. She appeared attentive, and gave signs of real joy. I baptised her, and departed. Two hours after my leaving she was perfectly recovered. She arose, took her infant, and nursed it.

Not long after, I returned to the same village, and found myself immediately surrounded by men, women and children, shouting, unanimously, *Komkai*—we are very glad to see you. This word is used for giving a cordial reception. After recounting to me the fact, and the cure of the sick woman, they brought me twenty-five children to baptize. "Father," they said to me, "we believe thy words. We know that baptism comes from the Great Spirit. We are poor, ignorant people; we cannot read the book that contains the word of the Great Spirit; but thou wilt explain it to us, and we will believe thee." I have had very evident proofs of the sincerity of their good intentions, and of their firm resolution not to offend God, after having received baptism.

About a month ago, I stopped at an Indian

wigwam. Its inmates had not been able to go on the chase, on account of the illness of their little daughter. Her mother told me that they were suffering from hunger, and that they had not eaten meat for a long time. She added that she had seen a stray ox in the forest, belonging to a white man, and, that she would have killed it had she not recalled the promise that she had made at her baptism—rather to die of hunger, to offending the Great Spirit; and, that if she had killed the ox, the Great Spirit would no longer have had compassion on her in her misery. This little recital pleased and edified me. I could not refrain from reflecting, that the condition of the world would be widely different, did all Christians remember as faithfully and practically their baptismal vows as did this poor Indian woman.

So far, we have baptized more than five hundred persons. One hundred adults and children have had the happiness of receiving the sacrament of regeneration before dying. When the Indians are well taught, we have not much to fear in regard to their exemplary conduct. The greatest obstacle for us is in the difficulty that we experience in acquiring their tongue. It contains very few words, and those quite inconvenient for expressing abstract ideas. These people have some confused ideas of a Supreme Being, of the immortality of the soul, of the bliss or of the chastisements of the future life; but these ideas are mingled with material and superstitious notions. The following is an example: They believe that those whom the Great Spirit admits into His happy abode will there receive an abundance of buffaloes, moose, deer and corn; that when a person dies his soul continues to inhabit the place in which it quitted the body;



that souls sometimes return from the other world, to take and conduct there other souls. For this reason they fear to travel in the dark, especially when any one is very ill; they think that then there certainly is some spirit fluttering about in the air. Some of their *Vig-kontah* (jugglers) pretend, on many occasions, to have the power of chasing this spirit, and of saving the life of the person who is dangerously sick. When there is danger of death, the most superstitious have frequent recourse to these "medicine men;" a horse, a mule, or even several, must reward these services. I know one of these imposters who by this trade had gained, in one spring only, thirty-two horses. Their efforts tend principally to persuading the poor Indian not to call upon us in their maladies. They declare, with the greatest assurance that they will annul the efficaciousness of our power.

Last spring I went to pay a visit to the Little Osages. The day of my arrival, I baptized three persons who were dangerously sick; they died the next day. Some days after, a malignant fever broke out, and proved fatal to many. The jugglers attributed the cause of the scourge to my presence, declaring that I had annihilated their power over the spirits. It is afflicting, but also somewhat laughable, to see these jugglers endeavoring to drive away the spirits. They make themselves as hideous as possible, equip themselves with all their instruments and weapons, discharge their guns, brandish their clubs and tomahawks, beat the drum, and have recourse, in fine, to whatever can produce a noise; in a word, they employ all imaginable tricks to deceive those poor Indians. But their power, which was formerly very great, is beginning to decline. The esteem which the savages had for

them is daily diminishing. The Indians are attached to us, principally, say they, because we have no wives and children. "If you had," they say, "you would do like the missionaries (the Presbyterians) who preceded you, you would think too much of your families, and you would neglect the red-man and his children."

I often go and visit them in their villages, and I am always received with the greatest civility. A crier precedes me, to announce my approach. When they are all collected in a large wigwam, or beneath the wide-spread branches of some stately tree, I begin my instruction. They listen most attentively. When I have done speaking, the chief rises, and addresses his tribe some words of paternal advice, and repeats what the missionary has said, or makes comments on it. One Sunday a chief named Pai-nonpashe, of the Great Hill Village, on the Verdigris River, came to see his two children, who were boarding with us. A short instruction, which I gave after Mass, produced such an impression on his mind, that, when returning home, he said to a half-breed who accompanied him: "I begin now to discover what we must do to be agreeable to the Great Spirit, and to become happy in this life and in the other."

The excellent health enjoyed by our children at the Mission school, greatly astonishes the parents. Indeed, thus far sickness has been unknown among them; not one of them has died since we have been here. This contributes much to augment the confidence which the Indians feel towards us, and dissipates all their fears during the season of great hunts, in which they are obliged to remove from us for several months.

When the frightful ravages caused by the



cholera along the river Kansas. at Westport, and in other places, were known here, the Osages, panic-struck, immediately resolved to go and seek their safety on the plains. Some desired to conduct their children with them; but the majority opposed it, in the firm persuasion that they would be in security under the care of the Black-gowns, and protected by the Son of God and his Holy Mother. They therefore retired to the plains, and left their children with us. They had been but a short time in their new abode, when the cholera declared itself in the most terrible manner, and carried off a great number. Perceiving their error in having fled from the Mission, they hastened to return, and encamp, as they said, quite near the kind Fathers. They consequently hastened with such precipitation that they made no provision, and traveled day and night. In proportion as they reached their own lands, the scourge diminished. The last case of death occurred at fifteen miles from the Mission.

The greatest difficulties we encounter arise from the half-bloods, almost all of French origin. They have nothing of the Catholic but baptism, and an inviolable attachment to their creed, of which, for want of instruction, they know almost nothing, and they practice still less. They have, again and again, proved to the Protestant ministers that their efforts to make them change their religion were absolutely useless.

Another obstacle for us is the mode of life that the Indians are obliged to lead, in order to procure the provisions that are necessary for their subsistence. They commonly pass six months of the year in the chase, which forces them to remove from us, and exposes the morality of those who would wish to live as exemplary Christians, to great temptations and

dangers. I hope that this state of affairs will change; for many are already convinced that they cannot long rely on the game, and that they should have already commenced cultivating their grounds, had they but the means necessary.

A deputation of the nation, composed of the principal chief, of five warriors, and an interpreter, went to pay a visit to their "Great Father." President Taylor received them with great kindness, and encouraged them to commence cultivating their lands. I cannot express to you the gratitude that I experienced when I think of the truly paternal care lavished on my dear savages by their Great Father, and by all the officers employed by the Indian department. The savages have been greatly flattered by it. I am fully convinced that great good will result from it.

This, Rev. Father, is but an imperfect sketch of the state of our Mission, in which we hope to gather many fruits of salvation, if it pleases God that we remain in it. Pecuniary difficulties have placed, and still place us in very critical positions; but, Rev. Father, the assistance that we sometimes receive from the Propagation of the Faith, from some generous hearts and friends of the Indians, relieves us. We hope in divine Providence for all and in all. "God is faithful." Commend us to the prayers of your pious congregation, and your kind community in St. Louis. Reverend and most dear Father,

Your devoted brother in Jesus Christ,

J. J. BAX, S. J.

FATHER BAX'S THIRD LETTER.

Mission Among The Osages.

St. Francis Hieronymo, April 18, 1852.

Reverend and Dear Father:—I desired to



write to you much sooner, but we have been for some time, and are yet, in a terrible crisis. I have never witnessed aught like it; yet God's gracious will be done.

About three weeks before the grand solemnity of Easter, forty-five children of our boarding school fell sick, in an interval of three days and a half. At first, we could not discern the nature of the malady. It commenced by a heavy cold, attended with a burning fever. After four or five days, the measles broke out. At first, the alarm was not very great, but the measles disappeared and was replaced by a putrid fever. On Passion Sunday, the saddest of my life, we had two corpses laid out, and about twelve of our children in danger of death. Eleven of our scholars fell victims in a short time, and two will perhaps speedily follow them. We are obliged to interrupt the school for some time, until this terrible visitation be passed. The contagion is spreading among the Indians, and the mortality is very great. It will be difficult to collect again the scattered flock. However, I may say, that never hitherto, either among people of color or whites, either among persons of the world or religious, have I been witness to so much piety and fervor on the bed of death, as were exhibited by our young neophytes. They may serve as models. Some, prompted by their own piety, asked to hold the crucifix in their hands, and pressed it fervently to them, without being willing to yield it, during more than two hours. They wished the statue of the Blessed Virgin to be placed near the pillows of their beds. They implored the assistance of their holy Mother, and fixed their dying eyes on her image. I firmly hope and believe that they already enjoy the presence of God.

The Lord seems to be willing to gather into his garner the little that we have sowed here below. What may be the designs of Providence for the future, we cannot and dare not conjecture. We have lost several of our best scholars, and of those on whom we had founded our greatest expectations.

Reverend and dear Father. Your very devoted servant and brother in Jesus Christ,  
J. J. BAX, S. J.

## DEATH OF FATHER BAX.

The following letter was written by Rev. Fr. P. J. DeSmet S. J. under date of April 16, 1855, from St. Joseph's College, Ky. to Father De La Croix:

You will undoubtedly be gratified to have some news of the mission of St. Francis Hieronymo among the Osages, to whom you were the first to announce the consolations of the everlasting Gospel. The seed of salvation which you planted, and which was afterwards neglected, has not been sterile. You are acquainted with the difficulties of the Osage mission. Being in the neighborhood of the boundary line of the United States, these Indians learn to adopt, very easily, all the vices of the whites, without joining to them any of their virtues. They forget the frugality and simplicity which formerly characterized them, and give themselves up to intemperance and the perfidiousness of civilized life. However, every year a considerable number of adults enter the bosom of the Church; a great number of children receive baptism, and as they often die very young, they are so many innocent souls who intercede in heaven for the



conversion of their parents, buried in the grossest superstition and idolatry of paganism.

In the spring 1852 an epidemic malady, which made great ravages, became for a large number (although weakening the power of their nation) a blessed occasion of salvation. The violence of this disease, against which the Indian cannot be easily induced to take necessary precautions, the sufferings of the whole tribe, the universal panic, the grief—all these miseries presenting themselves under different forms—wrung the hearts of the missionaries. Naught but the reflection that Providence had sent this terrible scourge for their spiritual good, was capable of consoling them.

During this unhappy year, and when the extreme violence of the epidemic had ceased, we were called to deplore the loss of Father Bax, who fell a victim of truly heroic charity, exercised toward the poor savages, in order to soothe their sufferings, and win their souls to God. Father Bax was born on the 15th of January, 1817, in a village near Turnhout, in Belgium. The disease, which commenced among the children of the mission, spread rapidly throughout all the villages of the tribe. Father Bax, by his knowledge of medicine, and the cures which he effected, was renowned throughout the nation. The savages came in troops from every side to call him into their camps. It would be difficult to form an idea of all the fatigues he was obliged to endure. From early morning, after having given some assistance to the children of the mission school, he would go into the environs, from cabin to cabin, bearing gladness and comfort in his passage. He afterwards would turn his steps to the other camps of the nation, to offer them the same blessings. To do the last, it became

necessary to employ several days, and endure very heavy fatigue in visiting them. The zealous religious administered the last sacraments to the dying, baptized the expiring infants, taught the catechumens, exhorted, and often succeeded in converting, the most obstinate. He performed at once the office of physician, catechist, and priest. He returned to the house of the missionaries, exhausted with fatigue, only to renew on the morrow the same deeds of charity, braving the inclemency of the seasons—the frequent rains of spring, the sudden and overpowering heat of summer, with the sudden cold which succeeds the heat in these sections, at this epoch of the year.

All this devotedness was not capable of hindering the malice of some enemies—let us rather say, the rage of hell, irritated at the view of so many souls rescued from its grasp. The devil invented against the excellent missionary, and against the whole mission, a calumny,—extremely ridiculous, without doubt, in the eyes of the civilized, but entirely in accordance with Indian prejudices, superstition, and credulity. A report was spread throughout the camps, the whites were the authors of the scourge, the Black-gowns (the priests) had a magical charm, vulgarly called medicine, which killed all the Indians; that this charm was a certain book, in which they inscribed the names of the Osages, and thereby obtained a power of life or death over all those whose names the book contained. The register of baptisms was meant. They hold the superstitious belief that whosoever possesses a book, has an absolute empire over the life of those whose names are written in it. The calumny spread from village to village, in all the cabins; as it was propagated, its details assumed a darker hue. The malevolent went about exhort-



ing their companions to attack the mission, saying that they would arrest the course of the malady, if they could attain the destruction of the terrible magical charm, by burning the enchanted book possessed by the missionaries. This absurd tale was sufficient to engage several parents to withdraw their children from the mission school.

Fortunately, the Black-gowns had influential friends among the chiefs of the Osages. They went no farther—on reasoning with the most intelligent Indians, they succeeded in appeasing their rage and ill-will. The Lord, who permits the rising of the tempest, can calm it at his own good time!

Heaven accorded its benedictions to the efforts of Father Bax and his companions in his painful ministry. Of nearly 1500 savages, who were swept away by the epidemic, all, with a very few exceptions, had the happiness of being fortified by the last sacraments of the Church before dying. Seized, at last, himself with symptoms of the illness, Father Bax continued his ordinary labors, and dragged himself around to visit the sick and dying. His zeal would not suffer him to attend to himself. Strength soon failed him. He was dying while still laboring! He was obliged, at last, to consent to allow himself to be transported about forty miles from the mission, to Fort Scott, a military post, where one of the most skilful physicians of the United States army then resided. It was too late; all the cares of the doctor, proved useless. The good religious, the indefatigable missionary, was a fruit ripe for heaven. At the end of six weeks he died as he had lived. His last aspirations showed still his unfading zeal for the conversion of his dear savages.

During the five years that he passed in the missions, he brought back to the faith a great number of half-bloods, formerly baptized in the Church, but for want of priests and instructions, unfortunately perverted by Protestant ministers: besides, he baptized more than 2000 Indians, as well children as adults, of every age. He instructed his neophytes with the greatest care, and the most pains-taking assiduity. His charity had so gained the hearts, that all these savages called him only by the beautiful word, which in the Osage language signifies, "the Father who is all heart."

His death excited profound regret. His fellow-religious cherished him, and had always been edified by his example and his virtues; the whites whom he visited on the frontiers of the States, whom he fortified and encouraged in the abandonment in which he found them, loved him as a protector; but his loss was especially felt by the tribe which he evangelized with so much constancy, ardor, and success.

Some days before his death, Father Bax wrote me as follows:

"The contagion is spreading among the Indians, and the mortality is very great. The difficulty will be, to collect the scattered flock; however, I have the consolation of being able to say, that never yet, either among the negroes, or among whites, or among religious, or among persons of the world, have I ever been witness to as much fervor and piety on the bed of death. Edifying is the death of which our young neophytes have given the example. Some, of their own free will, asked to hold the crucifix in their hands; they clasped it without leaving it for more than two hours. The statue of the Blessed Virgin was to be placed by their pillows.



Imploring the assistance of their good Mother, they fixed their dying eyes on her image. I have the strong hope that they already enjoy the presence of God. The Lord seems to wish to gather into his granary the little that we have sowed here below. What may be the designs of his Providence for the future of our mission, we cannot, and we dare not conjecture. May His holy will be accomplished!"

This is the last letter I had the happiness of receiving from Father Bax.

The Osage nation, like the greater part of the other tribes of the Great Western Desert, which were formerly so numerous and flourishing, is rapidly diminishing in numbers. It is now reduced to 3000 souls, and divided into twelve villages, situated in different directions around the centre of the mission. Ordinarily, the Osages dwell or encamp in the valleys on the rivers, or near some spring of pure and overflowing water. They live, for the most part, as in the primitive times, on the roots and spontaneous fruits of the earth, and the animals which they kill in the chase.

There are but two Fathers to visit these different villages, situated at the distance of fifty and seventy miles from each other. The toils and fatigues of the holy ministry there are excessive. The catechumens must be instructed, the neophytes sustained, the sick and dying visited, and continual efforts made to convert obstinate adults. Amid so many obstacles, so many privations and difficulties, the missionaries find also sweet consolations in the fruits which the Lord deigns to grant to their labors. Every year they baptize among the Osages about two hundred and fifty persons.

The missionaries also visit the neighboring tribes such as the Quapaws, who number only

three hundred and fifty, and of whom one hundred and thirty adults and children have been baptized in the course of the two years. Entire families have received baptism among the Piorias and the Miamis. The Senecas, the Cherokees, Creeks, Shawnees, and other nations, situated two hundred miles south of the mission, can be visited only once or twice in the year. Notwithstanding the opposition of Protestant ministers, there are some Catholics among all these tribes. A great number of European Catholic families live dispersed on the frontiers of the States of Missouri, Arkansas, and Texas, which border on the Indian territory now called Kansas. They receive, from time to time, the visit and the spiritual aid of one or other Father of the mission of St. Francis Hieronymo. The sight of a priest, the happiness of hearing mass, and of approaching the holy table, draw tears of joy from these excellent children of the church. Without these visits they would be entirely abandoned. The destitution of priests is one of the principal causes of the delection of thousands of Catholics, who gradually lose their faith.

Two boarding schools have been established in the mission of the Osages: one for boys, under the direction of a Father and of several brothers; the other for girls, under the direction of the Sisters of the Loretto, from Kentucky. These two schools ordinarily contain more than a hundred Indians children. They teach them the elements of literature, with the principles of civilization, at the same time that they excite and cultivate piety in their hearts. These schools encourage the hope, that the day will come when these savage tribes may become changed and civilized and Christian communities. It will be difficult, above all, in these districts, to bring the

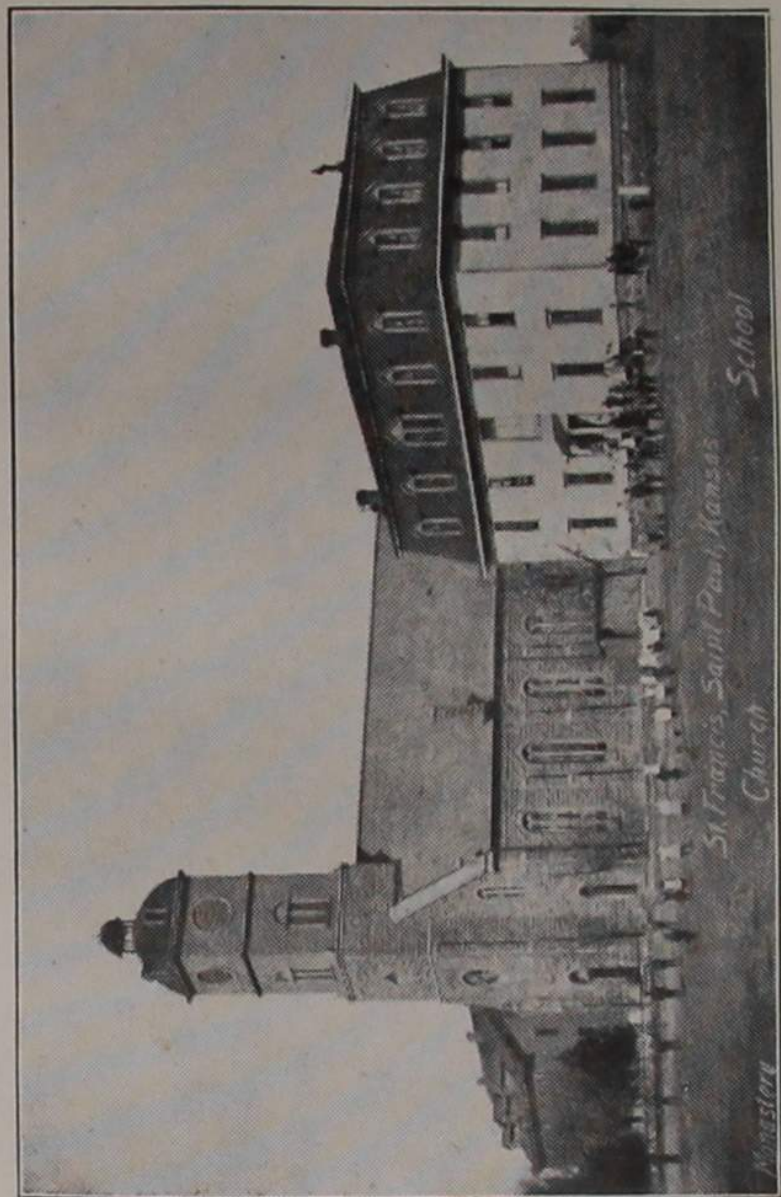


abulds to this mode of existence; they are too much accustomed to the nomadic life; too proud of their barbarous independence, and frequently enslaved to the degrading vices of the whites, and to the immoderate use of ardent spirits, which they easily obtain by their commerce with the latter, and in their frequent visits to the frontiers of the States. Each sincere and durable conversion among these is a miracle of grace.

The United States government grants to the Osages, for the support of their schools, an annual subsidy, accruing from the sale of their lands. This assistance being insufficient, and in order to give a striking testimony of attachment and friendship towards the Black-gowns, all the chiefs of the nation have obtained, by treaty, from the government, an augmentation of funds destined to the maintenance of the schools; and also a liberal donation for making provision for the other necessities of the mission. The mission owns a farm, which contributes towards defraying its expenses. With all this, it may be said, that the missionaries are still obliged to live a poor and hard life, in the midst of many privations. Yet it must be admitted, that the mission among the Osages is established on a tolerably solid footing.

We give the following extract from the annual message of the President of the United States, in 1854. The agent of the Osages, in his report to the government, speaking of this nation, says:

"The schools, under the direction of the Fathers of the Society of Jesus, among the Osages, are very flourishing. These Fathers merit great eulogiums for their endeavors to ameliorate the condition of this nation. Having had the pleasure of assisting at the examination of their scholars, I cheerfully add my testimony



COLLEGE HALL, ST. FRANCIS' CHURCH AND  
MONASTERY, 1910.





to that of others in favor of the method pursued in these establishments. I doubt whether there are any schools in the Indian territory which exercise so salutary an influence on the minds of the Indians, or that can even be compared with them. The pupils progress rapidly in their studies; they are well fed and well clothed, and appear happy and satisfied.

"The Catholic establishment, as well as the whole nation of the Osages, have met with an irreparable loss by the death of the indefatigable Father Bax. The most rigorous season could never hinder him from visiting the most remote tribes of the nation, when there was question of carrying consolation to the sick, and of accomplishing the duties of his sacred ministry."



## CHAPTER XV.

### PRESIDENTS OF ST. FRANCIS INSTITUTION.

Father Adrain Sweere was the second president of St. Francis School at the Mission, succeeding Father Schoenmakers in July 1876, and serving until 1880. He came to the Mission from Chicago,

The following sketch of his life is given by Rev. L. J. Kenney, S. J. of St. Louis University:

"Fr. Adrain Sweere was born April 26, 1841; became a Jesuit September 26, 1867; and died in Portland Oregon, July, 1912. I knew Father Sweere well. He was a blond, and inclined toward corpulency, which gave him a look of good nature—which he really had. He loved the work of the missions and when the Missouri province ceased for a time to have missions, he asked and obtained permission to be aggregated to the Rocky Mountains missions, (now the California province.) He was the first superior of the incipient college of the Society in Seattle; but flying again from the colleges, we next find him alone at Ketchikan, Alaska, with Wrangle as one of his stations. This was in 1910."

Father John T. Kuhlman S. J. was the third president of St. Francis Institution. He succeeded Fr. Sweere in 1880 and served until his death in 1887. He is remembered yet by many of the older settlers around the Mission.

Fr. Kuhlman was born at Meisen, Hanover Germany, March 15, 1821. He began his education at the Gymnasium at Osnabruck, re-

maining there for nine years. In 1848 he came to America, and on March 12, 1849, joined the Jesuit order at St. Louis. He studied for three years in the St. Louis University and was ordained priest in 1852. He was sent to St. Xavier's college, at Cincinnati, Ohio, as prefect of studies, retaining that position five years. He was next sent to Bradstown, Ky., to fill the position of professor of chemistry and natural philosophy. Next he was sent to Milwaukee, as director of St. Gall's school. After three years he was returned to Cincinnati as professor at St. Xavier's. In 1873 he was sent to St. Stanislaus Novitiate at Florissant, Mo., as procurator, holding that position until he came to Osage Mission in 1880 to become superior of the Jesuit Monastery and president of St. Francis Institution.

Father Kuhlman's first big undertaking at Osage Mission was to help Father Ponziglione complete St. Francis church, which for eight years had made very little progress. He also caused to be removed the old log buildings which had remained as relics of the days of the Indian schools. He labored to build up the schools, not only by increasing the number of students, but also by the addition of new buildings and substantial improvements.

Father Kuhlman took a special delight in helping poor but worthy young men, and there are to this day men holding important positions whose fitness to fill the places may be traced to aid Father Kuhlman gave them in obtaining an education. He was a liberal minded man and was held in the highest esteem by the people of Osage Mission as well as by the thousands of pupils who attended the school during his presidency.

A few days before Christmas in 1886, he went



east on a business trip. While at St. Louis consulting his superiors on business matters, he became seriously ill and died January 13, 1887. For some years he had been afflicted with consumption, and altho suffering constantly, he performed the many and arduous duties of his double office with a will and without complaining. He was buried at St. Stanislaus Seminary, Florissant, Mo.

Father J. R. Roswinkle S. J. was the fourth president of St. Francis, serving from 1887 to August 1889. The college thrived under his management. About this time the Jesuits decided to discontinue the school, and Fr. Roswinkle being a missionary of remarkable ability, was transferred by his order to the missionary fields, where he still remains. He is at present regarded as one of the ablest missionaries in America.

Father Boman A. Shaffel S. J. was the last president of St. Francis Institution. He came to Osage Mission during the summer of 1889 as the successor of Father Roswinkle. The Jesuits had decided to close their school at Osage Mission and Father Shaffel was selected for the purpose of closing up the affairs of the order and the school and disposing of the property owned by the Jesuits. This duty he performed, and in June 1891, St. Francis Institution ceased to exist. He returned to St. Louis in 1891.

Father Shaffel was born in Belgium, August 16, 1838, and joined the Jesuit order October 3, 1860. He died at the St. Louis University May 26, 1908.

## CHAPTER XVI.

### OTHER EARLY JESUITS AT THE MISSION

Father Adrain J. VanHulst arrived at the Mission from St. Louis, October 29, 1852, to take up the work of Father Bax, deceased. He was an active missionary and performed many baptisms. In 1853 he made a trip into Jasper County, Missouri, where he baptised several white people. His work among the Indians is well told on page 150. He returned to St. Louis October 14, 1854.

Father Theodore Heimann was one of the early teachers in the school. He came to the Mission about 1850 but took no part in the missionary work. In 1853 he devoted some time to parish work and performed a number of baptisms. He is said to have been one of the best teachers Father Schoemakers had and the schools made rapid progress under his guidance. He left the Mission in September 1855.

Father J. Logan was an active worker at the Mission during from the summer of 1857 to the spring of 1858. The Mission records show a large amount of missionary work performed by him during this short time. His health failed in 1858 and he returned to St. Louis where he died July 4, 1858. His real name was Van Lengenbage, but it appears as Logan on the church records where he signed it himself.

Father James C. VanGoch succeeded Father Logan at the Mission, arriving August 25, 1858. The records of St. Francis church show he was



an active worker in 1859, for during that year he officiated at most of the baptisms performed at the Mission. He had direct charge of the parish work while Father Paul looked after the work in the Indian villages at a distance. After the civil war he was transferred to Milwaukee, then to Chicago. He then spent a few years in Europe returning to the Mission in October 1877.

Father VanGoch was born in Holland, October 28, 1831, and entered the Jesuit order November 10, 1852. On August 11, 1878, he suffered a stroke of apoplexy, but recovered. On August 24, 1878, he suffered another stroke and died in a few minutes. A writer in describing his death said:

"He was not feeling well and stayed in his room in consequence. At about 3 o'clock in the afternoon he was heard singing with much sweetness and fervor, by those in an adjoining room. On their stepping in it was seen that Father VanGoch was laboring under some undue excitement and he almost immediately passed into an apoplectic fit, from which he died in a few minutes." He was buried in the Mission cemetery near Father Bax.

Father J. L. Schoensettles labored at the "Mission" just after the war. The church records show he did much of the parish work in 1867. He signed his name on the church records as J. L. Settles.

Father Philip Colleton was among the most widely known Jesuits located at the Mission at any time while the Jesuits were in charge. He was born in Ireland, March 17, 1821, and entered the Jesuit order July 15, 1854. He came to Osage Mission from St. Mary's, Kansas, in 1868 and not only was active in the parish work but he shared with Father Paul the labors in the

missionary field, and built many churches at points not far distant. On June 12, 1870 he laid the corner stone of a new church at Ladore, then a thriving young town in Neosho County, which has since ceased to exist. On June 19, he laid the corner stone for a church at Montgomery City, then a busy little town not far from Independence. He built a new church at Walnut, Kansas, in 1871, and another at Parsons, Kansas, in the spring of 1873. In the spring of 1870 he organized a building committee and started a church at Oswego, Kansas.

There is a legend connected with the church he built at Greenbush, about ten miles east of the Mission. Father Colleton was returning to the Mission from a trip to St. Louis, and was riding a horse. When he reached the point where the Greenbush church was later built, a severe hail storm came up. The hail stones or chunks of ice that fell were very large and endangered alike the life of man and beast. Father Colleton tied his horse in a cluster of bushes, and taking off the saddle put it over his own head for protection. During the progress of the furious storm the good father prayed fervently that his life might be spared and vowed that if it was spared he would in thanksgiving erect a church on the spot. Altho his limbs were somewhat bruised by the falling hailstones, he suffered no serious injuries. He drove a stake to mark the place and soon after made good his vow by erecting a small frame church on the spot. This became the center of a Catholic settlement, and altho it is some distance from any town or railroad, a magnificent stone church with a resident priest is now maintained at Greenbush. In January 1876, Father Colleton was riding on a hand car when he was badly injured. He re-



covered sufficiently to resume his work, but he died December 1, 1876, from the result of that injury. During the eight years he was stationed at the Mission he did a wonderful amount of work, the results of some of which are plainly evident to this day. He was buried in the cemetery near the Mission, by the side of Father Bax.

Brother Thomas O'Donnell S. J. was one of the active spirits connected with the Mission school for twenty years, and was a great friend of the Osages. He came to the Mission in 1857 and served in many capacities at the school. After the Osages moved to Oklahoma he made several trips each year to the reservation, each time bringing back with him a large number of pupils for the Mission schools, often bringing as many as fifty Indian children at one time. He continued this work until his death which occurred at the Mission October 24, 1877.

Brother O'Donnell was born in Ireland December 25, 1820, and entered the Jesuit order as a lay brother August 6, 1842.

Father William Van Der Hagan S. J. was an active little priest who shared the parish work at St. Francis church in the early eighties. He was born in Holland, January 30, 1843, and entered the Jesuit order November 3, 1876. Little is known of his early life. He was an energetic worker and mixed with the people freely. On July 29, 1885, he rode his horse into the Neosho river near the bridge south of the church, evidently to cool off the horse, as it was very warm weather, and there was a bridge across the stream near by. The horse began plunging and became unmanageable and the Father laid down on the animal and put both arms around its neck, but soon after loosened his hold and fell

into the water. It is believed that the excitement had caused heart failure and that he was dead when he fell from the horse. He was buried in the cemetery at the Mission, near Father Schoenmakers, with whom he had been associated.

Father Joseph M. Rimmele was the last Jesuit to leave Osage Mission. After the order closed the school in 1891, he was left behind to close up the affairs of the order. He left the Mission in August 1892, going to Detroit, Michigan, where he died April 6, 1893.

Father Rimmele was born in Germany August 7, 1831, and entered the Jesuit order July 18, 1872. He came to Osage Mission in the early eighties, to take the position of vice president and general manager of St. Francis Institution. He was also a teacher of Latin, the college lecturer and the prefect of discipline. Altho one of the kindest and most amiable of men, he had a peculiar faculty of being able to spread terror in the minds of those boys who had violated the rules of the Institution, and therefore under his management, the best of order was always maintained.



## CHAPTER XVII.

### ST. FRANCIS' CHURCH.

*"But thou of temples old, or altars new,  
Standest alone, with nothing like to thee,  
Worthiest of God, the holy and the true,  
Since Sion's desolation, when that He  
Forsook his former city, what could be  
Of earthly strictures, in His honor piled,  
Of a sublimer aspect?.. Majesty,  
Power, Glory, Strength, and Beauty, all are aisled  
In this eternal ark of worship undefiled."—Id.*

St. Francis Church, at St. Paul, (Osage Mission) Kansas, is one of the most magnificent church edifices in Kansas. As it stands it represents the expenditure of nearly a hundred thousand dollars, and is the fulfilment of an idea cherished by Fathers Schoenmakers and Ponziglione. Under their direction, Wm. Murphy drew the plans in 1871. That fall the work of quarrying and hauling the stone began. In the spring of 1872, the foundation was laid under the direction of M. Cavanaugh, and on the 23rd of June 1872, the corner stone was laid by Rt. Rev. Bishop L. M. Fink, of Leavenworth. 03.13

The Fathers were averse to incurring much debt, hence the construction work stopped when the funds were exhausted and not much more was done on the building until 1877, when a lot more stone was gotten in readiness. This preparation was carried on more or less each year until 1881 when construction work was resumed.

The walls, except the tower, were completed in August 1883. Daniel Zehner and Joseph Doyle had charge of this work. The carpenter work was completed on June 21, 1884, by Louis Scheidler, and J. N. Cutler and John Eisenman, his assistants. The painting was done by Louis Bohrer.

The church was solemnly dedicated May 11, 1884, by Rev. J. J. Hogan, Bishop of Kansas City. Five thousand people witnessed the ceremony, many of whom had come by special train from Parsons and from other points. Father Ponziglione, who had done much to aid in the construction of the building, was the celebrant at the Solemn High Mass on this occasion.

In the solidity of its masonry and the strength and permanency of its general build, this edifice has few equals if any in the state. The walls are from twenty-four to thirty inches thick and built of sandstone. Competent judges say they will stand for centuries.

The outside dimensions of the building are 75x150 feet. The wall at the lowest point is 32 and at the gable it is 67 feet above the floor. The belfry tower is also of stone, 24x24 feet and 73 to the top of the masonry, on which three bells rest. The upper part of the tower is iron clad. The total height of the tower is 134 feet.

A better idea of the vastness of St. Francis church may be conceived when it is known that it required 140,000 shingles to cover the roof and 100 car loads of sand to prepare the mortar with which the stone was laid in the walls, and twenty car loads more for the plaster. The total cost of the lime and sand used in the building was \$3,980, of the lumber for the tower and the inside work \$6,700, nails and hardware used \$1,600. The foundation on which the church



stands cost \$7,000, a sum sufficient in itself to erect rather a large building. \$16,576 was paid out for the masons' wages, \$4,500 for carpenters' wages, and \$2,370 for plasterers' wages. The doors and windows alone cost \$5,800.

These are exclusive of the altars, statues, heating appliances, organ, bells and electrical equipment.

The interior of the church is in keeping with the exterior. C. H. Howard, in 1884, wrote this:

"Entering the vast structure one is struck with not only the massiveness but as well by the artistic grace of the work, which bursts upon the vision like a beautiful scene in fairyland. The long rows of supporting columns on either hand, down which one looks as through a vista of years in memory's hall, are magnificent specimens of skilled work; while the frescoed ceiling and fine arches spanning various spaces and niches are marvels of beauty in design and execution, and speak eloquently of the architects and artisans who conceived and executed the fair creation."

If Mr. Howard could visit the St. Francis Church of today he would be amazed at the wonderful changes that have been made, and these changes have but added to the beauty, comfort, and usefulness of this wonderful edifice. The great altar, radiant with splendor, nor the side altars, proportionately magnificent, were not there then. Neither were the elegant statues of saintly men and of the Holy Mother that now adorn the niches of these altars, adding much to their beauty, and inspiring the silent worshipers who frequently assemble there, to imitate the holy lives of the saints these statues represent. The three statues on the large altar, representing St. Francis De Hieronymo, the patron saint of the church, and St. John Berchman and St.

Alphonsus, were imported directly from Paris in 1888, and are counted among the finest in point of workmanship and art, in the United States.

Three bells hang in the tower, the largest one being the Schoenmakers memorial bell, weighing 3600 pounds and measuring forty-six and one half inches in diameter. It was blessed and raised into its present position December 8, 1883. It bears these inscriptions:

"S. Francise De Hieronymo Ora Pro Nobis A. D. 1883."

"D. O. M. In memoriam Patris Joanis Schoenmakers, Qvi Missione Osaginia Fvndata A. D. 1847, Obeit In Pace Christi Dec. 28, 1883. A. D. 1883."

In the gallery is a magnificent pipe organ, a marvel for its fine mellow tone, placed there in November 1898 thru the efforts of Father Peter Hanley C. P.

In the basement is a chapel with a seating capacity equal to that of many churches.

In 1909 this immense building was raised three feet and a new foundation put under it, a feat of engineering skill at that time considered somewhat marvelous.

Should Fathers Schoenmakers and Ponziglione gaze down from heaven now upon this grand church which they labored so faithfully to construct, they could not but feel a sense of gratification and pride, and they would utter a prayer of thanksgiving that the object of their labors had been so fully realized and brought to such a grand consumation.

FATHER PAUL WRITES OF ST. FRANCIS' CHURCH.

St Ignatius College, Chicago, Oct. 28, '98.  
Editor Journal—In reply to your favors of the



18th inst. I enclose with the present an historical abridgement of St. Francis Church at Osage Mission now St. Paul, Neosho county, Kansas.

It was in April 1847 that the first Roman Catholic Church was opened by Father John Schoenmakers in one of the two log houses the Indian Department had put up for the use of the Osage Mission School, then inaugurated by the same Father. But oh how small it was! indeed hardly large enough to accommodate the domestics. Father Schoenmakers saw at once the necessity of building a large one, not only for the use of the Mission, but also of the people forming our congregation. As in the woodland close by, one could at that time find a great many very large trees, so the needed logs having been cut down, a building was very soon erected 30x35 feet wide, arising 16 feet from the ground having a roof with a pediment of 10 feet, surmounted by a nice cross. The locality chosen for this church was the spot of ground now standing between the two stone houses, the residence of the Passionist Fathers and the school house.

The size of this structure answered very well for a few years, the number of Catholics then living about the Mission being rather small. But the partial opening of Kansas Territory to the white settlers in 1853 soon called for some enlargement. The news that our Mission was offering great convenience for church and school privileges had spread all over the country, and though the Osage Reservation had not as yet been opened, many Catholic settlers came, to squat along the Indian lands, not very far from us, and as the Osages were kind to them, some of these would come regularly to Mass on Sundays, and others would send their children to our schools.

This state of affairs compelled Father Schoen-

makers to make additions to the church as well as to our houses for the accommodation of strangers. But the number of Catholic settlers being still increasing, more room was needed in the church, and the Father returning to work erected a large addition in front of it, doubling altogether its area, which now became 70x35 feet.

The best claims near us having been taken up, the Catholic settlers began to spread in the adjoining counties, and though these could not come to Mass on every Sunday, they would try to come once in a while to attend to their religious duties, the result being that our congregation kept swelling, and frequently our church could not afford room for all.

What was to be done? Father Schoenmakers saw that it was useless to make any more additions to it, and that the best would be to start the building of a large stone church. However as it was evident that it would take considerable time to realize this very good idea, he thought advisable to put up here and there small chapels or Missionary stations, as we used to call them, in different districts which might be monthly attended by some of the Fathers of the Mission; in this way he provided for the convenience of those, who on account of distance could not come to us.

The excitement created by the news that Father Schoenmakers was going to build a large stone church spreading around, brought us quite a number of Catholic settlers, especially of good mechanics, of whom we were very much in need. But whence was the money to come from? The only chance we had for getting any, was by applying to the old system of making collections. The people had not much to spare, but they were of good will and contributed liberally.



Between what had been collected at home, and in the neighboring states, and even in Europe, the amount was found to be sufficient to justify the Father is setting hand to this great undertaking. The job was entrusted to Mr. Kavanaugh an expert builder. He laid in deep and solid foundations, and in a short time brought up the work to the water table, showing that the area of the church would be 140x70 feet. This done Rt. Rev. Louis M. Fink D. D. O. S. B. Bishop of Leavenworth, Kansas, was invited to come to consecrate the corner stone, a thing which he did perform with solemnity on the 23rd of June 1872.

But now the treasury was empty, what was to be done? Some advised Father Schoenmakers to borrow about 60 thousand dollars and finish the work, otherwise the mechanics would leave the country, and it would be difficult for us to find others as good, when the building would be resumed. The Father after serious consideration, concluded to suspend all the work, rather than to over-charge the congregation with so heavy a debt, which would be a crushing tax on our poor people, and this for years to come.

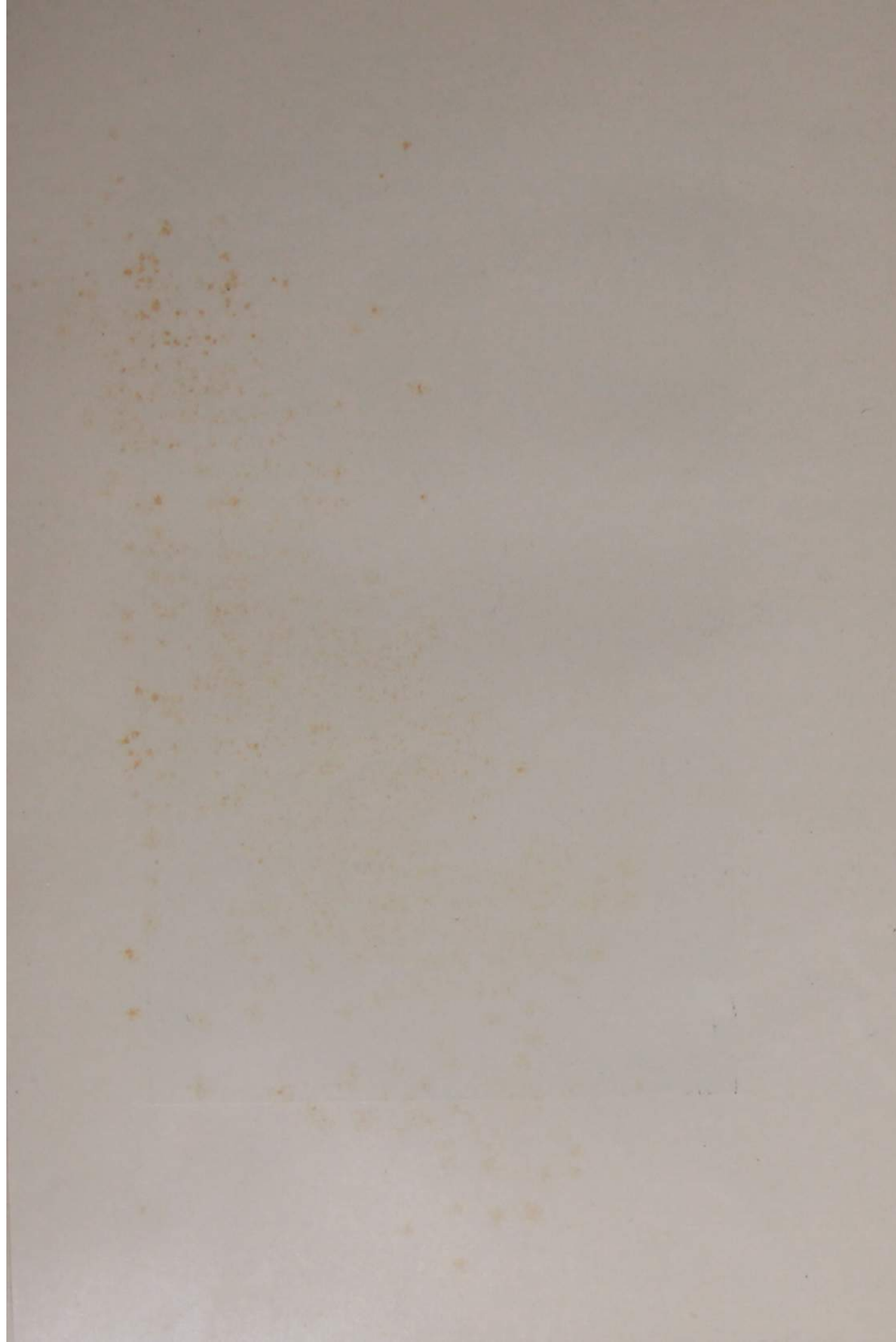
Meanwhile the several chapels, or missionary stations erected in different districts began to improve, and in a few years became the nucleus of rich towns and cities. These small places of worship we attended by turn, as regularly as circumstances would allow, to the great convenience of our settlers, who in a pressing need, knew where to apply for a priest.

Here I would be too long if I would give the names of all the Catholic settlements that from the year 1853 to 1886 were gradually formed by families branching out of them. All that I can state from old records is, that the fathers issuing from St. Francis church to the daily multiplying



FRONT VIEW OF ST. FRANCIS' CHURCH, 1912.





missionary stations, had a very big task before them, and were kept traveling most all the time under great difficulties. Their line of excursions beginning from the southeast corner of Cherokee County, was going as far north as to Miami county, from that point turning westward would extend as far as to Ft. Larned in Shawnee County. Next coming down to the counties along the state line, having visited these they would return to St. Francis church. It was indeed a slow, and laboring work, but with great courage they kept on, and deserved the honor of having been the first priests that brought the good tidings of the Gospel in 30 of the counties included in the territory just described.

Besides they also now and then would visit the Indian Territory south of Kansas, forming missionary stations at the Indian Agencies as well as at the military posts, as far as to Ft. Sill near to the line of Texas.

This being so I hope nobody will blame me if I claim for St. Francis church the title of Metropolitan Church, because from the year 1847 to 1886 it has been a prolific mother of churches and missionary stations, all together amounting to 108; of these 87 in southern Kansas, and 21 in the Indian Territory.

At last in 1883 under the direction of Mr. Louis Scheidler the stone work of the new church was neatly finished to the roof, with the exception of the tower which was stopped at the height of 100 feet from the ground.

It was the most ardent desire of everyone that Father Schoenmakers who had taken so much interest in promoting the good of Osage Mission, could see the completion of this his last work. All wished to see him blessing the new church and celebrating in it the first Mass, but it was the



will of God, to call him to his reward before the roof could be laid over it. He died full of merits for heaven on the 28th of July 1883, having reached the 77th year of his age.

The finishing of the new church caused great joy amongst the Catholic settlers, who not satisfied of having liberally contributed to its building, now wanted to have an extra collection to be taken up, for the procuring of a memorial bell, that for many years to come, might with its harmonious peals, call to the mind of the people the sweet memory of dear Father Schoenmakers. This collection was a financial success. No one even Protestants, refusing their mites; yes the very full blood Osages from the plains of Oklahoma, sent in their rich contribution. The bell which carries the name of the father on it, was cast in St. Louis, Mo., weighs about 3000 lbs., and \$560. 00 were paid for it.

Though everyone can but admire St. Francis church, people are yet to be found, who will make objections to its size, saying that it is too large for the place. Well this same objection was made to the Father when he started the building of it. Now to all those who repeat it, I can but give the answer the Father then gave to others. The good Father smiling replied to them, that time would answer to their objection. And in fact the answer came on the 11th of May 1884, when Rt. Rev. John Hogan D. D. Bishop of Kansas City, Mo. solemnly dedicated the New Church to God under the invocation of St. Francis De Hieronymo. On that occasion, as well as on subsequent ones, the building was filled up to its utmost capacity, so that many could not get admission into it.

This is in short the history of St. Francis Church at Osage Mission. I would not be sur-

prised, if here some might say, what is the use to talk so much about Osage Mission since it does no longer exist, and St. Paul has taken its place? Yes I know it has and in my opinion, should be proud of it, for it has also taken as an inheritance, a great glory that no other town of southern Kansas can claim, namely of being the pioneer town of southern Kansas, the first town in which a church was erected in honor of God and schools were opened for the education of youth.

Yes as long as the Memorial Bell will stand on St. Francis tower, its inscription in clear bronze letters will show that Father Schoenmakers was the one who built Osage Mission in 1847, proving by it that, though he was a Jesuit, he by no means was an enemy to progress, on the contrary, was a strong promoter of civilization.

The present condition of St. Paul may not as yet be what some might wish. I know it, and with many of my old friends must say, that there is left room for many improvements. But the surrounding country being most excellent, the fertility of the soil being inexhaustible, the salubrity of its climate having few equals, there is no doubt, that in the near future St. Paul will become one of the best towns in southern Kansas.

Long life therefore and prosperity may the Lord grant to the town, which though bereaved of its primitive name, has not lost the glory inseparable from it, and is as dear to me this day, as it was when it used to be called Osage Mission.

PAUL M. PONZIGLIONE, S. J.

#### THE OLD LOG CHURCH.

The old log church at the Osage Mission was one of the first churches erected on Kansas soil. In fact there was no Kansas when this building was first used. Kansas had not even been or-



ganized as a territory when this crude little structure was completed in 1847. At first it was a small building made of hewn logs with a clap-board roof, and "puncheon" floor. The altar was "home made." The pews were split logs with peg legs. The silent worshipers at first were the "red men of the prairies," with an occasional white man who had "strayed across the borders of civilization."

The fervor of the Jesuit fathers week by week attracted greater numbers of the Osages to attend the services until the building became too small, and it was enlarged by removing one end and building an extension, much like two buildings standing end to end with a jog in the walls at the junction to give them strength. With the coming of the white man, this too became too small and the great St. Francis Church was built to take its place.

Modest as was this little log church it was the center of Christianity in Southeastern Kansas as well as among the Osages. Sermons preached within its walls exerted a powerful influence over the Osages. The first were preached in the Osage language and the most urgent appeals were made to them to lead better lives, and to adopt the ways of the Christian. They were not without a telling effect, as related by the historians of the tribe.

This building was torn down in 1888 and was the last of the old "Mission" buildings to disappear. This event was considered of sufficient importance from an historical standpoint by the St. Louis daily papers that they gave it prominent mention.

The writer had the privilege of "serving" many Masses for Father Schoenmakers, Ponziglione and Kuhlman in this old log church.

## CHAPTER XVIII.

### SISTERS OF LORETTO AMONG THE OSAGES.

*"They had labored for God,  
Far from the homes they had loved so well;  
And naught was near that they longed to hear,  
Save the sound of the beads and the convent bell,  
When their race was run and their work was  
done,  
They passed away-the true, the brave;  
But God knows best, they now find rest  
Near the college home in a lonely grave."*

When the Jesuits took the contract to educate the Osages, it included females as well as boys, and this brought Father Schoenmakers face to face with a problem. The Jesuits are noted educators of boys, but they had had no experience with girls, and even if they had, there were not sufficient teachers among their members at the "Mission" to do the work. The Father therefore set about to get Sisters to take charge of the females at the schools. He told the story himself of how "in vain I knocked at all the religious homes in St. Louis. None of the inmates could be found willing to come out to the wilds of Kansas." At last he applied to the Mother house, of the Sisters of Loretto, in Kentucky, and in response to his request four sisters were assigned to the work among the Osages and instructed to proceed to the "Mission" at once. The four who came to the Osages in 1847 were Sister Concordia Henning, who was appointed superior at the Mis-



sion, Sister Bridget Hayden, afterwards known as Mother Bridget, Sister Mary Van Prather, and Sister Viencentia Van Cool. Sisters Felicita and Mary Regis joined them at the Mission a year or two later.

These pioneer sisters made the same perilous trip from St. Louis the good fathers had made as they reached their destination. They were the tions and hardships both on the trip and after they reached their distination. They were the first white women to venture this far into the prairie country, the habitation of the Red men and of wild beasts. It required great courage to make such trip and to face such problems and hardships as confronted these four pioneer sisters.

The date of the arrival of the Sisters of Loretto among the Osages is said to be October 5, 1847. They began enrolling pupils for their school on October 10. The first pupil enrolled was Elizabeth Brond and the second was Elizabeth Mitzegge. Father Schoenmakers, in reporting the opening of this school to Rev. Father Van De Welde, provincial at St. Louis, said: Five female children entered the school placed under the care of the sisters. Twenty girls are waiting for the commencement which is deferred till the 25th of October when it is expected that our goods purchased for their accommodation shall have arrived from Kansas."

This was the first boarding school for girls having any degree of permanency, established on Kansas soil.

The Indians held the Sisters in the highest esteem and were always ready to protect them from all harm. It is said that for years the Indians believed that the Sisters came down

direct from the abode of the Great Spirit for their especial good.

Some of the conditions which confronted the sisters during the first winter may be inferred from the following report made by Father Schoenmakers to the U. S. Department of Indian affairs:

"Ten Osage girls have entered the school. The reason is because the Indians with their families had gone to the hunting grounds before the ladies under whose care 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 too small. Major Harvey had promised us that the houses would be weatherboarded and the ceilings and chimneys renewed, etc. Winter has come upon us. We must now endure the cold winds of the open prairies. We have no means of providing for ourselves and the children. 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 hope a sub-agent will soon be appointed who will immediately execute the good intention of the Department. J. SCHOENMAKERS, S. J.

The Sisters' school had much the same class of "ups and downs" as the boys' school during the early days. It had its scourge of the measles in 1852, and had its troubles during the perilous times of the border warfare and civil war, altho the guerillas did not at any time disturb the property. It had its battles to fight against poverty and the bleak winds of winter in poor quarters. But the brave little band of sisters who had the courage to come into the then wilderness, also had the courage to face the problems that



were to come and they did it with a will without a murmur, and with a steadfastness that was a shining example to the pioneer settlers who came to make their homes near the Mission.

The school was directly under the charge of Mother Concordia Henning from its inception until 1859, and Father Schoenmakers found her services of inestimable value during the times when even the courage of sturdy men was sorely tried. Thru her influence many of the Indian girls were led into the church and the baptismal records of St. Francis church show she was the God-mother of many of the Indians baptised there in the early days. There is however a limit to the endurance of the human system and in 1859, failing health caused Mother Concordia to relinquish her position as superior of the school to Sister Bridget Hayden who had been her most faithful companion, assistant and co-worker from the time they started on their western trip to the "Mission." Mother Concordia remained at the school in a minor capacity until after the opening of the civil war, and continued to assist in the school and church work. The church records mention her as God-mother at a baptism as late as October 6, 1861. About this time she went to Kentucky and remained there until her death.

#### ST. ANN'S ACADEMY ESTABLISHED.

When the white settlers began to arrive the enrollment of the schools increased and the number of sisters was increased proportionately, until 1868 when there were eleven sisters at the Mission, most of whom were employed in the school. Gradually the whites supplanted the Indians in the school, and Mother Bridget foresaw a bright future for a permanent academy and in 1870 and 1871 she had the three-story stone building erected that so long served as the main building of the

academy. This was the first stone building constructed at either of the Mission Schools and at that time was the largest stone building in Southeastern Kansas. Some years later this building was changed to a four-story building by the addition of a mansard roof. On September 19, 1870 the school was chartered under the laws of Kansas as St. Ann's Academy. In 1881 the second large stone building was erected just south of the first.

An unknown writer in the Neosho County Journal, July 1874, in commenting on the work of St. Ann's, said:

"St. Ann's Academy rightly enjoys the reputation of being one of the best educational institutions in the West. It has from its foundation in this city, under the able management of Mother Bridget, received no inconsiderable share of public favor and patronage.

"Thanks to the enduring energies and sincere piety of the humble yet noble ladies, who like angelical beings, devote themselves to uproot the weeds of ignorance and vice, and plant the seeds of knowledge and virtue in the youthful mind; for these safe institutions in which parents can safely entrust their children, and secure for them that intellectual and moral training, which their best interests in after life imperatively demand.

"Only a few years ago, in their locality, where

*'Many a flower was born to blush unseen,  
And waste its sweetness on the desert air.'*

"And what a transition! Blest now with one of these institutions, famed for developing and cultivating the most precious flowers that adorn and beautify the face of nature; giving to them that culture which distinguishes the enlightened from the inferior portions of mankind, without which the poor are indeed truly poor, and the



rich by indulging in their animal passions, become bare like the beasts which they imitate. Many a wild flower has it also rescued from the parching and blithing influence of the desert air, to become after due culture, like the chosen few beautiful and superior roses in the garden of the Lord, adding sweetness to its enduring aroma, and influencing to the better the surrounding element, until transplanted by the hand of the Creator to brighter regions where glorious destinies await."

The academy flourished from the start and was each year attended by hundreds of young ladies from Kansas and other States. The enrollment on several occasions was near three hundred. All of the academic branches were taught, while music and painting were special features which alone attracted many pupils.

In September, 1895, the school opened what promised to be the most flourishing year in its history—but alas, the hand of fate was against it.

On Tuesday, September 3, 1895, at 10 a. m. flames were discovered coming from that part of the building occupied by the kitchen.

The volunteer fire brigade responded quickly to the alarm but it was soon seen that their efforts would count for little. The Parsons fire company came up on a special train and joined the fight against the flames. The buildings however, were doomed and in a few hours what had cost \$75,000 in money and many years of labor was a mass of smouldering ruins, with only \$16,000 insurance to cover the loss. Those were the days of a financial stringency in this country and so great a loss at such a time was a staggering blow. Mother Catherine, the superior of the order then, disbanded the school and sent most of the Sisters to other points. An effort was made to get the

school rebuilt, but the final decision was that the order leave St. Paul until a more favorable time and in 1896, the remaining Sisters departed. In 1897 another effort was made to revive the school, but this too failed. However, many of the Sisters still had a longing to go back to their old home and the people were always anxious to have them return, thus the sentiment to return was always kept alive both within and without the order.

In June 1914, the Sisters of Loretto definitely decided to return to St. Paul (Osage Mission) but it was not until August 24, 1915, that they again took up their abode there. On that day eight sisters arrived, viz: Sister Columbiere as superior, and Sisters Coaina, Carmela, Rose Teresa, Francis Xavier, Angeles, Joachim and Vera. They took their positions as teachers in the parish schools at the opening of the term a few days after their arrival.

The Sisters of Loretto have announced their intention of rebuilding the academy but have been delayed because of the financial conditions resulting from the European war.



## CHAPTER XIX.

### MOTHER BRIDGET.

*"She felt in her spirit the summons of grace  
That called her to live for a suffering race;  
And, heedless of pleasure, of comfort, of home,  
Rose quickly like Mary, and answered "I come."  
She put from her person the trappings of pride,  
And passed from her home with the joy of a  
bride,  
Nor wept at the threshold as onward she moved—  
For her heart was on fire in the cause it ap-  
proved."*

—GERALD GRIFFIN.

Mother Bridget Hayden was the only one of the four sisters who came to the Osage Mission in 1847 who was well known to the white people who came later. Mother Concordia left the Osages in 1861, when there were few white people located on the Neosho, and the records of her work were destroyed when the academy burned. Sister Bridget Hayden became "Mother" of the convent at the "Mission" in 1859 when Mother Concordia resigned because of poor health, and retained that position until her death in 1890. During her reign as Mother the country settled up rapidly and Osage Mission reached its pinnacle.

St. Ann's academy was chartered by her, and all the big buildings were erected under her directions. The fame of St. Ann's spread far and wide and girls came from far and near to

this fountain of knowledge to receive that mental and moral training so necessary to a successful life here on earth and an eternal reward in the world to come.

Margaret Hayden was born in Kilkenney Ireland in 1814. When only six years old, she came with her parents to America and located near Perryville, Mo. She grew up at this place and remained there until her 27th year when she entered the convent of the Loretto Sisters at Old Bethlehem. In 1842 she renounced all worldly advantages and "took the veil" of an humble "Sister of Loretto at the Foot of the Cross," as Sister Mary Bridget. This event occurred at St. Vincent's Academy at Cape Girardeau, Mo. Later she was transferred to Loretto, Kentucky, where she was stationed when she answered the call of Father Schoenmakers and came to the Osages on the Neosho in 1847.

What the Mission was in those days is best told in the letters of the early Jesuits elsewhere in this book. The privations that these pioneer women suffered on the bleak prairies can scarcely be conjectured by the people of today. Only those who have tasted such a life can know it or realize it. But Mother Bridget had devoted her life to the "Master" and had freely answered His call to carry the blessings of Christianity and civilization to the aborigines of the plains. Faithful to her vows, she set about with a hearty will doing the work laid out for her. Osage girls who had roamed the prairies in scant attire were gathered into the schools and not only taught the elements of education, but were also trained to make their own clothing after the style of the whites and to become modest, and refined young women, imbued with a desire to lead honorable,



Christian lives. Ask any of the younger women of the Osages today who taught their mothers to pray, civilized them, taught them all domestic arts and virtues, they will say at once, Mother Bridget and the sisters. In fact her name was for years, and is to some extent yet, a household word among the Osages, and they loudly bewailed her death. Mother Bridget and her associates did for the Osage girls what Father Schoenmakers and his associates did for the Osage boys.

When Osage Mission ceased to be an Indian reservation and when the red men and their families moved their wigwams from the beautiful Neosho valley they loved so well, Mother Bridget's labors among them ceased only in part. She enlarged the buildings and opened St. Ann's Academy and many of the Osage girls came each year to attend the school.

John R. Brunt published this tribute to Mother Bridget on February 6, 1890:

"For over forty year Mother Bridget labored in the field of education, and thousands brought under her influence will rise at the last day to call her blessed. How many a poor priest in the scattered country missions of days gone by could tell of the generous aid and friendly hand reached out to help in their needs, and to make up what was wanting in their altar furniture. No "Taberical Society" then existed in Washington, but Mother Bridget's heart supplied its place in Kansas. Under the fostering care of this admirable woman the once poor Indian school has been replaced by a prosperous academy, and the buildings erected and improvements made by her are now worth eighty thousands dollars.

"A community of twenty-five sisters now succeeds the four sainted pioneers of forty-three years ago. In 1886 the handsome chapel, the

pride of the convent, was erected, and just last year the academy proper was enlarged and improved. All these are monuments to her untiring energy and zeal in the cause of Christian education; but her charity, no one will be able to count the thousand deeds and the benefits she has scattered thruout the country with such a lavish hand. No poor church ever applied to her for alms without a generous response, no begging letter was ever left unanswered, no orphan ever appealed to her in vain, and God seemed to bless and multiply her store, otherwise she would have had to stop. Of her kindness to the sisters and pupils, their grief and heart-rending cries over the grave of their mother speak more eloquently than pen or tongue. If the Almighty so lovingly rewarded "a cup of cold water given in His name," how superabundant will be the reward of the half-a-century of faithful service rendered Him by the lamented Mother Bridget. Among the distinguished names of the pioneers of Kansas, Mother Bridget Hayden is certainly deserving of a prominent place."

Margaret Hill McCarter wrote a sketch of Mother Duchesne and Mother Bridget, from which the following is taken:

"To this Osage Mission one sweet October day in 1847 came a mother superior, Bridget Hayden. No she wasn't a French woman, nor Spanish, nor Italian. She was plain Irish. With some Sisters of Loretto from Kentucky, she came to spend the last forty years of her life in Kansas. She established at once a boarding school for girls where soon both white and red came to learn of her. Far beyond the limits of Kansas the name of St. Ann's Academy was spread and inside its walls many a young girl was educated.

"Mother Bridget saw the history of a common-



wealth unfold. She came seven years before the beginning of the territorial record. She saw the evolution into a state. She saw that state struggle thru its days of border strife, its days of rebuilding after warfare, its mastery of the desert and the steady march to occupation and wealth. From her cloister window she watched the prairie grasses turn to wavering wheat shut in by walls of corn. She saw cities rise where only bleak waste had been, and a state grow powerful that was once an Indian hunting ground. And what was she doing thru all these forty years! Among all our noted list, Kansas has no more dignified and honorable name than hers.

"We are prone to think the Indian problem is solved. It is not. Generation after generation must pass away before the last drop of Osage blood in amalgamated lines shall be lost. The future of the remnant of this once great tribe, its influence in the middle west, is a story yet to be written. In the years gone by it was never the government that controlled it so much as the church in its broad reach of influence. What the Osages did or refrained from doing can oftenest be traced back to the character of the red man as shaped by the good influence of the white man's civilization. Think you this commanding white haired woman who spent the best years of her life among them, had no sway in the course of events for them? Think you her record will not shine out one day when the great reckoning is done? The record of a real mother superior in her intelligence, her consecration, her executive power and her sweet loving sympathy. These things are not lost. They come forth again and again shaping the lives of children and children's children.

"It is just and praiseworthy to bestow honor upon the memory of these two noble women—Mother Philippine Duchesne and Mother Bridget Hayden—who gave themselves for His sake, who said: "Greater love hath no man than this: that a man lay down his life for his friend."

Mother Bridget continued her active life even after she had passed the allotted age of "three score and ten." She was blessed with good health up to within a few days of her death, which occurred at the academy January 23, 1890, congestion of the lungs being the direct cause of her death. She died as only saints can die, praising and blessing God that her crown was so near and her exile so near its close.

In the account of her death the Neosho County Journal said:

"To the few privileged to kneel around her couch, it was an edifying spectacle to behold the heavenly peace and hope which illuminated her countenance when she was assured that her end was near. Burning ejaculations of love and praise and thanksgiving escaped from her heart of hearts, and with unfaltering voice she once more repeated the three vows of Poverty, Charity and Obedience, by which fifty years before, she had bound herself to follow Jesus in the thorny path of self-denial. A moment later and she beheld Him face to face. One of the most remarkable women that ever yet set foot on the soil of Kansas, passed away from earth.

"The Mother General of the Loretto Sisterhood and a companion came from St. Louis to attend the funeral, and hundreds of people of the Mission and from neighboring towns, to all of whom the name of Mother Bridget is a household word, gathered around her bier in the spacious chapel, to get a last look at the motherly



face, which until the great day of the Resurrection, they never might behold again. She was interred on Friday evening January 24th in the quiet graveyard of the convent amid the sighs and tears of many who will miss for years to come, the great heart which is now at rest."

"To live in the hearts we leave behind, is not to die."

A TRIBUTE TO MOTHER BRIDGET.

Milwaukee, January 28, 1890.

John R. Brunt, Esq.,

Dear Sir:—Your favor of the 26th inst. came this morning. All that I can say in reply is that I first got acquainted with Mother Bridget in the summer of 1851, when I reached Osage Mission, and since that day I saw in her but the same enterprising, intelligent and devout lady she proved herself to be all her lifetime. The good mother had an untold amount of labor and suffering, which she might well have avoided, but she taxed herself willingly with them for the sake of the poor Indian girls entrusted to her care, she did all the time show herself a mother to them, and indeed a most affectionate one. All her energy was devoted to remove from them their evil and wild habits, and remould as it were their hearts, exciting in them most pure and noble aspirations, in a word trying to infuse in them a part of that great love of God of which her own heart was full, and praise be to truth, successful she was in a great part; I say in a great part, for it is not presumable that in speaking of the education of wild children, one may change or better the nature of all those who are brought to be educated, but in spite of all this she always had a powerful influence over them all, even the most

wild, whom if she could not correct, at least she kept from becoming worse.

The knowledge and culture, which through her indefatigable care was imparted to the Indian girls she did save is now producing its fruits, in the intelligence, good manners, cleanliness, and religious spirit, which this very day can be noticed in the many Osages half-breed Indians at the different nice settlements that nature has formed in the Indian Territory. The lady-like behavior which those once her pupils do show at present is the evidence that her labors were not lost.

Of the local temporal fruits of her enterprising spirit I do not need to say any thing. The splendid buildings and elegant grounds of St. Ann's Academy speak for themselves, and are living monuments of the great genius she had and show how able she was for the charge of superior she held for so many years over her flourishing convent.

She is now gone! May her beautiful soul rest in peace. Her remains shall moulder in the convent cemetery, but her memory alive shall last for many years to come, and her name shall be a home name to a great many not only in Neosho county, but away in the Indian Territory and from both places for many years loving ones will pronounce her name with gratitude, and devout hearts will offer up fervent prayers for her soul.

Respectfully,

PAUL M. PONZIGLIONE, S. J.





