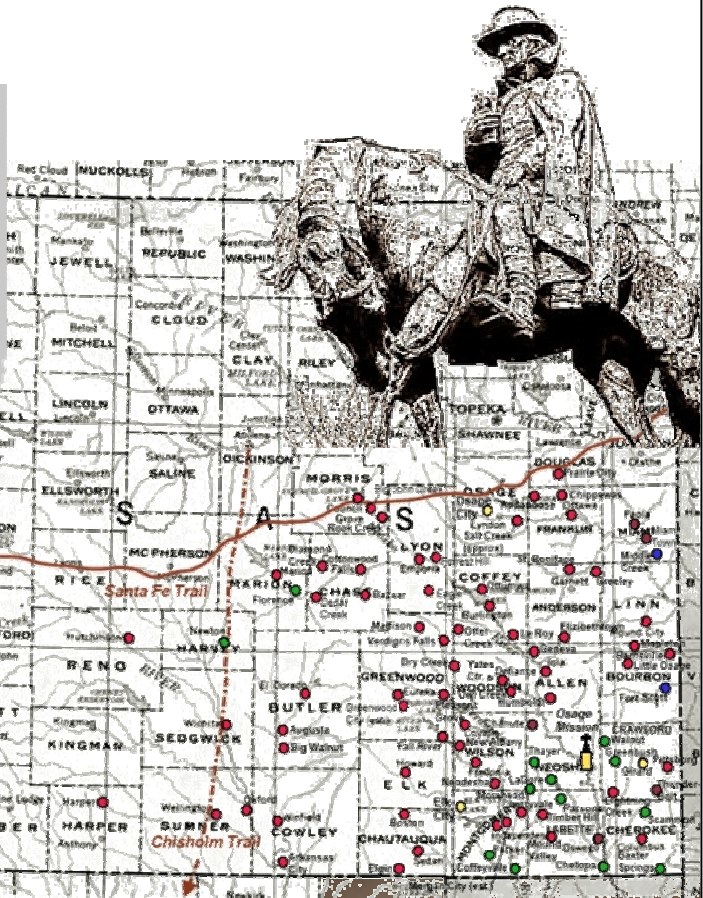
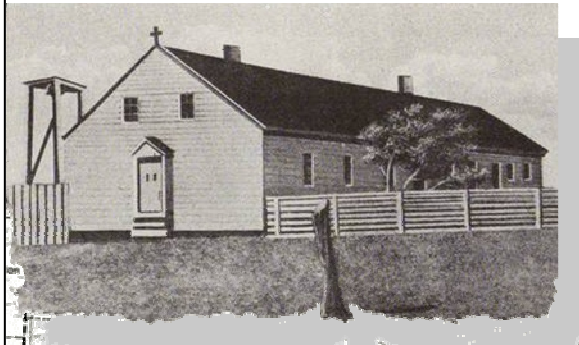


Osage Mission

"A Distributing Center of Civilization"



History of the extraordinary missionaries and settlers who founded and operated Osage Mission; and seeded Christianity and their diverse cultures throughout and beyond the state of Kansas.

*The History of the Osage Mission
now Saint Paul, Kansas*

Submitted by the
Osage Mission - Neosho County
Museum
Saint Paul, Kansas



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"Osage Mission was a great distributing center of civilization in the state because of the nature of its organization, the genius of its missionaries, the accessibility of its location, its long duration and its numerous outposts flung across southern Kansas."

NOMINATION

Osage Mission - Neosho County Museum is proud to nominate the History of Osage Mission, St. Paul, Kansas for consideration in the 8 Wonders of Kansas History Contest. Osage Mission has been the subject of study by religious and historical scholars since the early 20th Century. These scholarly endeavors are due to the fact that the mission was the most influential settlement in southeast Kansas during the frontier period. Missionaries from Osage Mission seeded the diversity of their immigrant cultures across more than 90 Kansas sites and into adjoining states.

The "Synopsis" below encapsulates our on-line nomination. This document consists of descriptive and graphical supporting information. Following the synopsis is an expansion providing additional names, dates and some illustrations. Five illustrated exhibits support the entire nomination:

- Exhibit 1 - Profiles for six of the Missionaries
- Exhibit 2 - Map and 9-1/2 page List of Stations Established by Missionaries of Osage Mission
- Exhibit 3 - Description of Publicly Accessible Sites
- Exhibit 4 - A Brief Description of St. Paul today
- Exhibit 5 - Sources, including discussion of two local resources, List of Figures and End-Notes

Synopsis

Osage Catholic Mission, now St. Paul, was the most important and influential frontier settlement in southeast Kansas. After its establishment in 1847, it rapidly grew into a gateway for commerce and exploration in the frontier territory. The influence of a handful of Jesuit Missionaries spread Christianity, and elements of the missionaries diverse cultures, across more than 100 mission stations in Kansas, Missouri, Oklahoma, and Wyoming. The Mission also provided the Osage Indian Nation with an educational and financial foundation allowing it to become one of today's most affluent tribes.

Osage Catholic Mission was established in 1847, seven years before Kansas became a territory and 14 years prior to statehood. Its origins are easily traced to Osage and Jesuit activity during the early 1820's. The Osage, a proud, industrious and perceptive nation, accepted the fact that the white civilization would come and realized their young people must be prepared to adapt. In 1820 the Chiefs of the Great Osage and Little Osage sent a delegation to St. Louis to meet with Bishop Du Bourg. They requested that mission schools be established in Osage territory west of the Missouri frontier border and north of what would become Oklahoma Indian Territory. The Bishop of New Orleans was receptive to their request since he was considering the placement of one or more central missions in that territory. From these stations, missionaries could set up schools for Indians and settlers, establish convenient mission stations where settlers could gather to hear Mass and receive sacraments, and eventually build chapels and churches.

The plan was launched but it would take additional trips to St. Louis and Washington to gather government support and funding for the missions. During the early 1840's the Jesuits had identified several missionaries and established a mission seminary to train priests. Several young Osage were recruited to provide language and customs training for future mission leaders. The decision was made to locate a mission on a small hill near the convergence of Flat Rock Creek and the Neosho River; about 30 miles west of the frontier border and 40 miles north of the Indian Territory. In 1845 a contract was awarded for the first Mission buildings. In 1846 Father John

Schoenmakers visited the site to meet and become familiar with the Osage people. On April 28, 1847 Jesuits, Father John Schoenmakers, Father John Bax and three lay brothers (Brothers Thomas Coghlan, John De Bruyn, John Sheehan) arrived at what would be known as the Catholic Osage Mission. They immediately established the male department of Osage Manual Labor School. With the arrival of four Sisters of Loretto on October 10, 1847, the female department was established. The missionaries, both men and women, and many who followed were recent European immigrants. Most of them would spend the rest of their lives at the Mission.

It is often said "...and the rest is history." But this small site with its primitive beginning grew into one of the most influential locations in eastern Kansas and ultimately all of Kansas.

- The Mission team, led by Father Schoenmakers, built and maintained a robust and long-standing mission presence in an area where several previous attempts had failed. Success is attributed to skills and interrelationships among this extraordinary group. Its success can also be attributed to Schoenmakers insight: 1) Previous missionaries had tried to civilize the Indians by stripping them of their culture. Schoenmakers allowed a blend of native customs integrated with Christianity. 2) Schoenmakers knew that in order to be successful he must educate the Osage girls, not just the boys. The ensuing Osage girls' school eventually grew into one of the most successful female educational institutions in the region. (Exhibit 2 of our package includes profiles for five key missionaries.)
 - The Mission schools would endure like no other in the State. St. Paul's existing public schools², including the new 2009 high school, sit on the site of the oldest, continually operating school system in the state of Kansas. At no time during this 163-year span has the school missed even part of a term.
 - Survival of Osage Mission through the Civil War was no small feat. The Mission was essentially located on the territorial North-South line. While Schoenmakers was morally opposed to slavery, he believed neutrality was in the best interest for preserving the Mission. Initially this was very unpopular with both the Union and bands of proslavery sympathizers who were ravaging eastern Kansas. The decision forced him to seek asylum at St. Mary's for eight months to avoid assassination by the likes of Oswego's John Matthews and others. As the war progressed, his decision proved to be correct. The Mission witnessed troop movements, occasional skirmishes and "mischief". Osage Mission eventually became safe-ground for both Union and Southern troops.
 - The Catholic Bishops could not have foreseen the role of a very small group of missionary priests in the rapid propagation of Christianity and civilization across the frontier region. Several more priests and Loretto Sisters followed Father Schoenmakers to the Mission. The dedication of two of these men would become legendary.
 - Father Paul Mary Ponziglione would be an extraordinary character without his missionary work. Born of Italian nobility, "Count Ponziglione" received an education consistent with his position. The trappings of royalty were of no interest. He joined the Jesuits in 1839, was injured in the revolution of 1848 and relocated to America. Father Ponziglione arrived at the Mission in 1851. Over the next 35 years he would establish 87 mission stations across Kansas, Oklahoma, Missouri and Wyoming, 67 of which were in Kansas. Father Ponziglione's work in Kansas extended as far west as Fort Dodge, Wichita and Fort Larned.
 - The missionary work of Father Philip Colleton was cut short by an untimely death. In 1868 and 1869, he established 15 mission stations in Kansas, six with churches. Father Colleton routinely traveled into Oklahoma and southern Colorado. He was also the planner and draftsman for many of the Mission school buildings during its expansion in the later 1800's.
-

For all of his wide-ranging travels, he is best known for the establishment of a mission and church nine miles east of his home base -- "The Legend of Greenbush".

(Exhibit 3 of our package includes a map and nine-page list of mission stations established from Osage Mission.)

- The Mission schools and the influence of Father Schoenmakers provided the Osage with the education and political savvy to deal with the white man. In 1869, after an intense political struggle with the L.L. & G. Railroad, the Osage ceded their Kansas lands to the government for \$1.25/acre. They moved to their reservation in northern Oklahoma. The departure of the Osage was painful for the tribe and the Mission. However, this transaction left the Osage Nation with \$8,536,000 (1869 \$) in the U.S. Treasury paying interest to all members of the tribe. Rich Bluestem grass provided grazing for wildlife and stock. Oil, deep beneath the ground, added to the Osage wealth. Today, the Osage Nation is one of the most affluent and influential Native American tribes.

With the departure of the Indians, Father Schoenmakers realigned his strategy to focus the schools course of instruction to white students. The resulting St. Ann's Academy and St. Francis Institute campus covered a large area attracting students from many states and Mexico. The school encouraged settlement and the population grew to 2,500. In 1895, the Kansas legislature approved the change of the name from Osage Mission to St. Paul.

During the 20th century St. Paul's fortunes shifted, partially due to the determination of railroad right-of-ways. The centers of commerce moved to Parsons, Chanute and Pittsburg. The population of St. Paul declined and stabilized at about 650 by the end of the century. Today, St Paul has managed to flourish in the face of downsized population. The town has several new businesses, a new high school and is implementing improvements including a new water distribution plant and park improvements.

While many of the original Mission and school buildings have disappeared, historical sites remain. The Osage Mission-Neosho County Museum sits on the site near the original Mission and Mission schools. The 126-year-old St. Francis de Hieronymo Catholic Church and its gardens are located across the street from the museum. Two historical cemeteries lie within minutes of the museum. St. Francis Cemetery has gravesites dating to 1852 including graves of the missionary priests, sisters and many Osage Indians. Hope Cemetery holds graves dating to 1874, including that of Dr. G.W. McMillin a U.S. Army surgeon who was among those who attended Abraham Lincoln on the evening of his assassination. The original St. Francis School Infirmary building was relocated to the center of town in 1912 and converted to a home. It is presently operated, in near vintage condition, as St. Ann's Bed & Breakfast. A complete description of historical features and locations is provided with our expanded nomination package.

(End Synopsis)

1. Coming of the Black Robes to Southeast Kansas (1820-1847)

Located on the crest of a small hill, nestled between Flat Rock Creek to the east and the Neosho River to the south and west, the small rural, southeast Kansas community of St. Paul thrives today. Once described as making "one feel as if a bit of France has been translated in Kansas soil,"³ the community serves as a testimonial to its Jesuit founders whose initial goal was to introduce Catholicism and education to the Osage Indians who made this area their home. Through far-flung travels they made a huge impact on the spiritual, intellectual, and cultural traditions of the Kansas Territory and the state of Kansas. The existence of this community also serves as a somewhat unique perspective to the settlement of Kansas. Most Kansas areas developed through a pattern of settlement and population growth followed by the building of churches and schools. The settlement of St. Paul is unique in that the existence of the church and schools was the significant factor drawing settlers to the area.

"The Delegation went and being most kindly received by his Lordship, the Delegates took courage, and spoke out their mind very freely asking the Bishop to send them Some Missionaries to stay with them, and they declared that they would listen to them, be baptized, and become good Christians."⁴

The Osage knew that civilization would challenge their existence if they did not understand and accept some of the white man's customs. They also understood the value of education in meeting this end. In 1820, the chief of the Great Osage and the chief of the Little Osage met with their counselors. The braves and principal warriors unanimously decided to send a delegation to Bishop Louis William Valentine Du Bourg to request him to visit their villages and give them priests to instruct their people, above all to care for their children. Bishop Du Bourg was the Bishop of New Orleans who happened to be in residence at St. Louis at the time. The Bishop was open to the Osage

request and appointed Father Charles De La Croix to carry out this mission. In 1821, Father De La Croix visited the Osage along the Osage River in western Missouri. In 1822, Father De La Croix, accompanied by Auguste Choteau, a trader among the Osage, became the first to do missionary work in what is now Neosho County.

"Bishop Du Bourg, sanguine and ardent in temperament, had a tendency to make ambitious plans for the future while seeming to neglect things of the moment. Happily enough, it was this very characteristic which was instrumental in bringing Catholic missionaries to the Osage many years before they ordinarily would have had them."⁵

Bishop Du Bourg visited Washington early in 1823 seeking a subsidy for missionaries to be sent among the Indian tribes of his diocese. The government agreed to an annual appropriation of \$800 for four missionaries and an unspecified amount for a building. Shortly thereafter, Bishop Du Bourg agreed to the transfer of the personnel of the Jesuit Novitiate at Whitmarsh, Maryland, to his diocese. This transfer led to the restoration of the Society of Jesus in the Mississippi Valley.

At the time of the transfer of the Jesuits from Whitmarsh to Florissant, Missouri, the Master of Novices was Father Charles Van Quickenborne. Father Van Quickenborne would be the first Jesuit missionary to visit the Osage on the Neosho River in August 1827. During this visit, Father Van Quickenborne performed the first recorded baptisms in Neosho County as shown on the records of St. Francis Church. He would visit again in 1828 and 1830. During the 1830 visit, he performed three marriages, said to have been the first Christian marriages recorded in what is now the state of Kansas.

"Abandoned by missionaries, neglected by the Government, and imposed upon by traders, the Osage in the late thirties were indeed in a deplorable condition."⁶

In 1843, the Osage petitioned the government for schools and missionaries. There would be a continuous exchange of letters between the Osage Nation and officials in Washington until the establishment of the Osage Manual Labor School in 1847.

In 1845, a government contract was made for the construction of houses, and \$3,456 was appropriated for this purpose. The construction was completed in 1846 and Father John Schoenmakers was sent to the proposed mission to inspect the location and determine its needs. Early in autumn of 1846, Father Schoenmakers spent several days at the site of the future mission, studying the people, studying the country, and trying to forecast future problems. He returned to St. Louis in October and spent several weeks in preparation for his role as head of the Mission.

On April 7, 1847, Father Schoenmakers, his assistant Father John Bax, and Brothers John De Bruyn, John Sheehan, and Thomas Coghlan, who would serve as teachers and helpers, left St. Louis for their future home on the Neosho. April 28, the party arrived at what would become known as Catholic Osage Mission. (All five of these men and Brother Thomas O'Donnell, who would join them in 1848, would spend the rest of their lives at the Mission and are buried in St. Francis Cemetery (Exhibit 3, Figure 19)).

On May 10, 1847 the Osage Manual Labor School was opened, with three half-breed boys in attendance. Within two months, attendance would increase to 18. Father Schoenmakers saw an immediate need for women teachers to instruct the Osage girls. In July 1847 he went to St. Louis with the aim of securing the services of a teaching community of religious women. Disappointed, but not discouraged, by his inability to persuade a religious order to undertake such hardship and struggle, he set out for the Motherhouse of the Sisters of Loretto at Nerinckx, Kentucky. On September 9, he left Kentucky accompanied by four Sisters of Loretto. On September 20, 1847 Father Schoenmakers, Mother Concordia Henning, Sister Bridget Hayden, Sister Mary Petronella VanPrather, and Sister Vincentia VanCool left St. Louis for Westport (now Kansas City). On October 2, the group left Westport and after a 160-mile traverse across the plains of Kansas arrived at Osage Mission, October 10, 1847. Within two hours, four Indian girls had

enrolled as pupils. (Three of these pioneer Sisters would spend the rest of their lives at the Mission and are buried at St. Francis Cemetery. (Exhibit 3, Figure 17).

2. The Saga of Catholic Osage Mission (1847-1870)

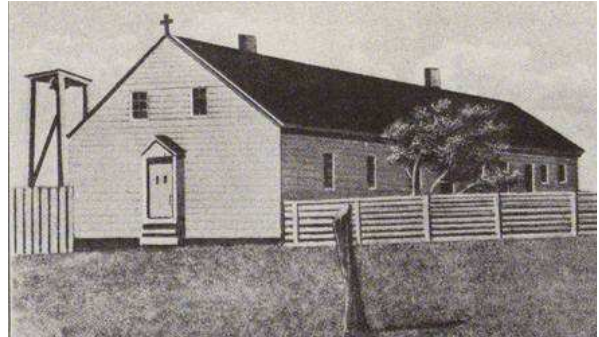


Figure 1 - The Original Church at Osage Mission was of log construction and later covered with clapboard for better weather protection.

Comprised of the Mission, a farm, and the Manual Labor School for Osage boys and girls, Catholic Osage Mission (commonly referred to simply as Osage Mission) was the center of business activity in southeast Kansas prior to the coming of the railroads in 1870-71. It proved to be the arrival point for supplies, a place of comfort for the ill and destitute, and a place of protection in time of civil stress. The Mission became a focal point for the Osage, their Indian neighbors, white traders, mechanics, and the few white settlers found near the Indian camps. The center and life of the Mission, itself, was the school.

"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 acquainted with this ground, and are aware, also, that to prepare for its cultivation exacts the courage that Christian clarity alone can inspire. I will not, therefore, stop to relate the obstacles, the fatigues of every sort, that we encountered in our route."

Throughout its existence, Osage Manual Labor School suffered from lack of adequate financial support. The initial government allowance of \$55 for board, tuition, clothing, medicine, and other expenses proved to be inadequate. Shortly after the admittance of Quapaw students in February 1853, the quarterly allowance of \$13.75 was

increased to \$18.75, an amount that continued to prove insufficient.

In order to defray some of the inadequacy of funds, a 40-acre Mission farm, under the direction of Brother O'Donnell, raised corn, oats, and potatoes. Trying to induce the Osage to do the same, Father Schoenmakers formed a kind of agricultural society among the largest boys at the school. He suggested that curious Osage try farming for themselves. Encouraging the Osage to continue farming proved to be a futile gesture.

Convincing the Osage to live in houses also ended in failure. They preferred the wigwam to the white man's style of shelter. The government had built the Osage chiefs a number of comfortable log houses equipped with all necessary furniture. The chiefs occupied them for a while, but soon moved out, selling the furniture to white settlers along the Missouri border.

The Mission and school faced a number of seemingly overwhelming challenges. In 1850, total crop failure resulted due to a drought. In 1852, an outbreak of black measles led to all the children at the Mission school contracting the disease. Thirteen students would die within a short time. As the measles lost force, the Osage were attacked by scurvy. The two epidemics resulted in the deaths of over 800. One of the victims was Father John Bax.

Dry seasons and scanty yields in 1853, were followed by heavy snows and abundant rains. In the early part of June, a destructive drought struck the land. In the latter part of July, grasshoppers swarmed over the country. These hectic days of 1854 took a toll on Mission resources, depleted by the many demands of assistance from Osage not attending the school. Tragedy would strike again in 1855. Returning from the fall hunt in late November, the Little Osage, avenging an old grudge, attacked a Comanche camp on the Cimarron River. The Comanche, aware of the Osage presence, had slipped away during the night leaving an old Indian who was in the last stages of a leprosy-like disease. The Osage, finding the camp

deserted, stripped, killed, and scalped the old brave. They then took the provisions found in the teepees. The following spring, some 400 of the Little Osage would die of small pox.

In spite of its condition of constant change, the first seven years of the Mission's existence had achieved something of a national reputation. Horace Greeley's New York Tribune referred to the Catholic Osage Mission as "one of the largest missions and schools in Kansas."⁸ Reports of Indian agents about the missionaries were always complimentary.

The Osage were growing increasingly restless. Whites were intruding on their land, destroying their timber and carrying on illegal trade within the reserve. The buffalo hunt had seen its day, resulting in a deprivation of sustenance and trade, at the same time the United States was on the brink of a civil war.

***"The Indian Territory, south as well as west of Kansas, now becomes the natural boundary of a very extensive battlefield, and, as our Mission, like an oasis in the center of interminable plains, is one of the few localities where marching troops, struggling scouts or military trains can repair their outfits and receive assistance. This makes it a great halting point for friends and foes, who in a moment of need, are always willing to unfurl the white flag, no matter where, but more so on our grounds, well knowing that our Mission is like a neutral harbor where party animosities are forgotten, and kind hospitality extended equally to all."*⁹**

During the war, missionary stations west and northwest of Osage Mission were abandoned temporarily. White settlers living there had almost all left the country to save themselves from guerilla attacks. Although other towns and villages were raided and destroyed, Osage Mission was spared. Through the years of "Bushwhacking Kansas" the missionaries of Osage Mission carried on.

The Mission faced two major problems during the Civil War. The first problem was a lack of funds. However, the school had to remain in operation. About 50 of the boys and girls in attendance, between the ages of three and five, were orphans. If the school closed these children would be destitute and never allowed to return if it did open its doors again.

Another cause of concern was the isolation of the Mission. Located in the border region between those loyal to the North and secessionists of the South, maintaining neutrality was most difficult. The U.S. agent for the Osage, Andrew J. Dorn, a Southerner and former strong friend of the Mission, began to use his official connections with the Osage to influence them to join the southern army. Father Schoenmakers, not political by nature, did support the Union in regard to the question of slavery and the preservation of the Union. In 1863, Osage Superintendent, W.G. Coffin reported, "The Osage Indians are remaining loyal to the government with the exception of Black Dog's Band and some of the Half-breeds and restless spirits of other bands, who were influenced to join the rebels by misrepresentation made to them by their former agent, Major Dorn . . . no effort on my part has been spared to counteract the machinations of the enemy to hold them in loyalty to the United States Government, in which I have been ably assisted by Father Schoenmakers and his associates at the Osage Catholic Mission."¹⁰

Contending forces had frequent, if small, clashes in the area of the Mission. Describing the impact of the war on the Mission, Father Ponziglione stated, "Here, however the war is not carried on with any well ordered system, and the belligerent far from being regular troops, they are but independent factions of wretched men, who at times call themselves Confederate Militia, and again go under the name of Union Soldiers. In reality they are only bands of desperados, who have nothing to lose, and aim to plunder." The Mission was subject to numerous incidents.¹¹

In 1861, Missouri Bushwhackers offered \$500 for the head of Father Schoenmakers. The mob planned to burn the Mission and take his life. Warned by a messenger sent by a half-breed who had been reared at the Mission, Father Schoenmakers mounted one of the fastest horses from the Mission stables, set out for Humboldt, and from there went to the Jesuit mission at St. Marys. He would remain there for the next eight months. Three days of continuous rainfall flooded the countryside,

overflowing the rivers preventing the planned attack on the Mission.

Ignoring advice to withdraw the students from the school or move it to a less dangerous site, Father Paul Ponziglione, now acting as superior of the Mission, made the decision to remain. His decision would prove to be a dangerous one. During the remainder of 1861, there were at least four incidents of possible violence directed toward the Mission, Father Ponziglione, and Father Van Goch.

A major event, late that year, involved 200 Confederates led by a Cherokee Half-breed and two white men, Captains Livingston and John Matthews (whose children had attended the Mission school). They entered the Mission yard on their way to raid Humboldt. As Father Ponziglione described it, "though it was Sunday they did not come to attend Vespers."¹² Upon their return from the pillaging of Humboldt, the homeward route brought them again to the Mission. After consuming several kegs of whiskey, part of the plunder from the Humboldt raid, they stopped at the Mission to get a drink of fresh water from the Mission well. Binding Father Ponziglione, a group threatened to visit the Convent not 50 yards away. Responding to the pleas of Father Ponziglione, John Matthews threatened the culprits. The men, who considered him to be the best marksman in the country, left the Mission unharmed.

After May 1862, Union and Confederate forces frequently marched across the Mission property. On one occasion, 300 Southern soldiers retreating from Northern troops were fed at the Mission in the morning. That afternoon, the same hospitality was given to nearly the same number of Northern pursuers.

"The object of these missionaries seems to be to give these children a common English education. The boys are taught spelling, reading, writing, and arithmetic, having certain hours set apart for manual labor, or as I might more appropriately say, for agricultural instruction. The girls are taught reading, writing, spelling, and arithmetic, and, in addition, sewing and knitting and drawing for an amusement, they are also exercised in gardening at the proper time."¹³

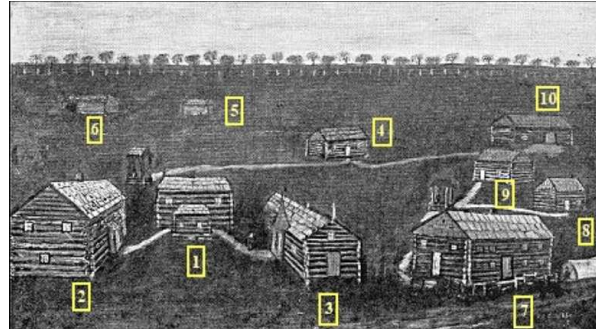
When the missionaries arrived at the Mission, two log structures had been constructed by the government to house them and serve as a school. The buildings were in an unfinished state and soon proved to be inadequate for the number of children in attendance. The missionaries immediately began to make improvements. The first church erected in 1848, at Osage Mission was a log structure, 30 by 30 feet in dimensions and 12 feet high. In 1850, the boys' building was replaced by a two-story structure. A meat house, washhouse and bakery were added to the girls' school. Both houses also had to be weather-boarded.

As an Indian school, the Osage Manual Labor School reached its high point just before the Civil War. Father Ponziglione counted the number of boys and girls as boarders at 300. In describing the school, he stated, "Adding to these numbers of Teachers, Emploies, and hired men on the farm, we had a Community of about 380 persons."¹⁴ After 1868, the institution was a white school, although the Osage continued to attend and would continue to attend as late as 1888. A new era of Jesuit missionary work and education would ensue.

3. Osage Mission: Education and Missionaries (1870-1895)

In spreading Christianity and education throughout Kansas, especially southeast Kansas, credit belongs to three groups who resided at Osage Mission: Jesuit priests, Coadjutor Brothers, and Sisters of Loretto. Among this group, certain individuals are prominent: Father John Schoenmakers, Father John Bax, Father Paul Mary Ponziglione, Father Philip Colleton and Mother Bridget Hayden. Of this group, all but Father Ponziglione are buried at St. Francis Cemetery. (Refer to Exhibit 1 for brief personal profiles for these five missionaries.)

***"To what concern St. Francis Institution, it stood like an oasis in the middle of the desert, and Spite of all difficulty, it kept improving and prospering under the prudent management of Father Schoenmakers."*¹⁵**



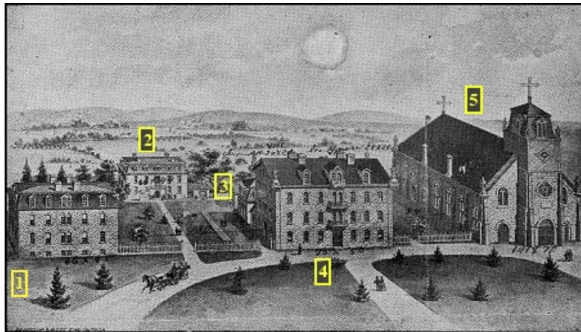
Osage Mission as it appeared in an 1865 sketch according to data supplied by Charles F. Beechwood of Joplin, Mo, the first white student to register in the mission school. From a painting in rooms of the Kansas Catholic Historical Society, St. Benedict's College, Atchison, Ks. (1) Jesuit Residence, (2) Boy's School, (3) Church (4) Workmen's, (5) Blacksmith Shop and Tool House, (6) Flour Mill, (7) Convent of the Sisters of Loretto and Girl's School, (8) Bakery, (9) Laundry, (10) Barn

Figure 2 - Osage Mission 1865

In 1870, the majority of pupils at the Osage Manual Labor School were white. The Civil War, the Homestead Act and railroad expansion had a devastating effect on the Osage. The migration of the whites to the area, coupled with removal of the Osage to the Indian Territory, convinced Father Schoenmakers to make changes in the school. On May 13, 1870 the boys' school was incorporated under the name, St. Francis Institution for Boys, with Father Schoenmakers as president and Father Ponziglione as secretary. On September 19, the girls' school was incorporated under the name, St. Ann's Academy, with Mother Bridget Hayden as head of the board of trustees.

St. Francis Institution would flourish for 20 years, with pupils coming from the surrounding area as well as from distant states and Mexico. Several factors led to closure of the school in 1891: an urgent need for new buildings, a scarcity of available Jesuits, and the nearness of a similar institution at St. Mary's, Kansas. At the end of the 1891 school term, boarding students were sent to the St. Mary's' institution and local students entered what was called St. Francis School.

***In describing Mother Bridget, Father Ponziglione wrote: "To what concerns her enterprising spirit, I do not need to say any thing, the nice buildings, and the elegant grounds that surround St. Ann's Academy speak for themselves, and are a living monument 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. . . . her name shall be a home name to a great many not only in Neosho County, but way yonder in the Indian territory, and from both places for many years loving lips shall pronounce her name with gratitude, and devout hearts will offer up fervent prayers for her soul."*¹⁶**



St. Francis Institution, in the Late 1870's. (1) St. Francis Institution for Boys, Called the College Building, Erected 1877, Burned in 1921 (2) St. Francis Hall, Built 1869, (3) St. Anne's Infirmary Building (now St. Anne's Bed & Breakfast, six blocks north-west), (4) St. Francis Monastery Residence for Jesuit Fathers, (4) Saint Francis de Hieronymo Church, started in 1971 and built over a twelve year period as funding was available (shown before steeple was extended to 160 feet).

Figure 3 - St. Francis Institute, Late 1870's

St. Ann's Academy flourished under Mother Bridget Hayden. She was well equipped for the administrative and educational duties that fell to her. Mother Bridget has her place in early Kansas history as one of the most influential of the pioneering figures of the Neosho country.

After its inception, St. Ann's Academy was soon overcrowded. Students were drawn from the region between St. Louis and San Antonio, many attracted by the opportunities offered in music and painting alone. The Music Department was of unusual excellence, possessing the first pianos brought to this part of the country.

In September 1895 the school was full to capacity and seemed to face the most promising prospects in its history. On September 3, it caught fire and within a matter of a few hours was a mass of

smoldering ruins. With only \$16,000 of insurance coverage, the loss was staggering and the Sisters were forced to abandon the school and would leave St. Paul in 1896.

With the loss of St. Francis Institution and St. Ann's Academy, local students who had attended these schools, were instructed at St. Francis Hall. In 1921, the old college building burned and a new structure was erected in 1922. This building continues to serve the people of St. Paul, as a middle school, in combination with a K-5 elementary (opened in 1953), and a new high school (opened in 2009). With continuous succession from the Osage Manual Labor School (1847-1870), St. Francis Institution (1870-1891), St. Ann's Academy (1870-1895), St. Francis (1895-1921) and the current buildings, St. Paul Schools are one of the oldest, if not the oldest, continuously operating educational institutions located on one block in the state of Kansas.

***"Osage Mission was a great distributing center of civilization in the state because of the nature of its organization, the genius of its missionaries, the accessibility of its location, its long duration, and its numerous outposts flung across southern Kansas."*¹⁷**

In serving white settlers, the plan of the missionaries of Osage Mission was two-fold. First, establish stations or meeting places at convenient points where people could gather at regular intervals to hear Mass and receive the sacraments. Later, chapels or churches were built at many of these centers. The second phase of the plan was to prepare the way for the transfer to diocesan care. As Father Ponziglione expressed it, the Jesuits were: "clearing the ground and opening the way for the secular clergy."¹⁸

Father Paul Mary Ponziglione was the most conspicuous of the missionaries from Osage Mission in terms of the number of years of service and the far-reaching extent of his activities. Ponziglione is known to be the first priest to serve in 30 of the Kansas counties and he regularly traveled into Indian Territory. He saw Kansas grow from an Indian camping ground to a state, a development in which he played an important part. In the years before the railroad his pony traveled over the Indian traces or his canvas-topped "ambulance" pulled by his team called

"Flint" and "Steel" bumped along the traders' trails. The life of this man is fascinating. Born as an Italian count, he rode a circuit of thousands of miles over wind-swept, sun-scorched prairies, across swollen streams, through blinding snow or pelting rain.

Arriving at Osage Mission on June 27, 1851 Father Ponziglione made a regular circuit of the Osage towns. During the spring and fall hunts, while the Osage were gone, he would visit the adjacent tribes of the Miami, Peoria, Kaskaskia, Kansa, Quapaw, Ottawa, Chippewa, Sauk, Fox, Wea, Creek, Cherokee, Seminole and Seneca. If not visiting these tribes, he would travel further west to the Nations in Texas and those bordering on New Mexico. During this time, he mastered the Osage language and translated into that language the Catechism, a prayer book, a portion of the New Testament, some Bible history and an incomplete Osage dictionary.

While riding to and from the Indian camps he visited white Catholic settlers in western Missouri, and others on the Cherokee Neutral Lands. Father Ponziglione went on his longer excursions during the winter months, suffering the inconvenience because people were more likely to be at home during the colder months. From 1871 until 1888, his visits to the Indian Territory were frequent, though irregular. Father Ponziglione is credited with the establishment of 87 missions and chapels. A contemporary referred to Father Paul as the "greatest missionary of the Restored Society at least in the Western states," yet he has received the "ungrateful reward of unmerited obscurity."¹⁹

Father Ponziglione did not have regular co-laborer in the mission field until the arrival of Father Philip Colleton in 1867. Less well known than Father Ponziglione, he was still an important influence in southern Kansas. Father Colleton brought a buoyancy of Irish temperament and a great capacity for labor to his work.

Father Colleton's territory ranged along the border counties of Missouri and Arkansas, five counties of southeastern Kansas

(Crawford, Cherokee, Labette, Montgomery, and Neosho), and the lands of Peoria, Seneca, and the Cherokee mostly in the neighborhood of Fort Gibson. Between August and November, Father Colleton was in the saddle. During these months he made his southern circuit through the Indian Territory to the northern line of Texas, then west to the eastern line of Colorado by way of Fort Dodge. Most of Father Colleton's time was spent among the white settlers in Missouri and Kansas. In describing these people, Father Colleton stated, "Some have means, but the greater number have only 'God's blessing and their four bones,' as they quaintly express it." Most of these people were farmers or miners. A third group that laid claim to Father Colleton's attention were soldiers and railway workers.

Father Colleton was responsible for the opening of a circulating library at the Mission in May, 1869 (quite possibly the first library in the state of Kansas). Between 1869 and 1871, Father Colleton built nine small churches and was instrumental in settling 800 Catholic families in their vicinity. When settlements were too far distant from the Mission to enjoy the educational advantages offered there, Father Colleton started a half-dozen elementary schools in neighboring towns and entrusted the teaching of them to Catholics.

Father Colleton received a serious injury while traveling on a handcar from Ladore to Parsons. His condition was critical for six months. He seemed to improve, when he died unexpectedly on December 1, 1876. After his death, Father Ponziglione stated, "Father Philip Colleton was a man combining perfect Self-denial, with great intellectual ability, and Showing himself a living pattern of the noble Christian virtue, whose practice he So much inculcated on all. He was an eminent Scholar, a powerful Speaker, a Successful business man."

*They were immigrants... each
and every one of them.*

*All of the Osage Mission's
priests and many of the
Loretto Sisters had recently
arrived from far points of
Europe.*

*As they passed among the
Indians and the settlers they
taught, they established
mission stations, they built
churches....and they sprinkled
elements of their diverse
cultures behind them.*

Exhibit 1 - Personal Profiles of The Black Robes

(The Catholic Missionaries)

This exhibit provides brief profiles of some of the religious missionaries at Osage Catholic Mission. It includes four of the Jesuit priests and one Sister of Loretto:

- Father John Schoenmakers
- Father Paul Mary Ponziglione
- Father John Bax
- Father Philip Colleton
- Mother Bridget Hayden

These five individuals are the more prominent names from historical accounts of the Mission. However, it is noted that many of the other priests, brothers and sisters shared similar ethnic backgrounds and religious and social beliefs. Collectively this group of individuals influenced Osage Mission students, local settlers and others they encountered during missionary endeavors. *The personal interrelationships among, and the collective talents of this group allowed Osage Mission to flourish after all others had failed.*

Most of the missionaries who served at Catholic Osage Mission shared common characteristics:

- All were recent immigrants from various European countries.
 - Several had been trained specifically for missionary work among the Indians.
 - Of the five profiled here, all but one would spend the rest of their lives at the Mission. This characteristic was also shared with many of those not included in this overview.
-

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**Father John Schoenmakers:
Osage Mission's Director and
Protector**



Father Schoenmakers' grave is in the Jesuit area of St. Francis Cemetery.

Father Schoenmakers was the manager. He was responsible for the education of students, oversight of facilities, missionary work and political matters related to the Mission.

John Schoenmakers was born in Waspick, Holland on November 20, 1807. Little is known of his early life except that he came from humble beginnings. He attended De Nef School in Turnhoutm, Belgium. The date of his ordination is unclear, but he was educated with several well-known Jesuit missionaries (Van Quickenborne, De Smet, etc.).

Regardless of his origins, Father Schoenmakers success is indisputable. Previous attempts to establish missions among the Osages had failed. Not only did Osage Mission succeed, it excelled by any measure. Father Schoenmakers possessed the insight, flexibility and brilliance to succeed.

- He knew that in order to succeed, it was a necessity to educate the Osage girls as well as boys. He requested help and a group of Loretto Sisters arrived in 1847 to start the female department of the Osage Manual Labor School, and eventually St. Ann's Academy.
- He, unlike other missionaries, understood and respected Osage customs. Instead of forcing white-man customs on them, he allowed a blend of Christianity and Osage culture.
- While the Osage respected the Jesuits prior to their arrival, Father Schoenmakers greatly increased the level of trust and respect between the Osage people and the Jesuits.

Perhaps his greatest success is the fact that the Mission survived the Civil War. Moral beliefs pushed him toward anti-slavery; but he believed a neutral position would preserve the Mission in the long-term. The difficulty of his position is accentuated by the fact that he was forced to seek asylum for eight months, to avoid assassination by John Matthews' guerilla army. After the turbulent early years of the war, the Mission maintained a tenuous neutrality and often served as safe haven for Northern and Southern troops.

Post-war, Schoenmakers led the Mission to glory. After the Osage moved to Oklahoma, Osage Mission schools grew and educated students from across the region and other states. On July 28, 1883 an old rival, a heart condition, took his life. The following was recorded in Mission records *"He died on Saturday, a day when the town was teeming with shoppers from the surrounding countryside, hence word of his death spread rapidly. The morning of the funeral 3,500 people formed the procession to the cemetery."*

Father Paul Mary Ponziglione:
"The Jesuit Trail Rider"



Father Paul is buried in Chicago where he served the last years of his ministry.

"Larger than life" is a term Hollywood uses to describe movie characters like Father Ponziglione. Every aspect of his life, from birth to death, is extraordinary. But he was a real person."

Count Paul Mary Ponziglione was born in Cherasco, Piedmont, Italy on February 11, 1818. He was of noble descent on both sides of his family. His father was Count Felice Ferrero Ponziglione di Borgo d'Ales. His mother was the Countess Ferrero Ponziglione, nee Marchioness Ferari di Castelnuovo, of the Royal family of Italy. His education was consistent with his royal heritage, yet the pomp of the Italian court held no fascination for him. In 1839 he entered the novitiate of the Society of Jesus at Chieri, near Turin. In 1848 after studies at the Jesuit College at Genoa he was ordained. During the revolution of 1848, Father Ponziglione and other priests were transported to Sardinia where he was attacked and seriously wounded by a mob. Escaping to Modena, he left for New York. Upon arrival in America, Father Ponziglione found that the Jesuit Society had assigned him to missionary work in Missouri.

Father Ponziglione spent two years in Missouri and Kentucky, engaged in missionary work. In March of 1851 he traveled with Bishop Miege to begin work in the western missions. While his home was to be at Osage Mission, his labors extended from Fremont Peak, Wyoming, to Fort Sill, Oklahoma. For 20 years Father Paul worked with the Osage, one of the brightest periods in the history of the tribe. He was an honored guest among the Indians, he baptized and taught their children, and ministered to their bodily and spiritual needs.

The scope of Father Ponziglione's work in Kansas was from Cherokee County north to Miami County, west to Fort Larned, and Pawnee County, along the southern border of the state. He also traveled the wild regions of the Indian Territory and established mission stations at Indian agencies and military posts. During a 40-year period Father Ponziglione established 87 missions - 67 in Kansas and 20 in the Indian Territory or other states. He is also credited with several mission stations in Missouri. In 1889 he was asked to go as a peacemaker to the Crow Indians in Montana and did not return to Kansas. The next year he became historian of St. Ignatius' College in Chicago, Illinois, and assistant pastor of the Jesuit church. He became chaplain of St. Joseph's home for deaf mutes; Catholic chaplain to inmates at Bridewell; and reportedly did missionary work among the city's street gangs. He died in Chicago on March 28, 1900, at the age of 82.

Father John Bax:

**Father John Schoenmakers'
Right Hand**



Father Bax's grave is in the Jesuit
area of St. Francis Cemetery
(Exhibit 3, Figure 19)

Father John Bax assisted Schoenmakers in all facets of running the Mission. In many respects he was the most capable of the two men. A brilliant vocation was cut short by his untimely death.

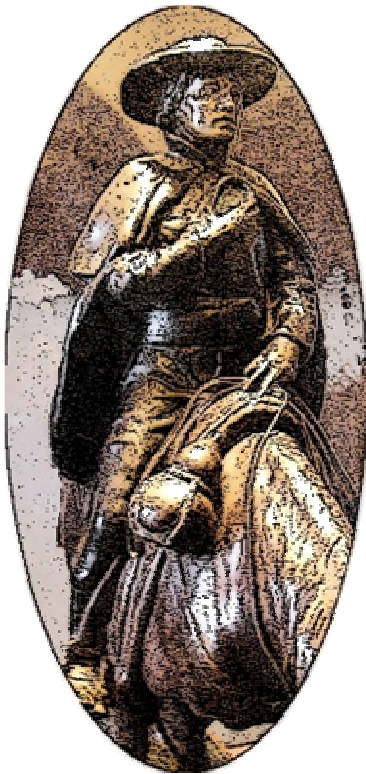
John Bax, a Belgian, was born January 15, 1817 at Turnhout. He was received into the Society of Jesus on November 12, 1840. Father Bax was 30 years old when he, Father John Schoenmakers and three Jesuit lay brothers traveled to Neosho County to establish Catholic Osage Mission. Although Father Bax was ten years younger than his superior, Father Schoenmakers immediately realized that Bax was immensely gifted. He was an eloquent speaker and had extraordinary facility for acquiring languages. Within a short time after his arrival at the Mission, Father Bax had mastered the Osage tongue so well that the Indians joked he spoke it better than themselves.

Father Bax quickly gained the confidence and friendship of the Osage people, especially the children. Soon his enthusiasm won the love of the parents who called him the "Father who is all heart". Father Bax is credited with baptizing two thousand Indian adults and children. He was also responsible for establishing four missionary stations including the U.S. Army Garrison Station at Fort Scott.

With his passion came a serious flaw – Father Bax was a workaholic who accepted any challenge, often at the cost of personal well-being. By the time he was 35, the rigors of his job and the frontier had taken its toll. Father Bax was a weakened man. It is reported that among his 2,000 baptisms approximately 800 were performed during a Black Measles epidemic in 1852. As a result of his efforts to minister to the Osage Father Bax was sickened and taken to Fort Scott for treatment. In a weakened physical condition, he could not recover. He succumbed to a common frontier ailment, scurvy. Father Bax died on August 5, 1852, with his final admonition to Father Ponziglione, "Father, take care of my children."

Father Schoenmakers knew he had lost an incredible young priest when Father Bax died. He did not measure Father Bax's influence only by the number of converts but by his influence on the Osage People. *"It seems...that after his death he speaks more forcibly to the memory and hearts of the Osage than when alive".* Later, Father Ponziglione wrote of both Schoenmakers and Bax, *"For it they receive no thanks; praise they did not expect, for God alone looked down upon their labors and He was their only witness."*

Father Philip Colleton:
Father Ponziglione's Co-Laborer



Father Philip Colleton's grave is in the Jesuit area of St. Francis Cemetery (Exhibit 3, Figure 19)

Father Philip Colleton was ingenious and possessed a missionary zeal comparable to Ponziglione. He also facilitated the growth of the Osage Mission.

Philip Colleton was born in Donaghmoyne, County Monghan, Ireland in 1821. At the age of 33 he was ordained a Jesuit priest. He came to Osage Mission in 1869 from St. Mary's to serve under Father Schoenmakers.

Father Colleton worked tirelessly to promote and improve the Mission. He opened a school library in 1869 and purchased books to be distributed to scattered families. (This was probably the first library in the state of Kansas.) He promoted a system of Catholic settlements and opened elementary schools, entrusting them to local families. In the 1870's Father Colleton drew up plans and supervised the erection of new structures being built on Mission property.

Sister Mary Paul Fitzgerald wrote "*If Father Colleton is judged by his labors he certainly deserves a niche in Kansas history*"²⁰ This statement refers not only to his effort within the Mission, but also his wide-ranging missionary work. Father Colleton is credited with establishing 15 mission stations in Kansas, at least four with churches. He is also recognized for being the first Catholic priest to tread on Montgomery County soil²¹.

Father Colleton's missionary feats were not limited to Kansas. Between August and November, he lived mostly from horseback. It was during these months that he made his southern circuit through Indian Territory to the northern line of Texas; then, west to Colorado by way of Fort Dodge. While monotonous and dangerous, this route exposed him to scores of Indians, railroad construction gangs and soldiers. Father Colleton traveled as far west as Pueblo, Colorado to meet with railroaders.

Ironically, Father Colleton's most legendary feat in Kansas may have occurred nine miles east of the Mission. Caught in a horrendous hailstorm he pledged to God that if spared, he would build a church on that site. Today a historical marker, at the site of church ruins, depicts the story of "The Legend of Greenbush". Father Colleton's brilliant work came to an abrupt end in the summer of 1876 following a railroad handcar accident while traveling from Ladore to Parsons. For six months his condition was critical, then improved. He died suddenly December 1, 1876.

Mother Bridget Hayden:

Mission's Mother, "Medicine Woman" and Girls' School Leader



The graves of Mother Bridget, and other Sisters of Loretto who served the Mission, were originally in a graveyard behind the present museum site. In 1930 their bodies were moved to the Loretto area of St. Francis Cemetery (Exhibit 3, Figure 17).

"She was one of the most remarkable women that have ever set foot on the soil of Kansas (W. W. Graves²²)"

Of all of the Sisters of Loretto who pioneered at the Mission, Mother Bridget Hayden was destined to become best known. Her name became a household word throughout the region.

Margaret Hayden was born in Kilkenny, Ireland on August 14, 1814. She came to America with her parents at age six and lived in Perryville, Missouri. In 1841 she received the habit of the Sisters of Loretto at Cape Girardeau, Missouri, and was given the name Sister Bridget Hayden.

When Father Schoenmakers requested help to run the Mission girls' school, frontier work was considered too strenuous for most religious orders. Sister Bridget was one of four Sisters of Loretto recruited to come to Osage Mission in October 1847 and establish a school for the Osage Indian girls (later St. Ann's Academy). In addition to caring for the Osage girls, Mother Bridget, as she was called when she became the superior, was alert to every opportunity to serve the adult Osage. Through compassion for their physical ailments, she often touched their souls and earned for herself the coveted title of "Medicine Woman." Mother Bridget had an unusual influence with the Osage girls. It was said that there was something distinctive in the refinement, intelligence, and religious spirit among those who were under her at the Convent.

Enduring constant hardship, the nuns were incredibly generous. With the Mission situated on the Civil War dividing line, it was frequented by troops from both sides, many half-starved. They were always fed, even when food supplies were low.

Mother Bridget served the Mission for 40 years and died in January, 1890. In death she remained remarkable. She and 17 other Sisters were buried in a convent cemetery behind the Academy. In 1930 the bodies were moved to St. Francis Cemetery. Little remained in most coffins but a few bones; which were carefully placed in new baby coffins. Sister Bridget was placed in an adult coffin *because her skeletal remains were in extraordinary condition and her habit was completely preserved!*

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Exhibit 2 - Stations Established by Missionaries of Osage Mission

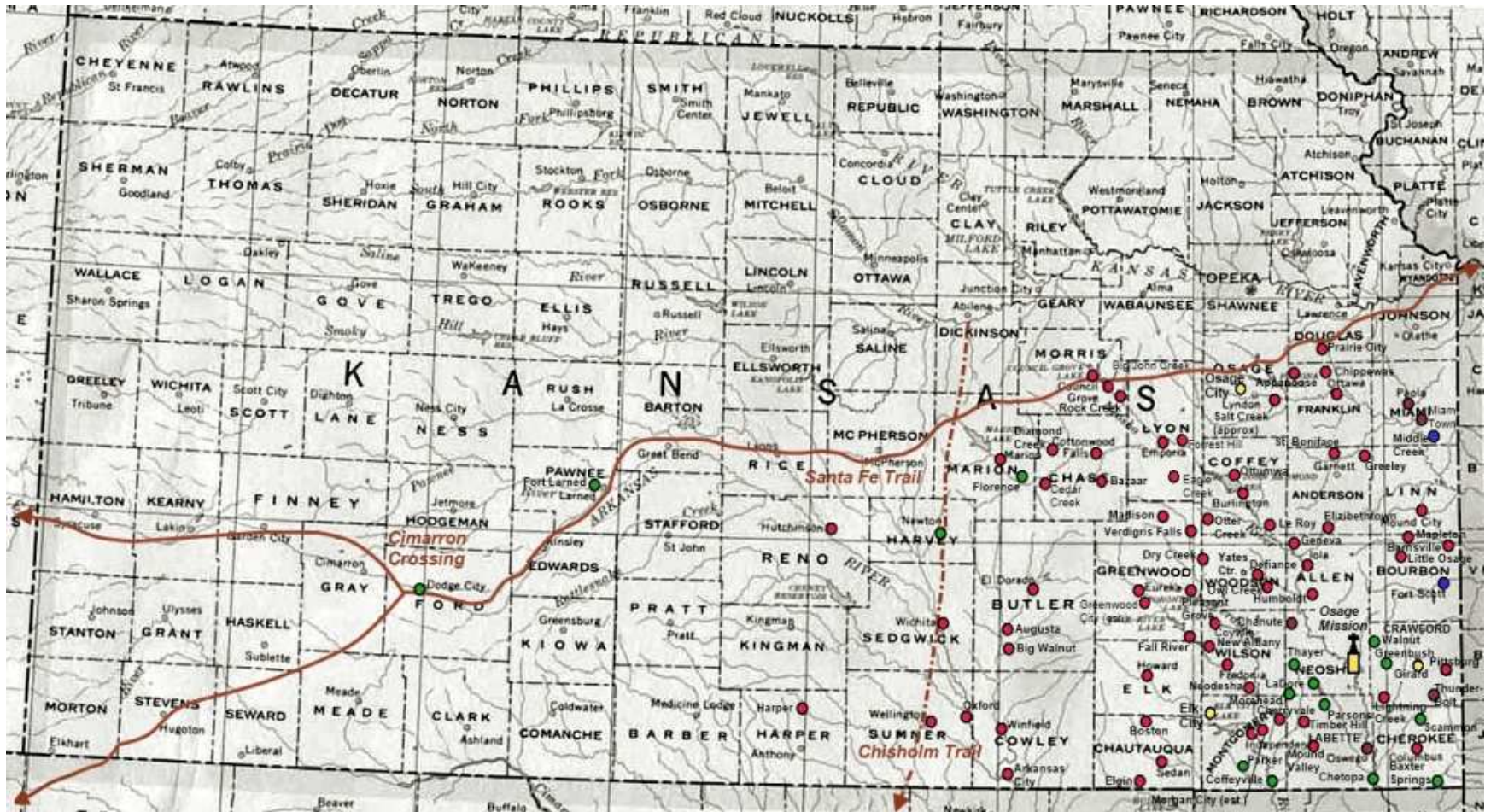
In addition to their role at the Mission, the Jesuits were also responsible for establishing mission stations and propagating the Christian faith across the frontier territory. Father Schoenmakers, Administrator of Osage Mission, established four mission stations, three with churches, all in the southeast corner of Kansas. Seven other priests were credited with starting stations and/or churches in various parts of the state. Of the seven, two names are prominent:

- Father Paul Mary Ponziglione - 87 mission stations across Kansas, Missouri, Oklahoma (Indian territory) and Wyoming. It is also reported that he traveled as far south as Texas, and west into Colorado.
- Father Philip Colleton - 15 mission stations in Kansas and several missionary trips to Colorado.

Refer to the previous section for profiles on these two missionaries.

It must be noted that much of this work was done during the 1840's through the 1860's prior to the availability of railroad travel across the plains area. The entire wide spread missionary work was done from horseback or by wagon. Father Ponziglione and Father Colleton visited many of the mission stations repeatedly. It is also noted that many of the mission stations were unsuccessful. Some settlements failed, but the contacts were made and the missionary influence extended.

The map on the following page, and the list that follows, illustrate the breadth of their travels. The list is color-coded to dots on the map to show which missions were established by a specific priest. *Imagine the hardships and danger these priests encountered in an unsettled region.*



Known Out-of-State Mission Stations Established from the Osage Mission

Wyoming:

- St. Stephen (1886)
- Lander (1886)
- Fort Washakie (1886)

Colorado:

No known stations in Colorado. Colleton is reported to have traveled to the Pueblo area on occasions.

Oklahoma (Indian Territory):

- Fort Gibson (1850)
- Seneca (1852)
- Fort Sill (1871)

- Muskogee (1878)
- Vinita (1878)
- Eufaula (1880)
- Fisher's Town (1882)
- Checkota (1882)

- Tahlequah (1882)
- Pawhuska (1882)
- Osage Agency (1886)

Missouri:

- Spring River (1849)
- Granby (1860)

Figure 4 - Missionaries from the Osage Mission traveled across a five-state area to establish stations and churches (See Table 1)

Table 1 Color Key:

Fr. Ponziglione



Fr. Schoenmakers



Fr. Colleton



Fr. Bax



Others



Table 1 - List of Mission Stations Color Coded to Figure 4

Date	Town	County - State	Visited By Priest	Established
Key				
1847	Osage Mission	Neosho - Kansas	John Schoenmakers	Residence and Church
	<i>Built a church, large residence, schools and convent for the Sisters of Loretto.</i>			
1849	Miami Town	Miami - Kansas Territory	Charles Truyens	Residence and Church
	<i>Started mission with Father Van Mierlo for Miami, Peoria and Wea but was not kept up for long.</i>			
1849	Paola and Wea	Miami - Kansas Territory	Charles Truyens	Missionary Station
	<i>Station and Mission named Saint Francis Regis</i>			
1849	Middle Creek	Miami - Kansas Territory	John Bax	Missionary Station
	<i>Established for the Miami and visited it along with Paola and Wea</i>			
1849	Balls Mill	Bourbon - Kansas Territory	John Bax	Missionary Station
	<i>Started for Mixed-Blood and white settlers living by the mill</i>			
1849	Spring River	Jasper - Missouri	John Bax	Missionary Station
	<i>Started for Quapaw Indians living in the area</i>			
1850	Fort Gibson	Indian Territory (Cherokee Nation Oklahoma)	Paul Ponziglione	Missionary Station
	<i>Established for the Garrison of the U.S. Army</i>			
1850	Fort Scott	Bourbon - Kansas Territory	John Bax	Missionary Station
	<i>Established for soldiers residing in Garrison at the fort. Troops were evacuated in 1854.</i>			
1851	Barnsville	Bourbon - Kansas Territory	Paul Ponziglione	Missionary Station
	<i>Established for Indians of the six nations called New York Indians (A town was founded in 1858)</i>			
1853	Cabin Creek	Indian Territory (Cherokee Nation Oklahoma)	Van Hulst	Missionary Station
	<i>Established for Osage and Cherokee Mixed Blood</i>			
1853	Seneca	Indian Territory (Cherokee Nation Oklahoma)	Van Hulst	Missionary Station
	<i>Established for Seneca and Shawnee Indians</i>			
1854	Chippewas	Franklin - Kansas Territory	Paul Ponziglione	Missionary Station
	<i>Established mission station for Chippewas as well as for Sac and Fox Indians. 1858 - care for these small tribes was transferred to Father Ivo Schacht who visits Franklin County. The exact location of the station is now unknown except the Chippewas reservation with in the north central part of Franklin County near Ottawa</i>			

Table 1 - List of Mission Stations Color Coded to Figure 4					
Date	Town	County - State	Visited By Priest	Established	
Key					
1854	Appanoose	Franklin - Kansas Territory	Paul Ponziglione	Missionary Station	
	<i>Established for the Mixed-Bloods of different nations living in the area. The exact location of the mission station is now unknown.</i>				
1855	Cow-Creek	Crawford - Kansas Territory	Paul Ponziglione	Missionary Station	
	<i>(Later became part of Pittsburg) Established for white settlers</i>				
1857	Burlington	Coffey - Kansas Territory	Paul Ponziglione	Missionary Church	Station,
	<i>Established for white settlers in the William Wisler home Began St. Francis Xavier Church</i>				
1857	LeRoy	Coffey - Kansas Territory	Paul Ponziglione	Missionary Station	
	<i>Established for white settlers in Daniel Barry home</i>				
1857	Ottumwa	Coffey - Kansas Territory	Paul Ponziglione	Missionary Station	
1857	Humboldt	Allen - Kansas Territory	Paul Ponziglione	Missionary Church	Station,
	<i>Established for white settlers in Thurston home St. Joseph's church erected in 1867, First mass in church on August 11, 1867</i>				
1857	Owl Creek	Woodson - Kansas Territory	Paul Ponziglione	Missionary Station	
	<i>Established at Michael Reardon's a mission station for Irish and French Settlers</i>				
1858	Prairie City	Douglas - Kansas Territory	Paul Ponziglione	Missionary Station	
	<i>Established for French settlers at the Buttell home</i>				
1858	Briar Town	Neosho - Kansas Territory	Van Leugenhaege	Missionary Station	
	<i>Established for Osage Camps along Hickory Creek and Neosho River</i>				
1858	Mound City	Linn - Kansas Territory	Paul Ponziglione	Missionary Station	
	<i>Established for white settlers in a private home</i>				
1858	Greeley	Anderson - Kansas Territory	Paul Ponziglione	Missionary Station	
	<i>Established for Belgian Squatters</i>				
1858	St. Boniface (Near Scipio)	Anderson - Kansas Territory	Paul Ponziglione	Missionary Church	Station,
	<i>Established for Germans in John Henry Rocher (Roker) home Began erection of Church of St. Boniface</i>				
1858	Elizabethtown	Anderson - Kansas Territory	Paul Ponziglione	Missionary Station	
	<i>Established for German settlers at Adam Meyers home</i>				

Table 1 - List of Mission Stations Color Coded to Figure 4						
Date	Town	County - State		Visited By Priest	Established	
Key						
1858	Iola	Allen - Kansas Territory		Paul Ponziglione	Missionary Station	
	Established for Irish squatters					
1858	Columbus	Crawford - Kansas Territory		Paul Ponziglione	Missionary Station	
	Established for Osage Mixed-Bloods at La Force home					
1858	Lightning Creek	Crawford - Kansas Territory		Paul Ponziglione	Missionary Station	
	Established for stone and coal miners at Lemon home					
1858	Owl Creek	Woodson - Kansas Territory		Paul Ponziglione	Missionary Station	
	Established for Irish settlers at Michael Collins home					
1858	Fredonia	Wilson - Kansas Territory		Paul Ponziglione	Missionary Church	Station,
	Established for Irish and French squatters at Michael Reardon Home Church established					
1858	New Albany	Wilson - Kansas Territory		Paul Ponziglione	Missionary Church	Station,
	Established for Irish and German settlers at D. Collins Home Church established					
1858	Fall River	Greenwood Territory	- Kansas	Paul Ponziglione	Missionary Station	
	Established for Irish and American settlers at Patrick Crain home					
1858	Eureka	Greenwood Territory	- Kansas	Paul Ponziglione	Missionary Station,	
	Established for white settlers at Ryan home					
1859	Chanute (Was New Chicago)	Neosho - Kansas Territory		Paul Van Goch	Missionary Station, Church	
	Established for German settlers at Peter Kraws home Began Church of St. Lawrence, First Mass said in New Chicago in November 1871					
1859	Little Osage	Bourbon - Kansas Territory		Paul Ponziglione	Missionary Station, Church	
	Established for white settlers at E. Hannons home. St. Lawrence Church built here					
1860	Pleasant Grove	Greenwood Territory	- Kansas	Paul Ponziglione	Missionary Station	
	Established for Irish settlers at Clark home					
1860	Granby	Newton - Missouri		Paul Ponziglione	Missionary Station	
	Established for French settlers working at lead mines					

Table 1 - List of Mission Stations Color Coded to Figure 4				
Date	Town	County - State	Visited By Priest	Established
Key				
1860	Defiance	Woodson - Kansas Territory	Paul Ponziglione	Missionary Station, Church
	Established for Irish settlers at the Hefferman and Deviny homes Began the Church of the Immaculate Conception			
1860	Otter Creek	Coffey - Kansas Territory	Paul Ponziglione	Missionary Station
	Establish for German settlers at Heffernan home			
1860	Emporia	Lyon - Kansas Territory	Paul Ponziglione	Missionary Station
	Established for Irish settlers at James Ryan Home Catholic Register, June 12, 1924 gives T.L. Ryan as the first Catholic family			
1860	Marion Centre (Now Marion)	Marion - Kansas Territory	Paul Ponziglione	Missionary Station
	Established for German settlers in a private home			
1860	Osage City	Osage - Kansas Territory	John Schoenmakers	Missionary Station
	Established for Irish settlers in a private home			
1860	Mapleton	Bourbon - Kansas Territory	Paul Ponziglione	Missionary Station
	Established for Irish Settlers			
1860	Geneva	Allen - Kansas Territory	Paul Ponziglione	Missionary Station
	Established for Irish settlers in Mortimer home			
1863	Fort Scott	Bourbon - Kansas	Paul Ponziglione	Missionary Station, Residence and Church
	Established for white settlers at O'Connor Home Established residence, rector and Mary Queen of Angels Church in 1864			
1863	Girard	Crawford - Kansas	John Schoenmakers	Missionary Station, Church
	Established for German settlers at Riddner Home Built St. Francis Xavier Church			
1863	Oswego	Labette - Kansas	Paul Van Goch	Missionary Station, Church
	Established for Osage Mixed-Bloods at J. Matthews Home Built St. Cecelia Church			
1864	Madison	Woodson - Kansas	Paul Ponziglione	Missionary Station
	Established for Irish Settlers at Dwyer home			
1866	Thunderbolt	Crawford - Kansas	J. Setters	Missionary Station
	Established for white settlers in coal mines in a private home			

Table 1 - List of Mission Stations Color Coded to Figure 4				
Date	Town	County - State	Visited By Priest	Established
Key				
1866	Dry Creek	Woodson - Kansas	Paul Ponziglione	Missionary Station
	Established for Irish settlers at John Shea home			
1867	Verdigris Falls	Greenwood- Kansas	Paul Ponziglione	Missionary Station
1867	Big John Creek	Morris - Kansas	Paul Ponziglione	Missionary Station
1867	Ottawa	Franklin - Kansas	Paul Ponziglione	Missionary Station
1867	Salt Creek	Osage - Kansas	Paul Ponziglione	Missionary Station
	Established for the Sac and Fox Tribes			
1868	Diamond Creek	Chase - Kansas	Paul Ponziglione	Missionary Station
	Established for Irish settlers at Lawless house			
1868	Bazaar	Chase - Kansas	Paul Ponziglione	Missionary Station
	Established for Irish settlers at Norton home			
1868	Cottonwood Falls	Chase - Kansas	Paul Ponziglione	Missionary Station
	Established for white settlers at Maginty Home Church established			
1868	Baxter Springs	Cherokee - Kansas	Phillip Colleton	Missionary Station, Church
	Established for Catholic soldier stationed here Church established			
1868	Scammonville	Cherokee - Kansas	Phillip Colleton	Missionary Station, Church
	Established for coal miners and farmers Church established			
1868	Chetopa	Labette - Kansas	Phillip Colleton	Missionary Station Church
	Established for Mixed-Bloods and white settlers at Eastes home In 1870 made contact with Chetopa Town Company to build a frame church			
1868	Coyville	Wilson - Kansas	Paul Ponziglione	Missionary Station, Church
	Established for Irish settlers at John Lee home Built St. Francis Regis Church four miles north of New Albany - dedicated December 4, 1871			

Table 1 - List of Mission Stations Color Coded to Figure 4				
Date Key	Town	County - State	Visited By Priest	Established
1868	Parsons	Labette - Kansas	Phillip Colleton	Missionary Station, Residence and Church
	Established for railroad camps Residence and Saint Patrick's Church built in 1872			
1868	Ladore	Neosho - Kansas	Phillip Colleton	Missionary Station
	Built residence and Immaculate Conception Church in 1870. The church was established near the Parsons Catholic cemetery.			
1868	Hickory Creek (Greenbush)	Crawford - Kansas	Phillip Colleton	Missionary Station
	Established for French settlers; Built St. Aloysius Gonzaga Church			
1868	Neodesha	Wilson - Kansas	Paul Ponziglione	Missionary Station, Church
	Established for German settlers at Martin Benedict home Built St. Ignatius Loyola Church in 1876			
1869	Big Walnut	Butler - Kansas	Paul Ponziglione	Missionary Station
	Established for farmers at John Mannion home			
1869	Thayer	Neosho - Kansas	Phillip Colleton	Missionary Station, Church
	Established for railroad camps and coal miners Built St. Agnes Church			
1869	Morehead	Neosho - Kansas	Phillip Colleton	Missionary Station
	Established for white settlers in the railroad section house			
1869	Parker	Montgomery - Kansas	Phillip Colleton	Missionary Station
	Established for Osage Mixed-Bloods and white settlers at Ryan home Discontinued in 1882			
1869	Coffeyville	Montgomery - Kansas	Phillip Colleton	Missionary Station, Church
	Established for Mixed-Bloods and white settlers at Ryan home Built Sacred Name of Jesus "Holy Name" Church			
1869	Forrest Hill	Lyon - Kansas	Paul Ponziglione	Missionary Station
	Established for German Settlers			
1869	Florence	Morris - Kansas	Phillip Colleton	Missionary Station
	Established for French settlers at Bernard home			
1869	Dodge City	Ford - Kansas	Phillip Colleton	Missionary Station
	Established for Railroad workers in the section house			

Table 1 - List of Mission Stations Color Coded to Figure 4				
Date	Town	County - State	Visited By Priest	Established
Key				
1869	Newton	Harvey - Kansas	Phillip Colleton	Missionary Station
	Established for white settlers in a school house			
1869	Fort Larned	Pawnee - Kansas	Phillip Colleton	Missionary Station
	Established for railroad men and Catholic soldiers in garrison			
1869	Winfield	Cowley - Kansas	Paul Ponziglione	Missionary Station
	Established for white settlers at the McDonald home Father Ponziglione reported that he celebrated mass for the first time on 9 January 1872			
1869	Hutchinson	Reno - Kansas	Paul Ponziglione	Missionary Station
	Established for railroad workers at Foley home			
1869	Boston	Chautauqua - Kansas	Paul Ponziglione	Missionary Station, Church
	Established for farmers at Robert Mattingly home Church established			
1869	Walnut	Crawford - Kansas	Phillip Colleton	Missionary Station
	Established for railroad workers and white settlers a Clement home			
1869	Howard	Elk - Kansas	Paul Ponziglione	Missionary Station
	Established for German settlers at Mr. Schoenmaker home			
1869	El Dorado	Butler - Kansas	Paul Ponziglione	Missionary Station
	Established for white settlers at McDonald home			
1869	Elk City	Montgomery - Kansas	John Schoenmakers	Missionary Station, Church
	Prepares to build church for Mixed-Blood and Osage Indians. The location will be convenient for the growing settlement of whites (Schoenmakers).			
1870	Saint Ignatius	Montgomery - Kansas	Paul Ponziglione	Missionary Station, Church
	Built church of St. Ignatius			
1870	Council Grove	Morris - Kansas	Paul Ponziglione	Missionary Station
	Established for Mixed-Bloods of the Kaw Indian Nation Father Ponziglione read Mass for two families living six mile south of Council Grove			
1870	Cedar Creek	Chase - Kansas	Paul Ponziglione	Missionary Station
	Established for French settlers			

Table 1 - List of Mission Stations Color Coded to Figure 4				
Date Key	Town	County - State	Visited By Priest	Established
1870	Eagle Creek	Lyon - Kansas	Paul Ponziglione	Missionary Station
	<i>Established for German settlers</i>			
1870	Rock Creek Crossing	Morris - Kansas	Paul Ponziglione	Missionary Station
	<i>Established for the Kaw Mixed-Bloods on their reservation</i>			
1870	Timber Hill (Big Hill)	Labette - Kansas	Paul Ponziglione	Missionary Station
	<i>Established for the New York Tribe at Peter Labedie home</i>			
1870	Wichita	Sedgwick - Kansas	Paul Ponziglione	Missionary Station, Church
	<i>Established for white settlers at the home of Mr. Meagher (Meigner) In 1871 Father Paul Ponziglione convinced a "fervent lady" in Wichita to raise subscriptions for the building of a church in the town. Some lots were secured as a gift and the foundation of the church was being erected, when difficulties arose over the building. The lady appealed to Coadjutor-Bishop Fink for assistance; in answer Father Kuhls was sent to collect subscriptions; with these funds a nicely finished Presbyterian church was bought and moved to the lots on which the foundation had been built. On November 24, 1872 the church was dedicated under the title of St. Aloysius Gonzaga.</i>			
1870	Greenwood	Greenwood - Kansas	Paul Ponziglione	Missionary Station
	<i>Established for Irish settlers at Mitchel home</i>			
1870	Morgan City	Montgomery - Kansas	Paul Ponziglione	Missionary Station, Church
	<i>Established for Irish settlers at J. McEnery home A church was established.</i>			
1870	Independence	Montgomery - Kansas	Paul Ponziglione	Missionary Station
	<i>Established for Irish and German settlers at McLane home</i>			
1871	Fort Sill	Indian Territory - Oklahoma	Paul Ponziglione	Missionary Station
	<i>Established for soldiers in garrison at Captain Hogan's quarters</i>			
1871	Cherryvale Agency	Montgomery - Kansas	Paul Ponziglione	Missionary Station, Church
	<i>Established for German Settlers at Jacob Blaes home A church was built.</i>			
1872	Augusta	Butler - Kansas	Paul Ponziglione	Missionary Station
	<i>Father Ponziglione read mass for the first time 8 September 1872</i>			
1872	Wellington	Sumner - Kansas	Paul Ponziglione	Missionary Station
	<i>Established missionary station among railroad camps</i>			

Table 1 - List of Mission Stations Color Coded to Figure 4				
Date	Town	County - State	Visited By Priest	Established
Key				
1872	Oxford	Sumner - Kansas	Paul Ponziglione	Missionary Station
	Established for French settlers in a private home			
1873	Harper	Harper - Kansas	Paul Ponziglione	Missionary Station
	Established station for German settlers			
1873	Arkansas City	Cowley - Kansas	Paul Ponziglione	Missionary Station
	Established for Canadian settlers			
1873	Mound Valley	Labette - Kansas	Paul Ponziglione	Missionary Station
	Established for Belgian settlers			
1873	Sedan	Chautauqua - Kansas	Paul Ponziglione	Missionary Station
	Established for Osage Mixed-Bloods and white settlers at the John Lee house			
1873	Elgin	Chautauqua - Kansas	Paul Ponziglione	Missionary Station
	Established for Osage Mixed-Bloods at the William Tinker home			
1878	Muskogee	Indian Territory - Oklahoma	Paul Ponziglione	Missionary Station
	Established for railroad workers and white settlers at the D. Cavegan home			
1878	Vinita	Indian Territory - Oklahoma	Paul Ponziglione	Missionary Station
	Established for railroad workers at the section house			
1880	Eufaula	Indian Territory - Oklahoma	Paul Ponziglione	Missionary Station
	Established for railroad workers and Indians in a hotel			
1882	Fisher's Town	Indian Territory - Oklahoma	Paul Ponziglione	Missionary Station
	Established for Mixed-Bloods in a private home			
1882	Checkota	Indian Territory - Oklahoma	Paul Ponziglione	Missionary Station
	Established for railroad workers and Mixed-Bloods in the Drew home			
1882	Tahlequah	Indian Territory - Oklahoma	Paul Ponziglione	Missionary Station
	Established for German settlers in the Shabel home			
1882	Pawhuska	Indian Territory - Oklahoma	Paul Ponziglione	Missionary Station
	Osage Agency - Established for Osage Indians in the Moses Plumbondoom home			
1886	Saint Stephen	Indian Territory - Wyoming	Paul Ponziglione	Missionary Station, Residence and Church
	Established for the Arapahoe on the Wind River, Wyoming Residence and church established			
1886	Lander	Fremont - Wyoming	Paul Ponziglione	Missionary Station Residence and Church
	Established for Catholics in the area. Established a residence and church			

Table 1 - List of Mission Stations Color Coded to Figure 4				
Date	Town	County - State	Visited By Priest	Established
Key				
1886	Fort Washakle	Fremont - Wyoming	Paul Ponziglione	Missionary Station
	Established for soldiers in garrison house			
1886	Okmulgee	Creek Nation Indian Territory - Oklahoma	Paul Ponziglione	Missionary Station
	Established for the Creek and for white settlers in the town hall			
Note: There were fourteen missionary visits that were recorded without any date or general information given.				

Exhibit 3 - Publicly Accessible Historical Sites in the St. Paul Area

This exhibit describes some of the publicly accessible historical sites around St. Paul. The sites include:

- The Osage Mission-Neosho County Museum. The museum is situated on the site of the Osage Mission, St. Ann's Academy and St. Francis Institute.
- St. Francis de Hieronymo Catholic Church and the Church Garden are across the street from the museum.
- Historical St. Francis Catholic Cemetery, including gravesites of most of the Missionaries, and several of the Indians who attended the schools, is within walking distance of the museum.
- Historical Hope Cemetery, including the gravesite of Dr. G.W. McMillin, is one mile north of the museum.
- St. Ann's Bed and Breakfast, originally the Infirmary for St. Francis Institute, is six blocks from the museum and provides lodging for area visitors.
- St. Paul Public School campus, including the historic middle school building.*

Most of these facilities are on the east side of town where the Mission was situated. A map is provided on the next page, and descriptions follow.

**The school buildings are not publicly accessible. But their presence underscores the fact that this parcel of land holds the longest continuously operated school on one site in Kansas (163 years).*







Figure 6 - The Osage Mission, Neosho County Museum is located on the site of the original Mission and within walking distance of historical St. Francis de Hieronymo Catholic Church and St. Francis Cemetery.

1. Osage Mission-Neosho County Museum

The museum is located on what was the center of the St. Ann's Academy and the St. Francis Institute campus. The original buildings were destroyed by fire or razed. However, St. Francis de Hieronymo Church is across the street from the museum. Inside the museum a display of interpretive panels depicts church and Mission structures. These depictions provide a good perspective of the size and appearance of the original schools and Mission complex.

The museum includes four main structures:

- The main museum building is divided into a main entry/multipurpose hall, and an exhibit room.
- The Lone Elm Schoolhouse, dating to 1884, is one of dozens of schools that were scattered across Neosho County. The school was donated to the museum in 1986, moved to the museum grounds and restored (Figure 8).

- A replica of an early blacksmith and harness shop used to display period tools.
- A large, open-air display building containing several large pieces of vintage farm equipment.

The grounds also include several freestanding objects including a vintage steam tractor and the museum's pet bronze buffalo.

The exhibit room of the main building includes artifacts that will please nearly any history buff. For example:

- An 1870's log cabin has been moved from a local farm and reassembled on the museum floor. (Figure 9)
- A beautifully restored 1922 Willys-Knight-Six touring car. (Figure 11)
- A display showing local wildlife in habitat.
- A vintage medical office donated by the family of a well-known area physician.



Figure 7 - The museum's multipurpose room is used to host museum and community events.

The main entry/multipurpose area contains a variety of displays and photos depicting Osage Mission and the St. Paul area during the mid 1800's through the mid 1900's. The museum also includes office equipment, desk and typewriter that belonged to William Whites Graves, local publisher and well-known historian of the southeast Kansas area. (Refer to Exhibit 5 for additional information regarding W.W. Graves.)



Figure 8 - Lone Elm School with blacksmith and harness shop in background



Figure 9 - Reconstructed Log Cabin



Figure 10 - Wall displays in the multipurpose room provide pictures of the church and the Mission during stages of change.



Figure 11 - 1922 Willys Knight Touring Car

The museum maintains files, a library, microfilm records and local obituaries that are used to assist with historical and genealogical research. It also co-ops with other area museums.



2. St. Francis de Hieronymo Catholic Church²³

This cathedral-sized sandstone building was dedicated in 1884 after 12 years of construction and is considered to be among the most beautiful churches in the state. The church has three large altars and an array of spectacular stained glass windows. The original church featured a shorter steeple later extended to its present height of 130 feet. Prior to 1909, it was discovered that the foundation was failing requiring a drastic repair effort. During 1909-1910 the entire 7,000-ton structure was lifted using mechanical screw jacks placed at one-foot intervals around the periphery. At the sound of a whistle (some say at the crack of a whip, others the report of a pistol), local men turned each jack $\frac{1}{4}$ turn. The entire building was raised four feet, high enough to replace the

foundation and construct a basement with a "winter chapel."



Figure 12 - Two of the three altars in the church

During 2005, St. Francis Church faced another challenge. On the evening of June 30, three increasingly severe thunderstorms

roared through southeastern Kansas. One produced 100+ mile per hour winds that removed the steeple above the church's roofline exposing the three large bells. A temporary cap was quickly constructed on the stubbed steeple, and an engineering firm hired to design a replica of the original steeple using modern materials. The new steeple was assembled in the church parking lot and reattached to the structure during the summer of 2007. While the new steeple is visually identical to the original one, it provides one distinct advantage. The original ladders and wooden timber steps were replaced with modern, steel staircases from roof level to the 130 foot domed top. During early 2009 the local Knights of Columbus council acquired and installed new ladders and steps from the choir loft level to the base of the new steeple. Now a trip to the top, and a spectacular view, is not a white-knuckle event for a courageous few. In fact, during the Mission Days festival of 2009 the steeple was opened for a historic tour and more than 400 people were able to see the upper structure of the church and a view from the top of the steeple.

Church Garden and Bell Tower (Figure 13). A tranquil garden lies on the east side of the church. Passionist students and brothers built this garden during the early part of the 20th century when a monastery was part of the church grounds. The last novices left in 1968 and the monastery closed in 1975. Members of the parish have since maintained the garden.

A shaded path winds past Stations of the Cross, numerous statues, a large grotto, a screened shelter house previously used by monastery priests and brothers, and a historic bell tower (Figure 14). The path is lined with trees, a variety of plants, flowers and flowering shrubs. On the east edge of the garden are the graves of several Passionist religious who served the church and monastery.

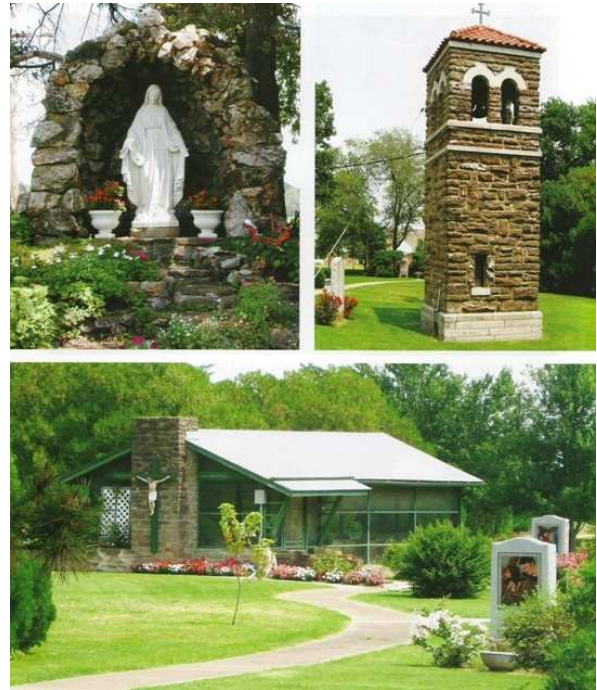


Figure 13 - Church Gardens and Historic Stone Bell Tower.

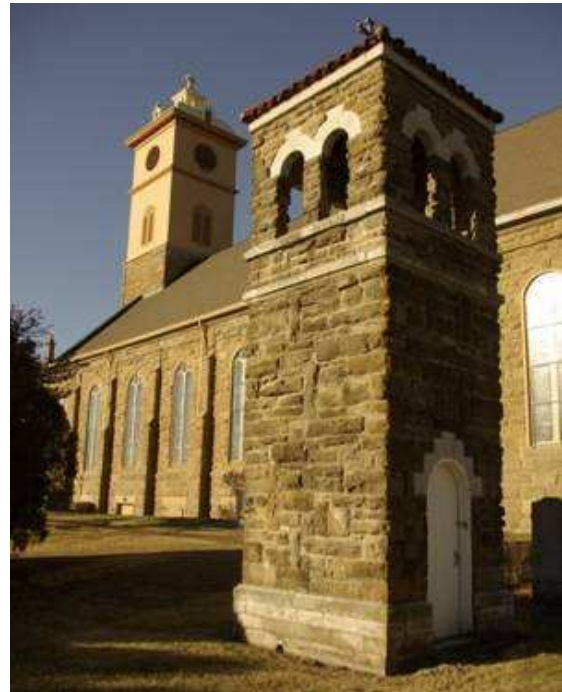


Figure 14 - In 1947 monastery students built this stone tower, which houses the bell from the original Mission Church. It is the first church bell to arrive in the Kansas Territory. The light stone is from old Mission sidewalks.



Figure 15 - An interesting tombstone, located in south Hope Cemetery

3. Historic Cemeteries

Cemeteries provide a connection with the past and a timeline from which we can piece together the story of early settlers. Two Osage Mission-St. Paul cemeteries provide a link reflecting the social makeup of the Mission from its earliest days until the present.

The original Osage Mission Cemetery was located in the center of St. Paul near the present Miles Athletic Field (Refer to Figure 5). Mission records show that George White Hair, the Osage Indian Leader, was originally buried in that cemetery in January, 1852. A second small cemetery, for the Sisters of Loretto was located behind St. Ann's Academy. With the influx of settlers and the rapid growth of the town, Father Schoenmakers urged local residents to move the cemetery to a new location. During 1868 St. Francis Catholic Cemetery was established $\frac{1}{4}$ mile east of the church on the banks of Flat Rock Creek. Over a period of time, bodies were moved from the Mission cemetery to St. Francis. In 1871 Rev. Schoenmakers requested that all remaining graves be moved to the new St. Francis Cemetery²⁴. In 1930 the graves of the Sisters of Loretto were also moved to St. Francis.

The influx of settlers caused a new problem. Many area Protestants not interred at St. Francis were buried in small cemeteries scattered around the area. It is known that Scott Cemetery was situated near the existing Neosho River bridge (west of town). Clark Cemetery was established about two miles west. Some of these cemeteries were started from necessity due to the death of a family member. In some cases, families interred loved ones at home sites near or within the Mission town. In 1874 Hope Cemetery was established approximately one mile north of the Mission. Over time many bodies were moved from the smaller cemeteries and home plots to Hope. It is believed that as many as 30 unmarked graves might still exist within the city limits of St. Paul.

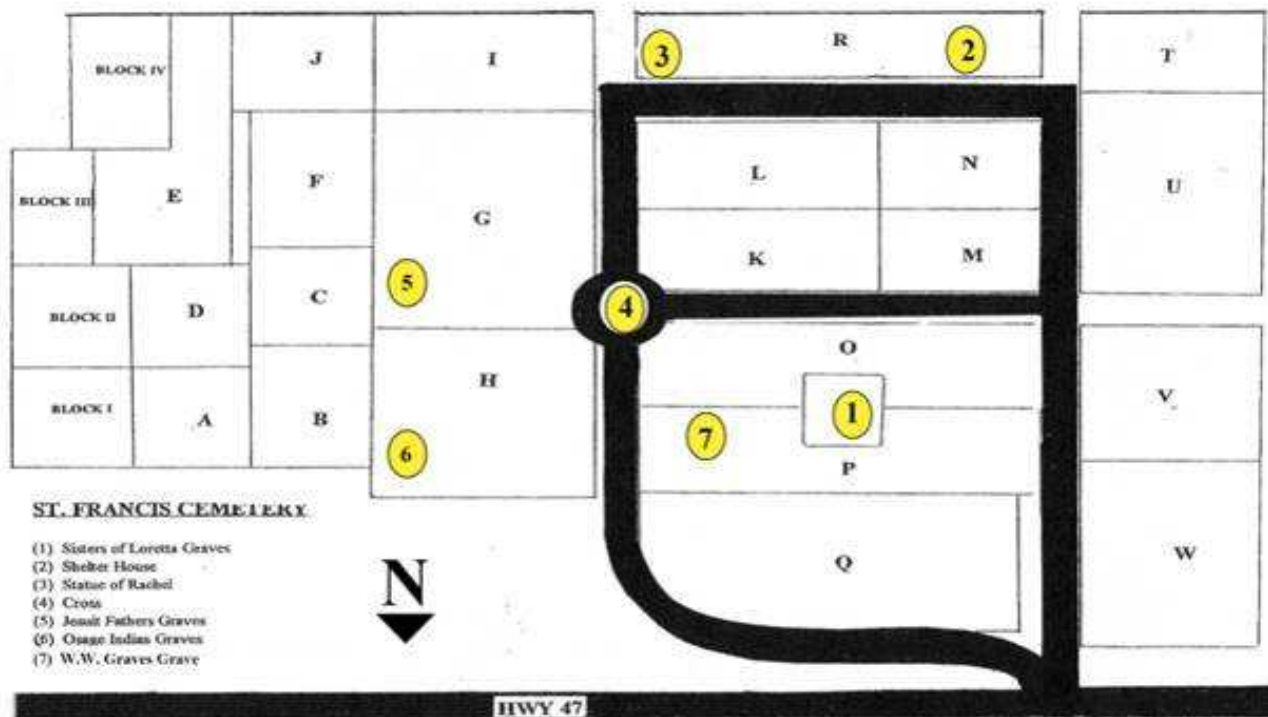


Figure 16 - The historic St. Francis Catholic Cemetery is located within walking distance of the museum and the church.

3.1 St. Francis Catholic Cemetery.

The larger of two cemeteries, is located $\frac{1}{4}$ mile east of the museum and church. This cemetery, founded in 1868, is situated on the banks of Flat Rock Creek. As previously noted, the cemetery was established when growth of the town encircled the original Mission Cemetery.

A tour of the cemetery suggests an old and new section. This perception is true to a certain extent because the east part of the cemetery, closest to the creek contains the

oldest gravesites. However, both sides of the field contain old and new gravestones. Areas of historic interest, noted on the map portion of Figure 16, are described below:

1. Sisters of Loretto Graves (Figure 17) Located in the center section, the graves of the Sisters of Loretto are among the oldest in the cemetery. Originally their remains were interred in a small convent cemetery south of St. Ann's Academy. Local priests and parishioners sought permission to move the graves to a more honorable location.

Permission was granted in September 1930 and the remains were moved to St. Francis Cemetery.

2. Central Crucifix, Statues and Receiving Vault (Figure 18) – This edifice serves as the location for an altar where an outdoor Mass is celebrated each Memorial Day. In early days the structure was used as a receiving vault.
3. Jesuit Graves (Figure 19) – An area within the eastern section of the cemetery contains the bodies of members of the Jesuit Order.
4. Osage Indian Graves – A single large stone, with side-stones, mark the burial site of Osage Indians, originally interred at the Mission cemetery.
5. Grave of W.W. Graves - William Whites Graves is buried in the center section of the cemetery. (Refer to exhibit 5 for background.)

The cemetery contains the graves of several Civil War soldiers. Most of these individuals were not casualties of the war, but settled in the area later (Figure 20).



Figure 17 - Graves of the Sisters of Loretto were moved to St. Francis Cemetery in 1930. Mother Bridget's grave is at the base of the tree.



Figure 18 – Altar and receiving vault were built in 1930.



Figure 19 – A large number of the Jesuit missionaries are buried on this site.



Figure 20 - Civil War Grave. Private Chamberlain was young when he served the Union.



Figure 21 - Hope Cemetery contains a large number of military graves as well as those of the first citizens of Osage Mission and Saint Paul.

3.2 Hope Cemetery

Hope Cemetery is located one mile north of the museum on Udall Road. It was founded in 1874 as the Mission's Protestant Cemetery. The cemetery is still active and contains several graves from the mid to late 1800's. As cemeteries provide a direct link with the past, some of Hope's stones reflect the tumultuous nature of the frontier:

3.2.1 Doctor G.W. McMillin

"A doctor in the audience immediately went upstairs to the box. The bullet had entered through Lincoln's left ear and lodged behind his right eye. He was paralyzed and barely breathing. He was carried across Tenth Street, to a boarding-house opposite the theater, but the doctors' best efforts failed. Nine hours later, at 7:22 AM on April 15th, Lincoln died."²⁵

By the time Doctor G.W. McMillin arrived at Osage Mission in 1869 he had distinguished himself as physician, U.S. Cavalry surgeon, and contract surgeon-in-charge of the United States General Hospital at Ashland, Kentucky. On arrival at the Mission he served the community and settlers with passion similar to his previous duties. Doctor McMillin was one of the leading figures in the Settler's League, and spent heavily from his personal fortune to gain a favorable

resolution to a railroad attempt to gain possession of settler's property. He also served two terms as Neosho County Clerk.

An event on the evening of April 14, 1865 secured a spot in history. The following was extracted from Dr. McMillin's obituary, written in the *Osage Mission Journal* in 1884²⁶:

"Dr. McMillin on the eventful evening of April 14th, 1865 was with a group of fellow officers sitting in the pit of Ford's theater at Washington, when the dastard shot was fired that struck down Lincoln in his box, and on the cry being made that the "president was shot," the doctor sprang to a column, up which, by the help of some of the officers, he clambered into the box where the president lay, being the first surgeon there, and at once saw and pronounced the wound to be mortal: and then assisted in removing the sufferer from the scene of his Martyrdom."

There is dispute as to whether it was Dr. McMillin or Army Surgeon Dr. Charles Leale



Figure 22 - Dr. G.W. McMillin's grave is about 100 feet north-west of the central flag pole.

who initially pronounced Lincoln's wound as fatal. However, Doctor McMillin was among the first at the president's side, and assisted with his care until he passed.

3.2.2 Scott Grave

There are several very old and beautiful tombstones in Hope Cemetery that provide links with pioneers born 200 or more years ago (Figure 23). Many reflect events of the era. The large number of Civil War tombstones evidences this.



Figure 23 - Mid 19th Century Tombstones

One tombstone that reminds us that problems were occasionally solved with violence, even in our own town, is the grave of Frank H. Scott. Mr. Scott was shot to death at the intersection of Main and County streets on September 26, 1883. Will H. Mouser was arrested and charged with the crime, and later cleared at a district court trial. It is reported that Mr. Mouser was subsequently called before the city government and asked to leave town -- Now!



Figure 24 - The Frank Scott Grave is located about 100 feet south of the central flagpole. Figure 15 provides an enlarged view of the headstone inscription.

4. St. Ann's Bed and Breakfast.



Figure 25 - St. Ann's Bed & Breakfast, 325 S. Main Street

Originally called the Infirmary & Guest House, St. Ann's Bed & Breakfast was built in 1871 - 72. It was used as an infirmary for the St. Francis Institute from 1872 to 1894. It then served as a guesthouse for Passionist priests. St. Ann's Bed and Breakfast is the oldest remaining structure from the original Osage Mission.

The Infirmary originally stood behind St. Francis Monastery, west of the church and across the road from St. Ann's Academy. It is built in the same style as other frame and stone buildings that stood on the site.

In 1912 the house was purchased by John Dowd who moved it on log rollers to its present address at 325 Main Street, to make room for a new Passionist monastery next to the church.

The property is in near original form. Only the front and back porch and a small kitchen attachment have been added. The house is an excellent example of a two-story mansard-roof building.

Inside, the house is virtually intact with few changes during its 130-year history. The interior has all-wood floors and staircase, 12-foot ceilings and near floor-to-ceiling windows.

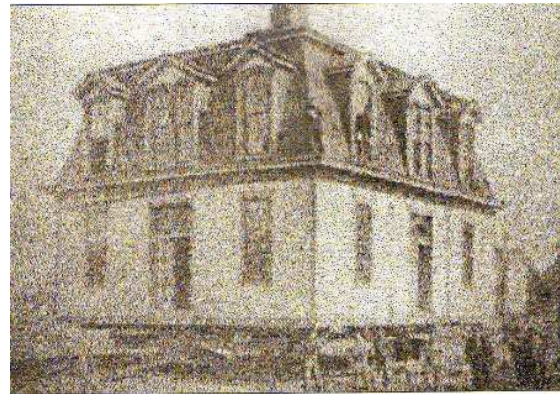


Figure 26 - The structure was moved in 1912 to make room for the Passionist Monastery

After its move the structure was used as a home and was occupied by several families. In 1997 a local family converted the house into a Bed and Breakfast. The business provides much-needed lodging for family get-togethers, celebrations and tourists. Sportsmen using the Neosho Wildlife Refuge or Carter's Big-Island Hunting Club²⁷ keep the facility busy during hunting and fishing seasons.

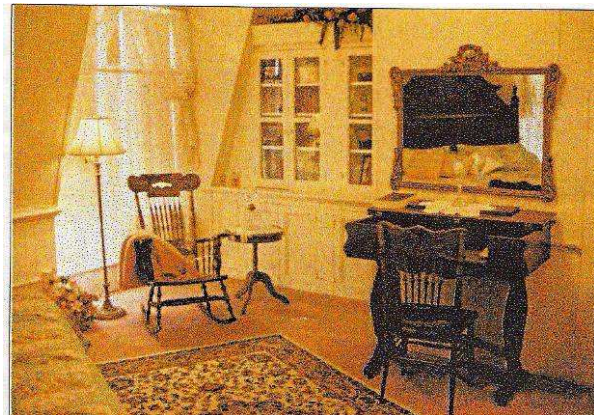


Figure 27 - The interior is decorated in period furnishings.



Figure 28 - The new St. Paul High School is the latest addition in the evolution of the 163 year old school system.



Figure 29 - Historic St. Paul Middle School built in 1923 served as St. Francis School.

5. St. Paul Schools (Longest Continuously Operating School System in the State of Kansas). School buildings are not normally accessible except during public events. However, the presence of these buildings on the east edge of town underscores the fact that there has been a school on this block of land since 1847....163 continuous years of educational excellence!

The school campus is situated about 100 yards west of St. Francis de Hieronymo Church and across the street from the museum. The campus consists of four main

structures, some of which are historical in their own right.

- a) St. Francis School (Figure 29) - Originally opened in 1923 as a Grade 1-12 facility. With the opening of St. Paul Elementary in 1953, this building served as St. Paul High School. It was converted to a middle school with the opening of the new high school in 2009.
- b) St. Paul Elementary - Opened in 1953 for Grades 1-8, it was converted to K-5 with construction of the new high school.
- c) St. Paul High School (2009 - Figure 28) - A new state-of-the-art educational building contains classrooms, media center, computer networks and athletic facilities to prepare students for entry into college, technology schools or the work force. The new building is attached to the elementary school structure providing a central commons area attached to both the old and new gymnasiums. In addition to excellent physical education capability, this

arrangement makes the school attractive for area and regional tournaments.

- d) Vocational Agriculture, Technology and Shop Building (1997) - The east half of the structure contains classrooms for vocational agriculture and various technology and computer classes. The west half is an open-bay shop facility used to teach agricultural, metal work and other industrial skills.

The restored Lone Elm School building, located on the museum grounds, (Figure 30) provides a reminder of the history and heritage of educational excellence in this community.

The community and a very active alumni association support the schools. The St. Paul Schools Alumni & Friends Assn. sponsors a scholarship program for students who are entering or are currently in advanced educational programs (college or technical); supports the schools with monetary donations and maintains contact with alumni through newsletters and an upcoming web site.



Figure 30 - The Museum's Lone Elm School is restored and outfitted with period furniture. It provides another link to a deep-rooted and proud education tradition.



Exhibit 4 - The Mission Today

On July 4, 1895 The Osage Mission Journal changed its name to the St. Paul Journal, thus ending an era. As the 19th century ended, the city grew to a population of nearly 2,500. The downtown area bustled with dozens of businesses, a carriage and plow factory, several icehouses, banks, theaters and an opera house. At the outset of the 20th century the population began to decline.

Like many small towns, the decline in prosperity might be blamed on the routing of railroad lines forcing commerce to other areas such as Parsons, Pittsburg or Chanute. It is ironic that some of those railroad right-of-ways are now grown up in grass. As the end of the 20th century approached, the population of St. Paul stabilized at approximately 650 people. The town showed signs of rejuvenation:

- A grant allowed the city to improve Main Street with new lighting, landscaping, a memorial wall and other features.
- The water distribution plant was upgraded.
- Prairie Mission Retirement Village was built just north of the original Mission grounds.
- A new library was built and dedicated to W.W. Graves, local historian, publisher and author.
- A USDA Development Grant was secured to support the construction of a new grocery store.
- A new Rapid Lube, Laundry Mat and Gift Shop was constructed next to the grocery store.
- A matching grant was awarded for city park improvements. Installation of playground equipment is in progress.
- A merger of St. Paul schools with Chetopa USD 505 secured the long-term viability of the school system.

Several other businesses have been opened in recent years including St. Paul Cabinets, The Lodge Restaurant and Lounge, the Big Island Hunting Club south of St. Paul, and Westhoff Interiors (next page) to name a few.

Perhaps the most important community development has been the construction, or substantial remodeling, of approximately 20 homes within or very near the city limits. This construction is a sign that people have retained faith in the community and are willing to invest in its future.

"You say you are from WHERE.....?"



Figure 31 – J.S. Westhoff & Company's corporate office is located in Lenexa, Kansas, but all manufacturing operations are in a state-of-the-art facility at the northeast corner of St. Paul.

St. Paul's business community includes several long-time companies that have provided jobs and economic support for decades. Beachner Construction Company, a major highway and bridge contractor, has been the cornerstone of the local economy for more than five decades. Industrial Crating, Hardwood Products and O'Brien Ready Mix are among a host of well-established firms.

There is one firm that....well...kinda sticks out on the landlocked Kansas prairie. *J.S. Westhoff & Company, is one of the few firms in the world that specializes in **yacht interiors**. Not boats -- Yachts!.*

Joe Westhoff and his team travel the world meeting with manufacturers and potential customers of these elegantly equipped ships. The same questions seem to come up at every meeting.... "Did you say my interior would be manufactured in St. Paul, Kansas? Where is that?" "Why?"

To Joe and Bill the answers are simple. These brothers initially ran much of the manufacturing for their Lenexa-based company using subcontractors. With their understanding of cabinetry and manufacturing they were confident they could operate more efficiently by in-drawing manufacturing operations to a facility in their hometown. The St. Paul facility uses computer-driven, manufacturing processes and the most talented craftsmen available to serve some of the most discriminating clients in the world.



<http://www.westhoffco.com/>

Exhibit 5 - Historical Sources and References



Figure 32 - Photo of the Anti-Horse Thief Association Convention held in St. Paul in 1901. W.W. Graves is shown in upper right corner of photo. Fielding Scott, a St. Paul resident (center) was elected president during that event. Graves shortly became publisher of the association's weekly newspaper.

Osage Mission was one of the most important settlements in the frontier Kansas Territory and ultimately the state of Kansas. For this reason, the Mission has been a point of interest for historians and political and religious scholars for much of the 20th and early 21st centuries. Frontier historical data is not hard to find, but there has been so much written about early Kansas, it is a challenge to absorb.

Fortunately, in the case of Osage Mission, the sources of some of the best historical information lived and worked within the same square mile - Osage Mission-St. Paul:

- The Mission Priests - The Jesuit priests left an extensive set of letters, diaries and journals.
- William Whites (W. W.) Graves - In addition to publishing the Osage Mission Journal and St. Paul Journal (newspapers), he was an author who published 21 books, including several works on the history of southeast Kansas.

Other writers have studied and written about the Mission. A particularly good source of information is Beacon on the Plains written by Sister Mary Paul Fitzgerald. This book has been a very valuable source in preparation of this nomination. Sister Fitzgerald's book was the

basis of her doctoral thesis and the bibliography section alone lists 30 pages of research sources and references.

The Mission Priests.

The Mission priests provided a most accurate and fascinating account of frontier life. This body of work is in the form of reports, diaries and letters prepared by Fathers Schoenmakers, Ponziglione and others. W.W. Graves chronicled much of this work in some of his books (list below). However, the Jesuits²⁸ and others have assembled, analyzed and written about frontier Kansas.

Father Ponziglione, in particular, left an incredible account of his life at the Mission and in particular his life on the trail as he traveled to and from the mission stations he established. His letters deal with storms, deaths, travels through Indian Territory, and one lucky evening when he decided not to board at Kate Bender's inn. While Ponziglione is best known as a prolific missionary, many historians recognize his historical contributions.

W.W. Graves.

Osage Mission-Neosho County Museum is indebted to W.W. Graves, (Figure 33) a prolific author, historian, and publisher. Mr. Graves migrated to Osage Mission with his parents in 1881 and graduated from St. Francis Institute in 1891.

In January 1896 he became the owner, editor, and publisher of the Neosho County Journal in St. Paul. He changed the name to the Osage Mission Journal and later to the St. Paul Journal. Mr. Graves continued in this capacity until he sold the paper in July 1951. Graves was a staunch supporter of the Anti-Horse Thief Association (A. H. T. A.) and hosted their convention in 1901 (Figure 32). In 1902 Mr. Graves was awarded the contract to publish the A.H.T.A. newspaper and did so for many years.

He was a charter member of the St. Paul Council No. 760 Knights of Columbus,

organized on April 26, 1903. For 16 years he published the Kansas Knight.



Figure 33 - W.W. Graves

Perhaps the greatest contribution of W.W. Graves to St. Paul and the state of Kansas is the rich collection of books and publications he published. Most of these are solid historical works - some lean toward the whimsical side of literature (***historical works in italic***).

- Tricks of Rascals. copyright 1905.²⁹
- The Law for Criminal Catchers, copyright 1907.
- On the Trail, copyright 1908.
- Graves' Manual, unknown copyright (likely between 1908-15). A compilation of parliamentary rules for the A.H.T.A.
- ***Origin and Principles of the Anti-Horse Thief Association, copyright 1915.***
- ***Life and Letters of Fathers Ponziglione, Schoenmakers, and Other Early Jesuits at Osage Mission. Sketch of St. Francis' Church. Life of Mother Bridget. copyright 1916.***

-
- **Making Money with a Country Newspaper: The Story of How I Saved \$25,000.00 in a Country Newspaper Office in a Town of 900 Population. copyright 1926.**
 - ***Life and Letters of Rev. Father John Schoenmakers S. J. Apostle to the Osages. copyright 1928.***
 - ***Annals of Osage Mission. copyright 1934.***
 - ***The Broken Treaty: A Story of the Osage Country. copyright 1935.***
 - ***The Legend of Greenbush: The Story of a Pioneer Country Church. copyright 1937.***
 - ***The Poet Priest of Kansas Father Thomas Aloysius McKernan. copyright 1937.***
 - ***Life and Times of Mother Bridget Hayden. copyright 1938.***
 - ***History of Neosho County Newspapers. copyright 1938.***
 - ***History of the Kickapoo Mission and Parish: The First Catholic Church in Kansas. by W. W. Graves, Rev. Gilbert J. Garraghan, S. J., and Rev. George Towle. copyright 1938.***
 - ***Annals of St. Paul: A Third of a Century. From the Change of Name in 1895 to January 1929. copyright 1942.***
 - ***Autobiography of Rev. Eugene Bononcini, D. D.: Early Kansas Missionary. Additions and Notes by W. W. Graves. copyright 1942.***
 - ***The First Protestant Osage Missions 1820-1837. copyright 1949.***
 - ***History of Neosho County, Volume I. copyright 1949.***
 - ***History of Neosho County, Volume II. copyright 1951.***
 - ***Annals of St. Paul: Supplement. January 1929 to June 1936. [This was a 120-page start on Volume II which was completed later.]*³⁰**

On May 31, 1952, editors in southeast Kansas, the State Historical Society and the St. Paul community recognized the accomplishments of Mr. Graves' with an honorary banquet. He received the honor of Knighthood of St. Gregory from Pope Pius XII for his literary contributions to the Catholic Church. Mr. Graves was also made an

honorary member of the Osage in recognition of his friendship and historical work relative to their tribe. An Osage war bonnet presented to him at that event is on display in the museum as are his desk and Remington typewriter. William Whites Graves died of a heart attack in his home on July 22, 1952 and is buried in St. Francis Cemetery (refer to Exhibit 3, Figure 16)

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References (Also see End-Notes):

- I. Annals of Osage Mission - W.W. Graves (1934)
 - II. Annals of St. Paul - W.W. Graves (1942)
 - III. Beacon on the Plains - Sister Mary Paul Fitzgerald, SCL, PhD (1939). Chair of the Department of History of St. Mary College, Leavenworth. The Beacon on the Plains was her doctoral thesis when she completed studies at St. Louis University. This work contains more than 26 pages of bibliography.
 - IV. Interesting Memoirs Collected From Legends, Traditions and Historical Documents." by the Rev. Paul M. Ponziglione, S. J., ch. 6, p. 62 et seq., in the archives of St. Louis University, St. Louis, Mo.
 - V. Life and Letters of Fathers Ponziglione, Schoenmakers and Other Early Jesuits at Osage Mission - W.W. Graves
 - VI. History of Neosho County, Volumes I and II - W.W. Graves (1949)
 - VII. Hope Cemetery Records (including Addenda I and II) - Compiled George M. Paine (2000, 2001 (Addenda))
 - VIII. Osage Mission Sesquicentennial, Celebrating 150 years; Compiled and published by the St. Paul Sesquicentennial Committee (1997).
 - IX. St. Francis Hieronymo Parish Cemetery, 1852-2008 - Viola And Schwind Gouvion (2008)
 - X. Swords into Plowshares, John N. Mack (2009), Professor of History, Labette Community College, Parsons, Kansas (Doctoral Thesis, Kansas University)
 - XI. The Early Days of the Loretines in Southeast Kansas, Sister Mary Lilliana Owens S.L., Kansas Historical Quarterly, Vol. 14, No. 3, 1947 http://www.kshs.org/publicat/khg/1947/47_3_owens.htm
 - XII. The Jesuits of The Middle United States (Vol. 1), Gilbert J. Garraghan, SJ, PhD Loyola University Press, Chicago, Ill, 1953.
 - XIII. The History Of Our Cradle Land - T. H. Kinsella, (1921)
-

End Notes:

¹ From "Beacon on the Plains" by Sister Mary Paul Fitzgerald, SCL, PhD. (1939). Doctor Fitzgerald was chairperson of the Department of History and Vice-President of St. Mary College, Leavenworth.

² St. Paul Public Schools are part of the USD 505 Chetopa - St. Paul School District.

³ The Early Days of the Loretines in Southeast Kansas, Sister Mary Lilliana Owens S.L., Kansas Historical Quarterly, Vol. 14, No. 3, 1947 http://www.kshs.org/publicat/khq/1947/47_3_owens.htm

⁴ Interesting Memoirs Collected From Legends, Traditions and Historical Documents." by the Rev. Paul M. Ponziglione, S. J., ch. 6, p. 62 et seq., in the archives of St. Louis University, St. Louis, Mo.

⁵ "Beacon on the Plains" by Sister Mary Paul Fitzgerald, SCL, PhD. (1939)

⁶ "Beacon on the Plains" by Sister Mary Paul Fitzgerald, SCL, PhD. (1939)

⁷ Fr. Bax letter to Fr. De Smet, June 1, 1850, History of Neosho County, W.W. Graves, 1949

⁸ Kansas' Forts, Settlements and Missions, New York Semi-Weekly Tribune, June, 1854

⁹ Taken from Diary of Fr. Ponziglione, St. Louis Catholic Historical Review 1922.

¹⁰ The Jesuits of The Middle United States (Vol. 1), Gilbert J. Garraghan, SJ, PhD Loyola University Press, Chicago, Ill, 1953.

¹¹ Interesting Memoirs Collected From Legends, Traditions and Historical Documents." by the Rev. Paul M. Ponziglione, S. J., ch. 6, p. 62 et seq., in the archives of St. Louis University, St. Louis, Mo.

¹² Interesting Memoirs Collected From Legends, Traditions and Historical Documents." by the Rev. Paul M. Ponziglione, S. J., ch. 6, p. 62 et seq., in the archives of St. Louis University, St. Louis, Mo.

¹³ The History of Neosho County, W.W. Graves 1949

¹⁴ Interesting Memoirs Collected From Legends, Traditions and Historical Documents." by the Rev. Paul M. Ponziglione, S. J., ch. 6, p. 62 et seq., in the archives of St. Louis University, St. Louis, Mo.

¹⁵ Interesting Memoirs Collected From Legends, Traditions and Historical Documents." by the Rev. Paul M. Ponziglione, S. J., ch. 6, p. 62 et seq., in the archives of St. Louis University, St. Louis, Mo.

¹⁶ Fr. Ponziglione letters to John R Brunt, The Early Days of the Loretines in Southeast Kansas, Sister Mary Lilliana Owens S.L., Kansas Historical Quarterly, Vol. 14, No. 3, 1947

http://www.kshs.org/publicat/khq/1947/47_3_owens.htm

¹⁷ "Beacon on the Plains" by Sister Mary Paul Fitzgerald, SCL, PhD (1939)

¹⁸ The Jesuits of The Middle United States (Vol. 1), Gilbert J. Garraghan, SJ, PhD Loyola University Press, Chicago, Ill, 1953.

¹⁹ "Beacon on the Plains" by Sister Mary Paul Fitzgerald, SCL, PhD (1939)

²⁰ "Beacon on the Plains" by Sister Mary Paul Fitzgerald, SCL, PhD (1939)

²¹ Parish History, St. Andrew Church, Independence. <http://www.standrewindependence.com/home/parish-history>

²² Written by W.W. Graves in 1938.

²³ See <http://kansascatholic.blogspot.com/2009/06/saint-francis-de-hieronymo-catholic.html> for a full photographic description of the church.

²⁴ St. Francis Parish Cemetery, 1852 - 2008; Viola Gouvian 2008 (Jostens Publications)

²⁵ The Abraham Lincoln Papers; The Library of Congress Manuscript Division; Lincoln Studies Center Knox College (<http://memory.loc.gov/ammem/alhtml/alrintr.html>)

²⁶ Source: Osage Mission Journal quoted from Hope Cemetery Records August 1869 - August 2000; George M. Paine; 2000.

²⁷ Carter's Big Island Hunting Club is a locally owned business located on a large, inland river island just south of St. Paul <http://www.cbihuntclub.com/CBIHuntClub/>

²⁸ The Osage Mission Missionaries, especially Fr. Ponziglione, are well represented in the 80 volumes of the Woodstock Letters, a set of frontier letters and records assembled by the Jesuits during the late 19th century.

²⁹ An account of frontier era scam-artists & crooks.

³⁰ "The Annals of St. Paul; The Swan Song for the St. Paul Journal, July 2, 1936 - November 16, 1961" which picks up from the original Annals was published in 2009 by David W. O'Bryan.
