

United States Department of the Interior
National Park Service



1012

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. **Place additional certification comments, entries, and narrative items on continuation sheets if needed (NPS Form 10-900a).**

1. Name of Property

historic name Marty Mission School Gymnasium and St. Therese Hall
other names/site number Marty Indian School

2. Location

street & number Southwest corner of 303rd Street and 388th Avenue not for publication
city or town Marty vicinity
state South Dakota code SD county Charles Mix code 023 zip code 57361

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this X nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property X meets does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

 national X statewide local

Kara M. Spawett NOV, 22, 2011
Signature of certifying official Date
Tribal Historic Preservation Officer
Title State or Federal agency/bureau or Tribal Government

In my opinion, the property X meets does not meet the National Register criteria.

Thomas G. ... 11-22-11
Signature of commenting official Date
Chairman, Yankton Sioux Tribe
Title State or Federal agency/bureau or Tribal Government

4. National Park Service Certification

I, hereby, certify that this property is:

- entered in the National Register determined eligible for the National Register
- determined not eligible for the National Register removed from the National Register
- other (explain:)

[Signature] 11/5/12
Signature of the Keeper Date of Action

5. Classification

Ownership of Property
(Check as many boxes as apply)

- private
- public - Local
- public - State
- public - Federal

Category of Property
(Check only **one** box)

- building(s)
- district
- site
- structure
- object

Number of Resources within Property
(Do not include previously listed resources in the count.)

Contributing	Noncontributing	
2	0	buildings
0	0	district
0	0	site
0	0	structure
0	0	object
2	0	Total

Name of related multiple property listing
(Enter "N/A" if property is not part of a multiple property listing)

SCHOOLS IN SOUTH DAKOTA

Number of contributing resources previously listed in the National Register

N/A

6. Function or Use

Historic Functions
(Enter categories from instructions)

- EDUCATION: school
- RECREATION AND CULTURE: sports facility
- RECREATION AND CULTURE: auditorium

Current Functions
(Enter categories from instructions)

- VACANT
- EDUCATION: school

7. Description

Architectural Classification
(Enter categories from instructions)

- OTHER: Stripped Classicism
- MODERN MOVEMENT: Art Deco

Materials
(Enter categories from instructions)

- foundation: CONCRETE
- walls: BRICK
- STONE: Limestone
- roof: SYNTHETICS: Rubber
- other:

Narrative Description

(Describe the historic and current physical appearance of the property. Explain contributing and noncontributing resources if necessary. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, setting, size, and significant features.)

Summary Paragraph

Marty Mission Gymnasium and St. Therese Hall are located in Marty, Charles Mix County, South Dakota. These buildings are significant statewide under Criterion A and C for Education, Religion, Art, Ethnic Heritage, and Architecture. Marty is a small rural community on the Yankton Sioux Reservation where St. Paul's Mission, Marty School, and, after 1975, the tribal headquarters are all located. St. Paul's Mission was established first in 1911 and assigned a resident priest in 1921, when its school and later the town were named Marty. Being reliant upon money from the church and donors, the mission and school buildings were erected piecemeal as resources were available. The earliest buildings were frame buildings salvaged from towns nearby, and, by the time that the Gymnasium and St. Therese Hall were started in the 1930s, they were much more substantial brick, stone, and concrete buildings that nonetheless still made use of salvaged materials. The campus includes over a dozen buildings, landscaped grounds, and many mature trees. Of these, the Gymnasium and St. Therese Hall have been selected by the Yankton Tribal Historic Preservation Office to be nominated to the National Register. The Gymnasium is a three-story, brick, stripped Classicism building and St. Therese Hall is a long, four-story, brick and limestone, Art Deco building designed by Catholic architect, Edward Schulte, from Cincinnati, Ohio. They are located next to each other in the southwest corner of the campus. They retain excellent integrity to their respective dates of construction of 1935 and 1947, with only one modified entrance on St. Therese and some infilled windows being noticeable alterations. Their size and architectural styles reflect the growing school as it became more firmly established in the community.

Narrative Description

Gymnasium

The three-story gymnasium is a rectangular, three-story building with a concrete foundation, brick walls, and flat roof. Limestone constitutes the base and top of the pilasters, the window sills, and the coping along the roofline and parapets. The pilasters and fenestration give the building a vertical emphasis. The top of the pilasters also feature double projecting bands of brick below the limestone cap. Additional ornamentation across the entire building comes from soldier course bricks in horizontal bands that protrude slightly from the plane of the wall and run above the first-story windows, the third-story windows, and with a rowlock course below the limestone coping along the roof line. These rows of soldier and rowlock brick with limestone coping also follow the several gable parapets found on sections of the roofline.

The north elevation is symmetrical and protrudes slightly from the east and west elevations at a slightly lower height than the main part of the roof. The entryways, at the east and west ends of the first floor on this elevation, each feature pilasters, double glass-and-panel wood doors, and a doorhead with a simple limestone gable. At the base of the outer pilasters there are blocks with engravings "Dedicated to Saint Christopher" and "1935." Horizontal rows of soldier course brick and metal plates are located directly above the doors. Each of the arches feature a course of rowlock brick capped by limestone and cast iron crosses mounted on the peak. The center of the façade has four pilasters, the outer two of which extend to the roofline. Each story has four narrow window openings symmetrically spaced between the pilasters. The eight windows on the upper two-stories have been boarded over with wood, while on the first story the two central window openings have been infilled with brick and the outer two are one-over-one double-hung wood windows. Atop these central pilasters is a gabled parapet with soldier and rowlock courses of brick below a limestone coping. Under the parapet is a large stone with the engraved words "Mens Sana In Corpore Sano," from first-century Roman poet Juvenal, which translates: "A Sound Mind in a Sound Body."

The east elevation has seven pilasters and two extend up to a centered gabled parapet. The parapet features a stone reading "Marty Auditorium." The majority of the window openings on this elevation are paired, though there are single openings on the protruding northern bay and two southern-most bays (the latter being the stage area in the interior). The windows on these openings have been infilled with wood and most of those on the third story were downsized to a very small single-pane window. On the second story of the central bays and on the southern-most bays, there is soldier course brick work in decorative rectangles with limestone block corners. Toward the northern end of the elevation is a small projection with a central limestone-capped parapet, two pilasters, and two window openings (on the side and the main face) that are infilled with wood.

Like the east elevation, the west elevation has seven pilasters, mostly paired openings, soldier course brick work in decorative rectangles, and windows infilled with wood and very small single-pane windows. Four windows toward the southern end have been infilled with glass blocks. Also toward the southwest corner is a projecting two-story, three-bay section with two pilasters, six single window openings, and a boarded up door on the south side. The windows are one-over-one single-hung and three are boarded up. On northwest corner of this projecting section is an additional small projection with two pilasters, a central limestone-capped gabled parapet, and a boarded over window.

The south elevation is built on an incline. It features two centered pilasters, five boarded windows on the first story (single opening between the pilasters and paired openings to either side), and a single nine-over-one window centered on the second story. The first-story soldier-course band begins lower then juts up to follow the line above the windows, and limestone blocks form those corners in the band. The south elevation also features open drain spouts that come through the top of the wall parapet at either end of the building.

The gymnasium space itself is accessed by the north doors and up a flight of stairs to the second floor entrance. The gym has a wood panel floor, balcony seating with a simple metal railing above the main entrance and down the east and west sides, murals painted in panels along the balcony, a stage on the south end, and a tile ceiling. The stage opening has rounded corners, painted and molded trim, and wood flooring. There are doorways to either side of the stage. The entrances on the north elevation of the building lead up stairs to the gymnasium/auditorium space. The first floor contains assorted rooms for shower rooms, offices, meeting rooms for teams and tribal community gatherings, and a large room with a solid hardwood floor used for roller skating and basketball practices.¹

List of murals by Felix Walking Elk, 1938 (in the order of the narrative)

1. Coyote from Red Butte
2. Buffalo hunt
3. Tribe gathering on the Sioux River
4. Yanktons welcome Lewis and Clark, 1804
5. Lewis and Clark wrapping infant Struck-by-the-Ree in a U.S. flag
6. Steamboat on the Missouri River
7. Chief Struck-by-the-Ree
8. Blackrobe arriving in 1839, Jesuit Father Pierre Jean DeSmet
9. Verdel Family Landing or Verdel Ferry Crossing over the Missouri River between South Dakota and Nebraska
10. Benedictine Abbot Martin Marty answering the Sioux call for help
11. Blackrobe Benedictine Abbot Martin Marty in 1876
12. First chapel (1913-1921) at St. Paul's
13. Venerable old Chief Blue Cloud, Mahpiyato, or William Bean, who died in 1918, on the night of Father Sylvester's first visit to St. Paul's
14. Tribal Gathering
15. Ohanzi Shelter
16. White Swan Chapel
17. Relocating the first post office to Marty
18. First chapel (1913-1921) at St. Paul's
19. Yellow Bird, Thunder Horse, and David Zephier (Black Spotted Horse) at St. Meinrad, Indiana, petitioning Father Abbot Athanasius to name Father Sylvester as permanent missionary to the Yankton at St. Paul's

¹ Correspondence with Cletus Goodteacher, 1 August 2011.

20. Marty School
21. Chapel by the River Bluffs
22. Playing a game on the frozen river

St. Therese Hall

St. Therese Hall is a three-story rectilinear building nonetheless characterized by a vertical emphasis created by fenestration and the projecting towers on each corner of the building, which balance the horizontality created by building's length and the first floor being done with a different material. At closer proximity to the building, the vertical emphasis is most prominent. The fenestration includes multiple column bays of narrow paired six-over-six windows—most with their original metal screens—in limestone surrounds. Its foundation is concrete and limestone. The walls on the first-story are limestone with a raised limestone band separating it from the upper-stories which are brick. Decorative geometric limestone low relief ornamentations are used throughout the building, including a band of Greek key design fretwork above the third-story windows and square beveled block designs above first-story windows. The corner towers contain staircases and each feature first-story entrances on the east and west facades, tall, narrow glass block windows with limestone surrounds, the continuance of the geometric limestone banding, limestone circular beveled blocks, and stepped pyramidal roofs with mounted crosses.

The north elevation has a one-story limestone extension. It has seven six-over-six single windows and two doors on the north side. One of the entrances has had a projecting brick entryway addition that features two angled walls extending from the corners. The north elevation of the main portion of the building has the glass block windows in limestone surrounds on the corner towers, geometric banding, limestone block accents, and central, paired windows in a limestone surround. However, it has only a single, centered column of windows opening into the hallways.

The east and west elevations are practically identical. On each elevation are eleven bays of paired windows, geometric banding, limestone block accents, and corner towers with glass block windows. Entrances with metal doors are located at the base of the towers. On the east elevation that faces an open field, the surrounds of the single doors on the corner towers are simple and slightly recessed, and there are six gutters coming out of the roof parapet and running to the ground (not present on the west elevation). On the west elevation that faces the main campus, both double doors have limestone surrounds that feature a raised pointed arch outline, granite door steps, an engraved "St. Therese / Hall" with a beveled circular block above the wording and three small sculpted squares lining each side of the word "Hall." The cornerstone engraved with two crosses and "A.D. 1945" is also laid on the left side of northern-most door on the west elevation.

The south elevation also repeats the northern elevation without the one-story extension. It has the glass block windows and circular blocks on the towers, as well as limestone surrounds on the towers and on the centered single column of paired windows (on the end of the hallways). On the first floor of the south elevation there is a centered paired window with a single beveled block above it, but there are additionally two other sets of smaller paired windows on the eastern half of the first story.

The interior of St. Therese Hall includes granite stairways with metal railings inside the corner towers, and glazed tile block walls throughout. Single hallways run through the first and second floor with large classrooms on either side. Doors to the classrooms are single leaf wood with a four-light window cut out of each. Above each of the room walls there are three sets of glass block windows letting light into the hallway. The hallways have dropped ceilings and terrazzo floors. The third floor features a larger open activity space with glazed tile block columns, historically used as a recreation room.²

² Correspondence with Cletus Goodteacher, 1 August 2011.

8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing)

- A Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B Property is associated with the lives of persons significant in our past.
- C Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

(Mark "x" in all the boxes that apply)

Property is:

- A Owned by a religious institution or used for religious purposes.
- B removed from its original location.
- C a birthplace or grave.
- D a cemetery.
- E a reconstructed building, object, or structure.
- F a commemorative property.
- G less than 50 years old or achieving significance within the past 50 years.

Areas of Significance

(Enter categories from instructions)

EDUCATION

ART

RELIGION

ETHNIC HERITAGE

ARCHITECTURE

Period of Significance

1935-1962

Significant Dates

1935, 1947

Significant Person

(Complete only if Criterion B is marked above)

N/A

Cultural Affiliation

N/A

Architect/Builder

Eisenman, Leonard

Schulte, Edward

Period of Significance (Justification)

The Gymnasium was begun in 1935 and completed in 1935, and St. Therese Hall was designed in the late 1930s, begun in 1943, and finished in 1947. The period of significance corresponds to the period during which the buildings were constructed and utilized, from 1935 to 1962 as the National Register of Historic Place's 50-year limit.

Criteria Considerations (explanation, if necessary)

The Gymnasium and St. Therese Hall were constructed as part of a Catholic mission to the Yankton Sioux Reservation, but have historical importance because of the significant role played by missions within the educational and social history of the reservation and within the missionary activities of the Catholic Church.

Statement of Significance Summary Paragraph (provide a summary paragraph that includes level of significance and applicable criteria)

The Gymnasium and St. Therese Hall at Marty Mission School are significant statewide under Criterion A and C in the areas of Education, Art, Religion, Ethnic Heritage, and Architecture. The two buildings were built in 1935 and 1943-1947 respectively and represent 1930s school architecture, early twentieth century Sioux art, the development of the mission and community around Marty, and the history of Catholic missions to American Indian tribes in South Dakota. They reflect the assimilation-through-education projects that operated on reservations through the early twentieth century and were an intersection for many trends in history. The Gymnasium and St. Therese Hall fall under Criteria Consideration A for religious properties because they were built as part of the Catholic boarding school at St. Paul's Mission on the Yankton Sioux Reservation. The buildings, nonetheless, are eligible under Criterion A for the role of the mission within educational and social history of the Yankton Reservation, as well as in the history of religion for their representation of mission activities to American Indian tribes undertaken by the Catholic Church. Additionally, the Marty Mission School overall has importance beyond state boundaries because many tribes have ties to the mission including: Sioux (members from Pine Ridge, Rosebud, Crow Creek, Lower Brule, Yankton, Sisseton-Wahpeton, Cheyenne River, Standing Rock, and Spirit Lake), Santee Sioux (Nebraska), Ponca (Nebraska), Arikara, Kiowa, Omaha Tribe of Nebraska, Winnebago Tribe of Wisconsin/Nebraska, Chippewa (Turtle Mountain and Red Lake), Assiniboine, Potawatomie (Kansas), Kickapoo, Gros Ventre, and others. The Gymnasium and St. Therese Hall at Marty Mission School also fall within the Multiple Property Listing for Schools in South Dakota.

Narrative Statement of Significance (provide at least **one** paragraph for each area of significance)

The Marty Mission School is located in Marty, South Dakota, in southeastern Charles Mix County. The headquarters of the Yankton Sioux Tribe have also been located in Marty since 1975. The historic campus includes over a dozen buildings, landscaped grounds, and many mature trees planted since the mission's founding. The gymnasium and St. Therese Hall are located next to each other in the southeast corner of the campus. The mission cemetery is located along the road to the north. A modern school building has been built to the northeast of this historic campus.

The buildings are significant for the role they played in **Education**. Schools are significant places of identity formation and cultural interaction. Marty Mission School was the first boarding school located within reservation boundaries of the Yankton Sioux Tribe.³ Many Indian children from other tribes also attended the school. The federal government and church denominations used mission schools as a way to help alleviate material poverty and assimilate American Indian tribes through standard curricula, moral education, and industrial training.

The gymnasium is significant under **Art** for the murals painted by Felix Walking Elk in 1938. They are representative of American Indian art in the twentieth century in their use of a narrative form in a series of murals to tell the community's history and traditions. It was purposefully used in these school buildings because of their community setting.

The buildings are significant under **Religion** as part of the Marty Mission complex. The Marty Mission School represents the history of the Catholic Church's work with the Yankton Sioux, as a part of their missionary efforts with tribes across the nation. The buildings were funded through contributions of Catholics across the nation and constructed by Benedictine Father Sylvester Eisenman, his brother Leonard, local reservation families, and the students of the mission. The Oblate Sisters of the Blessed Sacrament, a religious order for Indian women, was also founded at Marty Mission.

The buildings are significant under **Ethnic Heritage** for their association with the Yankton Sioux at Marty Mission. Sioux hands dug the foundation, laid the bricks, raised money, and painted the murals on the buildings. The mission school represents outside efforts to assimilate the children into Euro-American culture, but the school also served to bring children of different tribes together in a community, and to preserve Yankton Sioux culture through language, art and beadwork, tribal dancing, and oral history lessons. Mission schools were additionally places where definite and significant cultural interaction occurred between the white staff members and the different tribal traditions brought by the children.

The buildings are significant for their **Architecture**. The gymnasium is a good vernacular example of stripped Classicism and is constructed out of materials that teachers and students salvaged themselves from the United Bank Building in

³ An earlier boarding school, St. Paul's School, was operated by the Episcopal Church on the government's Yankton Agency property at Greenwood.

Sioux City, Iowa. St. Therese Hall demonstrates the influence of Art Deco styling on a popular school building form. St. Therese Hall was designed by Edward Schulte, a resident of Cincinnati, Ohio, and prolific architect for the Catholic Church in the Midwest through the mid-twentieth century. He became known for combining modern elements with traditional forms in ecclesiastical architecture.

Developmental history/additional historic context information (if appropriate)

From the first decades of the 1800s through the mid-1900s, religion and education formed a crux of the assimilationist policy of the federal government and of most major Christian denominations' missionary work with American Indian tribes.⁴ The mission schools were a significant physical representation of those intrusive policies, but they also came to have a valued place in the reservation communities because of the amount of time that so many community members and extended families spent there together as children. A common thread throughout the study of history is that fond individual and community memories often exist simultaneously alongside complex historical narratives, and mission schools are particularly good lenses into that tension.

THE SIOUX FEDERATION

The Sioux are a federation of tribes and bands related by family, language, and culture, and they call themselves the Oceti Sakowin or Seven Council Fires. The Oceti Sakowin are the (Dakota) Mdewakanton, Wahpeton, Wahpekute, Sisseton, (Nakota) Yankton, Yanktonai, and (Lakota) Teton, the latter of which are also grouped into seven tribes: Oglala, Brule, Minneconjou, Hunkpapa, Sans Arc, Two Kettle and Blackfoot.⁵ The Dakota tribes resided furthest to the east from Minnesota west to the Missouri River, the Nakota lived just on the east side of the Missouri River, and the Lakota lived west of the Missouri River. Another tribe, the Assiniboine (Stony), had moved to the western Canadian prairie before the French first recorded meeting the Sioux.⁶ The term "Sioux" itself was a French abbreviation of a term used by the Ojibwa Indians, meaning "rattlesnake," as a derogatory term for their enemies to the west.⁷ The term became standard usage in the Euro-American documents and literature of the time and came to include all the people in the Sioux federation.⁸

In the 17th century, French traders encountered the Sioux camped in the Mille Lacs area in east-central Minnesota.⁹ These same French traders, however, allied themselves with and armed the Ojibwa, making the balance uneven between the Ojibwa and the Sioux, and so the Sioux relocated further west—inhabiting the area from the upper Missouri Valley to the Black Hills region of South Dakota.¹⁰ Although the Yankton and Yanktonais lived most of the year in the lands east of the Missouri River, they also hunted on the plains and highlands around the Black Hills west of the Missouri.¹¹

Over the years, time spent hunting buffalo and trading for firearms with American and Canadian fur companies made Sioux tribes more capable to engage in battle both with other tribes and the U.S. Army as contact increased over the years.¹² Conflict increased as white settlers, gold seekers, and military posts expanded across the plains. In the Treaty of Fort Laramie of 1851, the Tetons, Yanktons, and Yanktonais agreed to allow safe passage to non-Indians traveling west through the Platte River Basin.¹³ In the mid-1850s, several significant conflicts between the U.S. government, the Brulé, and the Wahpekute resulted in many military posts being established, including Fort Randall across from what became the Yankton Reservation.¹⁴ The 1858 Treaty of Washington opened most of the eastern half of South Dakota to white settlement. A new bout of skirmishes farther east in southern Minnesota between the Army and the followers of Little

⁴ See for examples: Steve Talbot, "Spiritual Genocide: The Denial of American Indian Religious Freedom, from Conquest to 1934," *Wicazo Sa Review* 21(2) (Autumn 2006); Thomas G. Andrews, "Turning the Tables on Assimilation: Oglala Lakotas and the Pine Ridge Day Schools, 1889-1920s," *The Western Historical Quarterly* 33(4) (Winter 2002), 407-430; Allison M. Dussias, "Ghost Dance and Holy Ghost: The Echoes of Nineteenth-Century Christianization Policy in Twentieth-Century Native American Free Exercise Cases," *Stanford Law Review* 49(4) (April 1997), 773-852.

⁵ The terms used here for the tribes are Anglicized spellings. Herbert T. Hoover, *Yankton Sioux People*. Context/Draft (Vermillion, SD, 1986), 4.

⁶ Herbert T. Hoover. *The Yankton Sioux*. (New York, NY: Chelsea House Publishers, 1988), 13.

⁷ Hoover, *The Yankton Sioux*, 13.

⁸ *Ibid*, 13.

⁹ *Ibid*, 14.

¹⁰ *Ibid*, 14-15.

¹¹ *Ibid*, 15.

¹² *Ibid*, 6.

¹³ *Ibid*, 16.

¹⁴ *Ibid*, 16.

Crow from the Mdewakanton, Wahpekute, Sisseton and Wahpeton tribes developed into the U.S.-Dakota War of 1862 that lasted through the early 1870s and extended west through much of Dakota Territory.¹⁵ Around several hundred settlers and Indians were killed in the conflict, including the mass execution of thirty-eight male tribal leaders in Mankato, Minnesota.¹⁶ As conflict continued westward, Tetons and Yanktonais joined in battles for the next twenty years to keep settlers out.¹⁷

Through this period, many of the Sioux people, not actively engaged militarily, continued to live near, trade with, and be missionized by whites. Fur company posts and later military posts served as residential and trade centers. By the 1860s, a concerted force of Christian missionaries and federal officials had come to the tribes with the goals to break traditional tribal bonds and assimilate members through religion, education, and agriculture. In 1876, the Battle of the Little Bighorn between the U.S. Army and the Lakota, Northern Cheyenne and Arapaho tribes showed the continued strength of the Sioux federation despite growing the pressures of white settlement. The federal government split the Great Sioux Reservation west of the Missouri River into smaller reservations and officially opened much of the Sioux's territory to white settlement. Organized resistance to white settlement fell apart after 1890, when the Hunkpapa leader Sitting Bull was executed on Standing Rock Reservation and when Ghost Dance followers and their families were massacred at Wounded Knee on the Pine Ridge Reservation.¹⁸

The Ihanktonwan (Yankton) Sioux

From Dakota to English, Ihanktonwan translates as Dwellers at the End or Village at the End. The Yankton Sioux Reservation is located in southeastern South Dakota. Because the Yankton tribe never officially participated in the conflicts with the federal government, one historian has said that "they have had an uninterrupted, working relationship with federal officials reaching back farther in time than that of any other Sioux tribe."¹⁹ Before 1858, the Yankton occupied around 13.5 million acres between the upper Des Moines and Missouri Rivers through southern South Dakota and northern Nebraska, and they maintained major camps on the northern bank of the Missouri River, the Missouri Hills, where their reservation was later defined.²⁰ The Yankton traveled east to the sources of pipestone in southwestern Minnesota to make sacred pipes, and west to the Black Hills for hunting trips.²¹ A significant minority of the tribe came from families of mixed French and Yankton ancestry. In 1858, in the face of increasing pressures of white settlement and in order to maintain continued good relations with the U.S. government, Yankton leaders including chief Struck-by-the-Ree (or Strike-the-Ree, also Adani Apapi, who lived from 1804 to 1888, and whose name reflects battle with the Arikara or "Ree" tribes to the north) signed the Treaty of Washington that gave up 11,155,890 acres of their territory in what became eastern South Dakota in return for rights to the Pipestone Quarry, 431,000 acres of reservation land, a federal Indian agency (later named Greenwood located just southeast of the Marty mission), as well as promised annuities and services over fifty years.²² In 1862, they were segregated into seven bands, that of ranking leader Struck by the Ree, Medicine Cow, Smutty Bear, White Swan, Pretty Boy, Feather In The Ear, and Mad Bull. An eighth chief was recognized at this time Frank Deloria on behalf of the Half Breed Band. During the U.S.-Dakota War, some individual Yankton, often younger men, joined the groups of warriors, but the tribe as a whole officially accepted American governance. It "took real statesmanship to remain neutral" while their relatives fought, "but the Yanktons were people with an elevated sense of honor, and they felt themselves obligated to remain at peace with the United States" because of their continued relationship.²³

Being located along the Missouri River meant continual interaction with Euro-Americans through fur trading routes between Fort Vermillion and Fort Pierre, the steamboat trade from Sioux City, the ferry over the Missouri River, and the activity surrounding Fort Randall and Greenwood Agency when they were established in 1858-1859.²⁴ The appointed Indian Agent residence and offices, Presbyterian and Episcopal missions, mission and government schools, merchant stores, and an Agency Physician were located at Greenwood. Families initially settled in band villages, but later the programs of the General Allotment Act of 1887 (or Dawes Act) divided the reservation into individual family farms and

¹⁵ Hoover, *The Yankton Sioux*, 17.

¹⁶ *Ibid.*, 17.

¹⁷ *Ibid.*, 17.

¹⁸ *Ibid.*, 18.

¹⁹ Hoover, *Yankton Sioux People*, 14.

²⁰ *Ibid.*, 16.

²¹ *Ibid.*, 15.

²² Hoover, *Yankton Sioux People*, 30; *Executive Documents of the House of Representatives*, Second Session, 51st Congress (Washington, D.C.: Government Printing Office, 1891), 69.

²³ Vine Deloria, *Singing for a Spirit: A Portrait of the Dakota Sioux* (Sante Fe, NM: Clear Light Publishers, 1999), 41.

²⁴ Hoover, *Yankton Sioux People*, 17.

ranches with square houses or "scatter housing" and set up demonstration farms to teach white agriculture.²⁵ Agricultural efforts, and the general upkeep of the farms themselves, were closely guided with inspections, as often as weekly, by both native and white farming district superintendents.²⁶ For decades through the early 1920s, the allotted lands and monies were held in "trust" by American agency officials, and tribal members were not clearly American citizens until a general citizenship act in 1924. In 1896, "surplus" lands not assigned as allotments were opened to white homesteaders by Presidential proclamation, and the laying of railroad track through that area in 1899-1900 supported the settlement of towns like Wagner and Lake Andes.²⁷ In the late nineteenth century, along with their white neighbors, the tribe dealt with floods from the Missouri River, as well as the natural disasters of drought, insects, and disease that came to their crops.²⁸

In the twentieth century, the Yankton Sioux Reservation continued to be deeply impacted by economic, environmental, and governmental factors. A 1922 Industrial census by the federal government showed that the 1920s on the Yankton Reservation were difficult economic times caused by the post-World War I agricultural depression and the dependencies on federal government assistance created by the allotment and trust programs.²⁹ These economic difficulties only increased with the onset of the Depression in the 1930s. Also during this period, the Greenwood Agency was demoted to a sub-agency under the Rosebud Reservation in 1933 (not recovering full status until 1969). Eventually the Indian New Deal initiated by the Commissioner of Indian Affairs, John Collier, reached the Yankton reservation with direct relief, agricultural programs, and public works projects in an attempt to address concerns about Depression-era poverty and unemployment.³⁰ However, the Yankton Sioux were one of the tribes who voted against accepting the terms of Collier's 1934 Indian Reorganization Act, instead passing their own constitution in 1932, and they also resisted other federal programs during the 1940s-1960s that attempted the "termination" of federal responsibility for reservations and the effects of nineteenth and early-twentieth century policy.³¹ In 1952, the Urban Indian Relocation Program was one such termination program that incentivized tribal members to move and take jobs in urban areas. Even before this program, many had already sold their lands and moved off-reservation in search of economic and/or educational opportunities, but a significant portion also returned to the reservation because of "white racism and cultural isolation" in the cities.³² From 1946 to 1956, the construction of the Fort Randall Dam also inundated much of the reservation, including significant bottomland ecological environments, and disrupted the lives of those displaced as well as the broader community.³³ By the 1950s, the reservation included only 42,000 acres, from the 430,000 in 1858.

EARLY CATHOLIC MISSION WORK IN DAKOTA TERRITORY

The Marty Mission to the Yankton Sioux has a long lineage through the history of Sioux and Catholic interaction in South Dakota and the former Dakota Territory. One of the most significant of these early Catholic missionaries to the Yankton was Father Jean-Pierre De Smet.³⁴ De Smet, a Jesuit from Belgium, had begun his work with the Sioux in 1839, coming from his operational base at the noviate in St. Louis, Missouri to perform baptisms and give catechetical training to tribes in Minnesota and those along the Missouri River.³⁵ For several decades, De Smet's translator and guide was an iyeskas (or ieska, meaning of mixed ancestry) named Zephyr Rencontre.³⁶ Chief Struck-by-the-Ree first met with Father De Smet in 1844, cautiously accepting his friendship and religious teachings as "a choice to promote a relationship for his people."³⁷ According to historian Herbert T. Hoover, Struck-by-the-Ree, who became chief in the mid-nineteenth century, "led a life

²⁵ Hoover, *Yankton Sioux People*, 24, 33, 43.

²⁶ *Executive Documents*, 70.

²⁷ Hoover, *Yankton Sioux People*, 24.

²⁸ *Ibid*, 23-24.

²⁹ *Ibid*, 38.

³⁰ *Ibid*, 39-40, 44.

³¹ Deloria, *Singing for a Spirit*, 212; Herbert T. Hoover, "Yankton Sioux Tribal Claims against the United States, 1917-1975." *The Western Historical Quarterly* 7(2) (April 1976), 140; Lawrence C. Kelly, "The Indian Reorganization Act: The Dream and the Reality," *Pacific Historical Review* 44(3) (August 1975), 309; and Kenneth R. Philip, "Termination: A Legacy of the Indian New Deal," *The Western Historical Quarterly* 14(2) (April 1983), 165-180.

³² Philip, "Termination," 166.

³³ Deloria, *Singing for a Spirit*, 212.

³⁴ Robert Galler, "Making Common Cause: Yanktonais and Catholic Missionaries on the Northern Plains," *Ethnohistory* 55(3) (Summer 2008), 447-449.

³⁵ Harry F. Thompson, ed., *A New South Dakota History*, Second Edition (Sioux Falls, SD: Center for Western Studies, 2009), 318, Galler, "Making Common Cause," 447.

³⁶ Galler, "Making Common Cause," 451.

³⁷ *Ibid*, 451-454.

that exemplified the acculturation process" by arranging for Christian missions and schools and by "his leadership in peaceable adjustment" to whites among his people.³⁸

One of Struck-by-the-Ree's motivations in accepting the priest may have been to use the power of De Smet's god through troubles like the 1853 cholera epidemic, but the tribe also maintained its own religious life.³⁹ According to historian, Robert Galler:

Tribal leaders showed interest in gaining access to power that they perceived coming from Catholic rituals, but they did not want to break from their own traditions that had also proved effective for many generations. De Smet valued his friendships with Sioux leaders, but he still presented a rather 'bleak prognosis' for missionary success with Sioux bands because of their insistence on maintaining cultural traditions.⁴⁰

Perhaps partially through De Smet's influence, the Yankton Sioux were not among those tribes and bands who actively participated in the war that began in Minnesota in 1862. The Episcopal and Presbyterian churches also sent missionaries to the Yankton and established churches and schools at the new Greenwood Agency.⁴¹ During this time, Father De Smet continued to come on missions, possessed personal honesty not seen in most federal emissaries to the tribes, criticized federal policy, and managed to establish strong relationships with most of the Sioux tribes, securing a "positive tribal memory of De Smet in Sioux Country" that generally carried forward with later Catholic missionary efforts of the Sina Sapa or black robes.⁴²

The Marty Mission School was eventually named for Bishop Martin Marty, a Swiss monk of the Order of St. Benedict (O.S.B.), who led the later nineteenth century Catholic mission efforts among the Sioux in Dakota Territory. Marty began his work as a missionary to the Americas after meeting Father De Smet at the Einsiedeln Abbey in Switzerland.⁴³ Abbot Marty arrived in September 1860, to "revive" the St. Meinrad mission in Indiana (established in the 1850s for the local German, Irish, and Czech communities) and, when named its Superior at the age of 26, he began setting up a parish, a school, and selling land lots to raise money.⁴⁴ In 1874, the Catholic Church established the Bureau of Catholic Indian Missions to oversee work among the tribes of western America.⁴⁵ Perhaps inspired by Father De Smet's long-time association with the Sioux tribes, Bishop Martin Marty came west in 1876, three years after De Smet's death and shortly after the Battle of the Little Bighorn had begun to cast doubts on the success of federal Indian policy to that point. Marty traveled on multiple extended trips from St. Meinrad to Dakota Territory and "learned the sociopolitical practices of communities, established personal relationships, and was resourceful enough to gather personnel to fulfill Sioux requests for Catholic missions."⁴⁶ Marty began learning Sioux languages by using books and speaking with *iyekas*, but also traveled with interpreter William Halfey. Through the late nineteenth century, Marty also arranged for other missionaries to go out to many of the Lakota and Nakota Sioux agencies as well as to Fort Totten in what is now North Dakota.⁴⁷

In 1879, the Catholic Church established a Vicariate of Dakota Territory and appointed Marty the first Vicar Apostolic, and, from 1881 to 1889, the town of Yankton served as the Catholic see from which mission work to both white settlers and the tribes could be carried out.⁴⁸ At the time, the town of Yankton was the center of power for the territory in terms of politics, business, and society. When South Dakota became a state, the see was moved to the fast-growing city of Sioux Falls.⁴⁹ Later, in 1902, the Diocese split East and West of the Missouri River with a see in Sioux Falls and another in Rapid City.⁵⁰

³⁸ Hoover, "Yankton Sioux Tribal Claims," 128; Hoover, *Yankton Sioux People*, 21.

³⁹ Galler, "Making Common Cause," 452.

⁴⁰ *Ibid.*, 453.

⁴¹ Hoover, *Yankton Sioux People*, 28-30.

⁴² Thompson, *A New South Dakota History*, 319, Galler, "Making Common Cause," 452.

⁴³ The Catholic missionary force in America used many clergy from Jesuit and Benedictine orders of Germanic countries that had faced increasing difficulties after the 1848 revolutions and the rise of secular governments. Galler, "Making Common Cause," 448-449.

⁴⁴ Galler, "Making Common Cause," 449.

⁴⁵ Thompson, *A New South Dakota History*, 320.

⁴⁶ Thompson, *A New South Dakota History*, 319, Galler, "Making Common Cause," 456.

⁴⁷ Thompson, *A New South Dakota History*, 319.

⁴⁸ Thompson, *A New South Dakota History*, 318, 103, Galler, "Making Common Cause," 457.

⁴⁹ Thompson, *A New South Dakota History*, 318.

⁵⁰ *Ibid.*, 320.

RESERVATIONS and PEACE POLICY

When Father De Smet traveled in Dakota Territory from the 1830s to the 1860s the Sioux tribes occupied large, less-than-formalized areas of land through southern Minnesota and Dakota Territory, on the western edge of the main body of white settlement. After the Battle of the Little Big Horn in 1876, the federal government split the Sioux into twelve agency centers of formalized and much more limited boundaries—around 10% of their previous lands—and opened the rest of the territory to Euro-American homesteaders and town-builders.⁵¹ Through the late nineteenth century, Euro-American settlement of Dakota Territory “boomed” and tribes no longer occupied the frontier fringe, but were surrounded in smaller reservations by white settlement.⁵² In those changing circumstances, federal policy shifted from a policy of removal to one of managing reservations. They financed an increasingly active assimilation program, although they had encouraged assimilation in some degree since the colonial period. Throughout the assimilation project, tribal cultural traditions were deeply affected and many altered, but none of the federal programs ever succeeded as completely as intended.

From 1869, the administration of President Ulysses S. Grant implemented an attempt to moralize federal Indian policy through the Quaker Peace Policy. This moralist approach denounced the history of militaristic violence and broken treaties, and instead asserted that the federal government “had to save Indians from extinction by dissolving tribal cultures and incorporating Indian individuals into the American nation.”⁵³ Under this policy, administered by the Board of Indian Commissioners, the government no longer treated tribes as sovereign nations but as wards of the state—officially rescinding treaty rights through the 1871 Indian Appropriation Act.⁵⁴ From 1869 to 1882, federal Indian policy assigned each reservation to different Christian denominations to oversee missions, health and medical programs, instruction for adults in agriculture and private property including home construction, and education for children in both English and agro-industrial training.⁵⁵ The denominations nominated Indian agents and used federal appropriations to maintain programs to their allotted tribes. The allotment system also gave denominations a sense of proprietary rights over their assigned reservations and some church officials a sense of entitlement to the resources of the reservation.⁵⁶ Although the use of Christian churches to lead assimilation efforts was partly an attempt to reduce corruption and broken treaty promises within the Bureau of Indian Affairs’ system, there were a few notorious denominational appointees who established widespread “Indian Ring” networks of mission officials and nearby white businessmen who profited from the acquisition of tribal lands and the interception of goods and monies appropriated to the tribes.⁵⁷

The Peace Policy was plagued by continued corruption and many argued that it was ineffective, so changes in federal administration and policy shifted to assimilation through private property rather than through missions. Denominational assignments ended in 1883, but the federal government continued to issue contracts and give tax incentives to religious groups to maintain missions and schools on reservations.⁵⁸ In 1895, government support of sectarian schools ended, but the schools established on reservations by the federal government were heavily Protestant in influence.⁵⁹ Slowly, through the twentieth century, critics voiced their opinions in the national debates over federal Indian policy of assimilation. In 1928, the Meriam Report, commissioned by the Department of the Interior, contained an unprecedented critique of the forced assimilation carried out on reservation schools, but the issue of Americanization as educational policy remained contentious throughout the twentieth century.⁶⁰ Through the 1920s, many scholars, policy advisors, and organizations began making arguments for religious freedom, and native religious practices were given federal sanction in 1935, where before practices like going to medicine men and holding religious ceremonies and dances had been illegal.⁶¹

⁵¹ Thompson, *A New South Dakota History*, 319.

⁵² Galler, “Making Common Cause,” 459.

⁵³ Dussais, “Ghost Dance,” 778, 780; Andrews, “Turning the Tables,” 409.

⁵⁴ W.F.C. Jr. “The Constitutional Rights of the American Tribal Indian,” *Virginia Law Review* 51(1) (January 1965), 127.

⁵⁵ Andrews, “Turning the Tables,” 411, Dussais “Ghost Dance,” 780; Joseph E. Illick, “Some of Our Best Indians Are Friends...”: Quaker Attitudes and Actions regarding the Western Indians during the Grant Administration,” *The Western Historical Quarterly* 2(3) (July 1971), 283, 287-288; and Talbot, “Spiritual Genocide,” 15.

⁵⁶ Dussais, “Ghost Dance,” 821-822.

⁵⁷ Thompson, *A New South Dakota History*, 319; Talbot, “Spiritual Genocide,” 12.

⁵⁸ Dussais, “Ghost Dance,” 784.

⁵⁹ Dussais, “Ghost Dance,” 785; Karl Markus Kreis, *Lakotas, Black Robes, and Holy Women: German Reports from the Indian Mission in South Dakota, 1886-1900* (Lincoln: University of Nebraska Press, 2007), 53.

⁶⁰ K. Tsianina Lomawaima, and Teresa L. McCarty. “When Tribal Sovereignty Challenges Democracy: American Indian Education and the Democratic Ideal,” *American Educational Research Journal* 39(2) (Summer 2002), 286-287.

⁶¹ Talbot, “Spiritual Genocide,” 7, 26-29.

CATHOLIC MISSIONS

The 1869 Bureau of Indian Commissioners allotted no denominational assignments to the Catholic Church even though they had previously worked with at least thirty-eight tribes.⁶² Later in 1872, they received seven missions across the country, and by 1878 had received rights to establish missions in Dakota Territory with the tribes at the Standing Rock Reservation (in the middle of the North and South Dakota border) and the Fort Totten Reservation at Devil's Lake (in east-central North Dakota).⁶³ The Catholic clergy's lack of association with federal policy, as well as their vows of poverty and chastity (preventing the accumulation of personal and family wealth that had motivated the most corrupt of Indian Rings), proved beneficial for their reputation among the Sioux tribes.⁶⁴ Protestant denominations, on the other hand, were commonly "associated with federal officials in an era of reservation corruption and non-Indian land rushes onto reservation land."⁶⁵

When Bishop Marty began traveling in Dakota Territory, he "inherited a mission field governed by federal agencies and the new Bureau of Catholic Indian Missions, formed in 1874 to support aggressive and well-organized Catholic mission efforts."⁶⁶ During the Peace Policy, the Bureau of Indian Commissioners had assigned the Yankton Sioux reservation to the Episcopal Church. Despite this, Bishop Marty met with the Yankton Sioux in 1877, and he offered mass in the homes of the Bonnins, the Picottes, and Cournoyers families.⁶⁷ In 1880, Bishop Marty set up the first mission to the Yankton Sioux, called St. Ann's about 90 miles from Yankton on ten acres donated by Bruno Cournoyer, and arranged for three Presentation Sisters to come from Ireland to serve at the mission.⁶⁸ St. Ann's was a one-story chalkrock building described as "huddling on the banks of the Missouri River," it had the river as its only water source, all supplies had to come from Yankton, and foodstuffs were donated by neighbors.⁶⁹ After a hard winter and Bishop Marty's failure to secure government support for a Catholic mission on the Episcopal-assigned reservation, the Presentation Sisters were subsequently transferred away from the Yankton reservation.⁷⁰

After denominational allotments ended, several Sioux tribes asked the Catholic Church to set up missions on their reservations and to intercede on their behalf, such as when reservation lands west of the Missouri River were opened to white settlement after 1885.⁷¹ Sioux tribal leaders often supported mission schools; some because they had converted to Catholicism, others because they believed (to some degree) in the inevitability of assimilation, and others because the schools would teach the next generation enough of American language and culture to help later negotiations for the tribe's interests within the federal system.⁷² Catholic missions had been able to maintain a good reputation among the tribes, and missionaries like De Smet and Marty had developed good personal relationships in the field with Sioux leaders.⁷³

Elsewhere in Dakota Territory, there had been Catholic missions established at Standing Rock and Devil's Lake around 1879. After the Peace Policy ended, the Catholic Church established Jesuit missions at the Rosebud and Pine Ridge Reservations (southwestern SD) in 1885, the Stephan mission and Immaculate Conception school at the Crow Creek Reservation (central SD) in 1886, the Holy Rosary Mission (later the Red Cloud Indian School) on the Pine Ridge Reservation (southwestern SD) in 1888, missions for the Cheyenne River Reservation in 1892 (central SD), and St. Joseph's Indian School in Chamberlain (central SD) in 1927 to serve both the Cheyenne River and nearby Lower Brule Reservations.⁷⁴ Other Catholic efforts included the establishment of the St. Joseph and St. Mary Societies—fellowship organizations divided by gender, an Annual Indian Congress—a summer encampment modeled after German Catholic

⁶² Dussais, "Ghost Dance," 781.

⁶³ Galler, "Making Common Cause," 457; Sister Mary Claudia Duratschek, "The Beginnings of Catholicism in South Dakota" (PhD. Catholic University of America, 1943), 48.

⁶⁴ Galler, "Making Common Cause," 445.

⁶⁵ *Ibid.*, 458.

⁶⁶ Thompson, *A New South Dakota History*, 320.

⁶⁷ Sister Claudia Duratschek. *Crusading along Sioux Trails: A History of the Catholic Indian Missions of South Dakota*. (St. Meinrad: IN, A Grail Publication, 1947), 276.

⁶⁸ Duratschek, *Crusading*, 278.

⁶⁹ *Ibid.*, 278.

⁷⁰ *Ibid.*, 279-280.

⁷¹ Galler, "Making Common Cause," 459.

⁷² Andrews, "Turning the Tables," 416, 427, Galler, "Making Common Cause," 454.

⁷³ Galler, "Making Common Cause," 441.

⁷⁴ Thompson, *A New South Dakota History*, 320-322, Galler, "Making Common Cause," 460.

models, the Sacred Heart Hospital in Yankton in 1897, an academy in Yankton in 1922, and the Mount Marty College in Yankton in 1936.⁷⁵

Catholic mission schools, despite not having an official role in federal policy, were one of the developments influencing assimilation, similar in ways to other government and sectarian schools on reservations. Federal education-through-assimilation programs used both on- and off-reservation boarding schools as well as on-reservation day schools.⁷⁶ At schools on the reservation, staff could work on assimilating different age levels within the community, but they also meant a more diffused power interaction. Tribal members could reciprocally influence the staff by teaching the tribe's culture to the missionaries, encouraging bicultural education, or even intimidating the teachers until they left.⁷⁷ Many school teachers and missionaries to reservations came with grand humanitarian and evangelistic motivations that often did not stand up to the climate and material scarcity of the western reservations, or to the isolation from their familiar social and cultural environments back east.⁷⁸ A significant minority of teachers were tribal members, and teachers varied in terms of assimilationist or accommodationist pedagogy. Several examples of bilingual and bicultural educational styles were documented historically, including the Marty Mission School as well as the Presbyterian Mission at Greenwood, which operated a day school and taught writing in both Dakota and English.⁷⁹ Many of the Catholic missionaries were immigrants, having come to the American West from European countries, and English was a second language for them as well as their pupils; English in classrooms was used per federal mandate, but Catholic Indian Missions encouraged the priests to learn the local tribe's language as well.⁸⁰ Another aspect of a complicated history, Catholic missions allowed some forms of Indian culture including traditional arts and language, possibly out of pragmatism or paternalism, but missionaries suppressed religious aspects of tribal culture to the extent that they could.⁸¹

After the Second Vatican Council (1962-1965), Catholic policy towards evangelism changed worldwide. Working with American Indian tribes, they moved away from an attitude and approach based on Catholicism as the "one true faith"—the nineteenth-century missiology of civilization—and instead, adopted a policy of inculturation that attempted to "embrace as much Native culture as possible" in mission work.⁸² These changes occurred concurrently with tribal political activism movements.⁸³ In the 1970s, all mission schools except for Holy Rosary on the Pine Ridge Reservation (where local parents petitioned for the Church to remain) were turned over to tribal management and supported by federal education funding.⁸⁴

MARTY MISSION SCHOOL

Marty Mission School was first established as a day school in 1919 and began operating as a boarding school in 1922. It was operated by St. Paul's Mission that began in 1911 as an extension of the work of the St. Francis Mission on the Rosebud Reservation. From his first visits in 1918 until his death in 1948, Father Sylvester Eisenman established and built up the Marty School at St. Paul's Mission. The school served students coming from the Yankton reservation as well as from around South Dakota, North Dakota, Nebraska, Minnesota, Kansas and Missouri. The school came under tribal management in 1975, at which point tribal headquarters were also moved from Greenwood to Marty, and later in 1989, St. Paul's was established as an independent parish.⁸⁵

Earlier in 1883, Bishop Marty had tried opening an Indian industrial school in Yankton, but, in 1887, he transferred the school north to the newly opened Immaculate Conception School at Stephan, which ended organized mission efforts to the

⁷⁵ Thompson, *A New South Dakota History*, 321; Kreis, *Lakotas*, 55, 58.

⁷⁶ Galler, "Making Common Cause," 460; Andrews, "Turning the Tables," 412, 417.

⁷⁷ Andrews, "Turning the Tables," 408, 412.

⁷⁸ *Ibid.*, 414.

⁷⁹ Andrews, "Turning the Tables," 422; *The Forty-Seventh Annual Report of the Board of Foreign Missions of the Presbyterian Church, presented to the General Assembly, May 1884* (New York: Edward O. Jenkins' Sons, 1884), 147.

⁸⁰ Kreis, *Lakotas*, 27, 33; Mary Eisenman Carson, *8th Landing: The Yankton Sioux Meet Lewis and Clark* (West Conshohocken, PA: Infinity Publishing, 2004), 324; and Anne Ruggles Gere, "Indian Heart/White Man's Head: Native-American Teachers in Indian Schools, 1880-1930," *History of Education Quarterly* 45(1) (Spring 2005), 45.

⁸¹ Kreis, *Lakotas*, 36, 65.

⁸² For instance, in 1999, the Diocese in Rapid City established an Inculturation Project Office to survey the tribal communities about faith issues. Thompson, *A New South Dakota History*, 322.

⁸³ Thompson, *A New South Dakota History*, 322.

⁸⁴ *Ibid.*, 322.

⁸⁵ Hoover, *Yankton Sioux People*, 65; "St. Paul Parish – The Catholic Mission of the Yankton Sioux People," <http://www.parishesonline.com/Scripts/HostedSites/org.asp?SBA=2763&Content=2&p=26&ID=12787>.

Yankton Reservation for several years.⁸⁶ In 1911, William J. Eagle Thunder, a Rosebud catechist, was sent by the Jesuits to the Yankton Reservation to see if they would be open to having a mission established there.⁸⁷ When they accepted, the Jesuits sent Father Henry Westropp from St. Francis mission (on the Rosebud Reservation in south-central South Dakota) who was able to visit the Yanktons three times a year over the next couple of years. While with them in July 1913, a letter arrived from the Marquette League (a Catholic organization that focused on fund-raising for missions and schools to Western tribes) containing \$1,100 for the construction of a church among the Yankton—a legacy from New York seamstress, Ellen Haggerty.⁸⁸

Father Westropp selected Eugene Shooting Hawk's (Brunot) land for the location of the church due to its proximity to the road and creek. The Bureau of Catholic Indian Missions purchased the land for \$450.⁸⁹ A carpenter, Paul Einkopf, from nearby Wagner, SD, built the first St. Paul's Catholic Church on the Yankton Reservation.⁹⁰ Father Westropp worked among the Yankton until 1916, at which time he was sent to India.⁹¹ Bishop O'Gorman in Sioux Falls (Bishop Marty's successor) asked Father Ambrose Mattingly, O.S.B., posted at Stephan (on Crow Creek) to extend his mission to work with the Yanktons, and so, in 1917, Father Ambrose began monthly visits to St. Paul's.⁹² Running the mission at Stephan and making mission trips to the outlying churches wore down the aging Father Ambrose who been in the field for thirty years. Within a year, his superiors decided he should transfer to the mission at Devil's Lake, North Dakota, and exchange places with Father Sylvester Eisenman.

Norbert Eisenman (1891-1948) was born in New Albany, Indiana, to a father employed by Snead Iron Works of Louisville, Kentucky. Beginning in 1906, Norbert Eisenman attended college at St. Meinrad Abbey, Indiana, where Bishop Marty had begun his work in America. Norbert took his vows in 1915 and was ordained the next year—at which time he became Father Sylvester.⁹³ Father Sylvester immediately began his work as a priest in mission service at the Fort Totten Reservation at Devil's Lake, North Dakota. After two years, he was assigned to the Stephan mission on the Crow Creek Reservation in central South Dakota, and, from there, he served ten missions.⁹⁴ In 1919, Father Sylvester helped the Yanktons raise funds and move a church from Wagner to St. Paul's mission. The old chapel then served as a grade school and meeting hall. From 1919-1920, an Irish Franciscan nun, Sister Bernard, taught forty students from both Indian and white families.⁹⁵

There continued a long memory of Catholic missionary efforts to the Yankton. When two Sisters of the Blessed Sacrament visited St. Paul's mission in 1922, several of the men and women that they met had remembered being baptized as children by Father De Smet.⁹⁶ In April of 1921, Father Abbot Athanasius removed St. Paul's and two other missions from Father Sylvester's circuit. The news upset those at St. Paul's so much that Thunder Horse (age 80), Edward Yellow Bird (age 65), and David Zephier (Black Spotted Horse age 67) traveled to St. Meinrad, Indiana to appeal in-person to the Father Abbot to keep Father Sylvester. The three men spoke with Abbot Athanasius and then camped in his yard to await an answer. Their efforts succeeded and Abbot Athanasius assigned Father Sylvester as the first resident pastor at St. Paul's.⁹⁷ Father Sylvester wrote in a newsletter shortly after his posting that parents continued to support the school because of the need for education "to combat the present day conditions."⁹⁸

In his new position, and even though the 1920s were a difficult economic period for the reservation, Father Sylvester went to the Father Abbot in Indiana in the winter of 1921-1922 to get permission to open a boarding school, and then went to Philadelphia to ask Mother Katharine Drexel to send Sisters to run the school. In 1891, she had founded the Sisters of the Blessed Sacrament and dedicated the order to serve American Indian and African American communities. Mother Katherine eventually agreed, and sent Mother Ligouri, Sister Hilda, and Sister Ambrose from the Sisters of the Blessed

⁸⁶ Duratschek, *Crusading*, 282-283.

⁸⁷ Ibid, 284.

⁸⁸ Ibid, 285.

⁸⁹ Ibid, 285.

⁹⁰ Duratschek, *Crusading*, 285; Carson, *8th Landing*, 87.

⁹¹ Duratschek, *Crusading*, 286.

⁹² Ibid, 286.

⁹³ Mary Eisenman Carson. *Blackrobe for the Yankton Sioux: Fr. Sylvester Eisenman, O.S.B. (1891-1948)* (Chamberlain, SD: Tipi Press, 1989), 8-13.

⁹⁴ Carson, *Blackrobe*, 39.

⁹⁵ Ibid, 67-68.

⁹⁶ Bureau of Catholic Indian Missions, *The Indian Sentinel* 2(11) (July 1922), 503-504.

⁹⁷ Carson, *8th Landing*, 114; and Thompson, *A New South Dakota History*, 322.

⁹⁸ Carson, *8th Landing*, 135.

Sacrament to St. Paul's mission in September of 1922.⁹⁹ A frame building to house the nuns was completed that September, just before they arrived. Mother Drexel sketched the design for the two-story house and carpenters built it for \$2,955.¹⁰⁰

Father Sylvester's brother, Father Omer Eisenman, suggested the name "Marty" for the mission at St. Paul's, in honor of Bishop Martin Marty, O.S.B. St. Paul's Mission became known as Marty Mission or Marty, the name which continues today. In 1922, Tom Reandeau's two-room house from River Bottom was moved to the mission by steam tractor to serve as the Marty Post Office.¹⁰¹

Father Sylvester's decision to open a fulltime boarding school to replace the day school resulted from the difficulties of climate and the distance of travel. Father Sylvester believed that the boarding school was the only option for a successful education of the Yankton children.¹⁰² However, a boarding school meant additional responsibilities and concerns including building maintenance, institutional chores, campus development, and financial burdens. Fundraising and recruiting both lay and ordained staff members were constant concerns for Father Sylvester. For many years in the late 1920s and 1930s, diocesan aid was also lacking.¹⁰³ Fundraising efforts including sending newsletters called "The Little Bronzed Angel" to supporters and, in the late 1920s, bringing students east to Eucharistic Congresses in Chicago and New York to meet the benefactors, raffle off star quilts made by women of the tribe, and perform versions of traditional dances.¹⁰⁴

Over the years, many buildings and operational capacity was added to the mission and school. St. Joseph's Hall was built in 1923, funded through a \$3,000 gift from Mother Drexel and a \$5,000 gift from a Kansas farmer.¹⁰⁵ The first wood-frame classroom building called St. Therese's was finished in 1922 with materials salvaged from the 1882 government school at Greenwood. The Marty boarding school opened for its first full term in September of 1924 with fifty students.¹⁰⁶ In 1931, Father Sylvester bought additional land for a farm and flour mill.¹⁰⁷ The mission established St. Placid Orphanage in 1933 and, in 1937, campaigned for the Wagner Indian Hospital to be built on the Yankton Reservation.¹⁰⁸ The current St. Paul's Church, the "Queen of the Prairie," was built at the mission in 1942, and students aided in construction of the building and furnishings.¹⁰⁹ The gymnasium was built in 1935, and the earlier wooden St. Therese's was replaced with the current building, finished in 1947.¹¹⁰ Mother Drexel donated the money to construct St. Katharine's dormitory, and the school built St. Paul's High School in 1938—two years after the school received state accreditation.¹¹¹

DAILY LIFE

Students boarded at the Marty Mission school nine months of the year, and traveled in from tribes across the region every May and September coming on foot or in horse drawn wagons, while some were later picked up by mission-owned trucks and, after 1933, by bus.¹¹² Over time, students came from an increasing number of tribes across the region, from North Dakota, Nebraska, Minnesota, and even the St. Louis area. In 1924, board cost \$12.50 per month for each student, and

⁹⁹ Katherine Drexel was the founder and Mother Superior of the Sisters of the Blessed Sacrament, was an heir to the Drexel-Morgan banking family of Philadelphia, gave early support to the Marty Mission and around 60 other missions, and was canonized in 2000 as the patron saint of racial justice and of philanthropists. Galler, "Making Common Cause," 460; Carson, *Blackrobe*, 103; and Theresa L. Hessey, "The Native American Hand of God: The Oblate Sisters of the Blessed Sacrament." (Thesis, University of South Dakota, 1996), 16-17.

¹⁰⁰ Carson, *Blackrobe*, 108.

¹⁰¹ Ibid, 44, 105.

¹⁰² Hessey, "The Native American Hand," 15-16.

¹⁰³ Carson, *Blackrobe*, 128.

¹⁰⁴ Carson, *8th Landing*, 129, 136, 142.

¹⁰⁵ Carson, *Blackrobe*, 112.

¹⁰⁶ Ibid, 112.

¹⁰⁷ Maxine Shuurmans Kinsley, *Sioux City to Fort Randall Military Road, 1856-1892*, revisited (Sioux Falls, SD: Pine Hill Press, 2010), 136.

¹⁰⁸ Carson, *Blackrobe*, 233.

¹⁰⁹ Thompson, *A New South Dakota*, 322; See also Mary Eisenman Carson, *Miracle on the Prairie* (West Conshohocken, PA: Infinity Publishing, 2008).

¹¹⁰ Carson, *Blackrobe*, 112.

¹¹¹ Ibid, 112.

¹¹² Correspondence with Cletus Goodteacher, 10 May 2011, 8 September 2011; Hoover, *Yankton Sioux People*, 31; Carson, *Blackrobe*, 174.

the school had the capacity for 50 students; by 1933, there were 308 students.¹¹³ Students in grades 5 through 8 went to school for half a day and worked in the afternoon. In addition to providing needed labor for the mission, this helped transition students to the schedule of having classes indoors for extended periods of time.¹¹⁴ Female students worked in the kitchen, cleaned the church, and performed household duties while the male students helped work on the farm, plant trees, and run the print shop (for newsletters and other materials), as well as construct and maintain the mission. They planted trees and windbreaks and made the railings and pews for the 1942 church.¹¹⁵ This arrangement served dual purposes to help build the mission at a time when there was hardly any money pay contractors and to provide technical training. There was also religious and vocational education; students attended mass daily. Classes included training in baking, printing, sewing, mechanics, farming, shoe repair, and wood and metal repair. Students also completed chores around campus on weekends.¹¹⁶ Father Sylvester's brother and sister-in-law Leonard and Josephine respectively taught highly-regarded shop classes and piano.¹¹⁷ Additionally, his other brothers Omer and Ed, and his uncle Chris Hulsman came for short periods of time. Their mother, Grandma Elizabeth (Hulsman) Eisenman, came in May 1922 and stayed through the 1940s. Leonard died in an accident, on the construction site of the new shops building, on August 21, 1947, and Father Sylvester passed away just over a year later at the Sacred Heart Hospital in Yankton on September 14, 1948. Both were buried in St. Paul's Cemetery that had been established early in the twentieth century to the north of the campus.

The series of "Little Bronzed Angel" promotional newsletters reveal a number of anecdotes that give insight to daily life at the school. Father Sylvester's sermons and hymns were given in both English and Dakota, and he published a bilingual paper *Eyanpaha* in 1932; "old-timer" tribal members came to the school to teach beadwork and traditional dances, and a class on Indian Arts and Crafts was first held in 1937.¹¹⁸ One of the strongest supporters who made quilts and taught dances at the school until her death at age 100 in 1943 was Unci (Grandmother) Mary White Tallow (Osotewin); she was also buried at St. Paul's Cemetery. The mission hosted Marty Indian Congresses, which were yearly gatherings for fellowship for the broader Yankton community within a Catholic-guided context. The school also had a full-time nurse—Mary Jane Borden—who worked at the school and in the neighboring communities for many years, continually fighting infectious diseases like smallpox and tuberculosis.¹¹⁹ During the Great Depression when drought in the area was particularly bad, the school opened a community soup kitchen.¹²⁰

Memories from former students show more of the daily experiences at the school through the mid-twentieth century. Cletus Goodteacher, a student from 1949 to 1962, remembers:

To me, staying in boarding school for the nine months was a huge savings for my parents. Discipline was something I learned from the teachings at Marty Mission. We had dedicated teachers who went out of their way to help any and all students. Sports were a huge part of my life at Marty Mission. This teaching helped me all through my life time. It was a big learning experience for me that I carried all through my life. You met and made new friends each start of the new school year, to this day I still communicate with friends from the 1950's. Being in boarding school made my military life alot easier.¹²¹

St. Therese Hall "included a dorm on the third floor for grades 1 thru 8, class rooms on the 2nd floor for grades 1 thru 8, and a recreation room in the basement floor for all the girls. This is where the world's famous little girls (grades 1 thru 4) circus performance started under the direction of Sister Cecily that would perform in the gymnasium."¹²² One year the circus included 113 girls.¹²³ Goodteacher recalled that "there are two nuns to be recognized, they took care of the little girls (grade 1 through 4), up to the eighth grade girls, in St. Theresa's Hall, they were Sisters Davidica and Cecily. What a tremendous job they had taking care of about 100 young girls for nine months out of the school year and had to know the daily needs and wants of these age groups. They were dedicated individuals who saw the majority of their students

¹¹³ Carson, *8th Landing*, 135; Alba M. Edwards and Mary W. Dillenback, *Children under Institutional Care and in foster homes, 1933* (U.S. Bureau of the Census, 1935), 117.

¹¹⁴ Carson, *Blackrobe*, 117.

¹¹⁵ Carson, *8th Landing*, 350, 376.

¹¹⁶ Correspondence with Cletus Goodteacher, 7 June 2011.

¹¹⁷ Hessey, "The Native American Hand," 29-30; Carson, *8th Landing*, 191.

¹¹⁸ Bureau of Catholic Indian Missions, *The Indian Sentinel*, 503; Carson, *8th Landing*, 131, 324, 133, 252, 274, 313.

¹¹⁹ Carson, *8th Landing*, 255, 276.

¹²⁰ Ibid, 323.

¹²¹ Correspondence with Cletus Goodteacher, 11 May 2011.

¹²² Correspondence with Cletus Goodteacher, 4 May 2011.

¹²³ Carson, *8th Landing*, 346.

graduated from the eighth grade and go into high school to continue their education."¹²⁴ St. Therese Hall also housed the Indian Arts and Craft Department, which had grown out of the first classes in 1937 and was established as a high school department in 1947 when an accredited teacher was located.

The Old Marty Gym was a center of student and community life. Increasingly in the 1920s, the incorporation of auditoriums, gymnasiums, and other dedicated rooms reflected the use of school buildings for multiple community functions, particularly physical and social activities.¹²⁵ The Marty School gymnasium housed sports activities, social events, school programs, and community events. Goodteacher recalls the Gym hosting old movies on Sunday nights, school bazaars in October that families attended, community meetings, school talent shows, plays, Prom, Friday night dances, cheerleader and drill squad practices, pep rallies, homecoming coronations, music and choir festivals, Saturday haircuts, and rollerskating (popular in the 1940s and early 1950s).¹²⁶ In October 1936, the first "talkie" film shown at the mission school was presented in the auditorium.¹²⁷ In the 1956 *Smoke Signal*, the Marty school's yearbook, the National School Assemblies Programs were highlighted as entertaining and educational performances that included a magician, a violinist, an archer, a ventriloquist, a troubadour, and acrobats.¹²⁸ The lower floors of the gym housed a shoe repair shop used out of practical necessity as well as for instruction, and a large hardwood floor salvaged with other the building materials from Sioux City, Iowa and used for roller skating and basketball practice. The low ceilings and hoops suited younger players well as they practiced. There were also two apartments in the gym for male teachers.

Another former student passed along this memory from the early 1960s to Cletus Goodteacher:

Most students looked forward to the Friday night dances in the Old Marty Gym as it was that time to be close to your girlfriend and show your dance moves. Each guy had about five different kinds of shaving lotions splashed on his face, his hair slicked down, someone else's shirt on, chewing gum for you know what, shirt open to show off what?, carrying their own '45' records around. Most guys went through a pre-dance ritual just to impress his girl. Over the years I can remember some of the students who really had the moves on the dance floor, most girls were good dancers but only a handful of the guys were... Using all the tricks we had up our sleeves, we tried to keep the lights real dim for the last few dances but the 'battle weary nuns' were always four to five steps ahead of us and kept the dance floor lit up like a night baseball game in Yankee stadium. We tried to reason with the nuns that the 'boogie man' could grab the girls but they wouldn't let us walk them back to their dorm.¹²⁹

Former student, Carol Davis had these memories of the Old Marty Gym:

I remember one of the proms where the gym was decorated as a tropical garden. They made large palm trees that stood throughout the floor. The boys came to the girls dorm and we walked in line, two-by-two, with our partners to the gym. We were allowed to sit at tables with our partners at the dance. The tables had little palm trees and umbrellas on them. The balcony was filled with nuns who sat through the dance and enjoyed the dancing and music. Someone played records – we did not have live bands. At the end of the dance the guys got to walk us back to the girl's dorm...

We used to participate in elocutions, or speech. All of the Catholic Indian mission schools took turns hosting. In about 1960, Marty hosted and the event was held in the gym. Students came from St. Francis, Holy Rosary, Stephan and of course Marty entered participants. I remember one of the students from St. Francis was Lionel Bourdeau who gave a speech titled, "The Joy of the Jesuit Priesthood." He eventually became the President of Sinte Gleska University at Rosebud.

Marty used to host track meets. After the track meet, there was usually a dance that was attended by students from the other Catholic Indian mission schools. In 1959, Marty hosted the track meet at the football field followed by a dance in the gym. At the dance, I was invited on the floor by a young man from Holy Rosary who asked me where I was from. I told him I was from the Turtle Mountain Reservation in North Dakota. He was from Pine Ridge and told me that he was glad that two of my tribal members had graduated the year before. He said he

¹²⁴ Correspondence with Cletus Goodteacher, 5 May 2011.

¹²⁵ Mark Elliot and Melissa Dirr, *Schools in South Dakota: An Educational Development* (Pierre: South Dakota State Historic Preservation Office, 1998), 15.

¹²⁶ Correspondence with Cletus Goodteacher, undated.

¹²⁷ Carson, *8th Landing*, 309.

¹²⁸ Marty School, *Smoke Signal*, 1956.

¹²⁹ Correspondence with Cletus Goodteacher, undated.

always lost to them and this year he took first in his categories. I asked who they were and he said Mush and Donuts Monette. I told him that they were my brothers.¹³⁰

The gym was also home to the Marty Braves basketball teams (both boys and girls) and their cheerleaders. Goodteacher recalled that in the 1950s and 1960s, people "packed in like sardines" to watch the Braves play.¹³¹ Coaches Emil Red Fish and Moe Shevlin had numerous years of winning basketball teams that were honed by hours of practice in the Old Marty Gym.¹³² Additionally he described that:

Sports were a big part of my life while attending Marty Mission from fall 1949 through May 1962.... The school and faculty support was so well appreciated by us players and the cheerleaders expressed this at each sport activity. Sometimes they would leave the old Marty gym, after a game, with hoarse throats from all the cheering/hollering they did.¹³³

Other anecdotes of note: World Heavyweight boxing champion Rocky Marciano visited Marty on October 30th, 1953 to meet with the students.¹³⁴ Marciano sparred with a couple older students in the gym at a student assembly and posed for pictures with Father Roger, Coach Emil Red Fish, students, and members of the Braves' football team. In 1957, a game between the Marty Mission and Sioux Falls Cathedral schools was reportedly the first live televised broadcast of a sporting event in South Dakota.¹³⁵

The Gymnasium and St. Therese Hall have been important buildings on the Marty campus. They were constructed in a period when the school grew the most, despite the Great Depression and delays during World War II. They played major roles in the educational and social lives of the students who lived on the campus.

THE OBLATE SISTERS OF THE BLESSED SACRAMENT

In 1934, seven female students – Mary Louise Vondall, Florence Frederick, Ruth Obershaw, Helen Tebo, Betty Davis, Rita Azure, and Lillian Dubois – approached Father Sylvester about founding a religious community for tribal members.¹³⁶ Father Sylvester eventually agreed and founded the Oblate Sisters of the Blessed Sacrament with the support of the Bishop in Sioux Falls, Mother Drexel, and the Sisters already at St. Paul's mission.¹³⁷ Marty admitted those first seven women as postulates on October 6th, 1935 and Sister Mary of Lourdes served as the first Superior of the new order.¹³⁸

As the school grew, more teachers and employees were in constant demand. Father Sylvester believed that founding this order of American Indian Sisters devoted solely to working with the American Indians would ensure the continuation of the mission by providing the necessary staff and support.¹³⁹ Founding the Oblate Sisters put a financial burden on the mission, however.¹⁴⁰ No financial support came from Mother Katharine Drexel, the Oblates, or St. Meinrad Abbey monks, so that the voluntary benefactors who supported the order could never provide for more than 30 members.¹⁴¹ Although never large, the order provided the core of the staff for the mission and school, eventually expanding their efforts to other reservations and urban areas.¹⁴² They received their own convent in 1958.¹⁴³ Many later Oblate Sisters felt that the order was founded, in part, because many American Indian women had found it difficult to work through established religious communities.¹⁴⁴

¹³⁰ Correspondence between Carol Davis and Cletus Goodteacher, 27 April 2011.

¹³¹ Correspondence with Cletus Goodteacher, undated.

¹³² Ibid.

¹³³ Correspondence with Cletus Goodteacher, 13 May 2011.

¹³⁴ Correspondence with Cletus Goodteacher, undated.

¹³⁵ *Congressional Record*, 108th Congress (May, 12 2003), s6024.

¹³⁶ Hessey, "The Native American Hand," 34.

¹³⁷ Ibid, 38.

¹³⁸ Ibid, 34, 38, 42.

¹³⁹ Ibid, 35.

¹⁴⁰ Ibid, 39.

¹⁴¹ Ibid, 39.

¹⁴² Hessey, "The Native American Hand," 34, 38; Thompson, *A New South Dakota History*, 322.

¹⁴³ Carson, *Blackrobe*, 203.

¹⁴⁴ Hessey, "The Native American Hand," 34.

FELIX WALKING ELK, MURAL ARTIST

Felix Walking Elk was born June 4th, 1906 to Paul Walking Elk and Mary Standing Soldier. They were members of the Oglala Sioux Tribe of the Pine Ridge Reservation. In the mid 1930s, Felix did all the paintings for the Holy Rosary Mission, now known as Red Cloud Indian School, at Pine Ridge. His most well-known mural is of Kateri Tekakwitha, the "Lily of the Mohawks," which is preserved at Holy Rosary. Felix Walking Elk died in 1974.

In October 1938, Felix Walking Elk came to Marty and painted murals in the gym and painted Indian lore on the dining room walls.¹⁴⁵ Tradition at the Marty Mission recalls that Felix walked in and knocked on Father Sylvester's door one day with a box of paints and brushes looking for a job. Father Sylvester interviewed him and gave him a job on the spot so that Felix went to work in the gymnasium and the student dining hall. It is not clear who chose the topics of the murals. As the person commissioning them, Father Sylvester would have been in a position to dictate the topics to be depicted. However, Felix may have had some artistic liberty to interpret the general themes of the story himself.

The murals he painted told the history of the Yankton and the Marty (St. Paul's) Mission pictographically. Four of the murals pertain to the Yankton Sioux's encounter with Lewis and Clark, with one depicting them wrapping the infant Struck-By-the-Ree with a United States flag. Four of the murals depict important Catholic relationships with the Yankton, such as the arrivals of "blackrobes" Father Pierre DeSmet and Bishop Martin Marty. Three more murals are related directly to the establishment of St. Paul's Mission. One of these depicts the trip made by Yellow Bird, Thunder Horse, and David Zepher to St. Meinrad, Indiana, to secure a permanent priest for the Yankton. Another mural documents Father Sylvester's first visit to St. Paul's Mission. A third mural shows the construction of the chapel. The remaining murals depict a variety of historical persons and scenes with ties to the Yankton and the mission. There are murals featuring Chief Struck-By-the-Ree and Chief Blue Cloud. There is also a mural showing the Verdell Ferry crossing the Missouri River between South Dakota and Nebraska—used through 1945. Three other murals depict scenes of daily life including Indians playing a game on the frozen river, a coyote from Red Butte, and a buffalo hunt. As noted in one publication, "it was as if ancestral memories poured from his paints onto the walls, to be grasped by future generations, and held equally close."¹⁴⁶

SIOUX ART

Western Sioux art underwent significant changes in the last half of the nineteenth century. One was an issue of material because the near extinction of the buffalo herds created a scarcity of traditional hides and skins to work on, so artists began using muslin and canvas. The military and agency personnel began supplying them with paper, colored crayons, water colors, and inks which replaced the traditional use of powdered pigments.¹⁴⁷ Another significant change was the inspiration for the paintings. As Myles Libhart noted in his essay "Sioux Artists of the Twentieth Century," the limited reservation system meant that "the vital tradition of narrative painting was cut off from its original source of motivation by the cessation of warrior pursuits" that had been the sources of social reputation and stories told within tribes.¹⁴⁸ In spite of this, many artists continued to explore this narrative form in other ways, and drew inspiration from the major lifestyle and custom changes occurring around them. Many began undertaking, somewhat independently, to document the military, religious, and social histories of their people in visual formats.¹⁴⁹ Artists worked individually within the perspectives shaped by their experiences within their tribes and with outsiders. An article on "Native American aesthetics" by professor of philosophy, Leroy N. Meyer, argued that while the content, materials, and style might vary with the artist and the times, indigenous art stands apart because art, religion, and society are "deeply integrated" through the worldviews of the tribes.¹⁵⁰ Meyer references ethnographer William Powers' observations of a long history of syncretism in Lakota culture, both "in the terms *yulakota*, to do something in the way of the Lakota, and *wowicayulakotapi*, referring to Lakotification, adopting something so that it becomes Lakota."¹⁵¹

In the first half of the twentieth century, many contemporary Indian artists were entering the mainstream of America's artistic production.¹⁵² During the 1930s, John Collier and the Bureau of Indian Affairs worked through New Deal art programs to commission Indian artists to create murals in public buildings from local post offices to the Department of the Interior offices in Washington D.C. Private organizations and institutions also began commissioning such work and by the

¹⁴⁵ Carson, 8th Landing, 331.

¹⁴⁶ Ibid, 331.

¹⁴⁷ Myles Libhart, *Sioux Artists of the Twentieth Century*, vol. 4 (Spearfish: SD, Black Hills College Center of Indian Studies, 1982), 120.

¹⁴⁸ Libhart, *Sioux Artists*, 120.

¹⁴⁹ Ibid, 120.

¹⁵⁰ Leroy N. Meyer, "In Search of Native American Aesthetics," *Journal of Aesthetic Education* 35(4) (Winter 2001), 25-46.

¹⁵¹ Meyer, "In Search," 35.

¹⁵² Libhart, *Sioux Artists*, 138.

end of the 1930s many other post offices, museums, churches and other public buildings, mainly in western states, had murals by Indian artists as well.¹⁵³ These public works were grounded in the traditions of indigenous art as a form of public storytelling and they increased the popular awareness and appreciation of the work of American Indian artists.

ARCHITECTURE

The Gymnasium and St. Therese Hall reflect two of the most significant architectural trends of the 1930s as well as the growth of the school during that time period. A crucial factor in the development of the mission was the arrival of Father Sylvester's brother, Leonard, who moved his family from Indiana to Marty in 1929. Leonard was blessed with a natural mechanical aptitude, had graduated from the Winona Technical Institute in Indianapolis, and worked in the early automobile industry in Indiana.¹⁵⁴ Together, the brothers built 13 brick and stone buildings at the mission from 1930 to 1947.¹⁵⁵ Both St. Therese Hall and the Gymnasium took several years to construct. Money proved continually difficult to come by, which meant construction slowed or stopped when money ran short. Simultaneous projects ongoing at the mission also slowed construction, sending men and materials in many directions. Much of the community including students, Catholic volunteers, and local tradesmen made contributions in the construction of all the mission school buildings by providing labor, knowledge, and financial support. Sandstone and limestone blocks for the buildings were shipped from the St. Meinrad Abbey in Indiana through the nearest railroad station, ten miles north in Ravinia, and brought to the mission in wagons and trucks.¹⁵⁶ Leonard Eisenman oversaw construction of the Gymnasium using salvaged materials from Sioux City, Iowa and done in a stripped Classicism style. He also oversaw the construction of St. Therese Hall, an Art Deco building that had been designed by Cincinnati architect, Edward Schulte, known for his work for the Catholic Church in the mid-twentieth century.

Gymnasium

The gymnasium, the "Old Marty Gym" was built in 1935 from materials salvaged in 1934 by Leonard Eisenman, a small crew, and a large mission truck from the United Bank Building in Sioux City, Iowa—135 miles away from the mission.¹⁵⁷ They hauled away most of the building, including the marble, plumbing fixtures, radiators, trim, and common bricks that had to be cleaned before reuse.¹⁵⁸ The men and students at Marty began digging the foundation for the gymnasium in the spring of 1935. In October 1935, the recreation room in the basement was completed and opened up for the boys.¹⁵⁹ There was a rush to use the boxing ring, but the basketball court and stage were not ready until November. The first basketball games were played on Thanksgiving Day. At this same time, the shoe repair department in the gymnasium was also up and running.¹⁶⁰

The Old Marty Gym architectural style reflects stripped Classicism—a popular style during the Depression, particularly for federal and public projects like schools. Stripped Classicism features found on the gymnasium include the pedimented parapets centered on the north and east elevations, pilasters, and the reserved triangular arches over the entry doors. Leonard Eisenman was not a professional architect, but rather had amassed construction experience. Because this was a popular architectural style during the Depression, it would have been familiar to a builder of his experience. Stripped Classicism was used for several New Deal projects nationwide, especially for post offices and courthouses. Stripped Classicism uses important Classical elements such as symmetry, massing, and materials but in a reserved form absent of abundant ornamentation, which preceded the simple, abstracted forms of modernist architecture. Aesthetically, stripped Classicism communicates solidity, tradition, and moral authority, and avoids extravagant embellishments like those used in many 1920s styles—a reaction both to practical financial shortfalls and cultural shifts of the Depression. When popular during the 1930s, it also served the architectural "fusion of classical principles and modern simplification of form."¹⁶¹

¹⁵³ Libhart, *Sioux Artists*, 133.

¹⁵⁴ Carson, *Miracle on the Prairie*, 20.

¹⁵⁵ Carson, *Blackrobe*, 246-247.

¹⁵⁶ "St. Paul Parish – The Catholic Mission of the Yankton Sioux People,"

<http://www.parishesonline.com/Scripts/HostedSites/org.asp?SBA=2763&Content=2&p=26&ID=12787>; Carson, *Miracle on the Prairie*, 78.

¹⁵⁷ Carson, *Blackrobe*, 253; Carson, *8th Landing*, 277.

¹⁵⁸ Carson, *Blackrobe*, 277.

¹⁵⁹ Carson, *8th Landing*, 292.

¹⁶⁰ Carson, *Blackrobe*, 292.

¹⁶¹ Richard Striner, "Art Deco: Polemics and Synthesis," *Winterthur Portfolio* 25(1) (Spring 1990), 30.

St. Therese Hall

The mission completed the second St. Therese Hall in 1947. Although the architect, Edward Schulte (1890-1975) of Cincinnati, Ohio, drew the plans for the fireproof building in the late-1930s, the scarcity of material and manpower during World War II delayed completion of its construction. During the winter of 1943-1944 gravel was crushed from prairie rocks and hauled to the site in preparation for the concrete work. Some of the stone came from the quarries at Sioux Falls and some from Delmont.¹⁶² The limestone for the building came from Bedford, Indiana, and was stored at nearby St. Placid's Orphanage.¹⁶³ The real work began in the summer of 1945. A very small crew, consisting mostly of male students, began construction. Work continued into the winter of 1946 with more concrete being laid. Straw was packed between the wire and support columns to keep the cement from freezing. In April of 1946, the building slowly began to take shape, with only two sections remaining. Work continued all through 1946, but the high-paying jobs newly available to construct the Fort Randall Dam also drew resources and labor away and drove up construction costs for building projects at the mission. With these setbacks, the school was not completed until 1947.

Edward Schulte (1890-1975) was a prolific architect who commonly worked with the Catholic Church in the Cincinnati area from the 1920s to the 1960s, designing over eighty-eight churches. He began his career designing relatively traditional churches, but increasingly combined elements of Art Deco, Moderne, and other modernist trends within traditional forms.¹⁶⁴ Also in South Dakota, in 1950, he also designed the Bishop Marty Memorial Chapel on the campus of Mount Marty College in Yankton, in a Deco-influenced, "modified Gothic" style.¹⁶⁵

St. Therese Hall is a common school in form and massing for the period with a rectilinear plan and central hallway, but it has multiple Art Deco-inspired elements, including the vertical emphasis created by columns of limestone-framed windows, geometric ornamental detailing, straight-head windows, and the low relief stone work around the doors that also give a vertical emphasis. Prominent characteristics of Art Deco are a linear, hard edge or angular composition with a vertical emphasis and some stylized decoration. Façades often have a series of setbacks to emphasize the geometric form. Strips of windows add to the vertical feeling of the composition. Hard edge low relief ornamentation is placed around the door and window openings. Ornamental detailing is often of the same material as the building including various metals, colored glazed bricks or mosaic tiles. Art Deco was "mediational" and sought to bridge traditional form and symbolism with future-oriented style and imagery.¹⁶⁶ Art Deco takes its name from the Exposition Internationale des Arts Décoratifs et Industriels Modernes, held in Paris in 1925. Like stripped Classicism, it sought a middle-ground between classicism and modernism, but it used stylized ornamentation of the machine age and took classical inspiration from a wider range of world architecture. Art Deco was a widely popular style in the U.S. that pushed revivalist traditions of the Beaux-Arts and Revival styles into the age of the machine, but did not break off completely as other later modernist styles.¹⁶⁷ It was used for commercial buildings, skyscrapers, and institutional buildings more often than for residences. The style persisted through the early 1940s.

¹⁶² Carson, *8th Landing*, 399.

¹⁶³ Carson, *Blackrobe*, 412.

¹⁶⁴ Denis R. McNamara, *Catholic Church Architecture and the Spirit of the Liturgy* (Chicago: Hillenbrand Books, 2009), 196.

¹⁶⁵ Council of Independent Colleges, Washington, DC, November 2006, <http://hcap.artstor.org/cgi-bin/library?a=d&d=p1198>.

¹⁶⁶ Striner, "Art Deco: Polemics," 22-24.

¹⁶⁷ *Ibid*, 27.

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- Meyer, Leroy N. "In Search of Native American Aesthetics." *Journal of Aesthetic Education* 35(4) (Winter 2001), 25-46.
- "St. Paul Parish – The Catholic Mission of the Yankton Sioux People."
<http://www.parishesonline.com/Scripts/HostedSites/org.asp?SBA=2763&Content=2&p=26&ID=12787>.
- Striner, Richard. "Art Deco: Polemics and Synthesis." *Winterthur Portfolio* 25(1) (Spring 1990), 21-34.
- Talbot, Steve. "Spiritual Genocide: The Denial of American Indian Religious Freedom, from Conquest to 1934." *Wicazo Sa Review* 21(2) (Autumn 2006), 7-39.
- Thompson, Harry F. Ed. *A New South Dakota History*. Second Edition. Sioux Falls, SD: Center for Western Studies, 2009.

Previous documentation on file (NPS):

- preliminary determination of individual listing (36 CFR 67 has been Requested)
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey # _____
- recorded by Historic American Engineering Record # _____

Primary location of additional data:

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other

Name of repository: **South Dakota State Archives**

Historic Resources Survey Number (if assigned): CH00300008, CH00300009

10. Geographical Data

Acreage of Property 1.2 acres
(Do not include previously listed resource acreage)

UTM References

(Place additional UTM references on a continuation sheet)

1	<u>14</u>	<u>546820</u>	<u>4760039</u>	3	<u> </u>	<u> </u>	<u> </u>
	Zone	Easting	Northing		Zone	Easting	Northing
2	<u> </u>	<u> </u>	<u> </u>	4	<u> </u>	<u> </u>	<u> </u>
	Zone	Easting	Northing		Zone	Easting	Northing

Verbal Boundary Description (describe the boundaries of the property)

The nomination boundary encapsulates the physical buildings and immediate surrounding of the Marty Mission School Gymnasium and St. Therese Hall as shown in the accompanying map. The boundary begins at UTM #1 (546825 E, 4760094 N) proceeds east to #2 (546861 E, 4760094 N), parallels 388th Avenue going south to #3 (546861 E, 4760014 N), cuts west between St. Therese and the building to the south at #4 (546817 E, 4760014 N), goes south to #5 (546817 E, 4760008 N) and west behind the Gymnasium to #6 (546787 E, 4760008 N), follows north to #7 (546787 E, 4760057 N), and finally east to #8 (546825 E, 4760057 N).

Boundary Justification (explain why the boundaries were selected)

These two buildings were selected by the Yankton Tribal Historic Preservation Office to represent the Marty School on the National Register at this time. The nomination boundary was chosen to include the Marty Mission School Gymnasium and St. Therese Hall buildings and their immediate surroundings.

11. Form Prepared By

name/title Liz Almlie/Historic Preservation Specialist
organization South Dakota State Historic Preservation Office date November 1, 2011
street & number 900 Governor's Drive telephone (605) 773-6056
city or town Pierre state SD zip code 57501
e-mail liz.almalie@state.sd.us

Additional Documentation

Submit the following items with the completed form:

- **Maps:** A **USGS map** (7.5 or 15 minute series) indicating the property's location.
A **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Continuation Sheets**
- **Additional items:** (Check with the SHPO or FPO for any additional items)

Photographs:

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map.

Name of Property: Marty Mission School Gymnasium and St. Therese Hall

City or Vicinity: Marty

County: Charles Mix County

State: South Dakota

Photographer: Liz Almlie

Date Photographed: July 29, 2011

Location of original digital files: South Dakota State Historic Preservation Office

Description of Photograph(s) and number:

Photo #1

North elevation of Gymnasium, camera facing south

Photo #2

East elevation of Gymnasium, camera facing southwest

Photo #3

South elevation of Gymnasium, camera facing northeast

Photo #4

West elevation of Gymnasium, camera facing east

Photo #5

East elevation of St. Therese Hall, camera facing west

Photo #6

North elevation of St. Therese Hall, camera facing south

Photo #7

West elevation of St. Therese Hall, camera facing northeast

Photo #8

South elevation of St. Therese Hall, camera facing northeast

Photo #9

Interior of Gymnasium, camera facing south

Photo #10

Mural of Father Pierre-Jean De Smet arriving in 1839, Felix Walking Elk, Gymnasium

Photo #11

Mural of Marty school, Felix Walking Elk, Gymnasium

Marty Mission School Gymnasium and St. Therese Hall
Name of Property

Charles Mix, South Dakota
County and State

Property Owner:
(complete this item at the request of the SHPO or FPO)

name Yankton Sioux Tribe
street & number P.O. Box 1153 telephone (605) 384-3641
city or town Wagner state SD zip code 57380

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 460 et seq.).
Estimated Burden Statement: Public reporting burden for this form is estimated to average 18 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

NATIONAL REGISTER OF HISTORIC PLACES NOMINATION REVIEW MAP



LEGEND

Local Roads(NSTRI) - DOT

By Surface Type

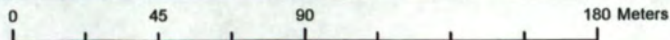
- Minimum Maintenance
- Graded or Gravel Surface
- Hard Surface Roads
- National Register Boundary
- #1 = UTM point

NOMINATION FOR:

MARTY MISSION SCHOOL
GYMNASIUM AND
ST. THERESE HALL,
CHARLES MIX COUNTY



SOUTH DAKOTA
COUNTIES



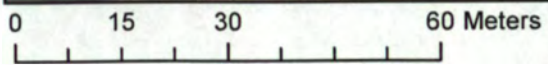
NATIONAL REGISTER NOMINATION PHOTOGRAPH KEY



- LEGEND**
- Local Roads(NSTRI) - DOT
- By Surface Type**
- Minimum Maintenance
 - Graded or Gravel Surface
 - Hard Surface Roads
 - ▭ Marty Mission School Buildings
 - < 1 = Photo Location

NOMINATION FOR:

MARTY MISSION SCHOOL
GYMNASIUM AND
ST. THERESE HALL,
CHARLES MIX COUNTY



UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY NAME: Marty Mission School Gymnasium and St. Therese Hall

MULTIPLE NAME: Schools in South Dakota MPS

STATE & COUNTY: SOUTH DAKOTA, Charles Mix

DATE RECEIVED: 11/25/11 DATE OF PENDING LIST: 12/16/11
DATE OF 16TH DAY: 1/03/11 DATE OF 45TH DAY: 1/10/12
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 11001012

REASONS FOR REVIEW:

APPEAL: N DATA PROBLEM: N LANDSCAPE: N LESS THAN 50 YEARS: N
OTHER: N PDIL: N PERIOD: N PROGRAM UNAPPROVED: N
REQUEST: Y SAMPLE: N SLR DRAFT: N NATIONAL: N

COMMENT WAIVER: N

ACCEPT RETURN REJECT 1/4/12 DATE

ABSTRACT/SUMMARY COMMENTS:

RECOM./CRITERIA A, C
REVIEWER [Signature] DISCIPLINE Historic
TELEPHONE _____ DATE _____

DOCUMENTATION see attached comments Y/N see attached SLR Y/N

If a nomination is returned to the nominating authority, the nomination is no longer under consideration by the NPS.



SD_Charles Mix County - Martyr Mission School -0001



SD - Charles Mix County - Martyr Mission School - 0002



SD_Charles Mix County - Marty Mission School - 0003



SD - Charles Mix County - Martyr Mission School - 0004



SD-Charles Mix County - Martyr Mission School - 0005



SD - Charles Mix County - Marthy Mission School - 6006



SD - Charles Mix County - Martyr Mission School - 0007



SD-Charles Mix County-Marty Mission School-0008



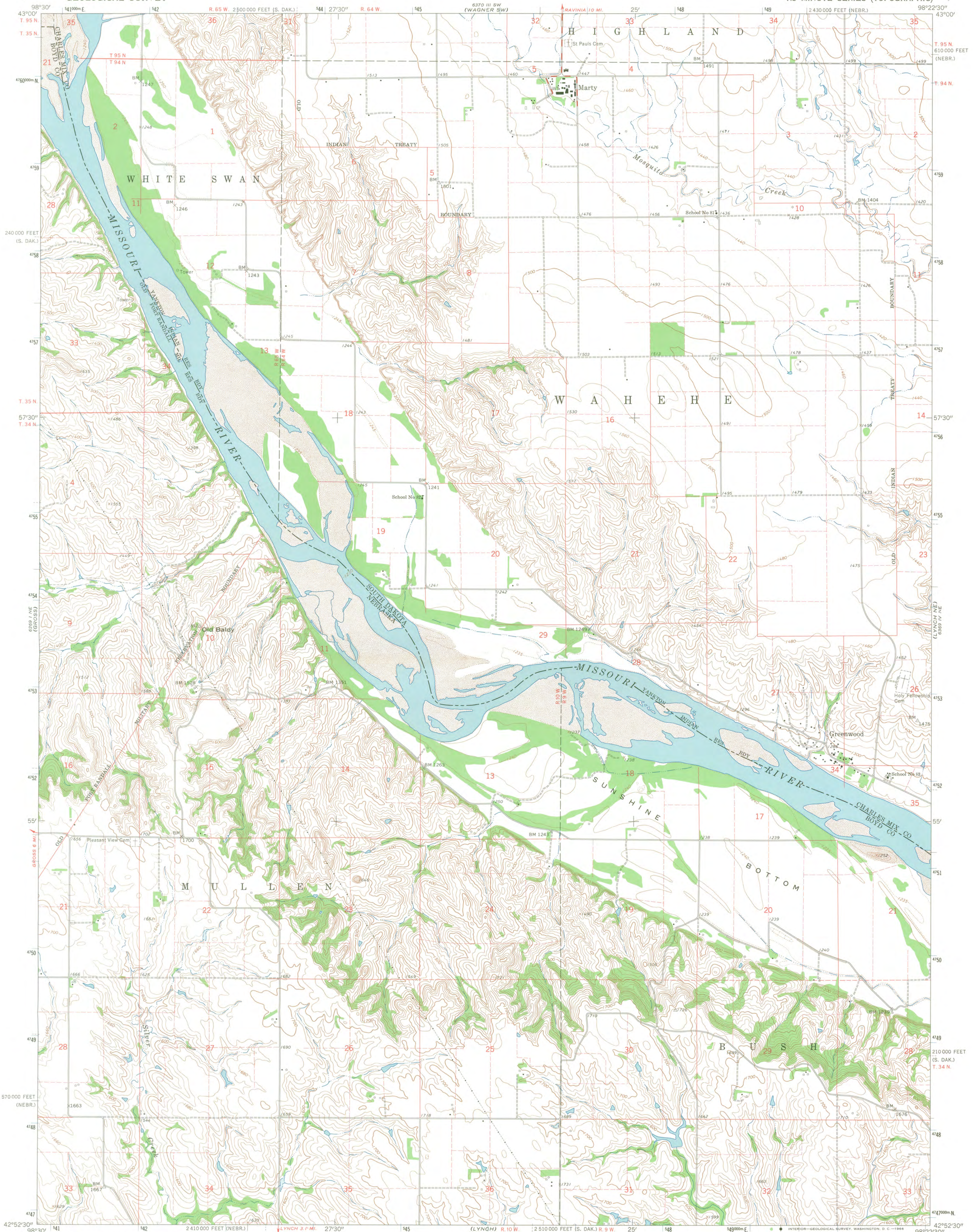
SD-Charles Mix County-Marty Mission School-0009



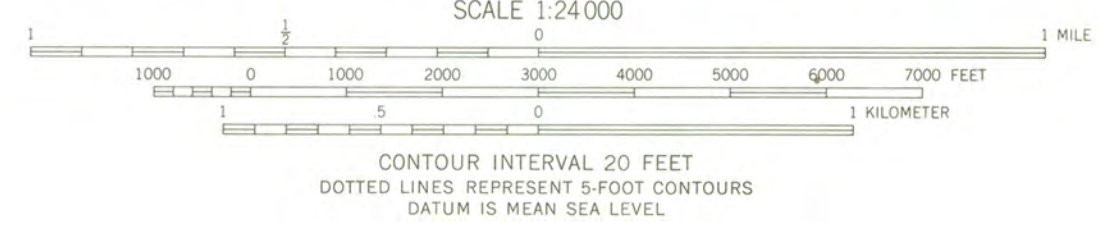
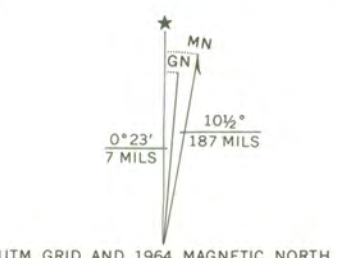
SD - Charles Mix County - Martyr Mission School - 0010



SD-Charles Mix County - Marty Mission School - 0011



Mapped, edited, and published by the Geological Survey as part of the Department of the Interior program for the development of the Missouri River Basin. Control by USGS, USC&GS, and USCE. Topography by photogrammetric methods from aerial photographs taken 1962 and planetable surveys 1964. Polyconic projection. 1927 North American datum 10,000-foot grids based on Nebraska coordinate system, north zone and South Dakota coordinate system, south zone 1000-meter Universal Transverse Mercator grid ticks, zone 14, shown in blue. Where omitted land lines have not been established. Fine red dashed lines indicate selected fence and field lines where generally visible on aerial photographs. This information is unchecked.



CONTOUR INTERVAL 20 FEET
DOTTED LINES REPRESENT 5-FOOT CONTOURS
DATUM IS MEAN SEA LEVEL



THIS MAP COMPLIES WITH NATIONAL MAP ACCURACY STANDARDS
FOR SALE BY U.S. GEOLOGICAL SURVEY, DENVER, COLORADO 80225, OR WASHINGTON, D. C. 20242
A FOLDER DESCRIBING TOPOGRAPHIC MAPS AND SYMBOLS IS AVAILABLE ON REQUEST

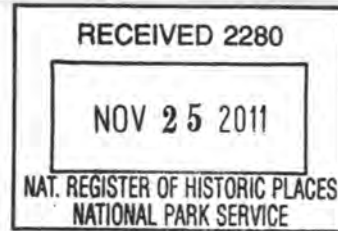
MARTY, NEBR.—S. DAK.
N42525—W98225/7/5

1964

AMS 6369 IV NW—SERIES V875



(605) 384-3804 / 384-3641
FAX (605) 384-5687



November 22, 2011

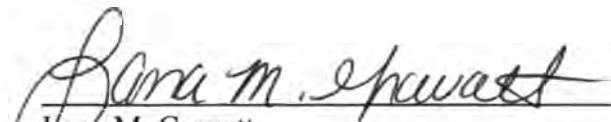
Keeper of the National Register
National Register of Historic Places
National Parks Service
1201 Eye St NW
8th Floor (MS 2280)
Washington DC 20005

Dear Keeper of the National Register:

Enclosed is a nomination for the Marty Mission School Gymnasium and St. Therese Hall, Marty, Charles Mix County, SD.

If you have any questions regarding this submittable, please feel free to contact State Historic Preservation Specialist, Liz Almlie, at [605-773-6056](tel:605-773-6056)/liz.almlie@state.sd.us or Tribal Historic Preservation Officer, Lana M. Gravatt at [605-384-3641](tel:605-384-3641)/gravattlana@yahoo.com.

Sincerely,


Lana M. Gravatt
Tribal Historic Preservation Officer
Yankton Sioux Tribe



3 January 2012

Keeper of the National Register
National Register of Historic Places Program
National Park Service
1201 Eye St NW
8th Floor (MS 2280)
Washington DC 20005

To Whom It May Concern,

The South Dakota State Historic Preservation Office concurs with the Yankton Tribal Historic Preservation Office that the Marty Mission School Gymnasium and St. Therese Hall meet the National Register Criteria at a local level of significance.

If you have any questions, please feel free to contact the Historic Preservation Specialist for the southeast region, Liz Almlie, at 605-773-6056 or at liz.almie@state.sd.us.

Sincerely,

Jay D. Vogt
State Historic Preservation Officer