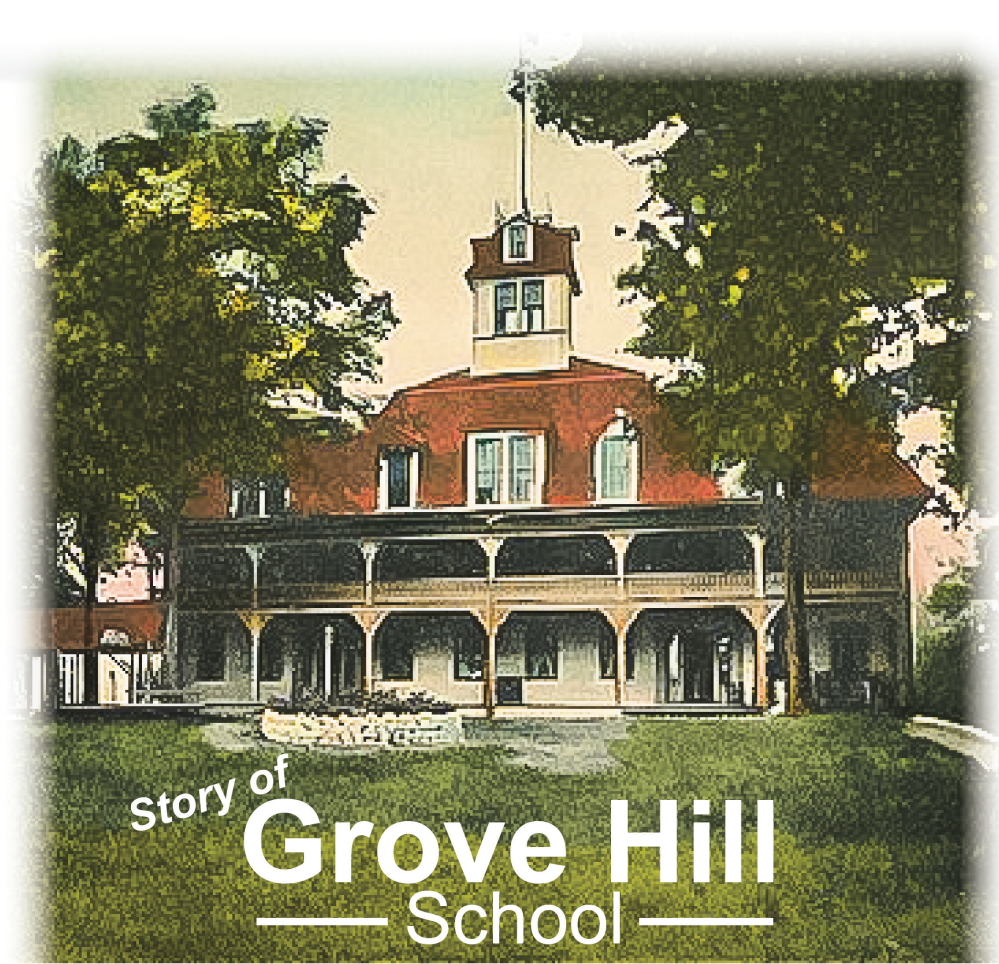


Welcome!

Peter Dougherty and
the founding of Grove
Hill School in Omena,
Michigan, 1853

A presentation by
Mark Smith, Omena
Historical Society



February 23rd, 1:30pm

Leelanau Historical Society | 203 E. Cedar St. Leland, MI

Program presented by **Mark Smith** of **Omena Historical Society**. Mark will explore the efforts of Reverend Peter Dougherty in his establishment of one of the first residential schools for Native Americans in the country, in 1853, in Omena. Find out how this residential school was more enlightened and attuned to the advancement of the local Anishinaabe people than the oppressive government-run schools which would follow. Free Admission.

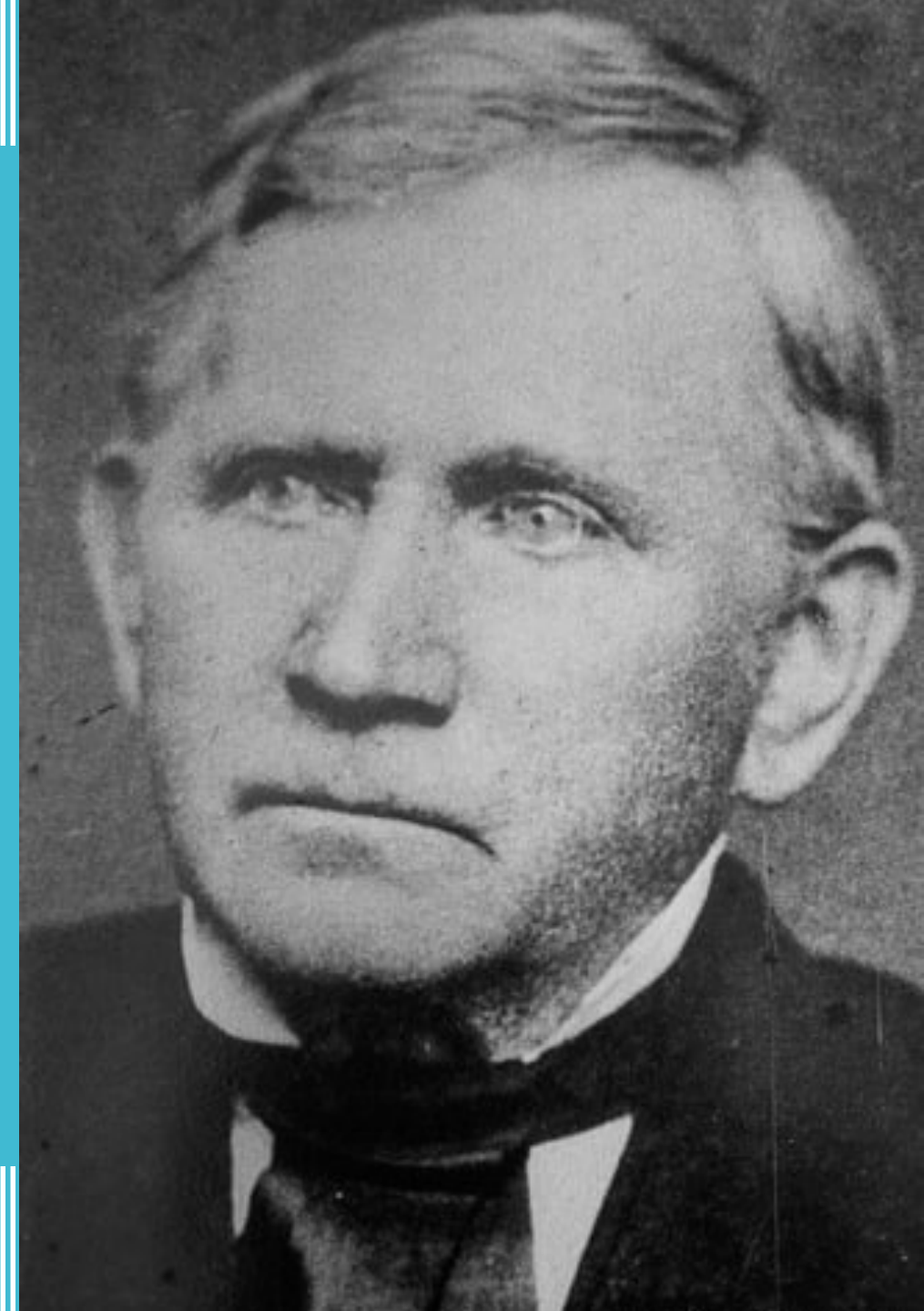
Program hosted in collaboration with the
**Omena Historical Society &
Leelanau Historical Society**



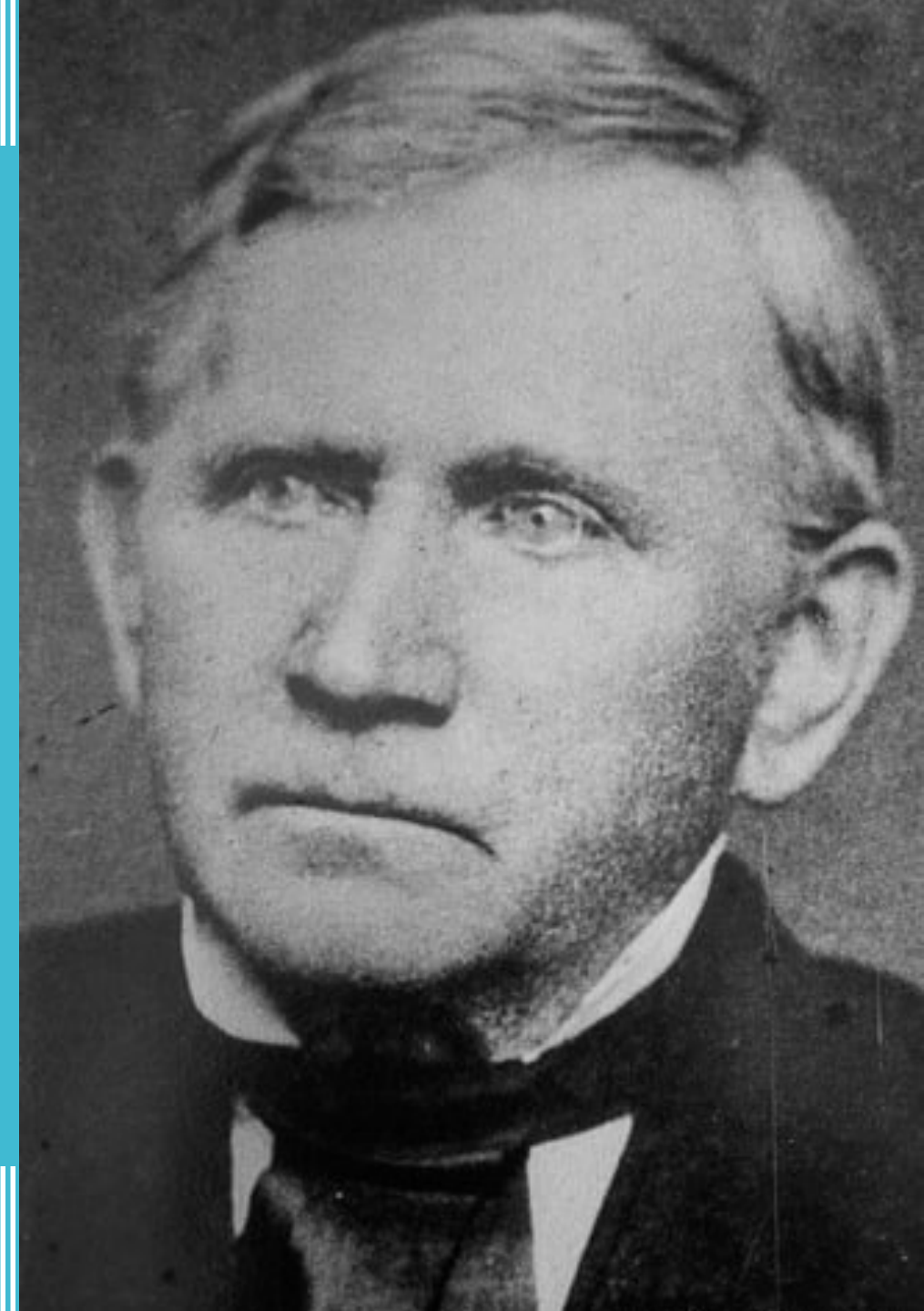
The Story of Grove Hill School

Peter Dougherty and the founding of Grove Hill School in Omena, Michigan, 1853

A presentation by Mark Smith, Omena Historical Society



Grove Hill School came into being when the first Protestant mission in the Grand Traverse area, founded by Reverend Peter Dougherty in the summer of 1838, moved their operations from Old Mission to the "New Mission" in Omena.



A Hub for Learning

Accomplishments at Old Mission:

Anishinaabe communities, especially those near L'Arbre Croche, were attracted because the teacher taught in not only Anishinaabemowin, but also English, the language of the dominant culture. The Austrian priests near Little Traverse Bay spoke little or no English, and the Indians wanted their children to speak English.

Later (1852), Chief Peshabe would also move to the area, for the same reasons.

Basic Literacy

By August of 1843 Dougherty would report that his school consisted of forty Indian and eleven white children, making a total of 51 students. Basic “sounding out” and spelling were taught at first, as the building blocks of literacy. Of the 51 students, “eight read correctly in their own and our language ... The others are learning the elements [alphabet], and spelling in words of one and two syllables.” As far as which were better students, Dougherty reports that Indian children were “about on average” with Whites.

Bilingual Education

In 1844 Dougherty published *A Chippewa Primer* Schoolcraft called it “of much value to the philologist, as well as being adapted to promote the advance of the pupil.”

With the help of interpreters Daniel Rodd and Peter Greensky, Reverend Dougherty published other books for his Anishinaabe students, including *Short Reading Lessons in the Ojibwa Language* (1847), a parallel text primer, and *Easy Lessons in Scripture History in the Ojibwa Language* (1847).

Instruction in English AND “Ojibwa Language”

Knowledge is Power

“In addition to their English studies, both schools [male and female] should be taught to read their own language. It is found here, as at other missions, that this does not interfere with their regular lessons in English, and it is an acquisition both pleasing and useful to their parents... The white population is closing round them on every side, and everything should be done to enable them to stand side by side with their white neighbors.” (Annual 1850)

A bilingual
text, A
Chippewa
Primer,
chapter 4

LESSON

A strong man.
A heavy plough.
Two oxen.
An ox yoke.
A large field.
A youth.
A long whip.
A rail fence.
Some cattle.
Mountains.
Clouds.
A very broad large lake (or s
A distant vessel.
A tall tree.
The body is free from branch
There are many leaves.



Mash-kah-we-zid e-ne-ne.
Qua-ze-gwung o-dah-do-kuh-me-ge-be-je-gun.
Nezh o-dah-be be-zhe-ke-wug.
Ba-zhik me-tig o-nah-be-kuh-wah-gun.
Ge-che ke-te-gon.
O-ske-nuh-wans.
Kan-wöğ puh-shun-zha-e-gun.
Me-tig o-me-che-ko-nah-ko-be-je-gun.
Ah-nind ah-wuh-kah-nug.
Wuh-je-wun.
Ah-nuh-quh-don.
Mung-uh-da-guh-mah ge-che ge-che-guh-m
Wah-yah-suh-wah-buh-me-nah-gwuk nah-be-quon

What did they
achieve before
moving?

By 1847 Dougherty would write about Old Mission:

“Six years ago the site occupied by the village was a dense thicket. The village now extends nearly a mile in length, containing some twenty log houses and some good log stables belonging to the Indians. During that period they have cleared and cultivated some two hundred acres [eventually over 300] of new gardens, besides what additions were made to the old ones. They raise for sale several hundred bushels of corn and potatoes.”

They were making money from their cash crops

The dedication of the Ottawas to agriculture and their success at it, paradoxically, was the major cause of the break up of the Old Mission village. The Ottawas desired permanent title to their lands, and this was impossible at the Old Mission since the lands had not been offered for sale. As a result, the Indians began to seek available land across the bay during the 1850's.
Richard White



We Wish to Remain

“We hold on to
this place as a
bird clings to a
tree ready to
fall.”

Chief Aghosa to
Reverend
Dougherty, 1841



A Catch 22 Situation

The Indians were prevented from buying the land they improved because (paradoxically) the land was a designated Indian Reserve, and therefore not for sale.

Meanwhile, white settlers operated under different rules, with a path to land ownership based the Preemption Act of 1841, whereby “squatters” could obtain free land.

“We are displeased that we cannot hold this land in the same way. It seems as if you hold the land by a string, ready to pull it from us.”
(White, p. 40)

There seemed only two ways for the Indians to prevent removal: they could flee north of the border into Canada, or they could attempt to buy lands of their own on the public domain and remain in Michigan.

Richard White



Keep your
Friends Close

A Desire to Live Nearby, in Peace

"We fear that the whites who will not be our friends will come into our country and trouble us, and that we shall not be able to know where our possessions are, if we do sell our lands, it will be our wish that some of our white friends have lands among us and be associated with us."

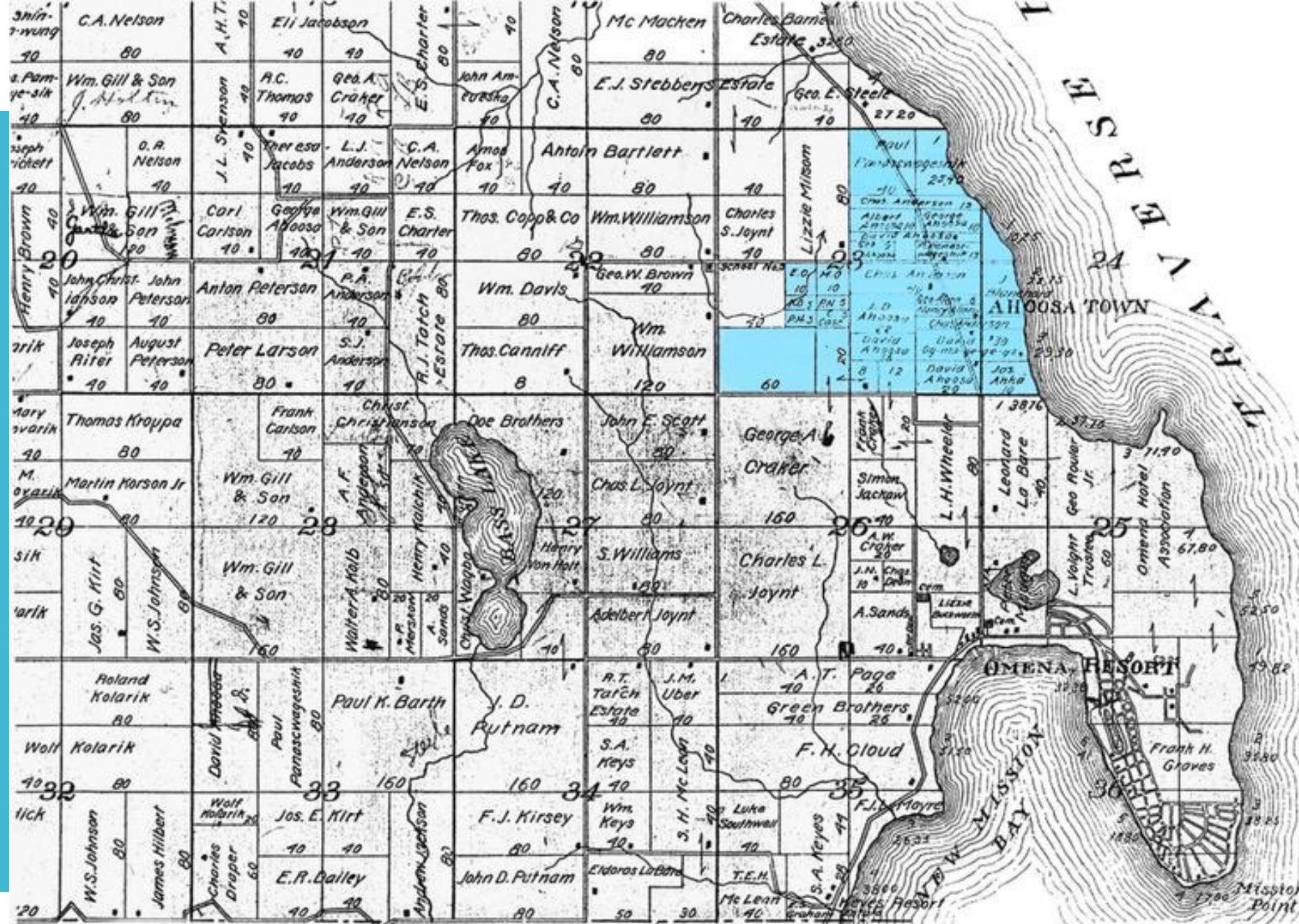
Chief Aishquagonabe, speaking to Henry Schoolcraft, 1836

A Matter of Practicalities

"Ottawa people understood very well the process of making allies for their own benefit. As part of their campaign to remain in Michigan, they made allies of those missionaries who opposed removal and supported Ottawa efforts to purchase land. In the process, they learned that so long as they attended church services, the missionaries would help them build farms and supply them with food, clothing, and medicine. Some Ottawa adults even went to the missionary schools to learn to read and write so they could conduct their own affairs in American society." (McClurken, 29)

The Ottawa ...
were far less
interested in
becoming like
white men than in
learning to live as
Indians in the
midst of white
settlement.

Susan Gray



Aghosatown

“When I sit
down I have to
smoke, and I
can’t smoke in
church. That is
why I never
come”

Ogemawish to
Reverend Dougherty



Why Did They Move?

A review

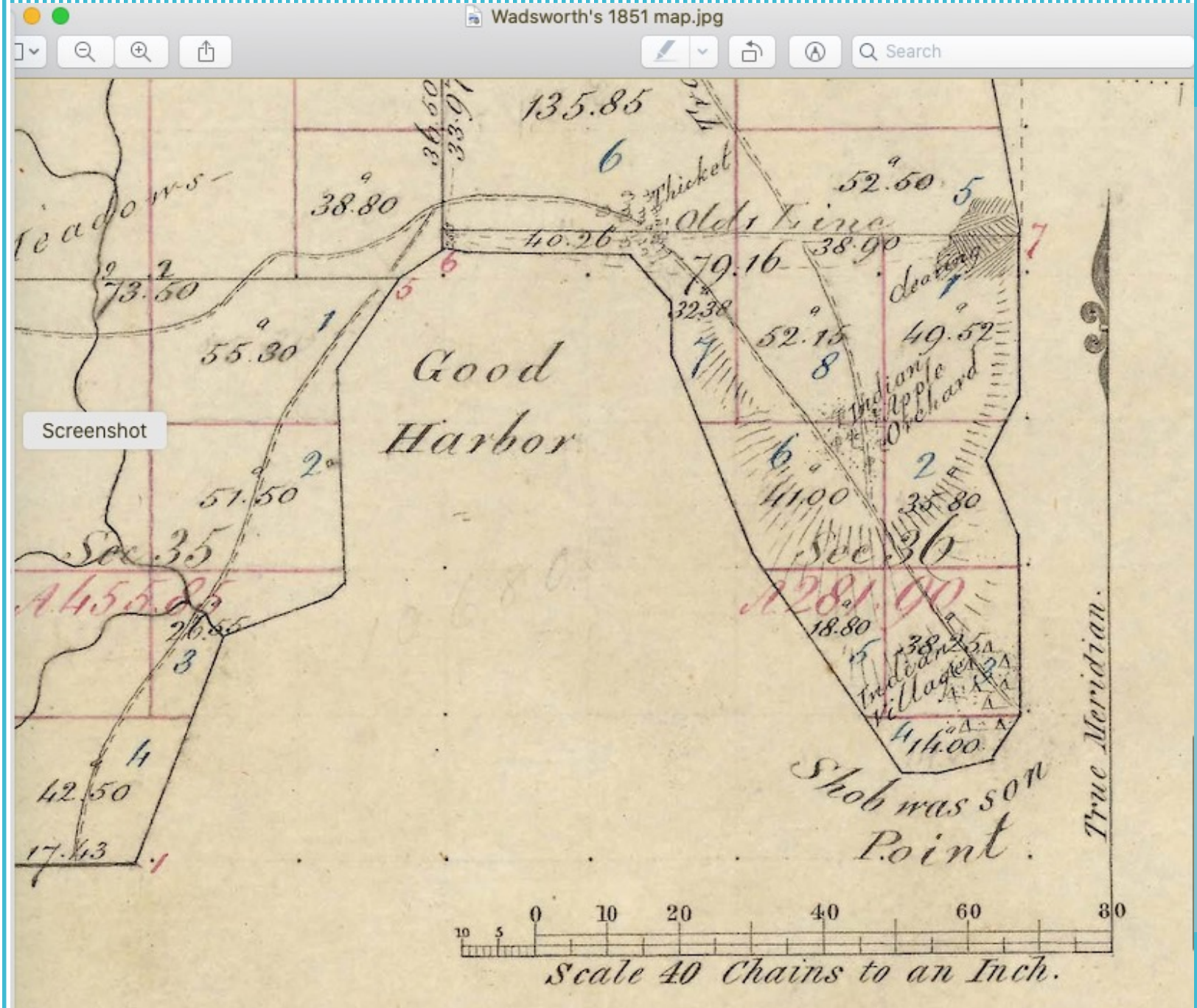
- Land Ownership - no title
- Improvements made in jeopardy of being lost
- No path to purchasing
- Desirous to remain
- Encouraged by the 1850 law
- Voting, permanent settlement
- White settlers flocking in
- Future uncertain

But why move to Omena?

- The lands at Old Mission were part of the Grand Traverse Indian Reservation (1840-1855), and so were not for sale to the public
- However, land on the Leelanau peninsula had come on the market prior to 1850
- Chief Aghosa begins buying land across the bay, which eventually becomes Aghosatown
- Reverend Dougherty follows the lead and helps initiate the move to Omena



How did they
decide on
where to build
the school?



Omena Heights

Photo courtesy Jim Miller



Why a boarding school? Need to adapt to white man's world

- Habits of industry, order, economy – hard work, rigor – a moral component
- Domestic skills, farm & garden skills
- Skills of reading and writing
- Eleven continuous months per year, only a month off during sugaring season
- Parents might roam, students remain sedentary
- Avoid the ridicule of white schools

Who would be
employed at
the school?

- “The labors of pious laymen and their wives”
- “Much precious time of the missionaries is taken up with labors that could be better performed by others”
- “The separation from beloved relatives and friends, the unavoidable absence of many comforts which abound in civilized communities, the limited circle of their Christian community, the apathy, in many cases, of the benighted natives, the many, many days of teaching, and instruction, that must be endured, by our beloved brethren and sisters, in these labors of love and mercy.”

The Duties of a Frontier Minister ...

Dougherty advocated for his congregation in a variety of ways, including writing letters for them, helping them apply for land patents, traveling to Mackinaw with them to receive annuity payments, tending to medical needs, carpentry, gardening, animal husbandry and generally all the labors needed to survive and prosper in a remote wilderness. From his congregation Dougherty earned the Anishinaabemowin nickname of Mic-koos, “little beaver”, reflecting his short stature and boundless energy (Craker 89).

...AND his wife

Maria Dougherty was at the mercy of every traveler and visitor, expected to prepare meals on short notice, stoke fires, provide accommodation when needed, and deal with the attendant flea-ridden local dogs who ran through the house along with the visitors. Grove Hill School was her home, her church and her workplace.

All this and adapt to the routine of the school while dealing with a large family.



MRS. PETER DOUGHERTY
WIFE OF THE MISSIONARY, AND THE
MOTHER OF NINE CHILDREN: SHE WAS
FAMOUS FOR HER FLUFFY TEA BISCUITS,
AND THE STEAMING POT OF PIGEON,
SERVED TO GUESTS FROM FAR AND NEAR.

No Logs, Please

- Maintenance – difficult to keep up
- Expense – a false economy in the long run
- Permanence – a sign to the Indians
- “I most earnestly request that the board not put up such a building ... log houses, particularly one so large, cannot be made tight from rain, as we have had full experience and as every man here today who lives in a log house feels.
- “The Indians would get a bad impression from a rough log building.... They would at once infer it was only temporary and suppose that after all we had said to them about permanence we did not ourselves expect any permanency anyway.” (Sept. 13, 1851)

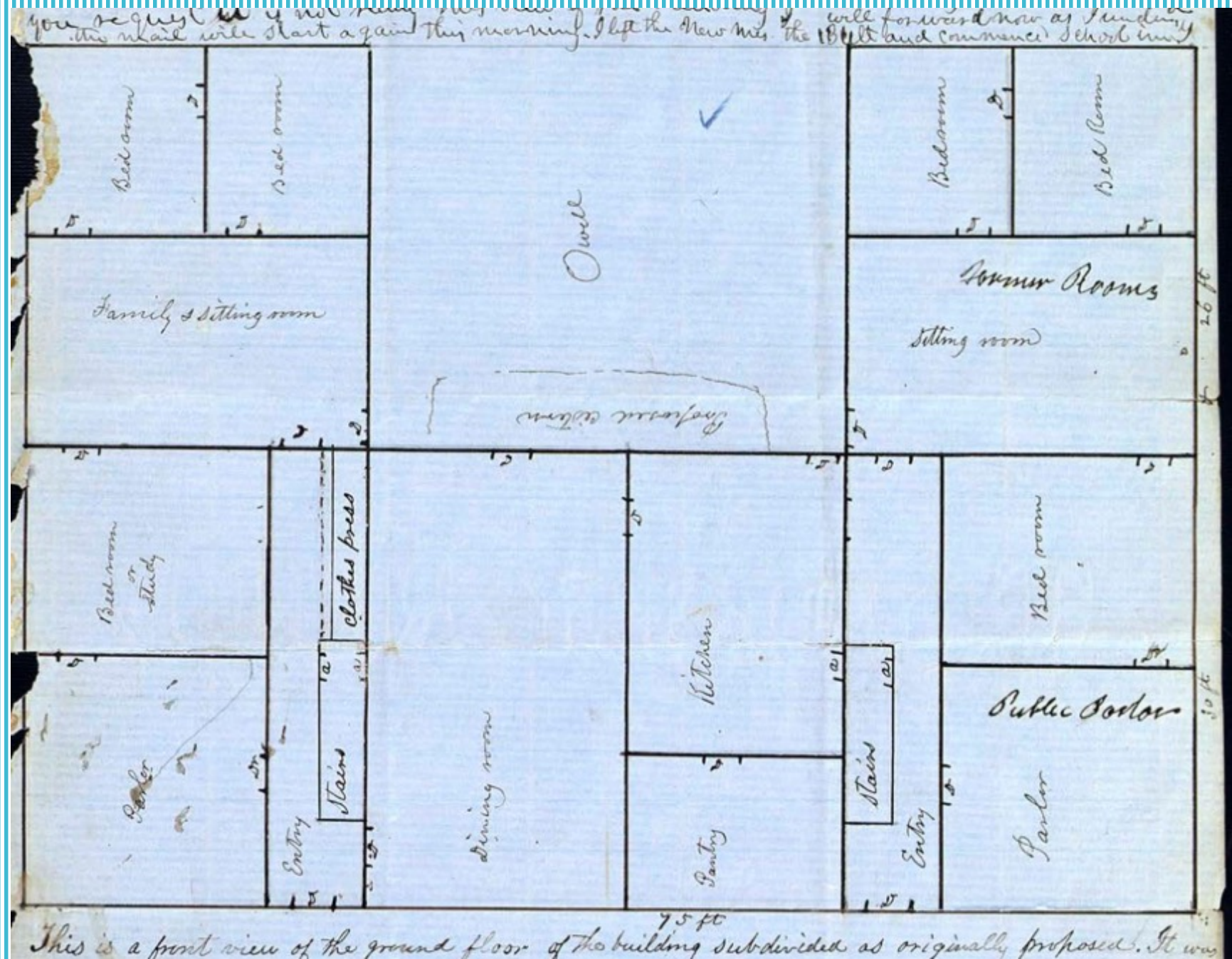
Constant Involvement and Negotiation

(Letter to Walter
Lowrie, 23 April, 1852)

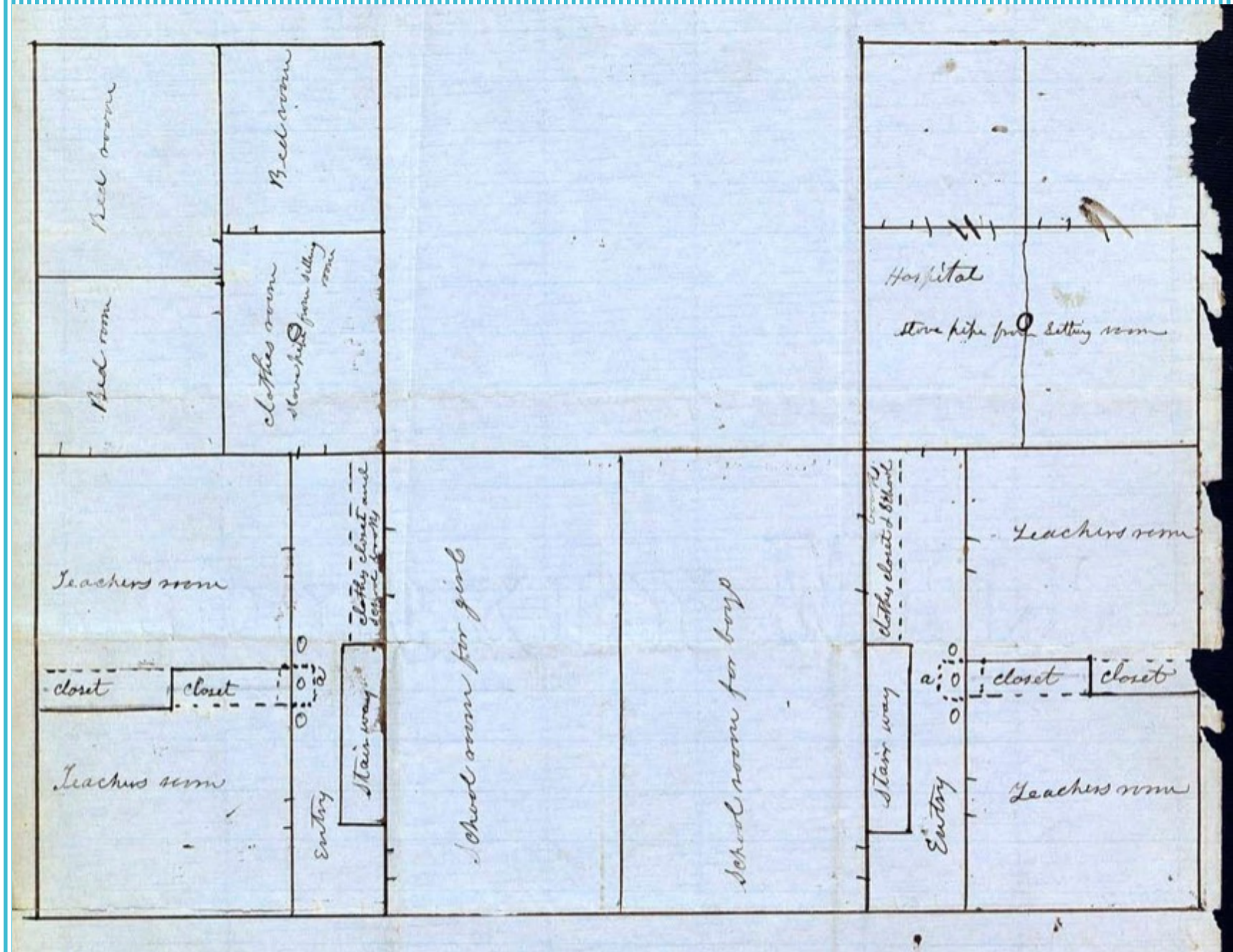
As to ventilation I regard it of much importance for a school room and for sleeping rooms if we are going to have any considerable number of children together. I have found it very oppressive confined with thirty or more children all day in an atmosphere that had been inhaled by so many. Our school house has a large trap door over head and with that out-let and a window open also the lungs had none too much fresh air.

I cannot approve of your plan of having all the children in one common sleeping apartment. Good order and the moral good of the children it seems to me can be secured far better by having a few of them together in separate rooms than all in one room. I may be wrong.

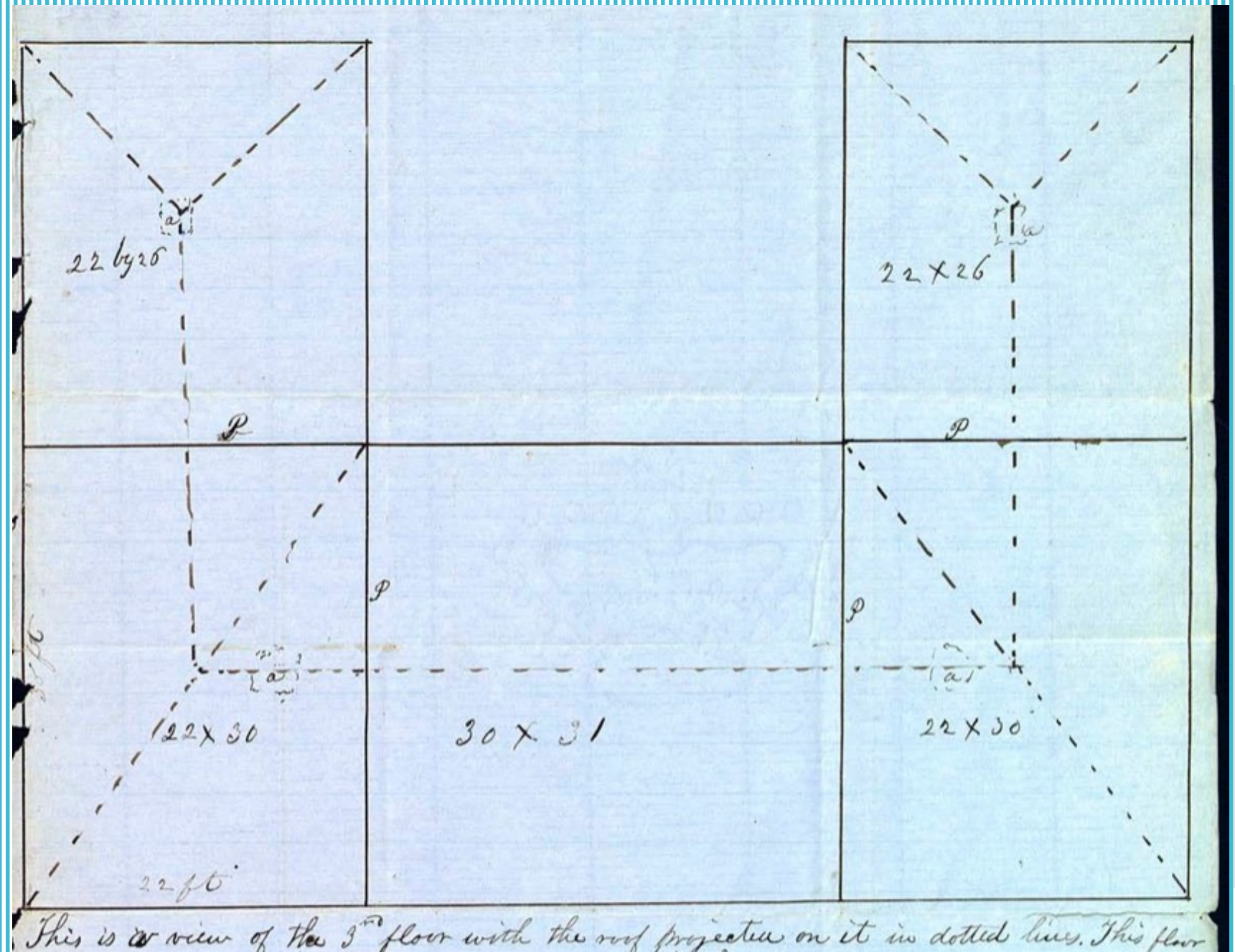
The blueprint, ground floor



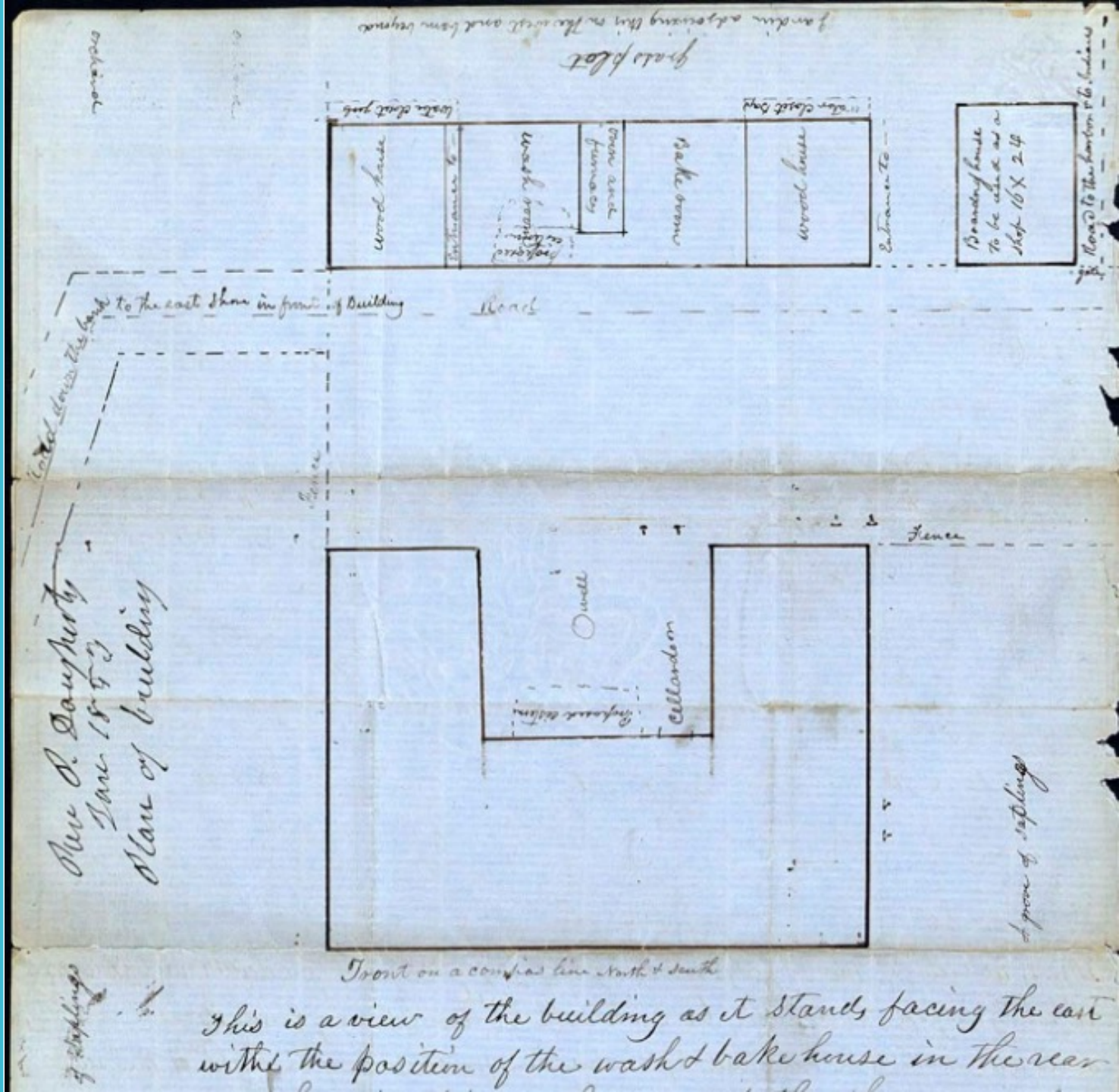
The blueprint, second floor



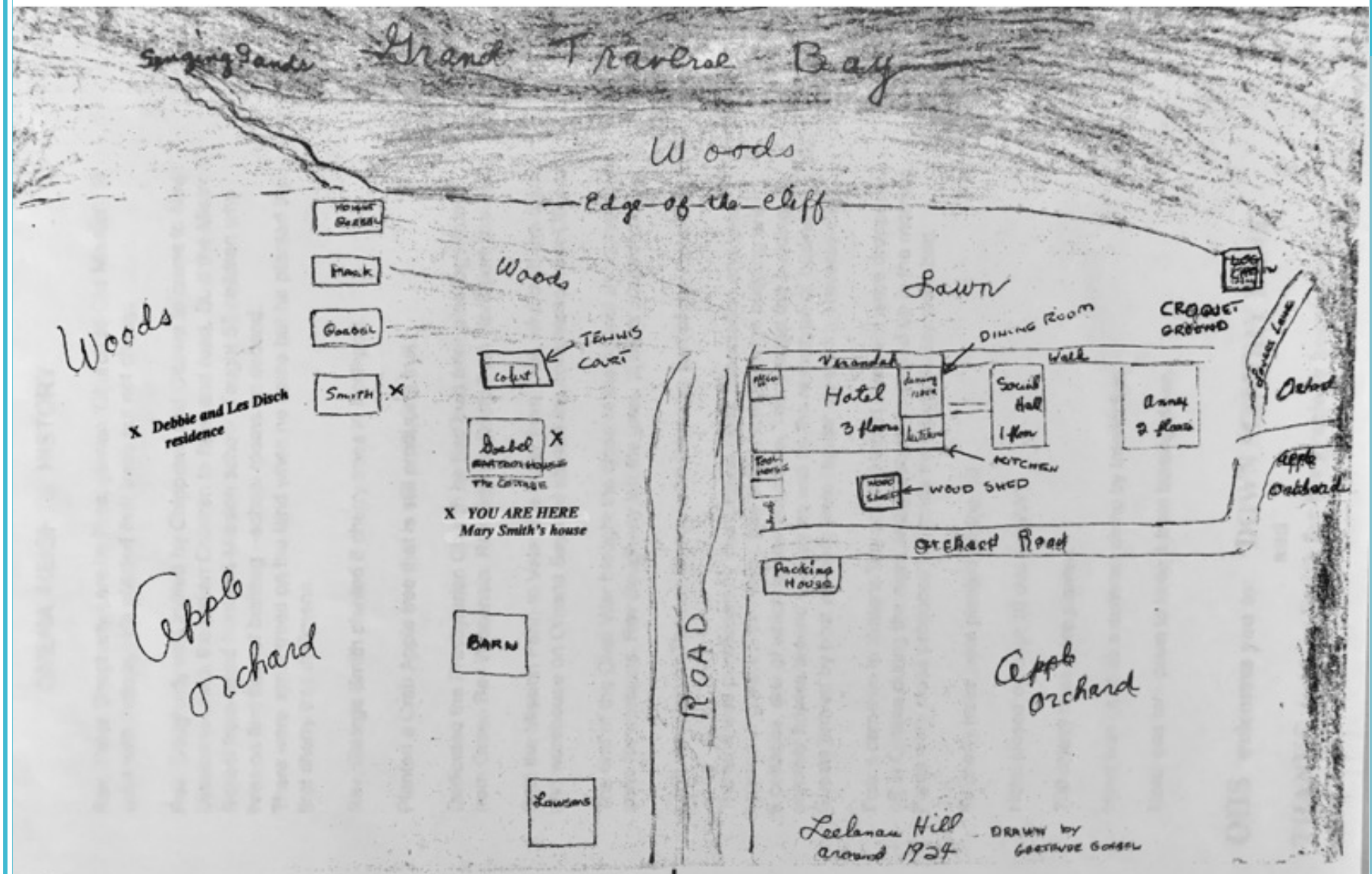
The blueprint,
third floor, roof



The blueprint, site plan, outbuildings



1924 Drawing

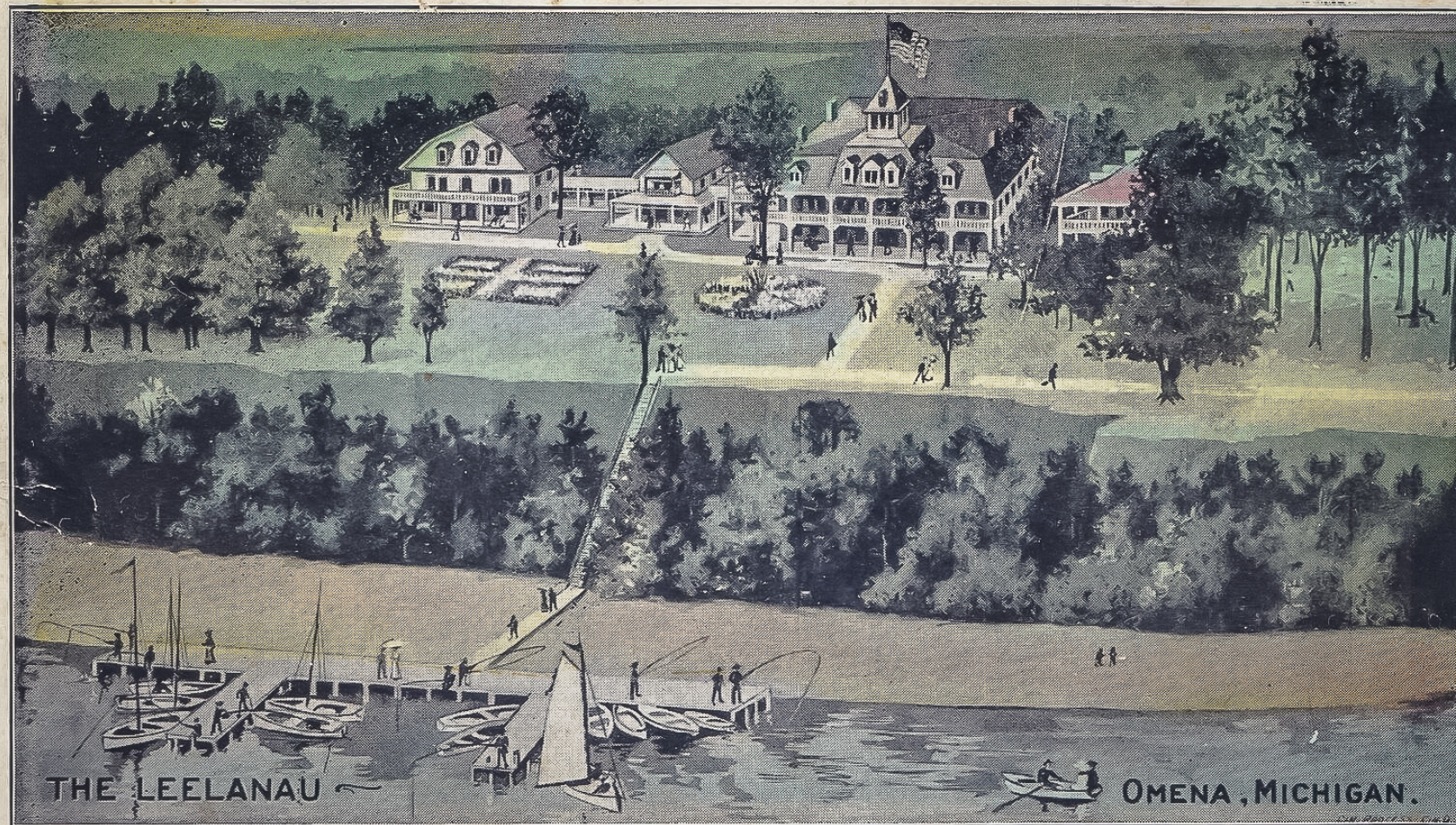


This is a rough scale of the Leelanau hotel grounds drawn by Gertrude Goebel around 1924. The larger original is located in the Smith Sunroom.

Hotel Leelanau,
est. 1884



Hotel Leelanau,
est. 1884



Hotel Leelanau,
est. 1884



012528 THE LEEANAN, OMEN

DETROIT PHOTOGRAPHIC CO.

Hotel Leelanau, est. 1884



School Begins

School opens in Sept 1853 with 20 girls and 28 boys

“The regulations of the Institution are as follows. Rise in summer at half past four and in winter at 5 o’clock am. Prayers half past five & six, breakfast at six and half past six, in summer & winter respectively. Work from breakfast to half past eight, school at nine, dinner at twelve, school at half past one, work from half past four to six, supper at six, prayers at eight pm. then the children go to bed. (Annual 1854)”

Academic subjects taught at the school included reading, writing, arithmetic, geography, grammar, and philosophy. Boys also worked outdoors in the garden and girls also were instructed in “domestic labor and economy” (Annual 1854).

“The past is a
foreign
country; they
do things
differently
there.”

L.P. Hartley



Partial list of Students, September, 1854

Indian name	English name	age	Enter	Studies & remarks	
Bedah	Lucy	16	July 31	Reading & Spelling & tables	
	Margaret	14	"	" " "	
	Annie	13	"	" " "	
	Charlotte	10	"	" " "	
	Sophia	10	"	" " "	
	Emma	11	"	" " "	
	Mary	6	"	" " "	
	Maria	"	"	" " "	
	Mary Catherine	13	"	" " Dismissed	
	Mary	"	"	" " "	
Indian name	English name	Boys	Age	Enter	Studies & remarks
Moa wa	Benjamin	18	Sep 3		Reading ^{test} writing Arith & Geog ^y
Tahbuk Josh	Daniel	16	"		Reading 1 st Rd. writing & Arith. in addi ⁿ
Anwahtin	Robert Lenox	16	"		& Eccl. Rea ^r writing Long div ⁿ & Geog ^y
Kah ga ah sung	Charles	10	"		" " " fractions
Penah swee	Samuel	14	"		Rea. test. writing Addi. & Sub. Geog ^y
Nahwahje gorkik	Henry	14	"		" " " Long div ⁿ & Geog ^y
Thompson	George	14	"		" " " Left without permis ⁿ (back and seventh)
Ishkah bar	David	15	"		" " " taken away by his father long
Kawadenegum	Albert	13	"		2 nd Rea ^r writing tables
Merhemushkodawa	Alfred	18	"		1 st "
Ningah sum	Joseph	14	"		2 nd " writing tables & addi ⁿ
Kahmenotahgore	Enos	13	"		test. " Addi & Sub ⁿ
Mikenoe	William	13	"		" " " "

Parental Inclusion

Unlike the government-run boarding schools which started up in the late 1860's, Dougherty's Grove Hill School encouraged parents to visit and to be involved. However, Dougherty was well aware that some Native parents were against having their children educated:

"Education arms the vicious with increased power to do evil; and the minds of the Indians have often been prejudiced against the education of their children, by seeing those who had enjoyed its advantages becoming wiser only to do evil. (Annual 1850")

For Child and Family

“Our efforts ought to regard these people as a whole and the influences which are brought to bear on them ought to reach the adults as well as the children and affect family as well as individual improvement. We are therefore very fully of the view that the mission must be in the neighborhood of the Indian Settlement.”

(Dougherty, Letter to Walter Lowrie, July 30th, 1851) .” (Annual 1850)

Annual Examination, 1859

5 August 1859, page 2, column 1

Annual Examination of Grove Hill Seminary.

Mr. Bates: At the recent Annual Examination of the **Grove Hill** Seminary, under the superintendence of Rev. Peter Daugherty, the following was the order of exercises: First- Singing, under the direction of Mr. John Porter, in which the teachers and students joined, 'Welcome to Friends.' Then followed Dialogues and Declarations. Kindness Recommended by Abraham and John. Sun by Ann. Sky Lark by Lewis. Early Rising by Margaret. Instinct by Thomas. Emmet by Marion. Reading by Susan and Mary. Yankeeism by Peter and

Annual Examination, 1859

Moses. Laughing by Four Girls. Starting Fair, or Don't be too Positive by Four Boys. Things we Love by Four Girls. Wishes by Four Girls. Temperance Pledge by Mark and Andrew.

Music. Little Philosopher by Simon and Abraham. God's First Temples by Charles Henry. Night and Morning by Mary Ann and Mary. Our Bay by Andrew. Sunflower and Lily by Sophia and Lucy. Value of Time and Knowledge by Peter. Vacation by Three Girls. Uproar among Flowers by Nine Girls. Lost Child by Joseph Wakazoo. Address by Joseph Petasega.

The scholars were also examined in Reading, Writing, Grammar, Geography, Arithmetic, Philosophy, Composition, History, &c. and sustained parts with much credit to themselves and to their Teachers. Miss

Time passes, Things change

As early as 1858 Dougherty sensed that the mission would be difficult to maintain, financially, and in 1866 the BFM instructed Dougherty to sell the school, leaving only the church and associated mission.

The gradual disbursement and scattering of Dougherty's flock due to loss of land, coupled with intemperance, white influence, swindling, etc. A falling away from the mission

"The organization's precarious financial status did not allow it to continue supporting Indian missions without Indians" (Devens 107).

A feeling of sadness

“But little change, in the aspect of things, has taken place, during the past year, except the shadows in the horizon of hope have a darker hue, and the mind as it contemplates them is less buoyant and confident, and looks to the future with a feeling of sadness.”

“Intemperance is our greatest trouble and their great besetting sin. As white men settle in around them the facilities and temptations to indulgence increase, and they are yielding more and more every year to these influences” (Dougherty 1870)

The Last Letter from Omena

In 1871 Reverend Dougherty writes his last sad letter from Omena, indicating that the members of his church “feel uncomfortable about our proposed removal” and that they “offered to contribute of their means to aid in our support.” Dougherty explained that

“it was not want of support that led us to think of removing and leaving them, but the circumstances of our family growing up isolated so that they have no fair opportunity for occupation or settlement in life. They appreciate the motive. While duty to our family seems to direct us away it is painful to leave home for those for whom our lives have chiefly been spent to be scattered after we have labored so long to gather them.” (Dougherty to Lowrie, Feb. 10, 1871)

Church Bell and Stove

“In the church is the bell and two stoves which belong to the board but I suppose they remain for the use of the Indians as long as they need them.” (Dougherty to Lowrie, Feb. 10, 1871)

What Remains?

Apart from a few bricks and blocks hidden in the deep weeds, nothing remains to indicate the existence of Grove Hill School.

Many locals are unaware that it ever existed.



Thank You

Thanks for
listening, and
remember the
importance of
primary sources,
“a moment in
time.”

in the Bay! The Straits of Mackinac are not
yet open. Two vessels are in the Bay. One
came from Chicago. The head
is full of ice. I have been
days to go over with Mr Thomas
for his beginning work. A steady &
burrill has prevented our cross
just drawn on the Board four
of three hundred dollars and three
red each - One to Mr Whiteside for
a dollar, dated Apr 20th the
Bowles & Campbell dated
Apr 23rd Mr Bowles is going one of the
vessels to Chicago and will get a yoke of