MARY SIBLEY:
REMEMBER THESE THINGS

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"The history of every country begins in the heart of a man or woman" (Willa Cather, O Pioneers!).
DEDICATION:

To my Grandmother: Fredonia Bradshaw McCann. With your inspiration, graduating from Lindenwood College has become part of your legacy to me. I wish you were here with me to enjoy it.

And to my husband, Stan Coker: Without your love, your support, and your tenacity, writing about Mary Sibley would be just another unattained goal.
ACKNOWLEDGMENTS:

I would like to thank Glenda Schaefer for her excitement about my Sibley project. Your ideas got me interested in Mary Sibley, as you convinced me of the need to record this unique life.

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And, especially, thanks to Lindenwood College Archivist Virginia Terry, along with her crack team of historians: Corinne Hill and Frances Crockett. Virginia, your patience, your willingness to trust me with your valuable files, and your sense of humor are priceless. Whether you knew it or not, you and your team encouraged me to keep going when I thought this story might be overwhelming to complete. Thanks for being you.
**Forward:**

The human experience is full of stories--some come from memories, some come from truth, and some come from the creative mind. The story of Mary Sibley is a combination of memories, truth, and creativity, packaged in the life of a woman who truly embodied the American Spirit.

The American Dream revolves around ideas of self-reliance, fortitude, individualism, faith, and courage. The story of Mary Sibley exemplifies this Dream in that she possessed these American traits---traits needed to evolve from passive British colonist to active American citizen. The American Founding Fathers' ideas differed radically from the Old World tradition of a well-defined class system: These new Americans believed that each citizen of the new Republic enjoyed the God-given rights of "life, liberty, and the pursuit of happiness." Mary and her husband George used this philosophy to justify their life's work.

The Sibleys built their lives and Lindenwood College around the conviction that each American must preserve their God-given rights by serving their fellow citizens. They walked, talked, and breathed this conviction while educating young women at a time when most so-called scholars limited American educational opportunities to men. Studying the life of Mary Sibley is a valuable pursuit for two reasons: (1) Because she is an archetype of American womanhood, and (2) Because she is
relatively unknown, even in the community which she served most of her life.

As a Post-Revolutionary War Child, Mary grew up surrounded by the diversity which formed the new Republic. The American Founding Fathers combined British common law, Judeo-Christian morality, natural law philosophy, and natural rights doctrine to form this uniquely individual society. But whatever their class, background, beliefs, or age, the unwavering vision of liberty united these new patriots.

Mary's life began shortly after the Revolutionary War secured liberty and the American Constitution validated it. As the founders of the new Republic created their world vision, Mary created a personal vision which never lost the weight of her determination. Her vision carried her from life as a new bride on the Missouri frontier to life as the founder of the oldest continuously-operating college West of the Mississippi River. Mary Sibley's personal story corresponds to the story of America: As the new country found its unique voice out of the past, Mary's voice welcomed the future.

Sibley is significant because she was ahead of her time. She applied democratic principles to education, breaking new ground in developing a rigorous academic curriculum for women, and extending her educational approach to both slaves and Indians.

Lindenwood College celebrates its 172nd anniversary this year, 1999, in the St. Charles, Missouri, location which began as the Sibley
home. Yet very few St. Charles residents, or even Lindenwood alumni, know the truth of Mary's life. They may know Sibley Hall on campus and Sibley Street in St. Charles came from the Lindenwood founders' name. They may know the Sibleys are buried in a small cemetery on the Lindenwood College grounds. They may know the local gossip that her ghost appears each Halloween, rising up out of its grave to play a Gothic theme on the organ in Sibley Chapel like the Phantom of the Opera. What they do not know, however, is the truth that any so-called Sibley apparition is imagination, joke, or a demonic force which has nothing to do with Mary Sibley. In other words, most people who have heard of Mary Sibley know the name and not much else about this truly remarkable woman.

Before my research, I was as uninformed about the Sibley story as most other St. Charles County residents or Lindenwood alumni. I have been a St. Charles County resident for most of the past nineteen years, and, in 1994, I became a Lindenwood College alumnus. Growing up far from St. Charles in Colorado Springs, Colorado, however, I heard about this college and its reputation for quality education. My grandmother, who grew up in West Alton, Missouri, moved to Colorado Springs as a bride in 1917. Like most girls of her generation, she chose marriage over education, and she always wished she had accepted her father's offer to send her to Lindenwood College before she got married. Throughout her ninety-two years, she still remembered the beautiful campus, the status of
being a "Lindenwood girl," and the melancholy feeling that she missed a rare opportunity. Grandmother's generation of St. Charles Countians were quite familiar with the story of the Sibleys, but, somehow, that torch was never carried on to present generations. I would like to begin Lindenwood College's one hundred seventy-third year by lighting that torch once again. The story of Mary Sibley is, like the story of American history, most important: "The history of every country begins in the heart of a man or a woman" (Willa Cather, O Pioneers!).
"They [the Americans] have all a lively faith in the perfectibility of man, they judge that the diffusion of knowledge must necessarily be advantageous, and the consequences of ignorance fatal; they all consider society as a body in a state of improvement, humanity as a changing scene, in which nothing is, or ought to be, permanent; and they admit that what appears to them today to be good, may be superseded by something better tomorrow." -- Alexis De Tocqueville (1805-1859).

Alexis De Tocqueville wrote Democracy in America in 1835, chronicling his impressions of this experiment in Representative Democracy and the people who had the courage to settle in this new frontier called the United States. Upon his return to France, De Tocqueville astutely concluded that it took a special kind of person to be an American, to brave the wild frontier, to define the pioneer concept of forging out a new life in an old wilderness. His praise for these Americans is legendary. The story of one such pioneer, Mary Sibley, is not quite so
legendary. De Tocqueville and Sibley were contemporaries. Whether or not they ever met, no one knows. It is clear, however, that Mary Sibley exemplified the American spirit De Tocqueville admired. Her courage, her fortitude, her perseverance, and her spiritual conviction not only produced a successful forty-eight-year marriage with Major George Sibley, but she also changed the human scene permanently wherever she went. She was an adventurer, an educator, a community leader, a true Christian, and a real person whose story merits a permanent place in the annals of American history. De Tocqueville's definition of Americans fits into an outline of Mary Sibley's life: (1) As a child in the new Republic, she learned to have a "lively faith in the perfectibility of man." (2) As a bride in Missouri's wilderness, she judged "that diffusion of knowledge must necessarily be advantageous and the consequences of ignorance fatal." (3) As a St. Charles matron and educator, she considered society as "a body in a state of improvement, humanity as a changing scene, in which nothing is, or ought to be, permanent." And (4) as an active civic leader and widow, she knew that what appeared to be good in the present "may be superseded by something better tomorrow" (de Tocqueville).

Mary Sibley's personal story corresponds to the story of America: As the new country found its unique voice out of the past, Mary's voice welcomed the future.
I: "A lively faith in the perfectibility of man":
--- 1800-1815---
Chapter 1: Life in the Missouri Territory

Mary Sibley was born in 1800, but her world was born much earlier. 1776 officially ushered in the new America, but colonists began to sail to the New World in the 1600’s, bringing with them new ideas on Old World traditions. Mary’s world was surrounded by the past--the earliest Missouri settlers were French and Spanish explorers, traders, and adventure lovers. The Spanish ruled Missouri from 1768-1801, during which time they influenced both civil and religious matters in the new frontier. Spanish officials and priests controlled both business and local civic affairs. Catholicism was the state religion, which meant that baptism and marriage ceremonies were not legal unless performed by a Catholic priest. Schools, governments, personal activities, and everyday life were closely connected with the Church, just as they were in Spain.

By the 19th century, Missouri was frontier country for Americans, with immigrants from Kentucky, Virginia, Tennessee, and the Carolinas. For the most part, the frontiersmen were disorderly, drinkers, Indian raiders, and illiterate. Early French settlers had introduced slavery to the area, creating social and economic conditions for the wealthy similar to those of the American South. The French, Spanish, and Eastern American cultures mingled, producing a melting pot of sorts in the early Missouri territory.
Founded in 1764, St. Louis became the headquarters for Missouri River fur trade. With this transition, more French settlers arrived from Illinois, and most remaining Spanish residents were military. Because of Jefferson's famed Louisiana Purchase acquisition in 1804, St. Louis was primarily a French village.

In April, 1803, President Jefferson's envoys made a deal with French Emperor Napoleon Bonaparte to sell his vast American holdings for $15,000,000, money which Bonaparte needed to finance his war with England. The Louisiana Purchase involved territory that began at the mouth of the Mississippi River, stretched West and North over 800,000 square miles, and continued to the Rocky Mountains and British Canada. Prior to taking control of the Louisiana holdings, Bonaparte had extorted the land from Spain to establish the center of the French-American empire. In 1803, Jefferson inquired about buying New Orleans and some surrounding lands from Napoleon. Napoleon, strapped for cash, told the Americans, "Take it all, or nothing." Robert R. Livingston, Jefferson's Minister to France, took it all.

In this unique transaction, the Louisiana Purchase doubled the size of the United States--without war. Called "the best bargain in American diplomatic history," the acquisition pushed back the American frontier about 1500 miles and secured the Mississippi River as a highway for Western commerce.
Upper Louisiana, the Missouri frontier, became French-American in culture and population. As the French settled St. Louis, the Americans were in control on the Meramec and Upper Missouri Rivers. "Over the rest of the district, the two races [American and French] were more or less mingled, with the French predominating in the hamlets." North of the Missouri River, the French lived in the villages of St. Charles and Portage des Sioux. The Americans settled near the creeks flowing into the Missouri and Mississippi Rivers. Generally, Americans mostly lived on detached farms or in small groups, while the villages, commerce, and industry were mostly all French. "From Cape Girardeau to the Meramec, the population was mostly French. On the rolling uplands of present Cape Girardeau and Perry Counties, settlers found "a district differing little in natural conditions, inhabitants, and social conditions from the typical American settlements in Kentucky and Tennessee." Mary Sibley's world revolved around this frontier, this Gateway to the West, and this culture—a culture with limited opportunities for women.
Chapter 2: American Women's Educational History

"Historically, the educational system has functioned more to preserve the established order than to significantly alter it." The pre-Revolutionary War school of educational thought in the United States sprang from two established philosophies, each of which dove-tailed the other: (1) Puritanism, and (2) the Protestant Work Ethic. Puritanism espoused the idea that everyone is equal in the eyes of God. Calvinism, a major philosophy behind the Protestant Work Ethic, revolved around the idea of predestination, a doctrine which "asserts that God predestines from eternity the salvation of certain souls." As an outgrowth of the Puritan celebration of the individual and the Calvinist idea of predestination, education's role was to prepare the individual for his destiny. The dame schools, writing schools, Latin grammar schools and colleges, and the academies of the day prepared the Godly individual for his predestined life. "University degrees served as pre-requisites for civil and ecclesiastical appointments, thus preserving theocratic (political and religious) power for the educated."

The Protestant Work Ethic provided the ideological foundation for the emergence of an American economic society based on capitalism. "Protestantism, especially Calvinism, focused upon the sacredness of work, the necessity to plan for the future, and the centrality of such virtues as frugality, patience, and discipline. These virtues... established the
ethos for transforming an agrarian society into a commercial state.

Rooted in the Revolutionary idea that the individual has a right to self-determination, American society centered itself around personal responsibility derived from Judeo-Christian ethics.

Even with this new land and new ideas, nineteenth-century American society was still in a state of transition from British Old World traditions to the Colonial New World establishments. Males dominated the seventeenth-century Elizabethan family, a family primarily educated in Anglican Church teachings. As the new country progressed, so did the educational ideas. Those advocating new ideas began to question the status quo of men-only education with authoritarian teachers who sternly punished offenders. Quaker leaders John Woolman and Anthony Benezet "urged that stern discipline in school be replaced with kindness and appeals to the child's sense of the important and the just as the heart of an education "founded upon Christian and reasonable principles. . . It is no wonder that the thoughts of these Quaker leaders led them to be concerned too for the education of Indians, Negroes, and women on a level of equality with the usually more privileged status of whites and males of the times." These thoughts led Benezet to open a Quaker girls' school in 1754.

Around this same time, prominent American women such as Abigail Adams encouraged the idea that to educate women should be an important priority in the English colonies. In 1787, she wrote the following
as part of a letter to her niece Lucy Cranch: "Knowledge will teach candour & she who aims at the attainment of it will find her countenance improved . . . & thus may she become a pleasing companion to the men of science & of sensibility, enabled to form the minds of her children to virtue & to knowledge & not less capable or willing to superintend the domestic economy of her family."

At the risk of their reputations and credibility, other American women also spoke out on this issue. In the 1790's, Mary Wollstonecraft, considered a radical feminist for her time, wrote a paper called "Vindication of the Rights of Women," in which she offered the premise that men and women were born intellectual equals, therefore deserving equal education. Despite Judith Sargent Murray's publication of "extreme" ideas on the intellectual capacity of women, her writing career flourished in the 1790's. And in 1773, a poem, "Impromptu, on Reading an Essay on Education. By a Lady" was published anonymously in the Virginia Gazette. This work "... asserted that if women had the opportunity for education, it would not be wasted."

In 1779, the Virginia Constitution included a Bill for the More General Diffusion of Knowledge, which proposed the commonwealth be divided into public school districts with standardized practices including the following: (1) A curriculum consisting of reading, writing, arithmetic, and history, (2) A policy of education offered to all free children, male and female, (3) The opportunity for these students to attend the schools gratis
for three years, followed by private school education of some sort. This bill was quite innovative, given the general practice of boys-only education in grammar schools.

By the late eighteenth century of post-Revolutionary War society, Benjamin Franklin's ideas set the standard for American academies, comparable to European Latin grammar schools. The academies, precursors of Normal Schools, were private, tuition-based institutions controlled by a Board of Trustees and largely supported from gifts, bequests, and/or church foundations. Though it was not the norm, state aid helped finance some of these schools. These transitional organizations grew into the unique American school, where it was "more essential [than before] to learn the greatest and real business of living" through either a Classical college preparatory or practical English curriculum series. These new institutions were more liberal than previous schools, but still based on Christian principles of individual responsibility and personal character. Generally, these schools were more democratic, less aristocratic, less exclusive than previous American educational settings. The teachers were often ministerial candidates. Also, Americans began to think of women's education as more than a luxury, with the "first recognition of the fact that women, too, have minds and minds which can be trained." Fifty years after Franklin's death, there were 6,000 academies in the U.S. The "Female Departments" of
Southern academies of the late eighteenth century emphasized "elegant accomplishments."\textsuperscript{18}

By the early nineteenth century, publicly-supported and publicly-controlled American high schools displaced the academy tradition. In 1838, Henry Barnard wrote an article urging the establishment of high schools "that would serve the purpose of everyday life." His proposed high school curriculum "would have to "prepare every young man, whose parents may desire it, for business, or for college, and give to every young woman a well-disciplined mind, high moral aims, refined taste, gentle and graceful manners, practical views of her own duties, and those resources of health, thought, conversation, and occupation which bless alike the highest and lowest station of life."\textsuperscript{19} But even though girls went to academies and high schools, colleges were still men-only as a rule in seventeenth-and eighteenth-century America. As America spread West in the nineteenth century, however, so did co-educational opportunities at the college level.\textsuperscript{20} 1800 and the new nineteenth century saw the birth of both Mary Sibley and American women's education.
Chapter 3: Mary Sibley's early life

Mary Smith Easton Sibley was born in Baltimore, Maryland, to Rufus and Alby Abigail Smith Easton, one of eleven children. Mary's brothers and sisters were Alton Rufus, Joseph George, Langdon Cheevis, Henry Clay, Louisa Baker, Joanna Alby, Rusella, Alby Abial (Adda), Sarah, and Medora. Prior to coming to St. Louis, Mary's father was an active lawyer in the East. The Easton family became prominent in St. Louis, due to Rufus Easton's active political and civic life.

Easton was from an old Connecticut family, whose father, Joseph, came to Hartford from England in 1633. Rufus's grandfather Joseph was a deacon in the first Protestant church in Connecticut, and his son was one of the founders of Hartford, Connecticut. Officially, Mary Sibley was a Colonial Dame from two lines: Joseph Easton and William Spence. Mary's mother was a "New York lady of culture".

Rufus and Alby Easton came of age influenced by Revolutionary War philosophies which combined the Age of Enlightenment with the American rights of self-determination. Alby particularly hated organized religion due to the practice of state-owned, forced religion the rebels left behind in Europe. The Eastons raised their children in the Deist tradition popularized by Thomas Jefferson and Benjamin Franklin. This tradition centered around Biblical principles used as moral imperatives rather than a strict literal interpretation of the Bible itself, plus a faith in the power of
human reason as an arbiter of truth. Mary Sibley’s sense of ethics, personal responsibility, and civic obligation sprang from her Deist childhood. As she and the country around her grew, however, she would replace her sense of morality with specific Christian beliefs.

As Rufus’ eldest child, Mary could not avoid knowing of her father’s history and of the power of the Spanish government in America prior to the Louisiana Purchase. Easton’s personal history, however, has more than one variation. The Encyclopedia of the History of St. Louis reports that after completing his academic studies, Easton practiced law in Rome, New York. During the winter of 1803-1804, he lived in Washington, D.C., where he became friends with well-known politician Aaron Burr. Determined to go to New Orleans in 1805, Easton left Washington with a letter of introduction from Burr. Before arriving in New Orleans, however, Easton changed his mind and went first to Vincennes, Indiana, and then to St. Louis. As Easton’s mentor, Burr arranged for President Thomas Jefferson to appoint Easton judge of the Louisiana Territory. As Rufus soon discovered, however, that appointment had its drawbacks:

“Presuming upon the obligation which he had thus placed Easton under to himself, when Burr came to St. Louis in the fall of 1805, he broached to the young St. Louis jurist the subject of funding a Southwest empire [with the Spaniards, against the Americans]. He soon discovered, however, that he had made a mistake, as Easton refused in a decidedly-spirited manner to become a participant in his [Burr’s] scheming.” Following
Burr's encounter with Easton, General Wilkinson, Burr's friend, circulated official charges of corruption against Easton. Believing these charges to be true, Jefferson did not re-appoint Easton when his territorial judgeship expired.

Lindenwood Professor Jean Fields tells another variation of the Easton story: "In the period 1795-1800, Easton, a young lawyer, sought the patronage of politicians, as did most young, ambitious and educated men. His particular patrons were Alan Glassburn, Postmaster General of the U.S., . . . and Aaron Burr, Vice-President of the U.S. Both men were respected and ambitious, although Glassburn preferred to work behind the scenes. . . The Louisiana Purchase in 1804 offered the perfect opportunity [for political power, becoming] a power city, and Easton would be their 'Man in Place.'"

"After Burr killed Hamilton and hatched his scheme to set up a new Republic west of the Mississippi, he came down the Mississippi thinking he had an ally in Easton. He met him in St. Charles, where Easton turned Burr down. . . . Easton had been denounced to Jefferson as a Burr ally . . . Easton came close to disaster here."

Both variations, however, record a happy political ending for Easton: Rufus Easton then went to Washington, D.C., determined to clear his sullied name. Following this meeting, Jefferson appointed Easton as the U.S. Attorney for the Missouri Territory. According to the Bench and Bar of Missouri, Easton was " . . . one of the most profound
lawyers of early Missouri, and left the impress of his mind upon the laws, statutes, and institutions of our state. He was noted more for the soundness and vigor of his intellect than for eloquence . . . He expressed himself with extraordinary clearness and force . . .". Fortunately, Easton's character remained intact following this brief detour.

The Eastons were among the first American families to settle in the French village of St. Louis. As a territorial lawyer, open opposition to the Chouteau, Gratiot, Clamorgan, and Soulard families as he investigated French and Spanish land claims in the territory did not always contribute to his popularity with his neighbors. He was elected as a Congressional delegate from the Missouri Territory in 1814, and when Missouri became a State in 1821, he became its first State Attorney General. Rufus Easton's prominent friends included 1812 Presidential candidate De Witt Clinton of New York, Congressman John C. Calhoun, and President Thomas Jefferson. Easton and "his accomplished wife dispersed a most gracious hospitality and few strangers of note visited St. Louis without receiving an invitation to his home."

As the oldest Easton daughter, Mary’s education began with private tutors at home and continued when she left for boarding school at age thirteen. And after completing her education, her family seemed to feel it was her duty to educate her younger siblings, particularly the girls. Mary spent her early school life in the only seminary in the West, Mrs. Tevis' Boarding School in Shelbyville, Kentucky, which gave her a strong
education in Latin and French. No local, state, or national government standards regulated these schools, resulting in no formal educational criteria. Schools such as Mrs. Tevis' ranged from strictly educational to a finishing type for women only. For a girl in Mary's social circle, such schools were the only choice, as home schooling or common schools were the only other alternatives. For the young lady whose family sought a future equal to her background, home schools did not provide an adequate education, and common schools were largely set up for the lower classes only, leaving boarding schools as the only real option.

According to Lindenwood historian Lucinda de Leftwich Templin, the Easton daughters "formed one of the most notable groups of young women during the years when St. Louis was passing through the transitions of village, town, and city." Three Easton girls married well: One sister married Henry S. Geyer, lawyer, another married Archibald Gamble, brother of the Missouri governor, and Mary married Major George Champlin Sibley.

An accomplished equestrian, Mary rode to and from school on horseback, as well as to and from everywhere else she wanted to go. Before her marriage, she and her father traveled over a large portion of the U.S. on horseback, making several trips from St. Louis to New York, Philadelphia, Baltimore, and Washington, D.C. When invited to a party away from home, she would ride all day on horseback, "with her party
clothes in a bundle behind her." Once arriving at her destination, she would dance all night, and then ride back home the next day^a.

Mrs. L.H. Conn, whose grandmother was Mary’s sister Louisa, describes Mary’s childhood as filled with active fun: "She was gay, full of health and spirits." Nancy Lucas was her best childhood friend in St. Louis, and the two girls went to dances at surrounding forts in the area. Nancy was a Catholic, Mary a Protestant, which sometimes created an unbreachable chasm in nineteenth-century society. Even though Mary became a Presbyterian and ardently anti-Catholic later in life, the two remained lifelong friends^a. Edna McElhinney Olson describes Mary as "gay, pretty, clever. She loved to sing and play the organ."^a

Mary grew up in the pioneer state of the Missouri frontier. This frontier was influenced by many traditions and voices, including those with definite ideas on such passionate current issues as Indian relations, religion and Manifest Destiny.

In 1801, the Second Great Awakening, a nationwide Christian revival, began in Cain Ridge, Kentucky. This revival spread into other parts of the Western frontier, including the mostly Catholic and French community of St. Louis, Missouri, as the flow of immigrants from the Eastern U.S. began to move into Missouri. It also expanded the widening gulf of hostility between the newly-arrived Protestants and the already-established Catholics in these lands.^a
From 1796 to 1800, Eastern Missouri had 6,000-7,000 residents, which included Whites, Freedmen, and Slaves. By 1804, when the U.S. took control of Louisiana Purchase land from the French, Upper Louisiana, had a total population of 10,350. St. Charles alone had 1650 residents, and St. Louis had 2780 residents. From 1810 to 1820, St. Louis grew to a city of 5,000, with schools, newspapers, and culture reflecting the French-American society.

In the early nineteenth century, these residents faced the conflicts of different European and American cultures living together, newly-formed state and national governments, old enemies in Great Britain, and new enemies among some of the Indian tribes. Situated on the Spanish side of the Mississippi River, St. Louis was legally part of Spanish territory, populated by French. Building up to the War of 1812, Spain allied with France to help the United States against the British.

St. Louis, Gateway to the West following Lewis and Clark's expedition, was one of the most important military posts in the nation. When the local folks hosted special gatherings, the events "glittered with uniforms of nearly all or quite all of those soldiers of the regular army, whose heroic deeds have adorned our history . . . as well as the presence of scholars and statesmen whose like we look for in vain at this time." The women of St. Louis were "celebrated for their beauty, modesty, and agreeable manners as well as for the taste and splendor of their dress."
St. Charles, gateway to the Missouri River, offered a major port for those hauling freight and goods to and from the rest of the new country. As the first capital of Missouri, St. Charles also became the starting point for a major overland route, Boone’s Lick Trail, which ran from the heart of the town on the Missouri Bluffs, diagonally through the western edge of the city, and due west to the Indian country of Fort Osage. The Farmer’s Tavern, built on the Trail in 1805, advertised bargains to travelers: "Lodging 2 bits a night. I specialize in good food. Corn Bread and Common Fixings---2 bits a meal. White Bread with Chicken Fixings, 3 bits."

Before and during the War of 1812, Indian wars comprised most of the fighting in Upper Louisiana. An example of such skirmishes occurred in 1810, as a band of Potawatami Indians stole horses from settlers of Loutre Island, near the mouth of the Gasconade River. Six men, led by Stephen Cole, volunteered to pursue the Indians. In two days, the band of settlers tracked the Potawatami to Boone’s Lick, in what was then Audrain County. While the settlers camped, the Indians ambushed the party. Following the Indian attack, only Cole and one other settler survived. These Indian attacks continued, increasing during the War of 1812.

The constant threat of Indian uprising made it necessary for the settlers to be protected by military fortified posts. The St. Charles Militia built most of these important forts up and down the major river
thoroughfares, which were the only highways up to the time of the Civil War.  

It was in this world of awakening, conflict, excitement, and change that Mary Sibley met her future husband, Major George Sibley. As a 15-year-old in 1815, she was an eligible and desirable woman for a man who had fought in the War of 1812 and was ready to settle down. She had dark hair and dark eyes lit with the excitement of her young life. Her family position in the community gave her the right connections for a man ready to make his way in society, and her intelligence and personality added the right kind of combination to afford her the opportunity to choose from more than one suitor. Mrs. Tevis' school gave her the education to be well-grounded in Latin and French, as well as an accomplished musician. Living in St. Louis with such a politically-active father gave Mary the experience to determine what kind of life she wanted in her own home.

When thirty-two-year-old George Sibley left his government post at Fort Osage in 1813 to find a bride in St. Louis, he wrote his sister that he hoped to find a suitable mate. It would be another year, however, before he would find her. Eventually, Mary Easton would begin her life with a man who would become her friend, confidante, and business partner, as well as her beloved husband.
II: "The consequences of ignorance [are] fatal:"

---1815-1827---
Once Mary Easton had completed her education at Mrs. Tevis' Boarding School, she was considered suitable for marriage at the age of fifteen. Because of her education and position within the community of St. Louis, however, she was not limited in her choice of beaux: She was not forced to take the first smiling-faced male who came along. Instead, she waited until the love of her life, thirty-two-year-old George Sibley, came to visit her in the Easton home during his St. Louis visit in 1814: "Many soldiers had proposed to her, but shortly after her fifteenth birthday she married Major Sibley, promising "to go anywhere on earth with him that he cared to go." He had brought her to Fort Osage. At first he was feared lest the Indians frighten her, but at the end of the first week they loved her so that they would have attacked St. Louis had she requested it:"

Their alliance became a forty-eight-year romance as well as a profitable collaboration. Realizing the fatal consequence of ignorance, they jointly began their lifelong commitment to abolish ignorance in those around them--first, with Indian children, then with women and Black slaves.
Chapter 1: George Sibley

George Champlin Sibley was a Revolutionary War baby, born on April 1, 1782, in Great Barrington, Massachusetts, about 1:00 a.m. His parents were Dr. John Sibley and Elizabeth Hopkins, known as Peggy. Upon his birth, George became another link in the chain of an American family entrenched in the pioneer spirit: "Persistence and endurance were his heritage. The Sibleys for nearly two hundred years had been pushing back the American frontier toward the west and south. Landing in New England in 1629, they had by successive stages reached western Massachusetts before the Revolutionary War, and in the three decades succeeding had migrated into western New York, the south Atlantic and Gulf States, the old Northwest, and the Louisiana Purchase."

George's grandfather, Samuel Hopkins, was a New England Presbyterian minister and father of abolition, famous for being a friend of Jonathan Edwards and for establishing Hopkinsianism, "a belated attempt to liberalize Calvinism." Hopkins justified his position in his essay, In A Dialogue Showing It to Be the Duty and Interest of the American States to Emancipate All Their African Slaves in 1776: "... the enslaved Negro, at the time of the Revolution, represented a threat to the American struggle for political freedom. The British attempted to turn Negroes against the Americans by promising them their liberty. To combat this threatening evil, Americans should take the initiative, set the Negro free, and
encourage him to labor and fight for the American cause. This course of action would not only be just; it also would confuse the British in their evil endeavors to recruit a Negro force against the Americans."

George's father, Dr. John Sibley, was a distinguished citizen of Louisiana and a Revolutionary War veteran. Just as Rufus Easton had obtained a Jeffersonian appointment in the new Louisiana territory, John Sibley also hoped to work for the fledgling American government. In 1804, Dr. Sibley corresponded with Thomas Jefferson about Indian ways and languages. By December of that same year, Jefferson's War Department appointed him to "serve occasionally as an Agent for the United States, 'holding conferences with Chiefs and others of the several tribes in vicinity of Natchitoches.'" In 1805, John Sibley sent an account of the Red River frontier to Jefferson, after which he became "Indian Agent for part of the Territory of Orleans, West of the lower Mississippi."

Young George resembled his uncle Henry Hopkins, had a persistence in "following spiritual gleams" like his grandfather Samuel, and acquired a "piety John Sibley never possessed." He was named after George Champlin, a first citizen of Rhode Island: "Why Peggy Hopkins passed over the name of her father Samuel and the name of her husband John to fix upon her firstborn the name of George Champlin of Newport is a baffling mystery. Surely more was involved than merely the fact that he was a first citizen of Rhode Island in shipping, finance, and patriotism. Was it George Champlin who was able to get the Hopkins
family safely out of Newport when the British hovered off shore previous
to stabling their horses in Dr. Samuel Hopkins' Congregational church?
Or was it Champlin who rallied to the Hopkins family in some one of those
dark hours after they returned to Newport to find church ruined,
congregation impoverished, and support problematical? So far no record
has revealed the story." Even though George was born in 1782, his
grandfather did not get around to baptizing him for two or three more
years.

George's childhood was spent in many parts of the Southern
United States: For the first six years of George's life, Dr. Sibley moved
from place to place trying to find that elusive new land and new life of the
American pioneer tradition. Waiting for Sibley to find a permanent home
for the family, George, his brother Samuel, and his mother lived with
Samuel Hopkins until 1786, and with Uncle David Hopkins in Great
Barrington until the Sibleys joined John in Fayetteville, North Carolina in
1788, where Dr. Sibley published the Fayetteville Gazette. While in
Fayetteville, Dr. Sibley's editorials were politically charged, urging the new
country to begin a Federal Constitution. In 1790, when George was only
eight years old, his mother Elizabeth died.

Living largely without the influence of a mother or father, George
Sibley grew up with strong influences from his cultural and educational
experiences: Growing up in Fayetteville, "an outfitting post for frontiers
that lay beyond," gave young George a solid foundation in his Scottish
Presbyterian heritage which would carry him through the rest of his life: "The [Fayetteville] population was predominantly Scotch-Irish, so Scotch that the burr of the Highlander, we are told, could be heard upon its streets well into the nineteenth century, and so Presbyterian that it remains a stronghold of the faith until this day." 

In the area of education, George Sibley spent four years in the Pittsborough Academy of Dr. William Bingham and two years in the Fayetteville Academy of Dr. David Kerr: "Six years under the instruction of two such famous teachers fixed upon young Sibley for life, habits of high rectitude and a lofty code of honor." These experiences also instilled in the young man the importance of education and public service. He possessed a "consciousness that he should be able to express himself correctly and fluently," leading him to realize that every American citizen must learn about literature, history, and government.

Following his school years, Sibley spent several years in the mercantile house of John Winslow, where he learned the world of trade, and the need for accurate reports, giving him the "ability to wrestle with the long government reports that lay ahead" in his future life as a public servant.

In 1797, while George was at the Pittsborough Academy of Dr. William Bingham, Grandfather Samuel wrote the young man with instructions for success: "Be honest, true, kind, and faithful in all your words and actions. Carefully obey the rules of the school given by
your instructors, and endeavor to please them by your fidelity, industry, and advances in learning, always showing respect to them, and paying a careful regard to their people, and be a comfort and credit to all your relations and friends." These principles guided George for the rest of his life.

Following the death of George’s mother Peggy, Dr. Sibley married Mary White Winslow, with whom he had more children. In 1800, the *Fayetteville Gazette* burned to the ground, and John went to New Orleans in search of another elusive new life. Even though Dr. Sibley distinguished himself as an author of early reports to President Thomas Jefferson, an Indian agent, and as a legislator, he did not feel the responsibility of family obligations as keenly as his oldest son: Leaving his family in Fayetteville to go to New Orleans meant that young George and his brother Samuel had the responsibility of their stepmother and her children. "Not the least of George’s responsibilities was his carefree, open-hearted, open-handed father." 

George Sibley entered government service in 1805, appointed by Jefferson as an assistant factor in the Indian trading post at Ft. Bellefontaine, eight miles from St. Louis. 1808 was a momentous year for the young civil servant: First, Meriwether Lewis, then governor of Louisiana, appointed him Justice of the Peace for the Bon Homme District of St. Louis. Then, the U.S. government transferred the "stalwart North Carolinian" to the Western Missouri frontier to establish the trading post
at Fort Osage\textsuperscript{a}, the first place in Western Missouri inhabited by White men\textsuperscript{a}. Prior to Sibley's arrival, the explorer William Rogers Clark, Missouri's territorial governor, chose the land for the Fort's approximate location in 1803\textsuperscript{a}, the same year American officials signed a treaty with the Osage Indians. The Americans paid the Osage tribe $1,000 annually for the land, in exchange for which the Osage gave the U.S. rights to the land lying between the Missouri and Arkansas Rivers\textsuperscript{a}. Sibley, however, chose the exact location for Fort Osage\textsuperscript{a}. Sibley's location placed the fort upon a Missouri River bank seventy feet high, "commanding the great eddy\textsuperscript{a}.

\textsuperscript{a} \textit{Webster's New World Collegiate Dictionary} defines an eddy as the following: 1. "a current of air, water, etc., moving against the main current and with a circular motion; little whirlpool or whirlwind. 2. "A contrary movement or trend . . . to move with a circular motion against the main current" (Neufeldt 430).

When Lewis and Clark had first seen the river on June 23, 1804, it was narrow, with a swift current which "forced boats to seek the more quiet watters for the eddy." Clark thought it was a great sight for Indian trade: "He could see that whoever passed up the river would have to swing in under the guns of the fort. The river was the road---the good road---the easy road that led to the Rocky Mountains and whatever lay beyond. Only our traders should pass. Only those with American licenses should
have access to the streams rich in beaver. Fort Osage, in other words, was a frontier Gibraltar."

In choosing Sibley for Fort Osage factor, the government wanted "men of integrity who would so act in their dealings with the Indians as to bring honor and respect to the U.S." The factor needed to have the ability to deal with the Indians, and to "carry on with a variety of human beings ranging from soldiers to scientists, settlers to sutlers*, private traders to government officials" plus skill in judging furs and peltries.

*A sutler is "a person following an army to sell food, liquor, etc., to its soldiers (Neufeldt 1349)."
As factor, Sibley encouraged the Osage to live near the fort, so he could easily keep them under surveillance. One example of such surveillance is found in a journal Sibley wrote during August, 1811, which chronicles his expedition three hundred miles up the Missouri River to visit the Indians in their territory. All throughout the journey, he had enjoyed hearty welcomes and warm hospitality from the Indians; bravely, he forged a personal relationship with often misunderstood people. He concludes his journal by offering a possible explanation to his good fortune of peace with those Indians living close to the Fort: "... I entered into the spirit of their enjoyments, so far at least as was not inconsistent with my station, a consideration that I made it invariably a point of duty never to lose sight of, for I have ever held it to be very wrong for any white man having the advantages of a Christian education (and much more so, if he occupies an official station among them) so far to forget himself in presence of the Indians, on any occasion, as to compromise his proper dignity of character by any frivolity of conduct or conversation. I may say with truth, that my own influence with the Tribes within my agency has been very much increased by a scrupulous adherence to this rule."

According to Sibley biographer Charles Jones, "Sibley's attitude toward the Indians was tempered by his experience in the Indian country. How could a man subscribe to the theory that the only good Indian was a dead one when the wife and child of the Pawnee Chief nursed him during his illness, when the Pawnees gave him horses as a gesture of friendship,
when Sans Orielle warned him to be on guard lest the Kansas Indians poison him, and when he shared the happiness of the Osage in their hunting camps?" In other words, George discovered the wisdom of treating the Indians with respect and dignity.

In June of 1812, Congress created the Missouri Territory and admitted Louisiana as a state. The Missouri Territory Legislature was bicameral, with a general assembly consisting of a nine-man council which served for five years. The territorial governor served as both the Superintendent of Indian affairs "within the confines of his jurisdiction" and as the Commander-In-Chief of the territorial militia. Because of this arrangement, George Sibley reported to both the territorial governor and to the Washington authorities, thereby forcing him to deal with two bosses: "the constitutional officer of the territory and the government officials in Washington concerned with the administration of the factory system."

Part of the job as factor required Sibley to keep volumes of records, detailed correspondence, and positive public relations efforts, all of which were part of his nature: "His insatiable desire for self-expression made him the voluminous correspondent of the Indian offices both in St. Louis and Washington, filled columns in local and national newspapers, and sometimes gave him the rare pleasure of seeing his name on a magazine article. He was the perfect son of John Sibley in making every occasion yield its quota of newsprint." (Gregg 15)
Upon completion, five blockhouses, a factory, a garrison, factor quarters, and settler and officer quarters, all of which strategically enjoyed palisade protection, comprised Fort Osage. Major Sibley, a clerk, an interpreter, and one or two assistants comprised the first white settlement in Jackson County. George resided in Fort Osage until the factory system was overthrown in 1827. Despite Sibley’s loyalty as a public servant, he was less than impressed with the federal factory system: As he reported, "it is no more like a system than the yells of an Indian are like music."

His position as factor required George Sibley to become the U.S. government’s representative in dealing with the Indians living near Fort Osage. As fort factor, George Sibley was the Indian agent for the Sacramento, Iowa, Fox, and Miami Indian tribes and traded with the Osage and Kansas Tribes. When Sibley came to the fort in 1808, he carried $20,000 worth of goods for Indian trade with him. His duties included maintaining the government storehouse at the Fort by exchanging blankets, guns, and clothing with the Indians, and traps with fur traders to keep the government in the fur trading business. Sibley’s major duty as factor, however, was to negotiate peace treaties between the Osage Indians and the U.S. government. Fort Osage was christened with a parade and salute on November 13, 1808.

While Sibley remained a bachelor factor, his clerk boarded with him in the blockhouse. George described his frontier lifestyle in a letter to his family: "Our fare is quite simple but good and wholesome; coffee and
unbuttered toast for breakfast, and frequently a change of milk and hominy; beef, pork, and venison for dinner, and a dish of tea; milk and hominy for supper always. We breakfast at 9, dine by 2, and sup irregularly . . . Frequently we are honored with an Osage Chief or war captain to dine and sup with us, and very often are favored with a company of princesses and young ladies of rank, dressed out in all the finery of beads, red ribbon and vermillion, silver ornaments and scarlet blankets." Life at the fort was challenging, but not altogether uncivilized.

Although relatively secluded in the Western Missouri wilderness, Sibley spent his first few years at Fort Osage welcoming many famous visitors. On March 13, 1809, a second Indian agent, Dr. John Robinson, arrived at the fort. Johnson's claim to fame was his 1806 expedition to San Francisco with Zebulon Pike, the expedition on which Pike discovered Pike's Peak. By the fall of 1810, General John Mason sent Isaac Rawlings of Maryland, later the founder of Memphis, to the fort as Sibley's assistant. In 1811, Pierre Chouteau, Manuel Lisa, Andrew Henry, Pierre Menard, and Mandan Chief Shahaka joined the list of those who enjoyed the fort's hospitality. The 1812 expedition of the Missouri Fur Company took advantage of the post's convenient location for an overnight stop. The company of prominent men included General William Clark, Sylvestre Labbadie, Charles Gratiot, Pierre Menard, Pierre Chouteau, Auguste P. Chouteau, Andrew Henry, and Reuben Lewis.
Most traders, in fact, stopped by Fort Osage on their way to the Upper Missouri River. The fort staff became adept at providing services which appealed to traders and visitors alike: oxen shoeing, beer keg tapping, keelboat repairing, and mule train and river boat unloading. In addition to providing food supplies, Sibley’s commissary store sold nails, buckets, and brooms.

When the War of 1812 between the United States and Britain moved as far West as Missouri Territory, it arrived in the form of Indian skirmishes. The British, trying without success to recapture some of their lost colonial lands, made a concerted effort to weaken American forces and resolve by bankrolling some Indian tribes and inciting violence in the process. When the impending danger reached the westernmost Missouri settlement, Fort Osage, in June, 1813, the Osage Indians offered their assistance against the British and other Indian tribes: “The Osages, a finished product of the government trading policy, offered to defend it against enemies of the Americans, but military authorities thought it more advisable to shorten the lines of defense between the Mississippi and the Missouri. Trader Sibley retreated to St. Louis with his goods—the garrison under Captain Eli Clemson helped in defense of the shortened line. That winter, however, George C. Sibley and John W. Johnson opened trading houses outside the lines, one for the Osages at Arrow Rock and another for the friendly Sacs who had been moved to the Little
Moniteau, near present-day Jefferson City. The allegiance of the friendly Indians had to be maintained.

After their initial St. Louis retreat, Sibley and his staff evacuated the fort proper and relocated to a two-story fortified blockhouse at Arrow Rock. This house, the first in Saline County, was located on the bluff overlooking the Missouri River and near the site of present-day Sibley, Missouri. The house was erected on a point above the bluff overlooking the "crossing." This was a stretch of the river where the current ran straight with the banks of the river and not counterwise of the bottom. The "crossing" was found by the Indians who saw that elk and deer used it. The white men accepted without question this crossing which had been designated by these natural engineers. Major Sibley wanted a lookout point so that all crossings of the river might be noticed. The house was thirty by twenty feet, and was built of logs hewn, notched, and pinned so that the spaces between the logs were closed. The notches formed a brace and clamp for the corners, and the pins were driven through the notches making a solid structure. "Built as a "stout log cabin, one and one-half stories high, with one door, no windows, and loopholes for defense against warlike or wandering Indian tribes, the structure served as a home, a fort, and as a trading post."

In determining the Arrow Rock site, Sibley found the best location accessible by both water and land: (1) It was located at the strategic point of the Missouri River where he and others at the fort could easily
receive products from St. Charles, and (2) It was located at the
intersection of two important overland Indian trails. The house was in
sight of the noted "Salt Springs," where Daniel Boone's sons evaporated
salt and floated it down the river to St. Louis for barter. He also
remembered the recommendations of William Clark from 1808: "On June
9, 1804, the Lewis and Clark expedition passed the bluff on the voyage of
discovery to the Pacific Ocean. Four years later William Clark, then
Superintendent of Indian Affairs at St. Louis and Brigadier-General of the
Territorial Militia . . . camped on the river bank opposite the big Arrow
Rock . . . Clark describes in his diary the excellent rocky landing on the
west bank, and the little valley beside it which provided an easy route to
the top of the bluff . . . " "This settlement became the frontier town of
Sibley, composed of Indians, Southern pioneers and their slaves, and
French and English traders."

On June 13, 1813, Sibley set out for St. Louis, as a respite from the
storm of the Indian war. At age 31, George was ready for a home and a
family, and he hoped his stay in St. Louis would be personally profitable
as well as restful.

But, eventually bored with the respite in a community where he
could find no suitable friends or possibilities of marriageable women, he
willingly honored the governor's request to go back to the Fort to settle the
Osage annuities and remain there until spring. Sibley set out to go back
to the fort on September 24, 1813; his letter to his brother the following
day, September 25, describes his attitude toward his St. Louis visit: "[St. Louis] is extremely dull to idlers. The last three weeks went off rather better but I was then on the extreme and had too much to do . . . If I had met with an object to my taste, I might have improved my idle time, perhaps to some advantage and got me a wife--but my intercourse with the ladies was very limited . . . there was not one that I thought would suit me . . . so I am now once more going to be buried alive in the Woods with not a Soul about me who cares a fig whether I am comfortable or not, whether I be dead or alive." George did, however, resolve to settle into family life in eighteen months to two years from the time he went back to Fort Osage in 1813. To that end, he had begun to buy land: He owned three parcels which amounted to nearly 1000 arpons* near St. Louis and

*An arpen is an archaic term for land measure which roughly equals 85/100 of an acre.
St. Charles, and he continued to buy land throughout the years before his marriage. Although he did not know it at the time of his purchases, Sibley’s land speculation became the "economic underpinning for an educational enterprise in which he became involved by the mid-1850’s in St. Charles."
Chapter 2: Mary Easton becomes Mary Sibley

In early 1814, George Sibley bought a tract of 120 arpens of land in St. Charles for $150.00. This land, part of the original St. Charles land leased from France by Louis Blanchette, St. Charles' founder, was later to be the original site for Lindenwood Female College in 1827. But in 1814, Sibley was only thinking in terms of having a homestead when he found a suitable wife. While visiting St. Louis, he was a weekend guest at the home of Rufus Easton, where he met Mary, his future wife: At age 32, he had finally found a suitable partner. Upon meeting her, George wrote his brother, "She is a fair one whose beauty, amiable disposition, and elegant accomplishments would adorn a Palace:"

George continued to acquire homestead land by buying 49 arpens, Survey Numbers 182 and 183 in the St. Charles County Court records. As with the original 120 arpens, land bought from June 13, 1812, to May 16, 1824, required the purchasee to apply for a Spanish government grant of concession and then to receive confirmation through an Act of Congress. In other words, buying land in St. Charles County then was a variation of the old cliché about robbing Peter to pay Paul: St. Charles County residents had to buy American land from the state of France by complying with the Spanish government's regulations.

Sibley regained control of Fort Osage later that same year, but by then, the Indian hostilities had increased, with the help of Americans like General Andrew Jackson who thought of Indians as heathen enemies and
not individual people. On August 12, 1814, Sibley wrote his brother that he was not going into Indian territory anymore, "not this year--this Territory being very seriously threatened with invasion by an immense savage force."

George did return, however, in 1815, following his marriage to Mary Easton. While visiting Pennsylvania before the wedding, George wrote his sister that he was looking forward to returning to Indian country more comfortably and happily than before: "I am to make a new establishment, build large and comfortable houses, and have everything snug and secure about me." George's background of Christian teachings, moral absolutes, family responsibilities, and civic obligation prepared him for his future with Mary Easton, civic leader Rufus's daughter. On August 19, 1815, at 7:00 p.m., Mary Smith Easton and George Champlin Sibley were married at the Easton home in St. Louis. She was fifteen; he was thirty-three, but the difference in age was not unusual during their lifetimes. From that point on, George "thence forward had the advantage of her educational gleanings from Lexington, Kentucky, the 'Athens of the West,' and the tinklings of her piano with its drum and fife attachment to beguile his leisure hours."

George announced his marriage to Mary in a letter to his family, written in 1815, shortly after the ceremony. He began by talking about the Indian uprisings in tribes other than the Missouri and Osage country and the need for military force to protect both fort settlers and local Indian
tribes near Fort Osage: "Several of the most powerful Indian Nations of
the Upper Mississippi threaten a continuance of the hostility toward the
U.S., and we are informed . . . that General Jackson is preparing a force
to carry on a very active and energetic war in the Indian country."

He continued the letter with the good news of his future with Mary: "I have
had the singular good fortune to obtain a young lady to be my friend and
companion through life who will not deceive my hopes of happiness. Her
amiable disposition, mental acquirements, and personal accomplishments
and most excellent bringing up eminently qualify her for the task she has
with pleasure and zeal undertaken to make me happy. Such are the
qualifications of my wife . . . Her fortune I know nothing about, I never
enquired. However, her father is reckoned very wealthy."

Mary Smith

Easton, the oldest of eleven children, and George Sibley, the complete
Calvinist, were well-suited for love and a prosperous future in the new
Missouri territory.

Excavations at the site of Fort Osage, the first place in Western
Missouri inhabited by White men, reveal trinkets which the new bride may
have owned: "One wonders if the "finely wrought woman's ring with onyx
setting" reported in The Star was found in the diggings might once have
belonged to the St. Louis belle who at fifteen came as a bride to live
among the Indians." Mary Easton, St. Louis belle, was now Mary Sibley,
Indian factor's wife: Following their marriage, George returned to the fort
to prepare for his new bride to arrive. While George was back at the fort,
Mary stayed with her parents in St. Louis awaiting his return. While there, she maintained her social life, possibly thinking that her present social whirl would end once in the wilderness. In a letter she wrote to her father on February 11, 1816, Mary mentioned her activities and her desire to remain close to her father, even though she was now a married woman. Although it is a lengthy quote, it is well worth reading to get a glimpse of her indomitable personality:

"Dear Father,

I will write to you, (however great my aversion to letter writing), for I see plainly you have determined to try me, or else you would surely have given me some kind advice, as you were used to do when absent. And also would have desired me ere you departed ("not to forget to write you often," but I suppose you think, it is as much as I can do to attend to the wise lessons of a husband. If you do, I assure you; you are mistaken, but even supposing it were so, my dear Father might at least have sent me a line, to say he did not forget I was still in existence.

Our great Town has been lively enough this winter, if Balls would make it so; In the first place, three at Mr. Garnier's. Mr. Carr gave a very splendid Party; it is a wonder he did not wait till the Legislature were convened, that he might have the honor of that great body being present, for it was only a week before, - next five assembly Balls at Mr. Peebles, who keeps tavern where Mr. Auston formerly did; besides which the balls of the second class are highly celebrated. Mr. Solomon has opened his
Drawing Room, where every one who pays a Dollar & a half is admitted to
eat tough Pancakes & dances as long as they please, he will get rich by it
no doubt as they have them regularly once a week, the young Gentlemen
who went there, were finely fixed, they were made Kings & obliged to give
those People a Ball & avery great presents to their Queens, I suppose it
cost each of them forty or fifty Dollars.

What the Legislature have been doing, some wise member has
already informed you, I suppose, - Mr. Russell before he went away
invited 6 or 7 of them here to spend the evening, he told mamma she
ought to invite the remainder, however she did not, why, I do not know.-

We are all very well; Langdon begins to talk, call every one’s name,
about the House very well; Daniel still continues to get Drunk every two or
three days. As by mamma’s letter you will perceive he has become very
unfaithful, but she thinks he is better than he was when she wrote to you.
I hope my dear Father you will write me a few lines, if you have not leisure
for more.-

Your affectionate
Mary S. Easton Sibley"

While George was back at the fort, he seemed to have his new
bride and their new home uppermost in his thoughts. In an 1815 letter to
his family, he wrote of Mary's attitude about living with him among the
Indians: "She has long ago expressed her perfect willingness to live
anywhere with me, and until I can withdraw from Indian service, she will
willingly share with me the privations of a forest life. I mean to have a very comfortable establishment and make no doubt we shall pass the time quite happily in the "howling wilderness". By the time she traveled to her new home in Indian territory, neither Mary nor her world would ever be the same again.
Chapter 3: Mary Sibley goes to Fort Osage

Mary moved from St. Louis to Fort Osage in 1816, “ten years before the first steamboat went puffing up the Missouri River.” Once her household goods arrived in St. Charles, George met her with a fleet of fifteen keelboats on the Missouri River, waiting to transport his new bride upstream to Fort Osage. The keelboat, propelled by poles, oars, or sails, was the preferred method of river transportation in the early nineteenth century. Author Donald Jackson describes the determination required to navigate the fleet up the Missouri River: “A keelboat was a useful but ungainly craft. Load it with ten or twenty tons of cargo and it was a faithful, wallowing drudge . . . Navigating it downstream was easy if you kept an eye out for submerged logs, but going upstream there was no ideal way to keep it moving. If the wind was fair you ran up a sail. When the wind failed you broke out the iron-pointed settling poles and starting pushing. If the bottom was deep enough, you could row. If the current was too swift for rowing you could bend a forty-fathom length of cordelling cable to the mast and put the crew ashore to haul on the line. Failing all this, you could tie up to the bank and wait for the wind to rise and blow fair.” Mary traveled to her new home aboard one such “useful but ungainly craft.”

Beginning in St. Charles, the Sibleys traveled up the Missouri River, north past Boonville, all the way to present-day Kansas City. They
were indeed crossing the Wide Missouri, which was not channeled at that time and full of lots of shallows—ideal breeding ground for water insect life. Twelve years earlier, Lewis and Clark navigated the same route up river to begin their expedition. As recorded in the journals of their adventure, travelling on the river was both hazardous and frustrating:

"The current ran at five miles per hour usually, but it sped up when it encountered encroaching bluffs, islands, sandbars, and narrow channels. . . . Incredible to behold were the obstacles—whole trees, huge trees, oaks and maples and cottonwoods, that had been uprooted when a bank caved in; hundreds of large and thousands of smaller branches; sawyers, trees whose roots were stuck on the bottom and whose limbs sawed back and forth in the current, often out of sight; great piles of driftwood clumped together, racing down river, threatening to tear holes in the sides of the boat; innumerable sandbars, always shifting; swirls and whirlpools beyond counting. This was worse than the Mississippi."

The "Belle of St. Louis" did not carry the normal belle trousseau of silk and satin. For her life at the Indian post, "she selected merino dresses of bright hues which at once attracted the Indians." "Instead of silks and fancy clothes she had in her trousseau, bright colorful washable dresses, bright-colored coats and 'bonnets.'" Mary's niece Louisa Easton accompanied the Sibleys to their new wilderness home. In addition to her clothing, Mary carried a saddle horse, her library, her piano, complete with fife and drum attachment, and all the furniture needed for their new
home. Mrs. Otto Matthews of Macon, Missouri, described Mary’s feelings upon reaching the Fort: "Her first glimpse of her new home came as she rounded the bend in the river and saw Fort Osage. There on a bluff overhanging the river was a large grove of trees and high log fences . . . It was a fine day, crisp and invigorating. It was about sunset and the soft colors of the evening sky gave an air of romance and enchantment to the scene, but down in the young woman's heart must have been a feeling that it was all very different from the town she had left in St. Louis."

Those at the fort were curious, excited, and somewhat judgmental of the new factor's wife. Since St. Louis society considered Mary one of their most eligible young women, the women of the fort assumed she would bring her elegant clothes, which would be of no use to her in her Indian wilderness life. Upon arriving at Fort Osage in 1816, Mary wrote her father, "Although our trip in our big, roomy, flat boat up the Missouri was fraught with danger and excitement and discomforts, it was fascinating to me, and I shall never forget it. As you know, I am only fifteen and very fond of adventure. It took us thirty days to reach the fort, as we could only go four or five miles a day because of the current."

When Mary moved into her new home, Fountain Cottage, she adjusted to married life, she discovered the need for Indian diplomacy, and she offered gracious hospitality to all visitors, including 82-year-old Daniel Boone in the spring of 1816. According to the June 15, *Niles’ Weekly Register*, "Boone arrived with a Negro companion whom he had
bound in written agreement to take care of him and to bring him home
dead or alive." The way each man dressed brilliantly displayed the
contrast between the American legend and the fort factor: Boone dressed
as a hunter, while Sibley "wore fashionable coats, pantaloons, and black
silk vests which he ordered from a tailor in Washington."

Mary was courageous, determined, and a true pioneer in her
conduct. Her log cabin was "a model home of pioneer taste surrounded
by the crudities of savage life." The Osages, who asked for a post within
their reservation, were friendly to the White U.S. government employees.
To protect the tribe, their treaty bound the Indians to maintain their
wigwam village within gunshot of the stockade, exposing Mary to the war
party celebrations of scalp dances--a far cry from the glorious military balls
of St. Louis society. When uprisings from other Indian tribes broke out,
the fort soldiers maintained the peace with guns or cats-of-nine-tails. The
young woman of fifteen, product of Mrs. Tevis' boarding school, Rufus
and Alby's cultured home, and French St. Louis tradition, learned very
quickly that the West was, indeed, wild in every sense of the word. When
Mary Easton Sibley came to Fort Osage, she brought her natural gifts of
adventure, grace, and warmth with her. She also tidied up the place,
insisting pigs be kept in a pen instead of running wild. In a letter written
July 26, 1816, George told his brother Samuel about his rewarding
personal life with Mary, which included listening to her musical
entertainment. Her piano music added culture to the fort's world and a
new dimension to the Indian world. In a fictional account of non-fictional history, James Michener describes Mary's piano music in his novel *Centennial*: "... She started playing in dainty fashion a Mozart gigue which had floated up the river from New Orleans. Next... Mary Sibley launched into a rather livelier tune, and with her left foot, in a most unladylike fashion, began kicking an extra pedal, which activated a large bass drum hidden in the rear of the piano. A French dance resulted, with the drum pretty well drowning out the music. As the Indians cheered, fragile Mrs. Sibley began pumping bellows with her right knee, activating a hidden wind instrument which played "Yankee Doodle Dandy"...and what with the booming drum and all of her ten fingers banging the keys as hard and as fast as possible, a veritable explosion of noise filled the salon."

These displays of musical contortion made the new bride a frontier celebrity.

In August, 1816, George Sibley wrote to his brother of his wife's contributions to life in the wilderness just a few weeks after settling into Fountain Cottage: "... So far my wife seems much pleased and quite content; our quarters are very comfortable and with the aid of very fine gardens, a well-stocked Poultry yard and Ice House, we are enabled to live very well... You may be sure Mary is a favorite among the Indians, indeed, they literally idolize her since they have seen her play..." The Sibleys' Fountain Cottage was pretentious for its time, with twenty doors and windows, and valued at $3,000. It rose to three and one-half levels
inside the stockade. Mary Sibley "kept a man at the wharf on the lookout for incoming boats, and all voyagers were invited up to the Sibley residence, where hospitality was as free as air."

The Sibleys became well-known in this new territory and all over the West: George Sibley came to be known as "The Right Hand of Governor William Clark" because of the part he played in creating the governor's peace policy. Travelers, such as Bradbury, Prince Maximillian, and James Audubon included accounts of the Sibley home and hospitality in their journals. Writing in the *Lindenwood College Bulletin*, Louise Child observes, "It was the custom of the Sibleys to join their guests and go up the river for a distance in the boat they called Six Miles, and then float back down to the fort." According to Mary Ambler, Lindenwood College Archivist, "One record says that when 'The Western Engineer,' the first steamboat to navigate the Missouri, headed upstream after a stay of ten days at the fort, it had as passengers Mr. Sibley and his lady to whom the gentlemen of the post were indebted for numerous hospitable attentions during their stay at Fort Osage." This memorable excursion of the first steamboat up the Mississippi River included the following: "... Major S. H. Long, Ben O'Fallon, newly-appointed Indian agent for the upper Missouri, and John Dougherty, his interpreter, plus botanists, zoologists, and geologists. The steamboat came from St. Louis, to St. Charles, and to Franklin before going to Fort Osage." Even though George was often away from home on government business while...
posted at the Fort\textsuperscript{a}, stories of Mary’s charm traveled in and around the area, even to President Thomas Jefferson, who mentioned her in his diaries\textsuperscript{a}.

1816 proved to be a year of excitement: Mary Sibley came to Fort Osage as a new bride, Thomas Jefferson appointed George Justice of the Peace for Howard County, and peace was not always the norm. While the Sibleys and Osages lived peacefully within the protection of Fort Osage, Indian attacks from other tribes still continued to be a constant threat. The War of 1812 was over, but the conflicts from the war were not. Writing in 1816, Dr. M.S. McGuire of Arrow Rock describes Sibley’s additional fortification of the Arrow Rock garrison as a strategic place for security as well as combat: "This house had no windows, the port holes were fitted with blocks of wood which were kept handy for instant placing, which would perfectly close the structure from an enemy, even though he was standing against the house on the outside. The one door was placed on the East looking toward the crossing. The only vulnerable part of the building was the clap board roof. . . The house was armed with a swivel and three blunder busses and afforded sufficient room for goods, for trading, and for fighting." The fighting was not constant, however, and neither was the upkeep of Arrow Rock. Even though George Sibley restored the garrison in 1816, further maintenance was intermittent.

For Mary Sibley, life at Fort Osage revolved around her music, her hospitality, and her first foray into educating others. She came to the fort
as a bride of fifteen, yet she was mature enough at that young age to understand the importance of education, particularly to women and others who did not have many educational opportunities. From the time she was married and moved to the fort, Mary "undertook the education of her younger sisters." In a letter to his brother, George wrote July 16, 1816, "...Mary amuses me and herself everyday for an hour or two with her piano, on which she performs extremely well, and she has lately undertaken to instruct her younger sister, Louisa (who lives with us) on that instrument."

During the years the Sibleys lived at Fort Osage, Mary remained active both at the fort and in St. Louis. She must have had boundless energy, unusual courage, and more determination than many women of her day, because the trip down river was anything but luxurious. George also remained in contact with friends and associates in St. Louis. James Kennerly, Sibley friend and forwarding agent for the factory system, wrote George on May 14, 1821, that, "since Mrs. Sibley has left us our town has been dull...Harding would like to take one of her likenesses!" By August of that year, Mary must have left St. Louis and arrived at the fort, because Kennerly wrote a postscript to a letter regarding George's shipment of goods on Berthold and Chouteau’s boat: "I neglected to send Mrs. Sibley's portrait but will at next opportunity." And, by the time George wrote Rufus Easton on September 10, 1821, Mary must have once again immersed herself in her Fort activities: "Mary is pretty well.
She forgets herself with too much nursing and gives medicines to about twenty sick persona in this neighborhood."

In 1816, Mary Sibley became the first teacher of Jackson County, Missouri: Almost as soon as she arrived at the Fort, Mary taught English not only to the early settlers, but also to the Indian children in a time when Indians were considered savage and basically unteachable. In a radical move for 1821, she and some Methodist missionaries set up the Harmony Mission to teach Osage and other Indian children to read and write. Her original twelve Indian pupils, along with some Easton sisters, enjoyed Mary's classes in music, French, and other enriching subjects. In 1824, Dr. Belcher of the Harmony Mission wrote to George Sibley in reply to Mary's request to have an Indian girl, Sans Ora's daughter, come to live with her and George as their child: "She is now in our school bearing the name of Mary Easton Sibley, to be altered at your suggestion. . . The girl is hereafter to look to Mrs. Sibley for a mother."

The Sibleys obviously loved children; perhaps they compensated for not having their own by educating others' children, both in Fort Osage, and later, at Lindenwood Female College. They were both interested in young people throughout their marriage. Not only did Louisa Easton come from St. Charles to Fort Osage when the Sibleys first settled into married life, but they also educated young Indian children, and in later years, they legally adopted children and helped raise another Easton daughter. Neither George nor Mary ever mentioned directly why they did
not have children of their own, but a letter James Kennerly wrote to George Sibley in the spring of 1821 may provide a possible clue. He wrote, "I hope you met Mrs. Sibley [at Fort Osage following a visit to St. Louis] and found her in health, and I hope in a few months you may be in as fair a way for having an heir as I am." This letter opens the speculation that Mary may have been pregnant at this time, but no one ever recorded anything more on the subject or the possibility.

But the factory system had begun to decline as early as 1819, and it came to a grinding halt when Fort Leavenworth in Kansas took Fort Osage's place as the Westernmost lookout in the American frontier. In 1816, after eleven years in government, George Sibley was trying to find another way to make a living, possibly as a merchant/farmer in the area close to Fort Osage. In the following years, as he realized his life as a factor was coming to a close, George planned for the future by raising livestock, planting gardens, and growing grain on his land near the fort. In 1819, he began constructing a "rather extensive saw and grist mill" about a half a mile from Fort Osage, but he did not concentrate fully on these efforts until the factory system ended in 1822.

Meanwhile, Sibley continued in his belief that the Indians deserved consideration by the Americans. Despite the uncertainty, he had invested his savings in Missouri land. And when the U.S. government's trading with the Indians was less than predictable, Sibley tried to continue dealing with them on his own. According to historian Kate L. Gregg, "He had
underwritten for the trading firm of Sibley, Baillio, and Boggs the purchase of the Indian goods at Fort Osage when government trading ceased in 1822, and, any day, judgment in the courts might sweep away everything he possessed: "The Fort Osage factor was following his grandfather's instructions to deal with others fairly and unselfishly, and he did not want to give up the government's factory system without a fight.

Thomas L. McKenny, superintendent of Indians, gave George permission to go to Washington, D.C., to appear before Congress in defense of the system, but he and McKenny were no match for the interests of John Jacob Astor and the Choteaus, supported by the Honorable Thomas H. Benton, Senator from Missouri. Historian Kate Gregg recorded the last breaths of the factory system at Fort Osage: "On August 17 [1822], Samuel Blunt, government agent, arrived at Fort Osage to close the trading house; and on August 30, the Osages signed away the benefits they enjoyed under the Treaty of 1808. At about the time the Indians were signing a paper, George C. Sibley signed on too---signed away the accumulations of half a lifetime and secured for himself miserable worry that haunted his nights and gave his enemies the merest tag of an excuse for blasting away at him as a government defaulter.

When Sibley, Baillio, and Boggs formed a trading company to buy the stock of Indian goods at Fort Osage, Sibley, being the only one of the three who had any property, signed as security for $7,000. What with scarcity of furs, Indian wars, floods, bad management on the part of the
active partners, the old-fashioned stock of goods, and competition that knew no mercy, Sibley spent the next decade of his life trying to catch up with the interest and overtake the principle . . . Like a story "to be continued," it leaves all the principal characters in a threatening danger; the Osages have been handed over to a world of unrestricted competition, and Sibley stands with his neck in a financial noose." With no money and no options left, the Sibleys faced a dilemma. Both Mary and George Sibley had begun their married life in the wilderness, convinced their destinies revolved around civic responsibility and education. For the rest of their lives, these convictions remained their priorities. More immediately, however, George acted upon his sense of public service when he agreed to serve on the Santa Fe Trail Board of Commissioners.
Chapter 4: Why a Santa Fe Trail?

As America was growing up from being an English colony to discovering its rites of passage into an adult nation, the size, shape, and general appearance of the new republic was a major issue of the day. To that end, the Monroe Doctrine, which defined the concept of Manifest Destiny, gave Americans written proof of what they already knew: America's future involved more than thirteen little Eastern states. Dated December 2, 1823, the Doctrine stated for all the world to know that the American continents were "not subjects for future colonization by any European powers . . . We should consider any attempt . . . to extend this system to any portion of this hemisphere as dangerous to our peace and safety." This declaration aimed its statements directly at the three world powers: Spain, Russia, and France, letting them know their plans to extend their power to the New World would not be welcomed by the nation which had already defeated Great Britain. But if America was going to extend its borders, Americans needed to explore new territories.

From 1825 to 1830, Americans were on the move, and they were looking for transportation, roads, and unexplored frontier to make these moves possible. The Erie Canal opened in 1825; Railroads began; President John Quincy Adams extended the Cumberland Road. The elliptical steel spring for carriages and stagecoaches became a fixture in 1825, making cross-country journeys more bearable. In January of 1825,
Missouri Senator Thomas Hart Benton introduced the Santa Fe Trail Bill to Congress. On March 3, 1825, just before leaving office, Monroe signed the bill to survey the Santa Fe Trail.

On March 16, 1825, President John Quincy Adams appointed three Santa Fe Trail commissioners: Benjamin H. Reeves of Howard County, Missouri; Pierre Menard of Kaskaskia, Illinois, (later replaced by Thomas Mather); and George Sibley of Fort Osage, Missouri. Of the three commissioners, only Sibley "in truth saw the surveying and marking through to a finish when his colleagues long since had grown tired of dust, heat, prairie flies, and buffalo meat and refused no longer to bother themselves with Benton's road to Santa Fe". The story of the Santa Fe Trail is George Sibley's: he wrote it, and his will carried it through. His "English Tory's devotion to public affairs" gave him "a holy zeal to immolate himself on a government altar, to do some enduring work for the common weal." He used this zeal to both start and finish the Santa Fe Trail project, and, later, to support his wife's ventures into women's education in St. Charles.

George Sibley left wife and friends to survey the trail on Monday, June 27, 1825. While George was on the Santa Fe Trail survey in the years 1825-1827, Mary spent part of that time in St. Charles at 230 North Main Street with her parents, who had relocated from St. Louis because St. Charles was now the capital of the new state of Missouri. It was during this time that she conducted an informal school for young girls.
During the separation from his wife, George fought the physical and emotional elements of a lonely life exploring uncharted wilderness, but those he left behind were never far from his thoughts. In his Santa Fe Trail journals, he mentioned writing his wife, remembering her and his family in his solitude. On September 22, 1825, he wrote about sitting up late to write letters to his wife and friends: "I made up a Packet of Seeds of many different sorts that I had collected in the prairies, consisting of flowers chiefly, and sent them by Mr. Gamble to Mrs. Sibley together with a number of letters." On January 24, 1826, Sibley wrote in his journal, "This is my dear Wife's birthday. God bless & preserve her & may She live to enjoy many more happy years."

While in St. Charles with her parents, Mary continued to stay in touch with family, even those who were no longer at home. She and her younger brother Alton maintained a steady correspondence most of their lives, beginning in 1823 while she was still at Fort Osage. Mary expected her brothers and sisters to maintain the family tradition of public service while aspiring to be an example to others. In January of 1823, she exhorted Alton to study his prep school subjects so that he would be qualified to attend military school upon graduation: "... Remember that in this country the advantages of rank and fortune are not required to make the hero or the statesman, but the more independently and more gloriously you rise in the estimation of the world solely by your own talents and merits ...." On October 12, 1825, Mary again chides Alton for
neglecting to write and for academic problems while attending West Point. She also mentions her husband's Santa Fe Trail activities: "I believe I have written to you since Mr. Sibley's and Mr. Gamble's departure to Santa Fe . . . they will probably be gone until next June. I stay during the absence of Mr. Sibley with Louisa here and with Ma in St. Charles . . . The state of Missouri is having its healthiest season in years."

By June, 1826, Mary Sibley was back at Fort Osage anticipating George's return. During this time, she continued to have good relations with the Osage Indians, as William Clark noted in his August 4 letter: "I received your letter of June 9th by a party of Missouri Indians who passed your house on their way to this place [St. Louis]. Expressing gratitude for myself and the Indians for providing them with a canoe for the trip . . . I should be most grateful to hear from Mr. Sibley, who I hope will be with you in the course of this month, tho' I fear he will not return so soon."

George Sibley finally completed his Santa Fe Trail project in October, 1827, after two years in the making. By that time, Sibley's position as factor was short-lived, as the completion of Fort Leavenworth in Kansas precipitated Fort Osage's permanent abandonment that same year. The Osages had previously signed a treaty relinquishing their claim to all lands in Jackson County in 1825, so by 1827, with Fort Osage abandoned, the country was thrown open to white settlement."

The Sibleys' legal residence was in St. Charles, as confirmed in George's report of Mexican Road Commissioners in May of 1827. He and
the other Santa Fe Trail commissioners met at Eckert's Tavern, 513 South Main Street, to complete their survey report to President John Quincy Adams. Following Fort Osage's abandonment, however, George and Mary had decided to make to St. Louis their new home. While deciding on a permanent location, they lived near Mary's sister Louisa Easton Gamble, wife of prominent St. Louisan Archibald Gamble. Judge Gamble, who would later become a major Lindenwood College benefactor, "filed Brown's Survey of the Incorporated Limits of St. Louis, the first ever made." For his final billing on the project, George charged the Federal government for Santa Fe Trail expenses from Fort Osage to St. Charles, but he did not collect any money for the project for seven years. George and Mary considered their options and decided to build a home on some part of the land George had already bought in St. Charles. With an additional acquisition of St. Charles land in 1823, Sibley now owned 640 acres. Faced with few financial options, the Sibleys decided their St. Charles land afforded them the most promising future for a home and school. This new home meant more than just a new residence for the couple. Mary, now age 27, and George, now age 45, had been married twelve years, were childless, officially jobless, but not hopeless or faithless. They looked to the bustling community of St. Charles as they began this new phase of their lives together.
III: Life in St. Charles:

"A body in a state of improvement":

--- 1827-1863---
Chapter 1: Missouri Becomes A State

In 1795, with the Revolutionary War officially severing the American colonies from the British monarchy, Americans began migrating from the Eastern United States to St. Charles and Missouri wilderness areas to look for a new life. Missouri pioneers "coming in their jolting wagons over a mere pretense of roads" had room to bring only the basic essentials as they tried to establish their new homes. Many made their living by hunting for business, not for sport, hoping their pursuits would allow them to buy a farm. Most pioneer couples married young, with no big ceremony: "The couple made their own bargains and announced their intentions, got a license, a squire or a preacher; then there was a dinner following the marriage ceremony." Life was a no-frills struggle for survival. There was a sense of community, as neighbors joined together to build barns, find lost children, attend funerals, camp meetings, county court, and public forums. Hospitality was the rule of etiquette in the new state: "... It was only after the guest declared that he "can't eat another bite" that it was proper to fill up the corncob pipes, reverse the little brown jug, and ask eager questions concerning the outside world. Occasionally, but not as a rule, the hostess joined in the conversation." Families slept on pallets on the floor; the one bed was reserved for the "weary traveler." But tax collectors were not so giving: They would collect their revenue
riding around their district on "an ox with brass knobs on its horns. If a taxpayer slammed his front door, the ox simply lifted the roof off his house."

In 1819, two shattering events changed the course of Missouri history: (1) Thousands of settlers lost their partially-cleared farmland because of the collapse of the paper money system which caused the Western land panic and bank failures, and (2) Congress considered the bill to admit Missouri to the Union.

The admission of Missouri as a State of the Union meant disrupting the equal balance between slave and free states. The Northern and Southern Congressman had their own ways of remedying the situation, each of which was not acceptable to the other. With the Missouri Compromise of Henry Clay, Missouri eventually came in as a slave state and Maine came in as a free state, again balancing the Union into twelve states of each persuasion. The bitter debate over this issue, however, exacerbated the looming question of slavery which had haunted the new republic from its inception. Thomas Jefferson wrote of his fear when he realized the passions on each side of this issue would soon collide: "This momentous question, like a fire-bell in the night, awakened and filled me with terror . . . I considered it at once as the knell of the Union. It is hushed, for the omen. But this is a reprieve only, not a final sentence."

John Randolph, "Virginia’s great irreconcilable," became so agitated during the Missouri debates that he was reduced to eating only crackers
and gruel. As the flames from the fiery issue of slavery came licking its blazes into Randolph's corner of the world, he insisted the South secede at once rather than accept any limitation on slavery. A few years later, insanity consumed him. Within the next twenty years, insanity would consume all of America.
Chapter 2: The Beginnings of St. Charles

The majority of the new frontier Americans were uneducated, but those settling into Missouri from the South and East brought with them the traditions and cultures of educated people. By 1820, every little town in Missouri had a male teacher, who was an intelligent Easterner, but not a pioneer: He seldom stayed long. Academies, founded as permanent organizations, began to be somewhat successful, as they were supported by prominent citizens. St. Charles County provided a strategic location for educating the daughters of these new Missourians.

St. Charles County, Missouri, was one of the fastest-growing areas in the Missouri territory of the late eighteenth-early nineteenth century Western immigration movement. In 1827, as the Sibleys prepared to homestead in this crossroads town, they found themselves caught between the area's past and its future. As of December 14, 1821, the territory of Missouri became the State of Missouri, after two years of haggling in the U.S. Congress over the so-called Missouri Compromise. Lewis and Clark's 1804 expedition established St. Louis as the Gateway to the West, and their embarkment from St. Charles established the Missouri River community as the Gateway to commerce from all over the United States. As with the Sibleys' personal lives, the life of St. Charles was in a state of transition, reconciling past and present to deal with future struggles and hopes.
Louis Blanchette, known as "the hunter" by the Indians, officially founded St. Charles in 1770, while the Revolution was still in the making. He "... found himself on the West side of the Missouri River, on a series of beautifully symmetrical hills overlooking to the north a lovely stretch of plains bordering the great rivers and clothed in all the wealth of springtime verdure and summer flowers. No natural landscape could have been more entrancing than the Missouri and Mississippi Valley covered with green grass and wild flowers as tall as a man on horseback." Until this territory became part of the United States, its control frequently bounced back and forth between Spain and France. Spain owned this beautiful set of hills and plains in 1762, but France took over the control until 1770. Appointed by the French governor, Blanchette enjoyed the office of Post Commandant until 1793. Originally known as "Village Des Cotes", the new town became St. Charles in 1784 as Blanchette's tribute to the reigning Spanish monarch Don Carlos. In 1787, St. Charles became a separate district from St. Louis, the only one of the five Spanish districts in the area which was North of the Missouri River.

Prior to the Louisiana Purchase, St. Charles consisted of no more than one hundred families. The great Purchase "opened free navigation of great rivers" and "abolished the heavy tariffs" the Spanish government had imposed on Kentucky and Tennessee, thereby creating a flow of immigration from the Southern states. "St. Charles was the gateway to this land of Promise." The 1804 Lewis and Clark expedition began on the
Missouri River at St. Charles: "This was the first body of soldiers wearing the U.S. uniform that ever set foot on the western shore of the Missouri River. The expedition gave rise to the phrase 'Show Me'". By 1811, the city grew to three hundred inhabitants, composed of both French and American residents. Early residents wrote that it was very easy to distinguish Americans from French in their manner of housing preferences: The French settled in villages, with houses close together to protect the community. Americans avoided villages, and, true to their frontier nature, took up detached farms surrounded by acreage. The town's two to three stores supplied the surrounding county with goods and trade items from Indians or White hunters.

St. Charles County became official in 1812, during another war. In 1815, the Missouri government added the Osage Purchase lands to the county, creating a massive area whose western boundary line ran from the mouth of the Kansas River to a ridge of high ground close to the present-day Iowa border. But by 1816, Howard County was carved out of St. Charles County, with its boundary at Cedar Creek up to the ridge of high ground near Iowa.

About one-third of the County of St. Charles consisted of "rich alluvial soils brought down by streams." High lands with "beautiful undulating landscape" composed the remaining two-thirds. Fish of many varieties were teaming in the many streams; the woods were full of turkeys, wild geese, and water fowl. Half of the county enjoyed the
heavily-timbered forests of black walnut, white walnut, cottonwood, white and sugar maple, pecan, and oak. Blue and yellow limestone from the Western boundary of the County provided a natural building material for farmhouses and churches. Timothy Flint, Presbyterian missionary, traveled to St. Charles from St. Louis in 1816 and chronicled his impressions in his journal "Les Mamelles": "The first time a stranger comes in view of this prairie, take it all in all, the most beautiful that I have ever seen . . . I observed the cotton trees to be immensely tall, rising like Corinthian columns, enwrapped with a luxuriant weaving of ivy, and the bigonia radicans, with its splendid, trumpet-shaped flowers, displayed a most glorious spectacle . . . The air was soft and mild. The smoke streamed aloft from the houses and cabins, which indented the prairie, just in the edge of the wood." Flint was describing the land two and a half miles northwest from St. Charles, six miles from the Mississippi River, and one mile from the Missouri River. This land was very near the Linden Wood homestead of Mary and George Sibley and could describe how their new home looked before they settled.

By the time the Sibleys arrived, St. Charles City and County had attracted a variety of people with a variety of backgrounds. Immigrants such as Christopher, Jacob, and Andrew Zumwalt, a Dutch family from Virginia, homesteaded near Peruque Creek in 1796, built log dwellings in 1798, and established their faction of Wesleyan Methodism in present-day O'Fallon. Such notables as William Clark, Zebulon Pike, Chicago
founder Jean Baptist DuSable, and Catherine Collier, founder of St. Charles' first Methodist Church, had already settled in the area. Sister Rose Phillipine Duchesne was overseeing her Sacred Heart Academy, which she founded in 1818. Collier and her son George founded St. Charles College as a men's school in 1825. Daniel Boone arrived in St. Charles County in 1797 and died in his daughter's home there in 1820, before the Sibleys' return, but his son Nathan knew George Sibley through mutual service in the War of 1812 and through their business dealings.

During and after the War of 1812, the village became a town. The St. Charles militia was involved with Indian skirmishes North of the Missouri River and along the Mississippi River, as their companies of rangers built forts and blockhouses along the river fronts. Nathan Boone's mounted rangers marched to the Northern frontier, as he and his frontier troops equipped themselves with horses and rifles. Boone's Lick Road, beginning at St. Charles, followed a ridge most of the way to Howard County up to the vicinity of Arrow Rock and Fort Osage. The St. Charles County Council's first territorial assembly of 1812 consisted of Benjamin Emmons of New England and James Flaugherty of Virginia. Elected in 1812, Edward Hempstead of St. Charles and Rufus Easton of St. Louis became the first Congressional representatives from the Missouri Territory. Reverend and Mrs. Flint opened a school for young ladies in St. Charles in 1817. Baptist missionary John Mason Peck and J.E. Welch opened the St. Charles Academy in 1819. The St. Charles Masonic
Lodge Number 28 was organized in that same year. A St. Charles Academy, bi-lingual in both English and French, incorporated in 1820 for the purpose of educating orphans and those unable to pay.

St. Charles became the center of political activity because it served as the State's First Capital from 1821 to 1826. The town's business people were anxious to promote their new community, and so they offered free lodging, free food, and free coal to the state legislators. Ruluff and Charles Peck's "Pecks Row" buildings on South Main Street housed the state assembly hall. Shepard House at 214 South Main served as homes for the governor's office and committee rooms. When the capital came to St. Charles, however, everyone involved knew the situation was temporary until the government could find a suitable capital site near the middle of the state. Politically, the Whigs and Democrats in St. Charles County were beginning to draw lines of distinction, one of which was marked by the issue of slavery. The first Congressional delegates from St. Charles in the new State of Missouri were Col. Nathan Boone, Major Benjamin Emmons, and Hiram H. Barber, elected in 1821. As a rule, St. Charles and its early German settlers voted Democrat. But as the Whig Party became the Republican Party during the Civil War, some County residents also became Republican.

By the time Mary and George Sibley were preparing to move permanently from Fort Osage to St. Charles, the village they left in 1815 was now the center of river trade, commerce, and growth in the westward
immigration movement. By 1827, the commerce in the town relied less on fur trading and shifted to other sources because of steamboat river transportation. Most residents were farmers, growing corn and/or wheat.

As with the rest of the United States, life in St. Charles progressed from survival to civilization, and with this progress, the American people began to create a unique culture. Part of this creation involved the outward national issues of politics, slavery, westward expansion, and others, but the unique American culture was not possible without considering the inward, individual issues of family, marriage, education, and religion.

Mary Sibley and her husband George had already proven their courage, fortitude, and innate sense of decency during their time in the Fort Osage wilderness. Even with an eighteen-year difference in their ages, George did not patronize his wife, making her feel she was inferior to his superior male intelligence. Their marriage was one of mutual respect, love, and equality, similar to the sentiment recorded by 1890 historian James Bryce: "When one compares nomad man with settled man, heathen man with Christian man, the ancient world with the modern, the Eastern world with the Western, it is plain that in every case the advance in public order, in material comfort, in wealth, in decency, and refinement of manners, among the whole population of a country . . . has been accompanied by a greater respect for women, by a greater freedom accorded to them, by a fuller participation on their part in the best work of
the world⁴." Both George and Mary Sibley were unique individuals, but they worked best as a cooperative team.

The Sibleys believed that everything in their lives happened for a reason, by the grace of God leading them in their lives. Even before they both officially joined the Presbyterian Church, their sense of duty, mission, obligation was a driving force in their lives. As one of the recurring themes in her spiritual diary, Mary wrote, "Created beings can never be happy so long as their will is at variance with the will of the Creator . . . ." From these beliefs, they felt strongly that whatever their lot, they must do their best to carry out their Providential mission. Their Fort Osage life proved those beliefs were sound convictions in their dealings with the Indians, the settlers, and with life on the prairie. Faced with a new home, a new milestone in their marriage, a new life away from government service, they moved forward to their next mission, their main mission: to provide education for young women equal to that offered to young men. This mission was well ahead of the traditional thinking of their nineteenth-century contemporaries; their legacy continues into the present time.
IV: "A body in a state of improvement, in which nothing is . . . permanent."
Chapter 1: American Women's Education: 1800-1850

The new State of Missouri was just six years old when George and Mary Sibley moved back to St. Charles from Fort Osage in 1827. Upon their arrival, St. Charles was no longer an unorganized village, as it quickly became an incorporated town. The State Capital had moved to Jefferson City, but growth was still a way of life in the First Capital community. As the Sibleys began to plan their school for women, they found themselves in a transitional time of American educational practices: Traditionally, nineteenth-century American women had few educational choices, but the wall of tradition was beginning to crack.

The mid-eighteenth century saw the beginnings of these changes, which included more co-educational schools: The Virginia Assembly passed several acts of incorporation for trustee management of some schools within the state: "Some girls as well as boys seemed to have been admitted to these endowed schools." Elementary education during this time often included a "... dame school, in which a woman, usually a widow with children, would take some neighbor's children into her house a few days a week to teach them reading while she carried on her housework... Boys and girls often attended together; the girls perhaps learning some sewing and cooking as well as their letters." The new country established its U.S. Military Academy at West Point in 1802, built for the purpose of training young men as military officers as well as
gentlemen. These changing educational attitudes in the new Republic
spawned social seminaries emphasizing home economics and domestic
sciences for young women, particularly Southern young women.

The nineteenth century continued this transition period, when the
issue of women’s education grew from a weak seedling to a full-blown
tree. From 1810 to 1840, academies sprang up all over the country, but
these academies did not offer academic studies as much as "graceful
accomplishments" relegated to women: "Young ladies who attended the
‘female academies’ learned the special graces, a variety of subjects
appropriate to their sex, and, of course, some of the cultural subjects”.

As opposed to the early American grammar schools which excluded
women, by 1830, the United States could boast one thousand
incorporated academies, many of which were now catering to women.
Educational pioneers such as Emma Willard, Mary Lyon, and Catherine
Beecher established Troy Seminary, Mt. Holyoke, and Hartford Female
Seminary as precedents for women’s institutions to follow. Elizabeth
Academy, one of the oldest such female academies, was built in Old
Washington, Mississippi, in 1819, eight years before the Sibley’s
Lindenwood Female College. Between 1819 and 1853, New York State
incorporated thirty-two female academies, where "the course of instruction
was as liberal and 'modern' as for boys:"

The mid-nineteenth century saw the practice of men’s colleges,
such as Columbia, Harvard, and Brown, forming affiliate women's
colleges. Separate but equal, however, was not always possible, as women were generally ill-equipped for academic study: "The early colleges for women conducted preparatory departments because the applicants for admission were not prepared for college work." Oberlin College, Antioch College, and Iowa State University were the first co-educational institutions open to women.

After the Civil War, "during which so many women filled places formerly held by men, and especially in teaching, the colleges began to open their doors somewhat generally to women students." The University of Mississippi admitted women in 1882, but in most Southern states, "separate state colleges for women were opened in towns remote from the state university." The University of Pennsylvania admitted women in stages, finally allowing them to attend graduate school in 1885."
Chapter 2: Early nineteenth century education in Missouri

Most of the educational activity in the United States, however, did not reach into Missouri, part of the Western United States. Until the Sibleys established Lindenwood Female College, most western girls had to go East to find their education. In 1856 and in 1833 respectively, Iowa State University and Oberlin offered co-educational programs, but these advances occurred after the Sibley school began in 1827. Without purposefully setting out to take a somewhat radical stand within their established society, the Sibleys marched into the middle of the national debate raised by Troy Female Seminary founder Emma Willard in 1821: "Mark the different treatment which the sons of families receive. While their sisters are gliding through the mazes of the midnight dance, they employ the lamp, to treasure up for the future, the riches of ancient wisdom." The Sibleys agreed with Willard's sentiment, as they felt the weight of their obligation to educate women for the future: Like Emma Willard, Mary Lyon, and other pioneers in women's education, they felt that "... democratic education included them too, who would no longer tolerate taking crumbs of the learning given to boys, and a few "elegant accomplishments" like sewing a fine seam or piano playing--women who were disgusted with the miserable private schools for girls scattered throughout the country." The idea of women learning more than "domesticities," however, had not yet traveled to the American West.
The Sibleys’ philosophy was very much different from common educational thought in early nineteenth-century Missouri. As established by special acts of the Missouri legislature shortly after statehood in 1821, the earliest academies in Missouri allowed boys only as a rule, but female departments could be included as funds permitted. These academies grew from the struggles of trying to educate while battling some of the state's elements, such as poverty, a diverse population, the constant fear of Indian attack, isolated populations, and lack of good roads.

From 1820 to 1865, Missouri chartered six hundred twenty-six educational institutions. Most of these began as denominational colleges, as part of a movement from the Eastern United States. But until the 1820’s, prevailing attitudes believed women to be too feeble for the strain of an education. As a rule, the early Missouri academies and colleges lacked uniform standards, forming a laissez-faire educational policy.

Most Missouri educational customs came from the Southern aristocratic tradition of educating children of the wealthy. These families employed home tutors for their children until the boys were ready to go East to a private college and the girls went to a small private academy similar to the one in Kentucky Mary Sibley attended.

Subscription schools became another educational tool of choice. In this setting, families hired their own teacher and paid him according to the number of pupils. The teacher would board with the families during two regular sessions: Three to four winter months and two to three spring
months. As with the academy system, however, boys took priority over girls. Missourians, as a rule, favored private over public education in the early part of the century. Academies were occasionally co-educational in those communities which could not afford to support two institutions. But whether segregated or integrated by gender, women's educational activities were more often than not limited to the "graces": music, dancing, embroidery, and flower arranging. Singing schools and spelling bees were open to both boys and girls; a "piano epidemic" became prevalent in girls' education: "Every girl had to have a piano, which she played if she could and thumped if she couldn't, to the intolerable anguish of sensitive ears and the anathemas of mothers who sought vainly to put children to sleep. It is not known definitely what benefactor shut those old square pianos and littered their covers with china painting and decorated rolling pins."

The so-called average Missourian, however, was neither educated nor wealthy. If anyone received any type of "formal" education, it was limited to the young male members of the family. Girls learned to do only the necessities: wash, cook, spin, weave, and read the "simpler chapters of the Bible." Some of the most influential men of the state during the early part of the century were illiterate. Among these were the previously-mentioned Zumwalts of Dardenne Prairie.

In the early days of the Republic, education was not an isolated issue. The form and type of education prevalent in a society has a
symbiotic relationship with the society in which it lives. Other considerations, such as society's values, religions, or lack thereof, and economic conditions directly affect the way in which those members of the society learn about their world, and vice versa. In addition to new educational ideas, Mary and George Sibley came back to St. Charles agreeing with the political ideas of the Whig Party. As natural allies, the Whigs and the Sibleys wholeheartedly agreed with the Protestant work ethic and Puritanical spirit. Before establishing Lindenwood Female College, therefore, the Sibleys formed definite ideas on society's role in producing the foundation for quality education. Organizing such a school in St. Charles, Missouri, was a "hazardous undertaking just six years after the admission of Missouri to the Union," but their dream became the first four-year standard college for women in Missouri.
V: Lindenwood Female College
Chapter 1: The 1820's--Civilians Again

In 1827, Mary and George Sibley left government service at Fort Osage, moved to St. Louis for a while during an interim period of contemplation, and decided later that year to move to St. Charles to settle in their home and establish their dream of a school. Before building their house in St. Charles, they moved into the home of Mary's father Rufus Easton, now retired in St. Charles. Easton, once a wealthy St. Louis farmer, had suffered heavy financial losses and sold his household goods to William Russell, founder of the Missouri Pacific Railroad. The Sibleys lived in the Easton house until they moved to their log cabin at Linden Wood in 1829. During this time, Mary took four girls into her home and began to teach them. It was not until they settled at Linden Wood, however, that the Sibleys officially established Lindenwood Female College as a girls' boarding school.

In the same year, Mary met her father-in-law and visited with him for the only time in her life. In 1827, Mary, George, and Mary's sister Rusella Easton went to Natchitoches, Louisiana, to visit Dr. John Sibley. This was also the first time Mary had met any of George's family. While in Louisiana, the Sibley party took a three-month trip which included a visit to New Orleans and a tour back up the Mississippi River Valley and into some of the Revolutionary War battlefields. On their return trip to St.
Charles, the Sibleys brought Margaret and Henry Sibley, children of George's brother, back home with them for the children's education.

As new St. Charles residents, Mary and George planned how and when they would build their home and begin their school. But in addition to the hard work and planning, Mary Sibley enjoyed recreational activities and the company of old friends. She also had an appreciation for the ridiculous, as she wrote in an 1820's letter to her sister Rusella Easton: "Judge Tucker has been as gay as a young man of fifteen dancing at weddings and parties. Mr. Leonard lives in New Franklin; got turned over with his wife in a sleigh and hollered out for God's sake not to kill his wife for it was too hard to get another; he could never get anyone else to have him."

On May 6, 1828, George Sibley's journal recorded that he and Mary moved from Fort Osage to St. Charles as their permanent home. He had decided the month earlier that it would be advantageous for him to give up "his valuable farm at Fort Osage in lieu of the small unimproved tract near this village," hoping to pay off all his debt at once. Mary wrote about their arrival to their future home: "... in St. Charles having that day arrived ... with my household furniture. In the course of the summer after that [we made] a small clearing at Linden Wood tho nothing was attempted except to clear away enough thickets in order to obtain a view of the land and its situation." They officially "commenced residence" in St. Charles in May 16, 1828, but they did not have a home on their Linden
Wood property until after they had cleared twenty acres and built a log cabin and outhouses. In the summer of 1829, with the twenty acres cleared, Mary planted a garden: "Early in the summer of 1829, [we] employed Arch Johnson of Boone to clear twenty acres at Linden Wood at $6.00 per acre. This they set about immediately and completed early in May, and the whole of the ground was cleared together with a garden, space was planted with corn, potatoes, pumpkin and squash--firm crops." They did not begin building, however, until August. The original Linden Wood land became the property of Sibley because of a friend's failure to pay his debts: "George Sibley was a bondsman for a friend to the amount of $20,000. The friend failing, the Major had to meet the obligation. The only piece of property that could be secured from the friend was 120 acres adjoining St. Charles . . . The Major and his wife came to see [the land], and as they stood upon the brow of the hill overlooking the town and a widespread and beautiful landscape, they resolved that upon this spot they would lay the foundation of a school for young ladies." This land rose one hundred fifty feet above the Missouri River, with gently rolling hills. The original lease, Survey No. 185 of Prairie Haute Common Fields, is dated 1792, consisted of 200 acres owned by Louis Blanchette, who leased it to his cousins. The property then changed hands, from Blanchette, to Edward Hempstead, to Thomas F. Riddick, before Riddick sold it to George Sibley on August 31, 1814. "Sibley acquired an additional eighty acres from Thomas Copes, making the [total] 280 acres
of land near St. Charles by 1829. The buildings of present-day Lindenwood College for Women stand on this acreage.

Mary and George called the property Linden Wood "which they named for the grove of large linden trees on the property." The Sibleys now owned almost enough St. Charles property to build their home, establish a school, and farm the surrounding property to support their endeavors. George Sibley successfully farmed the Linden Wood land from 1822 until the mid-1850's. Having learned how to farm with the principles of diversification at Fort Osage, Sibley "learned seed grafting [and] planted extensive orchards at Linden Wood. He once boasted of picking five hundred bushels of apples from 289 trees, with the major expense being ferriage across the Missouri River [as recorded in his April 1, 1842, diary excerpt]. Sibley’s orchards also contained pears, peaches, cherries, grapes, quince, currants, and gooseberries. He raised pork, with "Bedford, Irish Glazier, and Berkshire swine, cross-breeding to produce his own stock." George grew wheat as a primary grain crop, averaging twenty bushels per acre, plus tobacco, hemp, and corn, even experimenting with silkworms as he ordered eggs from his cousin in Blakely, Alabama.

In 1844, *Campbell's Gazetteer of Missouri* listed Linden Wood as one of the most beautiful sites in St. Charles: "From Sibley's comments in his diary, Linden Wood must have been a farm of rare natural beauty. In the Spring flowers splashed the place with many different colors. Among
the many different varieties of flowers growing at Linden Wood were roses, lilies, peonies, snowballs, jonquils, honey suckle, columbine, iris, myrtle and hyacinths. Shade and flowering trees reached out across the landscape, enriching the scene. Some of the trees catalogue in Sibley's diary were the Linden, Oak, Red Bud, Flowering Almond, Willow, English Walnut, Hawthorn, Hazel, and a large Plum in the middle of the chicken yard. Picnics and social events were held at Linden Wood, as well as a number of family weddings . . . Thus, Linden Wood was both a producing farm and a place of pastoral charm and grace. In planning for the future, George Sibley was a businessman as well as a farmer. He hired employees, created innovative techniques to increase crop yield, supported "plank" roads to factories, kept his outbuildings and fences in good repair, and used mechanized operations when necessary.

To make Lindenwood Female College more than just a vision, the Sibleys continued to acquire more assets: On April 12, 1829, the Sibleys and Edward Bates mortgaged two more tracts of land, now the site of Lindenwood College's Roemer Hall. The conditions of the mortgage stated that the land was valued at $550, due on or before April 2, 1830, with 10% interest, and measured fifty acres wide by forty acres deep. On August 4, 1829, George Sibley and Mary Sibley mortgaged 280 acres of "Upper Prairie" land and slaves to Tracey & Wahrenduff for $892.81.

On December 23, 1829, Mary and George Sibley moved into their new home in their Linden Wood: "[We] moved out to Linden Wood
having so far completed the cabin and outhouses as to winter comfortably. In November, my stock of horses, mules, cattle was brought down to Linden Wood from Fort Osage by L. Morris, in all one hundred head. The winter was mild and the stock through very well in the spring of 1830."

This first building was a log cabin built near the edge of the property, suitable for twenty boarders. Miss Delia Gibbs, Lindenwood student, described the Sibleys' first home as a "long, rambling, frame building . . . built as necessity required, with many narrow stairways and passages, and odd-shaped rooms and porches made into rooms, floors angled about 60 degrees". For years the Major and Mary lived in the wing of the log cabin so she could be near the students.

Mrs. L.H. Conn, Mary's niece, wrote her memories of the Sibley home: She said it had white curtains and was filled with plenty of flowers. At home, Mary wore a white lace cap with a bright-colored ribbon bow and her hair in curls on each side. She chose a different color ribbon each day.

An examination of the Sibley records as detailed by George in 1829 proves he and Mary were not wealthy people--their effort to establish Lindenwood was truly heroic. According to the St. Charles County records, George and Mary borrowed $523.00 worth of two mortgages and listed their assets as the following:

1 Negro woman slave Betty--35 years.
1 Negro man slave Edward--Betty's son--17 years.
1 Negro man slave George--Betty’s son--15 years.
1 plain cherry side board
1 dining table, cherry.
1 cherry breakfast table.
1 wagon work table.
1 mahogany side board.
1 mahogany secretary and bureau.
1 cherry bureau.
1 pine clothes press.
1 paper case.
1 Seth Thomas clock, ornamented with Masonry emblems.
1 cherry high post bedstead with cornice
1 field bedstead of sugar tree [maple]
3 feather beds
1 hair mattress
Bed clothes.
12 common green chairs.
10 yellow Windsor chairs.
1 yellow settee.
2 domestic carpets.
1 dozen: silver tablespoons, dessert spoons, teaspoons.
6 silver numbers.
1 silver sugar tongue.
(All silver items were marked "Sibley" and stamped A.C. Burnett.)
1 set blue china ware
1 set pensiled French china ware.
1 set Britannia ware.
2 dozen glass tumblers and wine glasses.
6 decanters.
1 candle shad.
1 pair plated candlesticks.

This list of all their worldly goods revealed a couple who based their dream for a school on faith rather than material possessions.

George and Mary both knew young women needed to receive a proper education, stemming from their belief that women were more important to society than previously realized. A quote George copied into
his journal on July 23, 1835, from the Richmond Compiler seemed to express their feelings: "Woman is the most important sex, and if but one half of our race can be educated, let it be woman instead of man. Women form our characters. She is written in this life. She nurses us in infancy. She watches us in mischief, soothes us in outrage, and cheers us in melancholy of old age---Her rank determines that of the race. If she be high-minded and virtuous, with a soul thirsting for that which is lofty, true, and interested, so it is with the race---If she be light or vain with her heart set in trifles, fond only of pleasure, Alas! for the community where she is so it is ruined!" This sentiment came at a time when men dominated American education and American life.

But, on the other hand, given the times, Mary Sibley definitely felt women had obligations to fulfill particular duties. In her Journal, she wrote, "I am opposed to the plan of making learned women at the expense of destroying their fitness for the peculiar duties allotted them in the station of life in which by the providence of God they have been designed to move. There is yet much to be done towards maturing a good plan for female education . . . It would destroy half the delight of our associations if we were not permitted to feel we have a protector in man who we regard as our superior."

Mary Sibley believed that "the education of the nation . . . is of all others the most important work." When the West was sparsely settled, she saw the necessity of a great educational institution for young ladies.
As Eastern families began populating west of the Mississippi River, women faced meager educational opportunities. Mary knew young women needed an education in order to take their proper place in the world. Before she and George began their formal school organization, they came up with an informal list of reasons for existing and priorities for their school:

1. There is a general need.
2. The educational opportunities in Missouri were primitive, without many advantages for women.
3. Education must have a Christian foundation; the Bible must be included in the curriculum.
4. Women's education must emphasize their position in the home.
5. Women's education must include a study of the "graces."
6. A college should have an adequate endowment.
7. Best results are obtained with a small enrollment.
8. Both George and Mary were to be listed as the school's founders.

These basic ideas comprised the Sibleys' first step towards their lifetime goal.
Chapter 2: The 1830's--A New School and a New Faith

1831 marked a turning point for the Sibleys both personally and professionally. In July, Mary and George began boarding young ladies in their home to teach students the "habits of industry and care" for themselves and their homes. Even though Mary and George began thinking about a school during their Fort Osage days, they did not yet have a formal plan, set curriculum, or tuition rate. Mary, thirty-one, and George, forty-nine, had already spent the first sixteen years of marriage living the frontier experience. Now, settling into the Linden Wood was their priority before they formally organized their educational plan.

Their first official boarder/student came in July of that year [1831], when William Russell, founder of the Missouri Pacific Railroad, wrote Mary asking her to take care of his daughter Ann. Most of the community knew the Sibleys' dream for their future, but Russell's letter of the 10th sounded like he was trying to persuade Mary to begin immediately, perhaps sooner than she had originally thought. He began by relating his fondness for both Sibleys and their Linden Wood location: "No other place anywhere in my knowledge would have been so entirely satisfactory to me." Russell continued by offering to pay all his daughter's expenses, including room and board, and then he elaborates by appealing directly to Mary: "Another reason, too, that I direct this letter to you, is that I have more hopes of your consenting that I may pay in money, for such part as money can pay, and that Major Sibley will not object to it. If even he
refuses to receive it himself, then let it be yours . . . I greatly prefer that there should be an agreed upon price, and fixed day of payment, for any and all sorts of valuable considerations . . . or obligation that money can pay:"

Russell was determined that Mary would be his daughter's teacher.

He then detailed his priorities for Ann's education: (1) a foundation of morals, (2) the improvement of her mind, (3) a "strict sense of honor and propriety in all things," and (4) some domestic skills, "to make habits of industry and of care, easy and familiar to her:"

Russell explained the reasoning behind his concerns: "Her manner, her pronunciation, her walk, and some of her gestures require improvement, but I am not capable of advising how it should be done."

He concluded his request by listing his restrictions of some specific activities a young girl might want to enjoy: She was not to read "amusing and entertaining novels"; she was to go to church; and she should learn to dance, "but not with the desire of attending a public ball:"

Mary accepted Ann as her first official student and boarder, so it is reasonable to assume the Sibleys met with Russell's approval, at least for the time being.

Later in 1831, George received a letter from Joseph C. Brown, St. Louis, stating the beginning of final settlement for Sibley's Santa Fe Trail accounts. In the time before copy machines, computer-filed accounts, and faxes, the federal government required George to submit new vouchers three times before finally receiving the settlement. On November 1, Brown wrote: "All memoranda [regarding your account]
were destroyed, but I have certified the amount. Upon your statement of the particulars, having no doubt as to its correctness. I regret that my memory does not enable me to vouch for all that you paid me, for provisions, etc. I hope that you may not sustain any material loss for want of specific vouchers." George Sibley began his Santa Fe Trail account settlement in 1831, four years after he began surveying. The story finally came to a frustrating end in 1834 when the federal government finally paid George the money they had owed him for seven long years.

1832 marked a turning point for Mary, as it was the year she joined the Presbyterian Church. She wrote of her conversion in detail in her Spiritual Diary of 1832 to 1835. Joining the church was more than filling out a membership card: For Mary, it meant she officially became a Christian, accepting the belief that her life now became a journey to find the path God had predestined her to follow. The mission of educating young women in St. Charles now became a quest to find God's will and obey it: Educating young women in St. Charles was the means to that end.

Mary Sibley decided to become a Christian and a Presbyterian on March 29, 1832. Prior to that, she was not any type of believer, as the Easton home was anti-religious. On the day she converted, she wrote in her diary of her spiritual battle to fight such "worldly principles" as vanity and self-love, in an effort to see Christian friendship, " . . . commence on Earth and to be continued throughout eternity--founded on love to one
common Lord and Master, the love between Christian friends tends to purify the mind, and exalt the character. Her Christian beliefs added to George’s Puritan/Protestant Work Ethic ideals, creating a life based on faith to carry out actions.

Mary’s conversion to Christianity, however, did not make for a close relationship with her mother: My mother who has been for a long time most violently and unaccountably opposed to all sects of religionists, has a yet stronger and more peculiar aversion to the Presbyterian Church . . . She expressed herself to a friend that she would rather have followed her children to the grave than to see them become Presbyterians. From all accounts, this strain between mother and daughter continued for the rest of Alby Easton's life. Because sharing the Gospel with others was an integral part of Mary's newly-found faith, Alby’s attitude hurt her daughter deeply, as Mary reported "having heard her frequently express her disapprobation of what she considers fanaticism.”

When Mary joined the Church, George did not join her in becoming a Presbyterian. Research shows George Sibley to be a man of integrity and following the principles of Christianity all his life. But, for some unexplained reason, he refused to go church with Mary when she joined in 1832. When Alby reacted so violently to Mary's conversion, however, George relented and attended services with Mary, as he realized the importance she placed on her beliefs.
Throughout her diary, Mary wrote of her efforts to deal with issues from a Christian point of view. The Calvinist doctrines of the depravity of mankind when compared to the goodness of God led her to fight depression because she viewed herself as unworthy to receive God's love. This knowledge that all have sinned, however, contributed to Mary's belief that class, race, and position were artificial barriers of society. The legalistic tendencies of some of her Christian friends sometimes dismayed her: "Unless we continually remember we are poor, frail, ignorant creatures like our fellow beings only so far as we are enlightened by the influences of God's Holy Spirit, we are apt to suppose all must be wrong who do not agree with us."

On July 5, 1832, Mary officially began Lindenwood Female College, with half a dozen girls boarding in the Sibley home, including the Catholic grand daughter of Judge Lucas, Ann Russell, and Fanny Audrain. The girls living with the Sibleys felt like they were at home while at school: "One evening she [Mary Sibley] said to a group of girls who were staying together, "I want you to raise some buckwheat cakes for me tonight." The girls agreed and the next morning when Aunt Mary came down she asked, "What is that dripping around under the door?" The girls had put a whole can of yeast into the buckwheat and it was running down under the kitchen door, which shows how much the girls knew about cooking. Her students sometimes forced "Aunt Mary" to practice the Christian virtues of patience and long suffering.
When Mary and George began their plan for the school in 1827, Mary was not yet a Christian. In 1832, when she joined the church, therefore, she thought it necessary to inform her students’ parents of the news so they would have the option of removing their daughter from a now-Christian school. Her July 5, 1832, letter to Mrs. Hunt, mother of one of the first students, shows Mary’s determination to be honest about the kind of school she hoped to create: "I have intended ever since I became a member of the Church of Christ to give you permission to alter your voluntary engagement to keep her with me a year . . . It will not wound my feelings for you to do so. When you placed her under my care, I was not a professor of religion.” Mary's goal was to create a school free to teach principles built upon truth, as defined by Solomon: "Wisdom is the principle thing’ therefore get wisdom: and with all thy getting, get understanding.” She believed the country would not prosper without such knowledge: "They will be dupes of Political demagogues, Jesuits, evil passions and depraved hearts.”

Mary Sibley’s skeptics said she was using the school to try to convert her pupils to Christianity. The Lindenwood Female College students, however, received an education far superior to anything West of the original colonies. The Sibleys believed that a well-rounded education consisted of geography, arithmetic, writing, and the Bible as literature, studied all at once rather than one subject each session. Mary conducted prayer and Bible meetings at night with the students, but George
defended their practice of Bible study, saying conversion was not a prerequisite of graduation. Local people also criticized the Sibleys for including dancing by Mary's piano in the curriculum. Mary defended the practice by saying the dancing was not for fun but for exercise in the winter, a practice not included in other female seminaries.

In keeping with her fondness for bright colors, Mary designed a distinctive college uniform. One student wrote, "I well remember a long, rather bright blue coat for herself, and a red one for [her niece] Betty [Easton]." From the students' perspective, Sunday was the most trying day of the week at Lindenwood. One student of the 1830's wrote, "There were trials all day--a very long walk to church, where we stayed all day, our dinner being brought to us--there were board walks only part of the way, and if it was rainy, we go in mud over our shoe tops. A very long Presbyterian sermon, a prayer fully as long, when we stood first on one foot, then on the other until our hips must have been several inches different; the long walk home, and our hour of religious reading in the evening. After a simple Tea, we were ready for an early sleep."

During the first twenty years of the college, Mary did all the teaching herself, while George used his business skills to manage all the financial affairs and school correspondence. The girls lived in the Sibley home, like members of the family, and they got to know both Mary and George as authority figures and friends. During this time, one Lindenwood girl described George Sibley as "a little bit of a man, with
keen black eyes, intellectual-looking, and a great reader who wrote on current topics for papers.” Above all, Mary wanted her girls to have the opportunity to study a classical curriculum, combined with practical household skills. Right from the beginning, the Lindenwood curriculum revolved around academic subjects, despite the addition of practical arts. Mary Sibley believed these young women, most of whom came from aristocratic families, needed to know how to take care of themselves, both physically and intellectually: this, in itself, was radical thought in the early part of the nineteenth century. Along with the idea that these young women needed a thorough education, both Sibleys both emphasized the importance of mandatory public service for those blessed with many opportunities. In other words, the Sibleys wanted their students to have the chance to follow in their mentors' footsteps. They believed the United States had been formed around Christian principles, and an education such as that offered at Lindenwood would create moral, responsible citizens.

While Mary and George were busy setting up this new school, they also participated in activities around the community. Mary's diary talks about starting a Sabbath School, the equivalent to today's Sunday School, for the area boys and girls, as well as a Sabbath School for slave children in 1832. She also felt the need to teach some immigrant children new to the St. Charles area: "When the first group of Germans arrived here and settled near what is now Harvester, Mary rode out to meet the group. She
found the brave settlers homesick and they did not speak English so she decided to teach them English through the Bible. They were a religious group of the Lutheran faith. She held classes on Sunday afternoon, taking her big Bible with her that had many etchings in it. She showed the pictures then told them the English words about the pictures. She called her class the English Bible class. She brought them fruit that is described in the Bible, like apples, grapes, etc., to teach her class the English names of the fruit. Language barriers fell down quickly in this English Bible class.

George and Mary both actively supported the construction of the Old Blue Presbyterian Church, from 1832-1838, on Third Street between Madison and Clay. This church, with its nickname based on light coming from the blue windows, became the center of the Sibleys' spiritual lives. The Sibleys became involved in the 1838 debate between Old School and New School Presbyterians, leading a congregational vote to remain with the Old School while a New School faction built a new church. George Sibley remained a Calvinist throughout the rest of his life, believing that man is inherently evil, possessing original sin and guilt before a merciful God offering salvation through Christ. Eventually, the Sibleys deeded Lindenwood Female College to the Missouri Presbyterian Synod in their efforts to ensure their beloved school would continue to provide a Christian education for young women.
In her journal of daily events for 1832, Mary wrote of George going into the town of St. Charles to vote in the Presidential election in November. That same day, she planned to go to St. Louis to help with the cholera epidemic.

By the end of the year 1832, Lindenwood Female College was almost one year old, the Sibleys were comfortably settled into their log cabin, and St. Charles' first Presbyterian Church was under construction. During Christmas break, Ann Russell went home to be with her family, and William Russell wrote the Sibleys of Ann's progress in their school: "Her mother and grandmother were elated to see her but beg me to take her back to you. Mrs. Montgomery and her husband have a daughter and niece whom they would like to sent to you to be educated... Colonel Eli J. Lewis, whose three oldest children of Ann's mother's sister, wishes you to place one in your school also. I told him and the Montgomeries of schools in Edwardsville, in Upper Alton, and Lower Alton, and the school in St. Charles you recommended, but they were not interested in any but yours." In this letter, Russell also mentioned selling a slave, George, for George Sibley. By the time 1832 had come to a close, the Sibleys had established Lindenwood Female College, St. Charles was becoming an organized town, the country was moving West, and slavery became more of a question than an accepted practice. Life in St. Charles would continue status quo for many more years, but change was approaching.
1833 proved to be a year of growth for both Mary Sibley and her Lindenwood Female College. As Mary's life revolved around her school and her church, she looked forward to the day she would see her these two institutions formally connected. In this year, however, they were officially separate but emotionally joined in Mary's mind. In her diary, Mary recorded the first proposal for a building to house the Presbyterian community in St. Charles on April 12th. That same year, both Mary and George became interested in politics, particularly in the Whig party of Henry Clay. George supported Clay officially as the Whig candidate for President in 1840, but Mary had begun supporting Clay with prayer when he first spoke in the Senate in 1833: "I resolved to make him a subject of prayer until I heard that he had become a follower of the Lord Jesus Christ."

Mary continued to search for local girls who needed the education of the Lindenwood Female College. Her priority was not self-promotion as much as her belief that her faith required her to fulfill this mission. She recorded her effort to get the consent of a St. Charles Dutch family to send their daughter to the school, as well as the day in April when her sister and two friends entered as students: "The responsibility of educating youth I feel to be very great and I pray that I may be enabled to perform my duty as one who is to give an account for all I have received."

To the outside world, Mary Sibley provided a role model of Christian wife and mother, but this did not preclude her from having a
personality of her own. If she disagreed with someone, they knew it immediately—to some in St. Charles, Mary's single-minded outspoken nature were traits considered less than attractive for a female. Social approbation did not deter her from maintaining her opinions, especially when the criticisms came from Christian mouths: "In truth I believe I would prefer the company of worldly persons who are at open enmity with us than the society of your cold, indifferent, uninteresting professors."

In addition to church and school concerns, 1833 was a year for Mary to deal with family issues. George agreed to attend church with her in March, close to the one-year anniversary of Mary’s conversion. Even though this time found Mary discouraged, saying she "could not pray for a revival with the fervor I could have wished", her prayers for George were showing results: "My husband who seldom goes to church and when he does often finds fault, went today and was much pleased with one of the sermons."

Later in the year, George balked at the idea of Mary holding prayer meetings in their home, but she continued her prayers for her husband: "The Lord will change his heart in his own good time."

At the same time Mary was praying for George's salvation, she added her father's health to her prayer list. Rufus Easton became ill with cholera in May 1833, the year that saw the beginning of the cholera epidemic in St. Charles and surrounding areas. One person in Palmyra had died, and the disease was spreading throughout the community. The Presbyterian Church Building Program halted because of the...
epidemic. Reverend Mr. W.W. Hall wrote, "The House of God deserted. Our Sabbath Schools shut up. Our Bible class discontinued. Our catechism laid aside. The building of our church retarded. Desolation has spread its evil wings."

By the end of 1833, the school was growing, despite criticisms of Mary's educational philosophy. Mary recorded her feelings in an August 17 diary entry: "I commenced this spring the little school I had last year consisting of seven or eight young girls--on the plan I have long thought necessary for the good of the rising generation. That is that women instead of being raised helpless and dependent beings should be taught a habit of industry and usefulness." With this attitude towards women's education, Mary found herself at the forefront of the radical thought that women had brains and could use them. She reasoned that women's education with her principles would produce more than just learned women: It would eventually change attitudes throughout the United States as women moved from the mindset of dependence to independence and realized the privilege of "waiting on themselves" in order "to be perfectly independent of the enervating effects that slavery has produced almost universally upon the character of the people of the West and South."

These radical ideas prompted criticism from some of her students' parents. Some asked her to alter the course of study, to which Mary replied that rather than listen to gossip, she would continue to "do my duty
to those under my care from assurance of responsibility to a higher tribunal," leaving parents with their choice of removing their daughters or leaving them at Lindenwood: "One of the great objects I had in view, indeed I may say Ethics principle one, in undertaking such a task is that as far as my influence and example can go, it shall be exerted to do away that pernicious system of education, so common especially in slave countries, which turns upon the world thousands of my sex helpless dependent creatures, mere doll babies dressed up, for exhibition decorated with external accomplishments, very pretty to hold in the Drawing Room or Ball Room but of no manner of use either to ourselves or their fellow creatures, when called upon to take their stations in society as wives." Mary saw herself as a reformer of "that pernicious system of education."

During this time, Mary actively participated in what she believed to be the most important battle in life: the spiritual warfare between truth and lies. Or, as she saw it, the battle between Protestants and Catholics. Almost two hundred years before Mary was born, people began to come to the New World to find refuge from religious tyranny in Europe, but, in Mary's mind, some of that tyranny remained in nineteenth-century St. Charles.

The Protestant Reformation and the Catholic Council of Trent response in the mid-1500's set the stage for conflicts to determine the true church of Christ. The spiritual battle between a monolithic Catholic
Church versus the independent Protestant foreshadowed the political war of absolute monarchy versus representative democracy. The Bull of Indiction announcing the Council of Trent declared "one flock and one shepherd, for the Lord's flock in order to maintain the Christian religion in its integrity."

Mary grew up in the Catholic atmosphere of early St. Louis. Prior to the Louisiana Purchase of 1804, the Spanish Catholic government led by Lieutenant-Governor Trudeau sternly forbade Protestant worship. All marriages, baptisms, real estate transactions, and death certificates required Catholic approval to be legal. Protestant Daniel Morgan Boone, "duly went through the prescribed form of Catholic marriage in the parish of St. Charles Borromeo at St. Charles, Missouri, March 2, 1800."

By 1832, when Mary Sibley became a Christian, she lived in an ecumenical St. Charles, inhabited by both Catholics and Protestants, who were still battling for their brand of Christian truth. Mary joined the Presbyterian Church, a church whose outlook conformed to the Sibleys' ideas of self-determination, as opposed to the Catholic tradition of Papal omniscience over its believers. In her Spiritual Diary, Mary wrote "the Constitution of the Presbyterian Church is republican and every individual has a right of expression of his opinion." In other diary entries, from 1832 to 1835, she spoke of Catholic doctrine as "not according to scripture;" comparing "the dark superstitions of the Romish church" to "the marvelous light of the Gospel." She believed the Spirit of God was not in
the Church of Rome: "I believe firmly that the Jesuits and Romans are for the most part anything but Christians, but I hope they would open their eyes to see the truth."

And she believed she should participate in this battle because the "Jesuits, Papists and Infidels . . . are declared to be united . . . against the Children of God, to stop the progress of the Redeemer's Cause." As she saw it, this battle of the spirit was equally as important as the Revolutionary War of the United States.

Mary's ideas about education evolved as her faith moved from generic Deism to hybrid Presbyterianism. From the time of her marriage, she had followed her family's practice of public service using Biblical principles as ethical prototypes. In the spirit of Democracy, she believed women, Indians, slaves, and immigrants had the same right to quality education as men. The Protestant work ethic, the democracy of the Age of Reason, and the Revolutionary War culture of self-determination may be difficult to recognize from a twentieth-century perspective, but they all contributed to Mary Sibley as a pioneer American woman. Following her Presbyterian conversion, Mary incorporated her early ideas into her Christian faith. The Bible was no longer a literary work of art: it was God's Word and the pattern for her future.

These beliefs did not endear to many of her fellow St. Charles residents. In other words, the parents of her students and those living in St. Charles were free to take or leave Mary's school and its education. Mary, however, would not alter the course of her plan. Her anti-Catholic
beliefs were not formally part of the Lindenwood curriculum, yet, those who sent their daughters to the school were most likely aware of Mary’s point of view.

1834 also brought the issues of slavery and Indian relations again into the spotlight in the Sibley home, just as these issues were prominent in America. For Mary, slavery was another issue testing her belief in the equality of all people, just as she had seen the significance of her Indian activities in Fort Osage. Again, some of the local St. Charles residents were not happy with Mary's belief that slavery was a "stain on our national character," nor were they happy that she began teaching slave children to read and write in her African Sabbath School. She and George did not fully agree on this subject, but they were both friends of local abolitionist and newspaper editor Elijah Lovejoy. Even though she was no longer on the Western frontier living next to the Osages, Mary supported the efforts of Messrs. Kingsberry and Byington, missionaries to the Choctaws, stating her belief that Christianity and its ensuing civilization provided the Indians’ only hope for survival: "There is no hope from any other source . . . If they adopt the habits of civilized life [they will] provide for themselves the means of subsistence. Game is at this time so scarce that numbers of the Indians who subsist by hunting perish every year from hunger."

Mary's family life continued to be filled with conflicting emotions: George was beginning to consider Christianity’s truth; Rufus Easton died from cholera on July 24; and Alby Easton, Mary's mother, continued her
hostility toward her daughter's faith. George recorded Easton's death in
his journal: "Mr. Rufus Easton of St. Charles has died at 9:00 p.m., from a
cholera attack. He was 60 years old. The physician expects many slight
attacks of cholera in and around the town of St. Charles . . . which may be
cured if remedies are promptly applied. Mr. Easton was buried at
Lindenwood on July 26th." Easton died intestate; all his children received
equal shares of anything left after the oldest son, Alton, received his
inheritance (Easton claims to estate).

Mary comforted herself with the knowledge that her father Rufus
"made peace with God first" before his death and with her hope for
George's conversion. As she recorded on August 4, 1834, Mary's
relationship with her mother remained strained throughout the rest of
Alby's life, however, despite her daughter's attempts at reconciliation. In
December, 1834, George became a Christian and an official Presbyterian.
In describing her elation at this event, she said George's conversion made
their good marriage even better, and that she and George were becoming
closer.

The oldest recorded letter of a Lindenwood girl came from Fanny
Audrain, who wrote her mother in 1834. Fanny's family lived in Peruque
Mill and became the namesakes for Audrain County, Missouri. Fanny's
account of Lindenwood life described her school activities with the other
eleven students, including Mary's sister Sarah Easton. She wrote of the
girls going to church every Sunday and into town [St. Charles] every week.
"Aunt Mary" Sibley mothered the girls and taught them in her unique style, as the students were more like family than pupils in the Sibley home.

By 1836, Mary formally devised her plan for a Lindenwood education: She believed the curriculum should include classical training, physical education, music, and domesticity, in order for the students to "become the pride, the comfort, the stay of their relatives and friends, whereas on the other hand they become a burden to all with whom they are connected." In his correspondence with potential students and their families, George wrote about the plan, describing it as a combination of Intellectual, Moral, and Domestic subjects, "based on the settled principles of the Christian Religion, and comfortably adapted to those on which are founded the free institution of our country."

After being with the Sibleys for five years, the first student, Ann Russell, left the school in 1836. Russell withdrew his daughter following much consideration and correspondence with the Sibleys because he feared Ann's education would be more religious than secular. Even though the Sibleys had welcomed Ann into their family, they did not back down when Russell requested they change their methods. George stated the basis of their educational theory: "No one can at this day claim the rank of an accomplished Scholar, Lawyer, or Statesman, who has not studied the Bible of the Christians as a classic. Independently of its high claim to our respect as the first promulgator of the rights of man and of the plain principles of Civil Liberty, it well deserves a very high rank in he
Annals of History, and by far the highest of all others in the scale of Sublime literary and Poetical production to say nothing of its pure moral tendency." Threatening them with the possibility of losing more students, Russell reminded the Sibleys that his daughter was the reason family friends had sent their daughters to Lindenwood, and he reminded them his friend Mr. Stillwell also sent his ward to Lindenwood. This situation came during the tentative first years of the new school, when Mary and George were struggling to keep their venture solvent, yet they did not relent.

In an advertising circular of that same year, George Sibley described their Lindenwood Education Plan in detail, stating the goals Mary had established in her organizational statement of 1836, and ending with a statement of determination: "This general outline of our Plan we are persuaded, is in itself unobjectionable, and that the Public Sentiment will uphold it. Whether it be upheld or not, however; we shall never modify it."

The issue of slavery and what to do about it began raising its ugly head in the United States in the 1830's. The Sibleys and others who were familiar with William Lloyd Garrison's *Liberator* knew the abolitionist movement was coming their way as early as 1831. When the Nat Turner slave insurrection broke out in Virginia that same year, fifty-five Whites and one hundred Blacks were killed, leaving thinking individuals with the problem of how to reconcile the issue peacefully. Following the Turner
insurrection, the Southern states banned and burned Garrison's paper, lynchings swept the back country, pro-slavery forces beat White Northerners, and the government responded by forbidding all discussion of slavery, even in Washington, D.C. But with all this violence, most communities in the North treated abolitionists as fanatics.

By 1837, slavery's ramifications directly confronted people living in St. Charles and surrounding communities in the form of articles and sermons by Elijah Lovejoy, an abolitionist Presbyterian minister who settled in Alton, Illinois, and published the *Alton Observer*. For economic reasons and because of their Southern-influenced backgrounds, Mary and George Sibley owned slaves, as recorded in their 1823 tax list: "five slaves, Abram, Betty, Henry, Edward, George, three boys, worth $1,500."

Mary, however, wrote in the *Alton Observer* of the need to remove this horrendous practice from the new nation. Agreeing with many Blacks and Whites of her time, she believed the way to end slavery in America was to provide the Africans a means to go back to Africa. To promote this belief, she helped establish a chapter of the Colonization Society through the Benevolent Female Society in St. Charles, but she was in the minority in the community. From all indications, George Sibley neither encouraged nor condoned slavery. He found himself in the same dilemma as many American intellectuals of his time. He supported Henry Clay's "Back to Africa" movement as the most reasonable solution to the problem.

Although difficult to understand from a modern American perspective,
George's attitude of non-commitment came from his belief that humanely-treated slaves were not suffering, and he did not think the issue worth martyrdom. George thought slavery would die a natural death as economic forces dictated in his vision of the industrialized society of the future. Despite George and Elijah's friendship, the two men debated the issue for many months prior to Lovejoy's death. On April 27, 1837, Lovejoy wrote Sibley the following: "I have no doubt of the sincerity of your confidence in the fact that I and others who act as I do am injuring the cause we would advance; yet my convictions, nevertheless, are decidedly the reverse, and I think, I will not say know--I think I have some good idea of the correctness of my opinion . . . I am sure Major Sibley is not the man to ask or wish a Christian to connive what he believes to be sin, for the sake of popularity." Lovejoy continued the letter with an invitation for George to write for the Observer, now that he might have some leisure time.

On June 12, 1837, George Sibley wrote to Lovejoy requesting cancellation to the Observer: "Cancelling my subscription to the Alton Observer because so much in the Observer is seriously injurious to the cause of truth, religion, and sound philanthropy; and so much of the gross-insulting vituperations of the many thousands of Christians who with myself entertain opinions on several subjects different from your own. I cannot conscientiously contribute in any manner or degree to its support or circulations."
On July 20, 1837, Lovejoy sealed his fate by printing the Abolitionist Creed in the Observer. The creed stated the equality of all men, regardless of color, the inalienable rights of all men, and the undeniable absolute that slavery is "a legalized system of inconceivable injustice, and a sin against God." On October 1, 1837, Elijah Lovejoy preached at the "Old Blue" Presbyterian Church in St. Charles, espousing his views from their pulpit. That night, local residents brutally mobbed Lovejoy and threatened him with death. Using his innate sense of decency, George Sibley called upon his friend William Campbell, and the two men gave Lovejoy a horse by which to escape St. Charles and flee back to Alton. Five weeks later, on November 7, 1837, a vigilante mob killed Lovejoy in Alton, Illinois. In the wake of this horror, George Sibley eventually sold most of his slaves, and the ones he kept were members of the family more than indentured servants.

Despite these disturbing events and tensions, the college continued to develop. By the end of the decade, Lindenwood Female College life had established a daily routine: The students entered the classroom by 5:15 a.m., studied until 6:00 a.m., took a five-minute recess, and then resumed their studies until 6:45. Morning prayers and breakfast followed, and then the girls studied another half hour before classes began. Mary maintained the position of Directress, but she had also added two more teachers to the faculty. A student Monitress kept the school room in order and rang the bells for school and study time. On
Friday evenings, the girls participated in St. Charles' Singing School. On Sunday afternoons, Mary would sometimes read the newspaper to the girls for an hour, asking them to identify the location of rivers or towns when mentioned in the articles. Whoever answered the most questions correctly received some extra credit for the week.

George Sibley's 1839 advertising circular listed the advantages of choosing Lindenwood for one's daughter, at least one of which was the school's location: "[Lindenwood] occupies one of the beautiful heights of St. Charles, one mile westwardly from town and twenty from St. Louis. Although entirely secluded from noise and dust, it is convenient and accessible. Its ample grounds, groves and gardens afford abundant space for exercise and recreation, and the experience of many years, fully attests to its healthfulness." George continued by stating that at least one purpose in establishing the school is to "contribute, in some degree, to elevate the character of our Western Literary Institutions."

At this point in her life, thirty-nine-year-old Mary considered sharing some of the responsibility of Directress with another individual. From the school's inception, she had borne the responsibility for all classes, student life, and curriculum. With the school growing and its needs requiring more time, she wanted Lindenwood to continue providing quality education for its students. In the course of making this decision, Mary wrote Julia R. Strong, former teacher, to ask her opinion on the matter. In the course of her reply, Strong emphasized the Sibleys' goal for their school, as an
institution composed of "mortal spirits to be trained for immortality--but first to become the wives and mothers of our state." In 1839, the Lindenwood tuition was three dollars per week, plus any additional expenses for music training, needlework, and/or painting. The girls' uniform was black silk or worsted wool with a green cloak in winter, and a white dress with pink sash in the summer. The girls also needed a good pair of walking shoes for their school equipment. The Sibleys now required the girls to board at the school.

By the end of the year, Mrs. Rossiter, a new teacher, took the position as Mary’s assistant. This act of delegating responsibility confirmed to St. Charles that Lindenwood was founded as a permanent, carefully-administrated school. The school year ran from the first Monday in September to the last week in June (Sibley Circular, Sibley Papers). As the 1840's approached, Mary and George remained faithful to their original goal.
Chapter 3: The 1840's--Growing Pains

The America of 1840 was a country on the move: Railroads crisscrossed East and headed towards the Mississippi River. The Western tide kept advancing with big wagon trains of voyagers looking for new lands. The Oregon Trail of 1842 consisted of a train of emigrants advancing to and from the West, lead by John Charles Fremont and Jessie Benton Fremont from Missouri to Oregon and Dr. Marcus Whitman from Oregon back to the East. The Sibleys' lives centered around their school, their church, and the political scene of the decade.

Mary Sibley of 1840 was a well-known personality in and around St. Charles. A Lindenwood girl who experienced this personality wrote of this unique spirit: "Mrs. Sibley had a forceful disposition and had a way of accomplishing the things she wanted to do. She was fond of driving, and had made, according to her own ideas, a carriage. It was not a very large affair, but had a comfortable seat in the back for chance passengers. She drove a white horse, very gentle so, with a little Negro perched up behind to open the gates. She made almost daily trips to town to get the mail if for no other business. This vehicle of Mrs. Sibley's was called at Lindenwood the Ship of Zion, as it was in this carriage she went about visiting and creating a great interest in her school." The 1840's were not as eventful in Mary's life or the life of the school as the previous decade. The Sibleys had established the school as a permanent institution, yet
financial struggles were just beginning. In 1843, the Sibleys had no choice but to suspend operations for the year and recoup to begin again the next year. The fall of 1844 saw the school re-opening with Mary Sibley and Mrs. E.D. Rosseter supervising.

George, meanwhile, turned to politics. The Whig Party of the mid-nineteenth century eventually became today’s Republican Party. They advocated internal improvements, a national bank, and a protective tariff, all of which Democrats opposed. George Sibley, a staunch Whig, ran for Congress in 1840 on the Harrison ticket and lost. Four years later, he attended the 1844 Hannibal convention as a delegate from St. Charles. He continued his political life as a State delegate at the National Convention in Baltimore in May that same year. He and Major James S. Rollins, "the father of the University of Missouri," traveled together to the national convention so they could take part in nominating Henry Clay for President. Rollins and Sibley also traveled to New York to pay their respects to the vice-presidential nominee, Mr. Theodore Frelinghysen. While staying at the Astor House, Sibley wrote, 

"[It] is by no means what it is cracked up to be... the establishment suits very well those who regard bustle, show, and extravagance more comfort... I think the Planters House in St. Louis far better."

In 1845, the Lindenwood girls launched the school paper, "The Experiment," which they wrote long hand and sewed together by hand at the end of the year. The paper discussed fashions, poetry, fiction,
political ideas, school news, and articles about local personalities, including the Sibleys. One article told about how the students welcomed Mary back home after an extended trip: "Since our Aunt Mary is also regulator of the household affairs once more, we hope that hereafter things in the latitude will progress rapidly." Another article mentioned "Uncle George has lately become quite a traveller, having visited St. Louis three times in as many weeks. We miss him very much, but must not complain as he was so kind as to bring us a splendid rope for a swing . . .".

In 1844, the Sibleys became involved in building and furnishing the Presbyterian Church to the tune of $859.57, as George carefully noted. Throughout the rest of George's life, they continued their Presbyterian work in and out of St. Charles.

In July, 1847, Mary was thrilled to learn that one of the objects of her prayers, Henry Clay, was baptized at his own estate. She had prayed for him most of her Christian life, and she noted this baptism proved her "faith in the efficacy of prayer," as she knew "our God is a hearer and answerer of prayers."

1847 also proved to be an emotional time for Mary, ostensibly beginning with her devotion to Alton, but actually including difficulties concerning her relationship with George. She questioned the wisdom of her beloved brother Alton's engagement to Eliza Ott, and true to form, she did not keep her feelings to herself. A series of letters Mary wrote to Alton
while he was serving in the Army during the War with Mexico showed a woman who loved her brother to the point of trying to determine his future for him. Mary did not approve of Eliza Ott, a Lindenwood teacher, calling her a maneuverer. One of these letters, dated December 27, 1847, revealed a woman facing a crisis in her life. This crisis could have been emotional, physical, spiritual, or all of the above, but, nevertheless, reading most of the entire letter allows one a direct glimpse into this woman, to see Mary Sibley as more than one-dimensional, a human rather than a snapshot:

LindenWood, Decbr 27th 1847

"My dear Alton,

This night I received your welcome letter, the first I have received since you left Leavenworth.

I did not know but you were displeased with me for writing the letter you refer to, and therefore did not intend to write again--But if I love any one, I can have no concealments with them, my every thought, feeling and emotions must be communicated if I hold communion with them, & when this unreserved devotedness is denied its exercise a revulsion takes place and the port stream of affection of confidence struggles in my breast until it overflows in some other channel--This is as characteristic of your sister as the reserve & severity of your nature is to you, and perhaps accounts for the influences gained & maintained by the individual you so
much dislike--Although we, you & I, have loved each other it has not been an unreserved confidential or rather confiding love that alone satisfies my nature--And when I wrote that letter I wished to place you just in that relation which a friend I love best must stand, in order to obtain that influence over me which every true friend is entitled to possess--You think you know much of me, but my dear brother you are almost a stranger to my history & character--If you knew all, you would not wonder that I yielded my love & confidence to one who for years alone appeared to appreciate & desire both--& this is the reason of the remark I made that it was unfortunate for me that I had not sought from you that sympathy which I needed & without which I can not live--And even now as far as I am advanced in years my feelings are as strong as they were in early life--I have no such thing as what is called passion in my nature & never had, and it appears to me for that reason I have a double portion of affectionate feeling & childlike confidence in my composition--The peculiarity of my temperament has been the cause of much of my unhappiness--I have been misunderstood, misjudged & slandered with the warm affections of a little child desiring the kind & tender & innocent cares of a mother. I have been met with sternness & coldness from parent & husband and even (I shall say it) from that brother who now loves me so dearly--Is it strange then that the struggle should have been so hard to give up the only one who appeared to me to understand & appreciate my character & feelings? But the struggle tho’ terrible has ended, & She can
never be to me again what she has been—I have no longer the disposition
to pour into her bosom the overflowing fulness of my heart—It is no longer
a relief to me to confide in her sympathy----And, in short, my heart is like
Noah's Dove when she was first sent out of the ark—Its best rest, & final
rest I know is in Heaven—But while we are in the flesh in spite of
ourselves, we are prone to look for a portion of our enjoyment in earthly
objects & in the exercise of earthly affections—I have endeavored to wean
myself from all earthly enjoyments, and desire to love pre-eminently my
Saviour & my God—I desire never again to love another human being with
the devotedness that I have the individual alluded to—In my last letter I
told you I intended to go and see Medora if Mr. S. would give his consent—
I have not yet determined whether I should go or not—I did not mention
Miss O's movements as I supposed she kept you informed on that
subject—I do not wish to do any injustice to any one, and I should be
particularly sorry to do so in this instance. I therefore shall suspend my
judgement for the present—I have seen nothing as yet to alter my opinion
that she is a maneuverer but whether the maneuvering proceeds from a
bad heart and bad motives I am not prepared to say or believe—"Time will
determine"—. . .Miss Ott has been here since the commencement of the
present session—But we had so few scholars I have closed the school for
the present—If I do not go to New York I suppose she will go to
Farmington where she was so anxious to go, when I wrote to you my
second letter—I shall pay her salary as punctually as though I had a full
school as I have written to you so recently I will close this may you be
blessed in all your ways & watched over by a kind providence is the prayer
of your affectionate sister
M. E. S.

At age 47, Mary Sibley may have been facing a series of crises: she
would never have children, George was 63 and becoming infirm, and she
had to close the school for a year due to too few students and financial
difficulties. It is possible that this state of mind caused her to react more
strongly to the Alton situation and those around her than she would have
in happier times. Nevertheless, the letter contained much of the truth of
her relationship with her mother, which remained estranged all Mary's life,
and it allowed an otherwise consistently stable woman to vent some deep
feelings, something not encouraged in her society.

Eliza's letters to Alton during this same period revealed Mary's
struggles and how they affected George. Two months following Mary's
explosive letter to Alton, Eliza reported on Lindenwood activities during
February, 1848. Eliza kept a diary of events during the month of
February, mailing the compilation of entries to Alton in March: (February
2) "I find Major Sibley's examination of his affairs, shows him some
necessity for money--He even talks of selling a portion of this farm---It is
pitiful to see a man of his age involved in debt---just when they need
repose''." A letter from Mary to George, dated February 7, stated that she
now thought kindly of Eliza. On March 4, Eliza wrote that George had
received a letter from Mary, now in New York trying to enlist donations for the college; everything with Mary was fine.

But during this time, Eliza also reported that she had found George in his study alone, crying, an unusual occurrence. There was no doubt that George loved Mary very much, and perhaps he had difficulty showing emotion, especially during times of crisis. George, however, wrote many thoughts into his journals, and, especially during this time, Mary was uppermost in his thoughts: February 5, 1848: "Yesterday at 11 p.m., Mrs. Sibley embarked on the Steamboat Whirlwind . . . for Cincinnati; on her way to New York to visit her sister Mrs. Bartlett." March 3: "Mrs. Sibley arrived in New York on the 17th . . . writes family there on the 18th all well." April 8: "Sent my letter #7 to Mary Easton Sibley to go by tomorrow's mail,---and enclosed a note of introduction to my sister Mrs. Gilpin of Philadelphia to whom Mrs. Sibley expects to make a visit before she comes home." (Diary Excerpts).

Meanwhile, Eliza still reported Mary's whereabouts and Lindenwood activities to Alton, still fighting the Mexican War in Santa Fe in 1848. From February to March, Eliza tells Alton that Mary wrote George from Cincinnati on February 15, and on February 26, she said she [Eliza] visited George in his office: " . . . He is in fine humor; for he had found some of his love letters written in 1815 . . ." and also spoke of her respect for Mary's directness: " . . Her objections [to our engagement] are the [sic] of the tenderest love---No thought of self mingles with them, and I
love and reverence her for her integrity with us . . . " Eliza's February 28
and March 1 entries tell about George seeming to fret less about things,
and that he eagerly awaited Mary's letters each day: " . . . no news of
Mrs. Sibley---the Major quite impatient sends early for the mail everyday .
. . .".

Perhaps a change of scenery was what Mary needed, because
from all accounts, she returned home, and the Sibleys' marriage remained
strong for the rest of George's life. She also mended her strained fences
with Eliza and Alton following their marriage. They settled in St. Louis and
raised a family together, all with Mary's blessing. By the time Eliza was
near death in 1959, she wrote her (Eliza's) mother of her terminal illness
(diseased lungs), her deep love for Mary, and Mary's love for her. Alton
himself recorded the final word on Eliza on October 10, 1859, with his
legal statement of the purchase of a lot in Bellefontaine Cemetery.

For the Sibleys and Lindenwood College, the decade ended much
as it began, with the college still in financial straits. According to
Lindenwood College historian Lucinda de Leftwich Templin, "the founders
were convinced that their school could develop into a real college if it was
adequately financed, and then they began to seek an endowment." To
that end, Mary went to the East among some of the old friends she had
met as a young girl with her father, and she successfully raised over
$4,000. As usual, the Sibleys were ahead of their time with the
endowment method of financing their school, as most schools of the day
depended upon gifts and pupil payments for support. George and Mary, however, never lost sight of their goal for the college: to produce useful and enlightened members of society. In this way, Lindenwood was setting itself apart as a "school which did not limit women's education to the 'graces'."
Chapter 4: The 1850's--- Mission Accomplished

The last full decade of George Sibley's life, the 1850's, found the Sibleys and their school progressing concurrently with the rest of the United States. Lindenwood was changing from an establishment similar to a grammar/high school combination to a full-fledged college, mostly because of their incorporation with the Presbyterian Church.

The decade began, however, with another cholera epidemic and the addition of more girls in the Sibleys' care. As she had done in the past, Mary put her own life in danger by nursing the sick in the area who could not take care of themselves. Yellow fever, another dangerous disease, took the life of Mary's sister-in-law: Langdon Easton's wife died while they were in San Francisco during the Mexican War, so the grieving father brought his young children, two-year-old Medora and the infant Elizabeth, to his sister to raise as her own. Because of this act, Elizabeth became Mary's chief heir. George Sibley recorded Elizabeth's baptism in his March, 1852, diary entry: "I went to church at 2 p.m. to participate in the Communion, which was attended by most of our members . . . Several children were also baptized . . . among them the little daughter of Captain Langdon C. Easton, now 20 months old, now in charge of Mrs. Sibley--We call this child Bettie--but she was baptized Elizabeth Lloyd, after her mother, who died in Sta. Fe in July 1850, five days after Bettie was born--The wife of a soldier, of the Garrison of Sta. Fe, having lost her own infant
just about the time of Mrs. Easton's death, took the infant Bettie to nurse, and had her in charge 'till their arrival at L. Wood in September last . . . ." 

About the same time Bettie came to live with the Sibleys, George and Mary received another foundling child: "Another little girl was left at Lindenwood by a river captain, and when he failed to remit her for her support, they brought her up as their own." 

At Lindenwood, the school enrolled an all-time record of twenty students in 1850. The tuition went up to $12.00 per month for instruction in all the English branches, plus board, bed, fires, lights, and washing. For an additional $4.00 a month, the students received music instrument rental and lessons. Those wishing to take French, Latin, German, Drawing, and/or Painting paid individual fees for those classes. 

By this time, Mary and George had built a two-story brick home, surrounded by a small farm west of Lindenwood, which was a "square box of a building, with a pepperbox of a cupola on top." According to former student Mrs. Charles Gauss, Mary was a good housekeeper and cook: "She did not do it herself . . . but knew how to make others do it. I remember how appetizing her meals were, her batter-cakes especially something not easily forgotten." Mrs. Gauss also shared her memories of Bettie Easton, Mary's adopted niece: "Bettie and I were called in from play to spend some time in sewing or reading, or to listen to Mrs. Sibley as she gave us religious instruction. It was intended for our good, but I am afraid the time seemed to us 'tedious and tasteless,' with a pony to ride,
and a sure-enough, vine-covered playhouse in the yard, . . . We had a little cooking stove and it is a wonder we didn't burn ourselves to death:"

In 1851, George Sibley became a member of the Board of Internal Improvements for St. Charles County and turned seventy years old. The Board of Internal Improvements met in the Court House of Delegates in downtown St. Charles "for the purpose of devising some feasible plan to commence a system of Artificial Roads in the County:"

On April 1, George wrote, "In the Providence of God, I have brought along my earthly pilgrimage through another year, and . . . throughout the past year I have been the constant recipient of God's goodness and mercy:"

In 1852, George began to think about the possibility of incorporating Lindenwood Female College as a Presbyterian institution. He wrote Samuel S. Watson to that effect, " . . . suggesting you as a member of the Synod to select a college site consider Lindenwood as a possible location:" That same day, April 1, was his seventy-first birthday. In the past year, George admitted he was becoming "infirm with old age," but his sight and hearing were not impaired. Even though he was sick the past fall and still felt the effects, he said, "My cup runneth over:"

George and Mary Sibley deeded their 120 acres of Lindenwood land, orchards, fields, and buildings to the Presbyterian Church in March of 1853, for the purpose of incorporating the college as a Presbyterian institution. Mr. Watson agreed to give the school 160 acres of land plus one thousand dollars if the Presbyterian Church raised $20,000 within six
months from January 1, 1853. These gifts of land, valued at $25 per acre, made available a fund of not less than $25,000 to erect and furnish the first permanent school building.

Judge John Samuel Watson and his wife were probably the Sibleys' closest friends. Watson served as President of the School's Board of Directors from 1853-1879. Like the Sibleys, the Watsons had no children and devoted their lives and money to educate the women of Lindenwood. The Watsons donated $5,000 for Sibley Hall's construction, later adding a $4,000 donation for the building's furnishings.

That year, 1853, Mary Sibley wrote to Reverend S.J.P. Anderson recalling her struggles to establish and maintain her vision: "Our school had to struggle through much opposition, abuse, and slander due to the fact that it was strictly a Presbyterian school at the time when such schools were not the fashion and when Protestants were so much afraid of being considered sectarian they would not sustain our own schools. I consider our school the first that lifted up the standard of opposition to convent education in the West. It was a feeble attempt, but of sufficient importance in the eyes of the arch enemy, to make the Jesuits its transducers. With the determination of putting it down they circulated through the community here and in the state at large the most ridiculous stories and accusations--but these times are past. It is no longer in their power to destroy our schools." Mary finally had the satisfaction of knowing her dream would come true.
The hard times were not really past, however, as Lindenwood had to close its doors in 1854, when Civil War scares created financial insecurity.

1855 brought deteriorating health for George. In two diary excerpts from 1855, he noted that he could no longer continue his daily activities: [I discontinued the diary from June 24, 1852, "owing to sever affliction of neuralgia, by which I was entirely prostrated and disabled, until about the beginning of September last". And again, on July 5, 1855, he noted, "I here suspend my diary, on account of frequent interruptions of neuralgia." George Sibley's infirmities increased, and he was now an invalid, forced to eat through a tube and stay in his bed. Former student Delia Gibbs wrote "His [Major Sibley's] wife was always at hand to see that this silver tube was perfectly sanitary, and that his food was just right." Even with George's disability, however, he and Mary continued to entertain in their home, especially with the custom of Presbyterian "elders' dinners," in which each elder gave a dinner in his own home for the other elders and pastor. For these events, the Sibleys used a very large dining room with George's bed at one end, "curtained all around with fresh white hangings." While the others ate, he talked and drank soup or gruel.

George's infirmities did not prevent him from becoming actively involved in the first new building since incorporation: Sibley Hall. Sibley planned the construction in 1855, the same year he drew up a plan for enclosing 1500 square yards of land as a "Burying Place" on school
property. Even though the Sibleys and a few others are buried on school property, George's plan for a formal cemetery never matured.

Sibley Hall was dedicated publicly July 4, 1856, with a cornerstone ceremony. George Sibley carefully listed the twenty-five articles contained in the cornerstone, which ranged from newspapers of the day, the *Bible Society Record* and Annual Report of the Missouri State Colonization Society, to Lindenwood papers recording the school's Act of Incorporation, a school circular with picture, a copy of the Quit Claim Deed issued by the Sibleys to the Presbyterian Church, and a paper describing Lindenwood's history to date. The Sibleys chose each article for a specific purpose, ending with the symbols of their faith: A "Polygot Bible printed in 1851--Morocco-bound," and the "Confession of Faith" for the Presbyterian Church, first edition, 1821.

As the building committee "let the matter drop," George Sibley personally presided over the construction of the new building. He recorded all his transactions in his journal, stating the building was constructed by Bigelow and Son for a sum of $13,800. Mary Sibley collected $8,000 of this total cost in a tour of the East "among friends of herself and her husband." Excavation on the construction began June 3, 1856. Sibley listed every detail of the construction, planning it down to the kind of brick, wood, floor covering, the "white door knobs with imitation plated furniture" on the inside doors and the "mortice lock" front doors "with night latch attached in white knobs and plated furniture". Sibley
demanded all windows be glazed with best quality Pittsburgh Glass, and all painted woodwork painted with three heavy coats of paint, "two coats of the best American white lead and boiled oil, and finished with a third coat of such colours as may be selected and approved." As a final note, Sibley mentioned Mr. Bigelow agreed to shelve the closets at no extra charge.

Delia Gibbs described the new three-story Sibley Hall by saying the first story contained reception offices, President Schenk's study, and living quarters for the President and his family. "The second and third stories had rooms on both sides of the halls, the back hall was divided by a partition, and a teacher living in each hall. The rooms were light, clean, and comfortable, but very plain. The furniture consisted of a wooden bed, comfortable mattress, clean but narrow covers, so scant that sometimes a fist fight was hardly avoided; dresser, stand, two straight wooden chairs, and a strip of carpet before the bed." The Lindenwood College student catalogue published in 1860 described Sibley Hall as a structure "finished in modern style with water pipes in each story and gas burners in each room."

In 1857, the Presbytery made an appeal for aid in order to endow Lindenwood, to "make it equal to any of the higher colleges in the country." Then, George Sibley published a statement detailing the worth of his estate and his donations to the school, plus his standards for higher education: (1) "The Bible is a textbook, to be studied daily," (2) the
college should be "free from sectarianism," and (3) it should be an institution "in which the highest intellectual culture would be attained."

Above all, Sibley wished the college to be thorough and efficient in its mission to "enlighten, ennoble, and elevate our daughters . . . not a frivolous boarding school, which would unfit its pupils for the trials and duties of life".

Lindenwood held its first commencement following the erection of Sibley Hall on June 12, 1858. The *St. Charles Reveille* reported the event, held in the Methodist Church, as a reflection of the "character of Lindenwood, with its large and beautiful edifice, and ample grounds, amid the calm and sylvan beauty of surrounding nature; and based on the immovable foundation of the Protestant faith."

In 1859, the St. Louis Presbytery issued their formal statement on Lindenwood College, which described the goals of the founders, including "cultivation of both heart and intellect" and the practical goals of the Presbytery's methods of running the school. They reiterated Mary and George's dream to "prepare daughters of the church and to fulfill the important duties of their Female College positions with honor and usefulness." With financial underpinnings at last, with the sanction of the church to which they were both committed, after twenty-two years of teaching the girls in their care, the Sibleys had reason to believe they had fulfilled their God-given mission.
Chapter 5: The Early 1860's---The War Years and Goodbye

1860 brought the fears of the Civil War to reality which continued through the remaining years of George Sibley's life: "In Missouri during the summer and fall of 1861 civil war ran red and saw one battle of 5,000 Union troops against 11,000 Confederates where the slaughter nearly equaled Bull Run. The newspapermen were not present in numbers, nor Congressman, Senators, ladies in crinoline. The round world heard less of it. Yet the warfare had raw bones, [and] pointed a sinister forefinger toward the future." Lindenwood College remained open during most of the conflict, but the Sibleys and the school's staff lived in a constant state of anxiety wondering how long they could keep the doors open. In September, 1859, George Sibley found himself forced to deal directly with slavery, long a dividing issue for the United States and one of the prominent issues of the Civil War. No doubt finally influenced by the writings of both Mary and the late Elijah Lovejoy, Sibley decided to emancipate his one remaining slave, Baltimore, even though he never recognized Blacks as fully equal to Whites: "[I] . . . had determined to emancipate my servant Baltimore, now about forty-seven years old . . . I do hereby emancipate, set free, and forever release said Baltimore, from all claims whatsoever, by which I have hitherto lawfully and rightfully held him in bonds of servitude. And I do by this instrument, fully intend to make said Baltimore "as fully and perfectly free, as if he had been born
free” [Baltimore was born a slave in Kentucky.] He is honest and well disposed and capable of supporting himself reputably and usefully and I trust will continue to do so---If I were not well convinced of this he should not "go out free" with my consent; firmly believing as I do and ever have, that with rare exceptions, the best position for the Negro race, is these states, for their own good, is that of . . . subordination to the White race."

This belief in separate but not equal was not limited to Sibley. Even Abraham Lincoln, the Great Emancipator, wrote of the subordinate intellectual position of the Blacks when compared to the Whites, even though he abhorred the idea of slavery. Unfortunately, those deceived by well-meaning individuals believed in the idea that race equals intellect, or lack thereof.

Meanwhile, life at Lindenwood Female College reflected the carefree life of most American young people oblivious to their surroundings: student life seemed far removed from the country’s impending conflicts. Writing to Lindenwood Dean Lucinda de Leftwich Templin at the occasion of the school’s Centennial celebration of 1927, two former students recalled their school activities prior to the Civil War. Delia Gibbs remembered the girls’ average school day: “In the first hall we assembled, and by a march, we walked two by two (everything at Lindenwood was by twos), down the long flight of stairs to the dining room, and it seemed almost an endless blessing before we heard the cheerful invitation "be seated." Well, the "grub" was filling, if not
altogether satisfying. Certain days there were extras, and we kept tab on them. There were two bells for breakfast, and woe to the delinquent, for she must go hungry, unless we could bribe old Mammy with a bright ribbon, handkerchief, or possibly an apron. There were no pennies then, and nickels were not so plentiful, and sometimes she was very fastidious as to choice. She would produce a slice of gingerbread or few biscuits from some place unmentionable, all the time we were keeping a watchful eye on the windows above. There was a square wooden piano box on the west lawn, and after an investigation, (it was full of red, juicy apples), it often helped to fill that aching void, and as long as they lasted, there was a steady stream on the promenade. Of course, they were tucked away in our full skirts for fear of detection. Another prank was to pull large pieces of lumber and place for a board walk, only to find in the morning they were all removed to their former place; hiding bells, gongs, etc., to prevent our going to school, but we were always there by some means. One thing--I never heard a cross word or any impolite expression toward any of the pupils, and I know they were very trying."  Dean Templin also recorded Mrs. Mary Bevitt Stephens' memories from her 1860 school days: "[We] slept in a dormitory with an enormous stove in the center. The stove smoked and spit. There were twenty girls at the time. We had a long wash stand, fitted up with four bowls, slop jars and pitchers of water, which were carried in by hand . . . At the close of a school day, we used to walk the length of the room singly and each girl would curtsey as she bid
Both girls remembered these days with fondness and gratitude for the Sibleys' care.

When writing of her student days for the *Lindenwood College Bulletin* of 1925, Gibbs remembered Mary's request to have her sixtieth birthday dinner at the Gibbs house: "Mrs. Sibley traveled out alone on her sixtieth birthday. Before going, [she told the Gibbs' cook] . . . 'This is my sixtieth birthday, and I'm out having a good time. I'll come back for dinner. Tell your mistress, and I want you to be sure to have broiled chicken and beaten biscuits.' She was always original in her ideas of costuming. [That day] she wore a satin-striped white dimity, cut low to the shoulders and with sleeves short above the elbow. Over this was a long blue cape."

Mary's unique determination and sense of style remained with her throughout her life.

Gibbs also remembered Mary as being particularly proud of homegrown Missouri apples. Delia's father, woolen manufacturer W.P. Gibbs, was on the Board of Directors for the college in 1864 and was a personal friend of the Sibleys. Once when he was preparing to take a trip East, Mary asked him to deliver a package for her sister, Mrs. Barclay, who lived in New York: "In the center was a very large Missouri apple, the motive of the package. Of course Mrs. Barclay was abundantly able to buy anything she needed, but the thrifty Mrs. Sibley had wrapped the apple round with large pieces of silk, ripped and pressed from an old dress, so that her sister might use the silk for a quilt such as ladies made.
in those days." True to form, Mary could make an event out of the mundane.

The Presbyterian Church had controlled Lindenwood Female College for seven years when the 1860's arrived. The 1860 school government, administered by President A.V.C. Schenck, reflected the founders' principles: "The President and his family, with lady teachers, reside within the college and preside at the tables in the dining hall. All boarding pupils are under their immediate direction as to hours, habits of study, exercise, rest, recreation, manners, etc. . . . Pupils are treated as young ladies, and expected to treat one another and their teachers with constant courtesy . . . No pupil who persists in disobedience or disrespect, or even neglect of duty, after a fair trial, so that she is gaining no good for herself and is hindering others, will be permitted to remain in the College." By 1860, Mary and George Sibley were involved in the school more from a maternal and paternal relationship than directly teaching or controlling the administrative duties.

Despite his advancing age of 78 and his infirmities, George Sibley monitored Lindenwood's business practices in an effort to verify that his and Mary's wishes were followed. When he discovered that the Board of Directors for Lindenwood Female College had made a practice of selling off College Endowment Land to pay debts for out buildings and incidental expenses, he was incensed and wrote President John Jay Johns to that effect: "Already has too much of that property been frittered away to
serve purposes quite foreign to the object originally intended . . . The land was not endowed to building or pay off debts but to form an endowment fund--purpose--to charge as low a tuition as possible. The property should be husbanded with judicious care for the sole object of aiding and increasing the endowment. Any perversion or alienation of this fund or any part of it, from that object, may work the forfeiture of your title, and the consequent loss of the whole property. This ought to be carefully guarded against . . . It is needless for me to write anything further here on the subject." Despite George’s written objections, the Sibleys did not take any legal action against the school, even though it continued such objectionable practices. In the end, Mary and George Sibley decided not to interfere with the land sales, which were the only existing way of paying the college debts, but they remained unhappy about the practice: "While his [George Sibley’s] position in the matter was correct, circumstances were such that the only solution seemed to be the sale of some of the land:"

1862-1863, part of the Civil War period, was a troubled time for Lindenwood Female College, as some parents were afraid to send their daughters away from home, and according to Mrs. Mary Sibley Easton Kloes, Mary’s niece, " . . . those in charge of the college were equally anxious about keeping them. However, Mrs. Sibley was undaunted by conditions around her and painted a large flag and had it placed over the college as an emblem of peace. "The Linden Wood emblem" became
famous. It was eight feet long, and six feet wide, and inside the circle was a second circle of red stars, thirty-four in number; in the center the word 'Love' was painted in large blue letters. Two olive branches crossed beneath the word, completing the design. Mary Sibley's quiet strength encouraged those around her not to give up hope in the face of adversity.

Mrs. Charles Henry Gauss, former Lindenwood student, remembered Major Sibley towards the end of his life. She said he remained in his home the last years of his life, not going out to church or in public. But he and Mary welcomed visitors to their home, which was "built with conveniences far in advance of anything else in this town [St. Charles] at the time. [It had] a fine range built in the kitchen and a bathroom . . . Everything about the place was complete and of the best." She described George as, " . . . frail, delicate-looking, with blue eyes, white hair which had turned prematurely, and a feebleness which made him appear old. He was propped up with pillows in bed, always reading or writing. He wore a long dressing gown, with nice clothes, and drank through a silver tube. Major Sibley was very quiet and dignified."

George Sibley, the man with an "English Tory's devotion to public affairs," died January 31, 1863, at 81 years of age, in the brick home he and Mary had built almost ten years prior to his death. He was buried in the Lindenwood Cemetery. As he requested, his tombstone bore Psalm 96:7, "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee." Mary Sibley carried on in public without the usual show of
mourning because she wanted to spare her pupils the pain of sharing in
her sorrow. Ignoring tradition, she refused to wear black. Privately,
however, her friends wondered if her outward appearance did not hide her
inner grief.
VI: The present "may be superseded by something better tomorrow":

--- 1863-1878---
At age sixty-three, Mary Sibley faced the prospects of widowhood and the strife of the Civil War. But she could also look back with pride at the progress of American women's education since Lindenwood's humble 1827 beginnings. In those thirty-six years, educational opportunities for women in the new Republic had changed dramatically from the time when popular opinion questioned the necessity of the inferior female brain receiving knowledge. Now, Mary's life was also moving forward as she explored the trials and possibilities of widowhood.

In the United States of the 1860's, many public institutions, such as the Universities of Iowa, Wisconsin, Michigan, Indiana, Illinois, and California, opened their doors to women. Men and women still did not have equal educational opportunities, but women least participated in some degree programs. Separate private women's colleges were no longer the exception to the educational rule, with Elmira, Wells, Mount Holyoke, Vassar, Smith, Wellesley, and Bryn Mawr functioning as legitimate institutions of higher learning. Other private schools, such as Boston University, Cornell, and Tufts, became co-educational in the 1870's. In the late nineteenth century, the finishing school philosophy gave way to vocational training, offering "courses in domestic science [which] developed more and more into opportunities for girls to build the actual skills necessary for family care and home management."
Lindenwood Female College, sometimes referred to as the "Vassar of the West.", was at the forefront of these educational strides. Both the school and Mary experienced times of grief, joy, turmoil, and transformation during this unsettled time.

Immediately following George's death, Mary Sibley sold their brick home to Captain John Shaw and temporarily moved to a home she built near Lafayette Park in St. Louis, close to her brother-in-law Hamilton Gamble and niece Louise Gamble Gibson. Delia Gibbs remembered visiting the St. Louis home in 1866, the "year that the General Assembly met in Doctor Brookes' church, which was on the corner of 5th and Walnut Streets."

Despite her cheerful demeanor with no outward sign of mourning, Mary seemed to grieve for George inwardly. This grief manifested itself when Mary, the compulsively-organized teacher, became a poor manager of her business affairs. According to Delia Gibbs, "We were all very much surprised at the bad management of her property after Major Sibley's death. She seemed to attend to everything in his lifetime. For twenty years he had been an invalid, and she had done the building business and bought and sold. It was Mrs. Sibley who went east to beg the money to put up the square, brick building. I heard her say in my father's house that she begged $8,000 from her own and Major Sibley's friends East. And yet, after his death, she could not manage."

Grieving sometimes creeps out in spite of one's best efforts to squelch it. Mary's probate file
recorded in St. Charles County lists many efforts on her part to borrow what appeared to be just enough money to make it through one year at a time. One such example is a Deed of Trust, dated May 4, 1877, in which Mary borrowed $1,000 from the estate of Charles and Augustus Brooker, then minor children, through John Stonebraker, guardian of the Brookers' holdings. It is almost impossible to research the exact relationship between Mary and the Brooker family, but the Brookers, like the Sibleys, were established St. Charles residents who she no doubt knew many years.

Delia Gibbs also remembered Mary studying the Bible with Gibbs' father, a member of the Lindenwood College Board of Directors (See Appendix II). They studied Biblical prophecy and read "everything they could get a hold of on the Second Coming of our Lord." During Sibley's visits with Gibbs, Delia remembered the two having a sort of working breakfast, where they found books and papers and Bibles, "and spread them upon the sitting room table, and [they would] study and talk and read until called to dinner . . . Mother enjoyed them very much, though, of course, she was compelled to be the Martha." Prior to Mary's move to St. Louis, she conducted Bible classes at the Gibbs home. "As I [Delia] was an only child, Mother always had me present, and I remember how everyone seemed to enjoy the afternoons." While remaining informed of the Lindenwood activities, Mary's major focus then shifted from her school
to her faith. Lindenwood shifted from building an institution to trying to maintain it in the midst of anxiety.

The anxious Civil War years saw Lindenwood going through times of unsettling, closure, and re-opening stronger than before. Following Lindenwood President Schenck, Dr. J.H. Barbour served from 1862 to 1865, in the midst of the turmoil. Mrs. Barbour wrote "The unsettled times kept us uneasy and became worse and worse, so that parents were afraid to send their daughters from home.

While the "unsettled times" continued, Lindenwood's faculty and administration continued to set standards to ensure those attending would receive a quality education (See Appendix III for the 1863 curriculum). The Lindenwood catalogue of 1863, showing the curriculum divided into four classes, made this sentiment clear: "Believing that the impressions made upon the mind of the younger student give tone and character to her whole after the course, none but the competent, judicious, and experienced teachers will be assigned to the control of all the departments."

Despite the struggles going on around them, Lindenwood's staff persevered.

The Sibley Society, the Lindenwood Debate Club, began in 1863. These teams discussed a variety of topics, ranging from "Does novel reading exert a good or bad influence on society?" to "Ought the liberty of a nation to be restricted?". These topics seem irrelevant in twentieth-century America, yet they parallel current issues of today, such as the influence of television in society and First Amendment freedoms. From
these debates, the participating pupils learned Parliamentary Law. Seen from the viewpoint of twentieth-century America, a Debate Club is not unusual, but from the viewpoint of women's education in the nineteenth century, "This is of special interest, as this was a new role for women in the early 1860's." But for Lindenwood College, the idea that females possessed the capacity for intellect was merely an extension of Mary Sibley's plan for her "little school" of 1833, in which she extolled the virtues of educated women being independent, with a "habit of industry and usefulness."

The fall of 1864 saw those in Missouri forced to declare their allegiance to the Union, despite many who were sympathetic to the South. "Finally the order came from the military headquarters that the officers of all chartered institutions must take the 'iron clad oath' [of Union allegiance]." Rather than sign, Dr. Barbour closed the school for the year 1864-1865. At the same time, "Presbyterian ministers and members did not feel a persuasion from God that the college should continue." As with the rest of the country, the Presbyterian Church was divided into Northern and Southern camps. Following the war, a controversial court decision ruled Lindenwood to be the property of the Northern branch of the church, despite many Southern sympathizers in the St. Louis Synod.

Even some of Lindenwood's most staunch supporters, such as Mr. Watson, questioned the wisdom of trying to retain the school, with its pressing debts, lack of prestige, and financial handicaps. "Only Mrs.
Sibley seemed to have retained her absolute faith in the outcome of her cherished project . . [and she] was not willing to make any concessions in regard to religious training in order to attract gifts-. In October, 1866, a determined Mary Sibley, reminiscent of the pioneering woman of the school's early days, wrote Watson stating her position regarding the endowment struggle: "I do not know why we should give up in despair because the first efforts were not successful. . . for my part I prefer the means should come from our own people and the management of the Institution should be in the hands of the Presbyterians. . . I would not have anything to do with a school from which religion was excluded and it is highly important that, that should be the right kind of religion--And therefore I am not anxious to receive any assistance from anyone who is not willing that it shall be managed for the good of soul and to promote the truth as it is in Christ Jesus. P.S. Present your paper to Presbyterians and take all they will give, let it be more or less than a dollar, or a thousand or thousands-." The struggle for endowment money continued, as the school received many small gifts rather than any large donations, despite strong post-war economic signs: "Following the Civil War, agricultural products were high and the farmers had money. Prices advanced rapidly--the usual "after the war" boom struck Missouri. [From 1865 to 1870] the population in the state . . . increased 45.6%, while the percentage of increase in the United States was only 22.6%. These people coming into Missouri brought money with them. However, it is
possible that the persons to whom the appeals were made were beginning to sense the depression which was coming and which resulted in the collapse of 1873. The school opened again in 1865, with Professor French Strother at the helm until 1869, followed by J.H. Nixon from 1870 to 1875 and Mary E. Jewell from 1875 to 1880 (See Appendix II for a complete list of Lindenwood's staff).

Maintaining her indomitable spirit, Mary Sibley remained active in Lindenwood affairs while pursuing her own life moving about to St. Louis, St. Charles, and anywhere else she wanted to go. Delia Gibbs remembers when Mary moved back to St. Charles in the mid '60's: "[Mrs. Sibley] was not a good manager of money, very close in small things, but liberal in great ones. I think she was compelled to sell her home in St. Louis. She then built the cottage near Lindenwood."

Mary's devout faith was the catalyst for her to become deeply involved in another sort of mission in her old age: The House of Bethany. This Protestant sisterhood was non-denominational, evangelical, and was composed of women "willing to devote one or more years of Christian labor as volunteers" ready at a moment's notice during "all times and seasons to 'do whatsoever their hands find to do'". Their standards required them to conform to the world as little as possible. The organization even required its members to wear simple, unassuming, clothing "of uniform color, material and pattern; not so far removed from the fashions of the day as to cause them to attract attention." While
serving with the House, Mary had to forgo her passion for bright colors, as the uniform was dark gray trimmed with black, only adorned by a silver badge inscribed with "Bethany" on its crescent shape. Mary served as Secretary for the group in 1866, a job requiring conscientious record-keeping of the ladies' charitable acts, two of which are taken from her House of Bethany journal:

"May 1868

Found a woman on 2nd Street very sick lying upon the floor in very destitute circumstances--called in a physician for her, got her prescriptions filled and supported her present wants--left her in the care of the Lord--asking to be with her."

"Placed nine children in the Mission School on 8th Street, where they will have one good meal a day and some comfortable clothing provided for them, besides good instruction."

In 1868, the sisters made 2,000 visits, assisted 533 families, and distributed 87,884 papers of tracts, Sunday School lessons, and Bibles, showing a spirit of true Christianity.

1870 marked Mary's seventieth birthday and the last years of her life. True to her character, however, age did not keep her from doing what she felt compelled to do with her time and enjoy her life in the process. For part of her birthday year, she traveled to California alone, returning by
the Panama Isthmus and New York: "Her only public display was the reading of the Bible and the establishment of prayer meetings on shipboard." During the last years of her life, she visited Europe several times in an age when unescorted women did not generally do such things.

Her niece, Mrs. Conn, remembered regularly attending concerts in Lafayette Park in the afternoon with Mary. Surprisingly, Mary showed up for one of the concerts on the arm of a gentleman friend she had met while visiting Milwaukee. At age seventy, she was still an attractive woman, and the man asked her to marry him. Mary asked her niece, "What would you do with a beau?" to which the niece replied, "Put him on six months' probation." Mary thought that was a good idea--the man died before the probation ended, leaving her with no decision to make.

Throughout the rest of her life, Mary enjoyed young people. Mrs. Conn remembered times Mary would often start playing the piano for group singing. Margaret Ellen Boal, whose family Mary and George befriended, said local gossip reported her to be eccentric and peculiar, with many of the local St. Charles people making fun of her. Boal said the rumors of Sibley's eccentricities were untrue, but "St. Charles at that time was a town of extremely small minds and distortion."

During the mid-1870's, Mary Sibley lived for a time with her brother and his family in Hannibal. Her niece, Mrs. Mary Sibley Easton Kloes, remembers her Aunt Mary's perfectionist tendencies, as she "wanted a
house run in perfect order like clockwork." Kloes remembers Sibley's interest in Susan B. Anthony's suffragette movement during this time, saying "Housewives should have time for looking into new thoughts and ideas for women." Mary attended women's meetings as an activist, but she also remained true to Presbyterianism. The older she grew, the more bitter she became over Catholicism, predicting that "unless people were interested in the war against it that it would grow and grow," and criticizing so boldly that her family feared for her life.

To the end, Mary remained an individual, not bowing to conventional pressures if she chose otherwise. Mrs. Conn related a family saying that "if there was any special thing that we wanted to keep, we had better hold on to it and put it away or Aunt Mary would get it." In another anecdote, Mrs. Conn told of her aunt continuing to create her unique style just as she had done in her youth: "One day we were talking of hats (or bonnets as we called them), when Aunt Mary came in and asked what we were talking about. 'Spring bonnets,' we told her, and then she asked, 'What shall I get for my new spring bonnet?' I spoke up, 'Aunt Mary, I think it would be lovely if you got a white chip bonnet, trimmed with white moss rosebuds and tulle.' I intended only to tease her, but she actually got the hat and wore it to the Park in the afternoon, with a white dress. She afterwards went up to Hannibal to visit a brother. Sunday morning when church time came, her brother said, 'I declare, Mary, waht's that you've got on your head?' 'Why, that's my new spring bonnet!' 'Well,
go and take it off. The idea of an old woman like you going to church in such a hat!" Kloes also described her aunt as being "Puritan in her entire being." Margaret Ellen Boal said Mrs. Sibley was gracious and friendly, and "never made us [children] feel we were in the way or naughty, and always insisted on us joining in with her." She continued by saying, "She was far too big for the town of St. Charles at her time. No one else had her bigness of heart. Nor are they remembered today."

Remaining activist and revolutionary in her thinking, Mary converted to the Second Adventist Church during her latter years. As she had reached her widowhood and was entering the end of her life, she took comfort in the belief that her body would not have to face physical death. This church, an offshoot of the Seventh Day Adventist Church of William Miller, thought Christ's Second Coming would happen within a very short time. When Miller first predicted an 1843 date, however, he had to keep revising it when Christ had not yet come. Because of their belief in the immediacy of Christ's coming, those Christians of their faith could look forward to translation into heaven during their Rapture with the Lord rather than death. In the only recorded incident of Mary failing to see a project to its completion, she prepared to become a missionary to China, but she died before she could go.

Mary Sibley died on Thursday, June 20, 1878, at the age of seventy-eight. Her obituary recorded that most of St. Charles' citizens attended services for the founder of Lindenwood, the school which had
educated many prominent women in its fifty-one years. Her probate file later recorded the total worth of Mary's estate, November 12, 1879:

$3,950, the worth of McNair property, Block #1325 in St. Louis, sold at auction on the courthouse steps to Henry R. Cunningham, signed by John E. Stonebraker, Administrator. Mary's only bequest to an individual was $1500 for her niece Bettie Morton, nee Easton, the infant she and George raised following Bettie's mother's death. Once Stonebraker arranged the McNair property auction, the sale did not provide enough revenue to pay Bettie, plus pay off Mary's accumulated debts. So, Mary's brothers and sisters, most of whom she had raised and educated, authorized Stonebraker to pay Bettie. The remaining Easton children took responsibility for their sister's debts.

John Jay Johns, Lindenwood President and longtime Sibley friend, recorded the following about Mary in his diary on June 22, 1878:

"Attended the funeral of Mrs. Sibley today. She was sick only two days. She was in her 79th year; her life was eventful. Her father came to this state in 1804. She rode with her father when a young lady to Washington on horseback. In her early life she was a infidel in her sentiments. Afterwards she became a very devoted Christian. She established the first female boarding school west of the Mississippi River---now Lindenwood Female College."

Mary came to St. Louis before there was a brick house in it, and she was married the same year as the Battle of Waterloo. Until the end,
she retained her physical strength and mental vigor. She had the reputation for being "lively, healthy, pretty, accomplished, and intelligent."

Her loved ones held her funeral in the Jefferson Street Presbyterian Church, on Saturday, June 22nd, at 1:00 p.m., followed by burial at Lindenwood.

Lindenwood College is one hundred seventy-two years old this year, 1999. Both Sibleys have been gone for over one hundred years. An 1873 newspaper clipping reported Lindenwood Female College as "one of the best and most prosperous female colleges in the West... where young ladies can receive as thorough education as can be found in any of our colleges for young men." After forty-six years of determination, Mary Sibley lived to see her dream of quality education for young Missouri woman come true.

In many ways, the story of Mary Sibley follows the story of the early United States, because it is a story where ideas become actions. Whatever their class, background, beliefs, or age, the Founding Fathers' unifying vision was liberty. This liberty culminated in the Constitution of 1787, a document uniting British, Judeo-Christian, and natural law philosophies with natural rights doctrine: "The desire to preserve and extend their liberty moved the Patriots to break from England, to fight a War for Independence, and to establish their own governments... What distinguished them, surely, was the steadfast determination to establish liberty." Mary Sibley grew up in the generation following this pursuit of
liberty. As the founders of the new Republic acted on their visions, she pursued a vision which never lost the weight of her determination. This vision was based on the idea that one's life is controlled by Providence: Everything happens for a reason. At the right time and in the right place, she met and married George Sibley, her partner in establishing their vision: to equip young women with knowledge and a sense of responsibility to themselves and to their community. In a time when the Missouri territory became part of the greatest democratic experiment ever attempted on the earth, Mary and George attempted to use their God-given abilities to create a legacy far past their earthly lives.

The last record of Mary Sibley attending Lindenwood College Graduation Exercises was in 1876, which boasted the largest graduating class to date. As usual, she awarded the Bible prize to the one with the highest examination score. Prophetically, the motto of this ceremony was "Haec olim memlinisse juvabit": "In the future it will please to remember these things."
Afterward:

My research led me to a thorough understanding of Mary Sibley, the woman, the wife, the daughter, the educator, the public servant. Her life is not well-known to most Missourians, yet in many ways, she is one of Missouri's great heroines. She lived in a time when society said women did not need an education, Indians were sub-human heathens, and Black slaves represented an inferior culture. Of course, all these generalities are blanket stereotypes, but stereotypes evolve from general consensus, and are not necessarily based on truth.

In his classic work, *Conservatism in America*, author Clinton Rossiter lists five nineteenth-century American principles at work guiding people like the Sibleys: "First, there was traditionalism, a reverence for the values inherited from the Founding Fathers. Second, there was unity, a belief that loyalty to common values should transcend particular interest. Third, there was the belief that American rights were enshrined in the Constitution. Fourth, there prevailed a belief that Christian religion was a bulwark of democracy. And lastly, there was the belief that the protection of private property was a cornerstone for all American rights."

As a representation of this American spirit, Mary Sibley was devout, strong-willed, and single-minded. Her early religious experiences were
neither religious nor experiential, as her mother strongly reacted against the European state church tyranny by adamantly opposing any kind of organized religion. Yet, in the spirit of individualism, Mary searched through the Bible on her own, studied the Scriptures, and came to conclusions very much different from the Deism of her childhood. These conclusions—her conversion to Christianity—guided her actions for the rest of her life, as she realized the Bible grew from a moral literary study to God's Word. Her sense of noblesse oblige evolved into a life of Christian duty.

Her strong will began with her strength on the Missouri frontier, as she brought culture and education to the Indian children living near Fort Osage. And Mary's single-minded determination carried her through the adversities surrounding Lindenwood College's formative years. For starters, founding an institution based on the premise that women needed education was a radical idea. Then, she and George devoted all their time, energy, passion, and worldly goods to maintaining their institution. At this time, the Sibleys were not philanthropists living in the lap of luxury: They were former civil servants who owned homestead property and could not get the money the government owed them from George's Santa Fe Trail days. When college endowment money was scarce in the St. Charles area, Mary traveled to the Eastern U.S., reminding her father's old society friends that the pioneers in the West were also Americans needing local schools. During the tension of the Civil War, when Missouri was
literally ripped apart at the seams, Mary organized the nineteenth-century equivalent of a peace rally, complete with her original Peace Emblem flag.

In writing about a nineteenth-century woman, my twentieth-century perspective tempts me to try to pigeonhole Mary Sibley into current attitudes about today's issues. Based on my research, I conclude that Mary supported women's rights, she was against slavery, and that she suffered from depression. From my contemporary viewpoint, I might want to say she was a feminist, an abolitionist, and manic depressive. Those leaps from historical fact to topical conclusions would be pretentious and misleading to today's reader, and the results would be closer to a distorted fun house mirror figure than a clear reflection of a real woman.

My thesis committee members each contributed valuable feedback based on their individual areas of expertise. Jean Fields, historian and pioneer woman specialist, pointed out some facts about Mary's family and early life which I had almost, but not quite, recorded accurately. She gave me the facts and helped me to understand more about the Sibleys' nineteenth-century motivations for their actions. Michael Castro, Communications Department Chairman and writing expert, wanted to verify Mary's importance as an educator and an American pioneer. He wanted to make sure my research reflected the total person and not merely a stereotypical caricature of Early American womanhood. Peter Carlos, Creative Writing teacher and professional writer, gave me some technical direction and asked for additions to give the project more
historical depth. All three encouraged me to expand this thesis into a published biography.

This person, this life, and this era of American history began as my way of filling the thesis requirement for my Masters Degree. But now it has grown into an obsession with me. My daughter, who is also my friend, said I am so obsessed with this woman that if I went into a sudden coma I would wake up thinking I was Mary Sibley. I found myself becoming consumed by a woman who lived in another time, another place, another world--yet her passion has inspired me. Her success in life began with an idea. She never lost sight of her goal. She is an archetype of the great American Dream that anyone can accomplish their goals with enough faith, enough hope, and enough work. The classic hero begins as an ordinary person who follows a rainbow to find the pot of gold larger than himself--Mary found that gold in George, in Lindenwood College, and, most of all, her faith in God. I find myself wanting to know more about this woman and believing that dreams can still come true.
DOCUMENTATION NOTES

Introduction:

Part I:
Chapter 1:
1. Templin, One Hundred Years p. 1
2. Ibid.
3. Ibid.
7. Viles, p. 213.
8. Ibid.

Chapter 2:
2. Columbia Encyclopedia--CD ROM
4. Ibid, p. 108
5. Bailyn, p. 16.
10. Ibid.
12. Cubberley, p. 112.
15. Cubberley, p. 113.
16. Benedict, p. 68.
18. Ibid, p. 68.

Chapter 3:
1. PAGE
The exact times and places of Mary Sibley's life from birth to her arrival in St. Louis seems to be less than concrete--Conflicting sources state the location of Mary Sibley's birth. Florence Crockett asserts Sibley was born in Baltimore ("Who Was Mary Sibley?" page 1. Lindenwood College Term Paper, September 15, 1980.), as does Frances
W. Kerr ("Mrs. George Sibley: A Biographical Sketch" *Kansas City Star*. April 3, 1942). Jean Fields, Lindenwood College Professor, states in her interview of October, 1996, that Mary Sibley was born in Rome, New York, and then her family moved to Litchfield, Connecticut, shortly thereafter. Sharea Vostral ("Mary Sibley: An Agent of Civilization on the Western Frontier, Washington University Ph.D. candidate, Spring, 1993) intimates Mary was born in Rome, York, and discusses other conflicting information about when the family arrived in St. Louis: "There is a discrepancy as to the date of Mary Easton Sibley's arrival in St. Louis. Templin states that Rufus Easton arrived in 1803 (One Hundred Years of Education in Missouri, p. 22). I found an article which gives the names and birth dates of the family which may suggest the 1805 date (Rufus Easton Papers, Box 1, Folder "Genealogy," MHS). Alby Abigail Easton (1783-1849), Mary's mother, gave birth to eleven children, three of whom were born in Rome, New York. The last child to be born in New York was Louisa Baker Easton, March 23, 1804. It is doubtful that the three-year-old Mary would accompany her father to St. Louis in 1803 without the rest of the family . . . .The family had definitely arrived by 1807, since Alton Rufus Easton was born in St. Louis, January 23, 1807. Therefore, the 1805 arrival seems most likely" (pages 4-5, footnotes).

2. "Descendants of Joseph Easton."

3. Lucinda de Leftwich Templin, writing in "Two Illustrious Pioneers in the Education of Women in Missouri," *Missouri Historical Review* 21 (April 1927), page 10, states that Joseph Easton came from England in 1630. Again, there is a discrepancy as to the exact date. The 1633 date comes from Mary Sibley's niece, Mary Sibley Easton Kloes, daughter of Joseph George Easton, Mary Sibley's brother. It is, therefore, probably the most reliable.

4. Kloes, p. 1
5. Ibid.
6. Conn, p. 1
7. Fields Interview.
9. Aaron Burr's charges of corruption regarding Rufus Easton revolved around spreading lies that Easton had asked another woman, Susan Shannon of Ste. Genevieve, to marry him, despite the fact that he was already a married man. The implication in these charges seems to be that Shannon was pregnant with Easton's child, and to avoid disgrace, her parents literally sent her down the river to Kaskaskia, ostensibly to have the baby out of town. As part of Easton's campaign to prove his innocence to Thomas Jefferson, Susan issued an official statement, dated April 14, 1806, clearing Easton of any such crimes against his community.
and his office: This statement is filed in the Rufus Easton Papers, Missouri Historical Society, St. Louis.

Statement of Susan Barrier Shannon clearing Judge Easton of the malicious reports of his attentions to her.

April 14, 1906
Ste. Genevieve

Whereas it has been represented to me that a malicious report has been circulated abroad: That Rufus Easton, Esq., some time ago whilst in this country paid his addresses to me touching the subject of matrimony, that in consequence thereof I was sent to Kaskaskia and from there down the river Mississippi by my Parents in order to avoid his importunity, Now therefore to do justice to an innocent individual---as also to my own feelings I Susan Shannon late Susan Barrier do hereby positively declare; that my first acquaintance with Judge Easton took place some time in the summer of 1804 whilst I resided in the family of Mr. Austin in Ste. Genevieve and at or shortly after his Introduction to that family it was made known to them as well as myself that Judge Easton had a wife and two children in the State of New York; this knowledge of his family if I recollect right was given by Judge Easton himself at any rate I have heard him speak of them---It is true after my acquaintance with Judge Easton I did go to Kaskaskia but for no other purpose than to spend some time with the family of Col. John Edgar who have long been my warm friends and it is also true that I did descent the Mississippi some Months after but it was after my Marriage to Mr. Shannon whom I accompanied on a tour from this country by way of New Orleans to Baltimore and Philadelphia and that Death several years since deprived me of my Parents. Therefore the subject of Matrimony was entirely false and out of the question as to Judge Easton and I furthermore declare that Judge Easton never hinted to me or by any other means gave the smallest intentions relative to that subject.

Ste. Genevieve
14th April 1806

10. Hyde, p. 657
11. Fields Interview.
14. Conn, p. 1
15. Vostral, p. 4.
17. Ambler , p. 1
"Lucinda de Leftwich Templin, 'Two Illustrious Pioneers in the Education of Women' in Missouri Historical Review 21 (April 1927), page 426. According to Templin, Mrs. Tevis' Boarding School for Young Ladies, at Shelbyville, Kentucky, provided rudimentary skills for Mary Easton's teaching career. Templin is the only person to assert this, and Mary Sibley does not casually mention her educational background in her writings, thus verification is difficult. An oral interview with a Shelbyville resident seemed to date the school to 1792, though the site of the school no longer exists. (Partial letter to Mrs. Olson, July 8, 1962, Lindenwood College Folder, St. Charles Historical Society). There was a woman named Julia A. Tevis, who founded Science Hill School in 1825 in Shelbyville, Kentucky, and was a contemporary of Mary Sibley. Her autobiography makes no mention of the early school, curriculum, or possible connections to Mary Sibley (Julia A. Tevis, Sixty Years in a School Room: An Autobiography (Cincinnati: Western Methodist Book Concern, 1878) on microcard, Nineteenth Century American Literature, Series A: The Ohio Valley)" (Vostral page 5, footnotes).

20. Vostral, p. 5.
23. Bryan and Rose, p. 149.
27. Dyer Interview.
28. Ibid.
29. Viles, p. 212.
30. Dyer Interview.
32. "A 15-year-old Bride."
33. Dyer Interview.
34. Jones, p. 198.
35. Southern, p. 1
36. Dyer Interview.
37. Southern, p. 1
38. Kerr, p. 1

Part II:

Chapter 1:
1. Templin, "Two Illustrious Pioneers", p. 3., and Gregg, Road to Santa Fe, p. 12.
2. Gregg, Road to Santa Fe, p. 11
4. Jones, p. 10
5. Ibid, p. 23

6. Ibid.
7. Gregg, Road to Santa Fe, p. 12.
8. Ibid.
9. Ibid.
10. Ibid.
11. Ibid., p. 13.
12. Ibid.
13. Ibid.
14. Ibid.
15. Templin, One Hundred Years, p. 13
16. Gregg, Road to Santa Fe, p. 13
17. Ibid.
18. Ibid.

According to the Missouri Magazine of October 11, 1930, President Jefferson sent Sibley of St. Charles County, Benjamin Reeves of Howard County, and Thomas Matthews of Illinois on a preliminary expedition of the Santa Fe Trail in 1807, prior to its official survey in 1825. ("Major Sibley Builds First House in Saline County on the Missouri River Bluff" Sibley Collection, Jackson County Archives, Kansas City, Missouri). In The Road to Santa Fe, Editor Kate L. Gregg claims Sibley learned of the importance of such a trail from Dr. John H. Robinson, who he knew at Fort Bellefontaine: "He had his knowledge of the route first hand from Dr. John H. Robinson, whom he had known at Fort Bellefontaine--the Dr. Robinson who had marched to Santa Fe with Lieutenant Zebulon Pike in 1806, and who had mapped the country and the route as he went. Presently Dr. Robinson would come to Fort Osage as deputy Indian agent" (page 1).

20. PAGE
22. Templin, One Hundred Years, p. 14
23. Historic Missouri, p. 1
24. Lindenwood College Archival Notes, #1.
27. Ibid.
The November 13 date in the Lindenwood College Archival Notes, #1, is taken from Luttig's *Journal of a Fur Trading Expedition, 1812-1813*, Stella Drumm, editor, p. 34. In *The Road to Santa Fe*, Dr. Kate L. Gregg documents the actual Fort Osage christening date as November 10. I chose the former date because its source was documented within five years of the event.

1. Lindenwood College Archival Notes, #1.
2. Templin, *One Hundred Years*, p. 17.
4. Dyer Interview.
6. Lindenwood College Archival Notes, #1.
7. Lindenwood College Archival Notes, Dr. M.S. McGuire, 1816.
9. Ibid.
10. Lindenwood College Archival Notes, #1.
11. van Ravenswaay, pp. 2-3.
15. Jones, p. 103.

Chapter 2:

1. PAGE

The original Lindenwood site goes back to the lease made in 1792 by Louis Blanchette, St. Charles' founder. The original lease was in Old French, but the property was controlled by Spain due to the Spanish government's penchant for extortion. Under Spanish law, each settler was entitled to the following: (1) One town lot, (2) 49 arpens of timber land, and (3) common use of pasture land and other common ground (Templin, *One Hundred Years* 32).

2. Larkin, p. 1
4. Dyer Interview.
7. Gregg, *Road to Santa Fe*, p. 15.

**Chapter 3:**
1. Ambler.
3. Ambrose, pp. 140-141.
5. Dyer Interview.
6. Ambrose, p. 140.
11. Ibid.
12. Ibid.
15. Ibid, p. 117.
17. Ibid.
18. Larkin.
22. Ibid.
28. Ambler.

**Western Engineer:**
[(First steamboats up the Missouri River) Summer of 1819--steamboat Western Engineer came to Fort Osage with a scientific expedition commanded by Major S. H. Long, including Ben O'Fallon, newly]
appointed Indian agent for the upper Missouri, and John Dougherty, his interpreter, plus botanists, zoologists, and geologists. Steamboat came from ST. Louis, to St. Charles, and to Franklin before going to Fort Osage."

"On July 20, . . . a soldier sent expressly to hurry on the boats carrying the commissary came upon the Western Engineer which stopped a few miles above Franklin for engine repair and to take on dry mulberry wood, superior to all other wood for high mileage.

Four days after the arrival of the riflemen, a party of five, accompanied by a heavy loaded pack horse, straggled in over the Fort Osage trace. Major Biddle and three of the scientists, Dr. Thomas Say, zoologist, A.E. Jessup, geologist, and Samuel Seymour, painter, piloted by John Dougherty, had left the Western Engineer at Franklin and had travelled overland in order to make a more careful survey of the natural wonders of the wilderness than was possible from the deck of a steamboat. They had much to say about a timber wolf they had found tied in the yard of a settler below the fort.

On August 1, the real 'elephant' arrived. Six miles away, the Western Engineer must have been visible with the smoke from the mulberry wood making a significant pennant and heralding a new era on the Missouri. As the flag at the fort shot up in welcome, watchers there saw a jet of white steam rise from the prow of the boat, and a full half minute later there came to their ears the first steamboat whistle ever heard on that frontier. In the two hours before the boat finally came to dock, there was plenty of time for every person, white and red, to assemble on the riverbank. The sight they saw eventually was worth the waiting.

As the Western Engineer came near, they could see that it had the appearance of a sea monster carrying a boat upon its back. Out of the figurehead at the prow—a scaly black neck and fiery red mouth of a snake—hissed the white steam of the exhaust. At the read, a paddle wheel churned the water; the monster moved forward at the incredible speed of 3 miles an hour. One may well believe that the Osages gave one look and cowered in their lodges or sought the remote forest. Not the least of its wonders was 'an elegant flag painted by Mr. Peale, representing a white man and an Indian shaking hands, the calumet of peace and a sword . . . Three brass field-pieces, mounted on wheel carriages, stood on the deck.' (Letter from Captain John O'Fallon, dated at St. Louis, May 3, 1819, to GS.) The queer-looking craft, made in Pittsburgh, was 75 feet long, had a 13-foot beam, and drew 19 inches of water. As events proved, it was . . . the only steamboat [of 4] which reached Council Bluffs."

p. 464-465
"The next day [August 2, 1819] was a memorable one for the Sibleys. When the Western Engineer after ten days resumed its journey, it had as passengers for the first 10 miles 'Mr. Sibley and his lady, to whom the gentlemen of the party were indebted for 'numerous hospitable attentions during their stay at Fort Osage.'

* Indicates page break in text

30. Gregg, "The History of Fort Osage, pp. 459-460--Sibley bargaining with the Kansas Indians:

"One event belonging to this period fell short of making important history, but at least it made fine pageantry. For two or three days before September 30, 1818, there might have been seen an irregular movement of the Kansas Indians eastward--crossing the Big Blue, resting and camping at the Emigrant spring, crossing the Little Blue, and setting up lodges around Fort Osage. They came to bargain with trader Sibley, who represented the government, for the sale of certain of the lands--lands not so good as hunting grounds any more, but lands which time might reveal as important in frontier development. This negotiation of a preliminary treaty with the Kansas was important to Sibley. One wonders whether he donned his mandarin costume and the cap decorated with feathers which was sent to him by Thomas L. McKenney for such occasions. He thought he might be able to incorporate a little more justice toward the Indian than he had seen before* in such treaties. At any rate, by this preliminary treaty made on September 30, 1818, the United States government would purchase Kansas lands within the following lines: beginning at the mouth of the Nodaway river on the Missouri and running from thence direct to the mouth of the La Plane river, a branch of the Kansas river, thence due south to the Neosho river, thence direct to the most southwardly head branch of the Tabo river, thence down said Tabo to the Missouri, thence with the Missouri up to the beginning; and also all the lands claimed by the Kansas northeast of the Missouri river. At the signing and sealing of the transfer, the United States was to pay the Kansas $1,000 in suitable merchandise, and annually in the month of September ever afterwards the following articles in cash or other equivalent articles of merchandise, at the option of said Kansas: one hundred three-point blankets, 150 two-and one-half point blankets, 150 one-point blankets, 150 yards calico assorted, 20 pounds vermilion, 40 fusils, 300 pounds gunpowder, 600 pounds lead, $100 worth of wampum and trinkets, $150 value in kettles, hoes, axes, knives, flints, awls, and tobacco--all the said merchandise to be of good quality. The chiefs and head men also stipulated they should have a blacksmith for repair of their guns, hoes, axes, etc.
Sibley explained in a letter to William Clark, who had ordered him to carry through this preliminary negotiation, that the articles demanded by the Kansas by way of annuity would cost the United States about $2,000. He was convinced, however, that the listing of specific articles was more intelligible to the Indians than any named amount in cash; moreover, fluctuations in the market price of goods were apt to make for dissatisfaction if the quality had to fall below a certain standard."

"As to the amount of Goods demanded by the Kansas, and other items of Compensation for their Lands, I consider them extremely moderate & at the same time Sufficient for them. I am certain that I can point out a tract of 20 Miles Square, in the Territory offered for Sale by the Kansas, which will in two years from now (if Government chooses to sell it) yield a sum of Money to the Treasury clear of every expense of surveying, selling &c. the Simple Interest of which per annum would amount to at least $30,000, equal to about ten years of the annual payments to be made the Kansas and the expense of the Blacksmith, &c., further Comment would be unnecessary." (Clark Letterbooks, Nos. 2-3, pp. 127-136. In the library of the Kansas State Historical Society.)

*--Indicates a page break in the text.

32. Lindenwood College Archival Notes, #1.
33. Templin, One Hundred Years, p. A9.
34. Southern, p. 1.
35. Letter to George Sibley, May 14, 1821.
36. Letter to George Sibley, August, 1821.
37. Letter to Rufus Easton, September 10, 1821.
38. Olson, p. 1.
39. Letter: Dr. Belcher to George Sibley, October 27, 1824.

PAGE

Researchers have assumed the girl remained with the Sibleys, even after the Fort was closed and they moved to St. Charles. Mary Sibley mentioned having Indian children with her in her temporary home while George was away surveying the Santa Fe Trail and she went back to live in her father’s house in St. Charles.


Harmony Mission:

"On July 5, 1820, Thomas L. McKenney suggested to the United Foreign Missionary Society of New York the feasibility of building a mission among the Great Osages; (Records of American Board Commission on Foreign Missions, Manager’s Records, Archives 10: Letter from Thomas L. McKenney to the secretary of foreign correspondence of the United Foreign Mission society. (Harvard-Andover Theological Library,
Cambridge) p. 262); and, forthwith, an agent of the society had gone to Washington to meet representatives of the tribe. (p. 151-152). On September 25, the board of managers resolved that they obtain a mission family without delay, with a view to sending them out that very autumn (p. 167.)

[March 3, 1820--the mission family of 25 adults and 16 children got together for a rally in New York City before they left for Fort Osage. Two resolutions are significant:]

"Resolved that the name of the Mission be "The Great Osage Mission" and that the name of the place where the Mission family shall be located shall be "Harmony." " (p. 228).

"The second resolution explains why Little Osages came to bear the names of well-known persons.

'Resolved that any Society or Individual who shall contribute $12 annually for four years for the Education of a Heathen Child, shall have the privilege of giving that child a name.' (p. 230).

[August 2d--Harmony Mission family sent Messrs. (Brothers) Dodge, Newton, and Jones to where Mr. Sibley was building a trading establishment.]

"Mr. Sibley, superintendent at Fort Osage, has written us a letter, inviting us to come and establish ourselves at a place where he is now building a trading house for government. We are now within 5 or 6 miles of that place; but our boats are necessarily prevented from going any farther from the shallowness of the water.

Three of the brethren have been to view the station recommended by Mr. S. and report favourably. . . We may, however, be much delayed in collecting the Indian council, as there are some apprehensions of war with the Cherokees. (American Missionary Register, Vol. II, p. 117: Letter written by the Reverend Benton Pixley on the mission boat, Osage river. Monday, Aug. 6th . . . This day most of the brethren went up to the United States Factory to take another look for a situation for our establishment, and found a place which we all think very suitable for the object. Here we met with Mr. Williams, who is appointed interpreter at the Factory. We conversed with him some time concerning this tribe of Indians, and then returned to the boats . . . ("Journal of the Great Osage Mission" in American Missionary Register, Vol. II, p. 406.)
The fort (78 miles away) provided the Mission family with help for building their buildings, a boy to cook for them while the women were ill, supplies, and the factory interpreter, William S. Williams, "Old Bill."

January, 1822, the missionaries started their school. "According to their own records, the first three pupils were Charlotte Stearnes, Kansas-Osage, who entered on January 11; Catherine Strong, white and Osage, who entered three days later; and Sara Cochran, French and Osage, who entered on the same day. On June 17, 'Mr. Boggs arrived from Fort Osage, bringing a package of letters and papers which are most acceptable. He brought up Mrs. Sibley's little girl to attend our School' ("Journal of the Great Osage Mission: in American Missionary Register, Vol. III, p. 188.") This child, a daughter of Sans Oreille, then deceased, stayed at the school for only a short time. 'After remaining in school more than a year her mother took her away, probably to spend her life in heathen slavery.' (Records of American Board Commission on Foreign Missions, D. 33, No. 29: Report of Nathaniel B. Dodge on Harmony Mission, May 18, 1828.

[According to Nathaniel Dodge's report on the Harmony Mission, May 18, 1828,] "Two of the children were brought to the School by Sans Nerf, and one by Moneypushee, two of the Chiefs who were at Washington in the summer of 1821, and who signed the Covenant under which the establishment at Harmony has been formed. The two brought by Sans Nerf are the children of his daughter. The one is about 13, and the other about 7 years of age. The elder of these lads is the legitimate heir to the throne of the Osage nation. His father is dead, and during his minority, the office of principal Chief is held by his uncle. These lads are grandchildren, in the male line, of White Hair, the venerable Osage Chief, who, with ten or twelve of his Counsellors and Warriors, visited this city 18 or 20 years ago, and who, while, here, received from the New York Missionary Society the present of a Bible. This aged Chief has long since descended to the tomb of his fathers. The Bible, to him, was probably a sealed book. Still, he preserved it, while he lived, as a highly valued treasure; and when he died, his Bible and his tomahawk accompanied his body into the grave." (Sibley, George C., Commonplace Book, No. 1, January 1, 1820, to January 1, 1828.)

Friday, December 7, 1821, Brothers Dodge and Newton "set out through the snow to the Missouri on a purchasing tour. They wanted to buy cattle, hogs, potatoes, seed-corn, meal, and other provisions. On the third day, they arrived at Fort Osage and put up at the home of Mr. Sibley, who talked them out of the idea of trying to haul potatoes in freezing weather and offered to present them with a wagonload of them in the spring. After a little journey down the river . . . the two of them returned to Fort Osage and put up again with Mr. Sibley, 'where we were treated with much attention and kindness.' (American Missionary Register, Vol. II, pp.
32-33. Fifth annual report of Nathaniel B. Dodge to the United States
Foreign Mission society.)

42. Fields Interview.
43. Jones, p. 135.
44. PAGE

In *The Road to Santa Fe*, Kate L. Gregg footnotes the
existence of a White man in addition to George Sibley trading with the
Indians: "A.P. Choteau's trading post was on the Marais des Cygnes, a
little to the South of the Harmony Mission to the Osages and the sub-
factory of Fort Osage, which in 1825, after disestablishment of
government factories for Indian trade, as run as a private business by
Sibley, Baillio, and Boggs" (p. 253, Footnote #42).

45. Gregg, *Road to Santa Fe*, p. 10.

Chapter 4:
2. Ibid, p. 76.
4. Ibid., p. 8.
5. Ibid., p. 10.
7. Ibid., p. 50.
8. Drummond, p. 42, and Terry Interview.

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It is possible to pinpoint four different dates for the founding
of Lindenwood College: 1825, 1827, 1831, or 1832. 1825 is one of the
possibilities, as that year marked Mary Sibley's first attempt at a school in
St. Charles while George was surveying the Santa Fe Trail and she lived
in her father's house. It was not until 1827, however, when both Sibleys
settled permanently in St. Charles, that most historians set the year of the
school's founding. George and Mary completed the first Lindenwood
building, their home, in 1831. But they did not formally establish the
school until 1832, when William Russell, founder of the Missouri Pacific
Railroad, asked Mary Sibley to accept his daughter as a boarding pupil at
Linden Wood.

12. Ibid., p. 140.
14. Letter to Alton, October 12, 1825.
15. Letter: William Clark, St. Louis, to Mary Sibley, Fountain
Cottage, 1826.
17. Drummond, p. 28.

**Part III:**

**Chapter 1:**
1. Templin, *One Hundred Years*, p. 1
2. Ibid., p. 4
3. Ibid., p. 2.
4. Ibid., p. 2.
6. Ibid., p. 70.
7. Ibid.
8. Ibid.

**Chapter 2:**
1. Templin, *One Hundred Years*, p. 4
2. Butterfield, p. 70.
3. Dyer Interview.
5. Ibid.
6. Ibid., p. 556.
7. Ibid., p. 557.
10. Ibid., p. 148.
19. Ibid., p. 582.
22. Drummond, p. 22.
23. Wilkins Interview.
24. Edwards, p. 582.
25. Fields Interview.
27. Mary Sibley's Spiritual Diary, p. 30.

**Part IV:**
Chapter 1:
2. Ibid., p. 118.
3. Ibid., p. 278.
4. Ibid., p. 239.
5. Ibid., p. 261.
7. Ibid.
11. Ibid.

Chapter 2:
1. Fields Interview.
3. Ibid., p. 186.
4. Templin, One Hundred Years, p. 7.
5. Ibid., p. 9.
6. Ibid., p. 6.
7. Ibid., p. 8.
8. Ibid., p. 6.
9. Ibid.
10. Ibid., p. 8.
11. Dyer Interview.
12. Templin, One Hundred Years, p. 35.

Part V:

Chapter 1:
2. Templin, One Hundred Years, p. 35.
4. Mary Sibley Papers.
5. Templin, One Hundred Years, p. 30.
7. Mary Sibley, Lindenwood College Notes.
8. Ibid.
9. Sibley File, #65-004, Box #2.
14. Ibid.
15. Sibley Diary, 1/25/1841.
Chapter 2:
2. Templin, One Hundred Years, p. 73.
4. Ibid.
5. Ibid.
6. Ibid.
8. Page __________

In The Road to Santa Fe, Kate Gregg discusses the basic ineptness of the U.S. government in settling the accounts of the Santa Fe Trail Commissioners: George Sibley had finished his project in 1827, but for seven years the Commissioners labored in pursuit of reimbursement: After the U.S. government had lost two sets of vouchers, George finally submitted the third set in triplicate in Washington personally as he answered any questions in person. He lost his patience to the point where he called the "Highway between Nations", "Benton's d--d Santa Fe road" when he could no longer understand the government's complete incompetence. Finally on June 13, 1834, "Having obtained the signature of Reeves and Mather and affixed his own to the order on the Treasury Warrant, could he write in conclusion, 'So that the whole of this business of the Road to New Mexico is at length finally and fully settled.'"

9. March 29, 1832, Mary Sibley's Spiritual Diary, p. 5.
10. Ibid.
11. Ibid.
12. Ibid., p. 6.
13. Ibid., p. 7.
14. April 22, 1832, Mary Sibley's Spiritual Diary, p. 12.
15. Ibid., p. 13.
16. Vostral, p. 16.
18. Mary Sibley’s Spiritual Diary, p. 18.
19. July 10, 1832, Mary Sibley’s Spiritual Diary, p. 28.
22. Ibid., p. 50.
23. Vostral, p. 18.
24. Templin, "Recollections of Lindenwood Days."
25. Fields Interview.
27. Ibid., p. 4.
29. Presbyterian Church Notes.
30. Mary Sibley’s Spiritual Diary, p. 34.
   Letter to George Sibley and Mary Sibley.
32. Mary Sibley’s Spiritual Diary, p. 40.
33. April 16, 1833, Mary Sibley’s Spiritual Diary, p. 42.
34. Ibid., pp. 42-43.
35. January 11, 1833, Mary Sibley’s Spiritual Diary, p. 36.
36. March 24, 1833, Mary Sibley’s Spiritual Diary, p. 38.
37. August 19, 1833, Mary Sibley’s Spiritual Diary, p. 53.
38. June 17, 1833, Mary Sibley’s Spiritual Diary, pp. 45-46.
40. August 17, 1833, Mary Sibley’s Spiritual Diary, p. 49.
41. Ibid., p. 50.
42. August 19, 1833, Mary Sibley’s Spiritual Diary, p. 52.
43. Bull of Indiction, June 11, 1542.
44. Bakeless, p. 367.
45. November 13, 1832, Mary Sibley’s Spiritual Diary, p. 33.
46. March 2-4, 1833, Mary Sibley’s Spiritual Diary, p. 40.
47. September 5, 1833, Mary Sibley’s Spiritual Diary, p. 55.
48. February 16, 1834, Mary Sibley’s Spiritual Diary, p. 66.
49. February 28, 1834, Mary Sibley’s Spiritual Diary, pp. 68-69.
50. Fields Interview.
51. February 10, 1834, Mary Sibley’s Spiritual Diary, p. 66.
52. July 5, 1834, Mary Sibley’s Spiritual Diary, p. 79.
54. Mary Sibley’s Spiritual Diary, pp. 81; 78.
55. Audrain Letter.
56. Vostral, p. 25.
57. Ibid., p. 22.
58. Templin, *One Hundred Years*, p. 46.
59. Ibid., pp. 46-49.
60. Butterfield, p. 96.
61. Ibid., p. 97.
63. Ibid.
64. Fields Interview.
68. Wilkins Interview.
69. Ibid.
70. Templin, *One Hundred Years*, p. 53.
71. 1839 Sibley Circular, Sibley Papers.
72. Ibid.
73. March 29, 1839, Strong Letter, Lindenwood Collection.
74. Sibley Circular, Sibley Papers.
75. Vostral, p. 27.
76. Sibley Circular, Sibley Papers.

**Chapter 3:**
2. Dyer Interview.
7. Sibley Family History.
8. Templin, *One Hundred Years*, p. 19.
9. Ibid., p. 20.
10. Ibid., p. 64.
11. Ibid., pp. 68-69.
15. Ibid.
16. Ibid.
17. Diary Excerpts.
19. Ibid.
22. Ibid.
23. Ibid., p. 70.

**Chapter 4:**
2. Diary Excerpt.
4. Page __________
According to Drummond in *Historical Sites in St. Charles County, Missouri*, this Sibley home was located on what is now 1505 Holiday in St. Charles (128). Mary sold the house to Captain John Shaw sometime after George Sibley’s death in 1863, and it later burned to the ground (*Reminiscences* 38).

5. Templin, "Recollections of Lindenwood Days."
7. Ibid.
9. George Sibley Diary Excerpt.
11. George Sibley Diary Excerpts.
12. Sibley Papers, Missouri Historical Society. In George Sibley’s will, dated March 11, 1853, he gave all his worldly goods to Lindenwood College, controlled by the Presbytery of St. Louis:

   "Alton R. Easton, Archibald Gamble & James S. Watson are appointed, in the Instrument from which the above extract is taken Executors in conjunction with Mary E. Sibley, Execx."

   "This paper is designed for the information & use and reliance of the Presbytery of St. Louis & the board of directors of the proposed College. The bequest made in my will is made upon full reflection and is intended in perfect good faith to be irrevocable. The property that will be available when it shall come fully into the legal possession of the College will not be less than one hundred and twenty acres of land, including all the present improvements, buildings, gardens, orchards, fields (The quantity of land may not improbably extend to one hundred & fifty acres.) Meanwhile the Presbytery & directors may act securely upon the assurance that the beautiful site elected for the College edifice, with as much ground contiguous as may be desirable for its use & accommodation, may be taken full possession of, whenever the directors shall desire it; and further that every facility, aid & accommodation that I and Mrs. Sibley can at any time render to promote the object we have so much at heart, will be cheerfully and promptly given, and we do hope & trust that those Christians who are so well able (in God's good providence) to set up the proposed School, as it is fit it should be set up, will ere long manifest their sense of Christian duty by supplying all necessary pecuniary means--With unwavering confidence, we place this whole matter in the hands of the Presbytery & most reverently ask their speedy action in the premises.

   Geo. C. Sibley, Saml. B. McPheeters,
   Mary E. Sibley, Linden Wood, 11th March, 1853

13. Templin, *One Hundred Years*, p. 76.
15. March 11, Anderson Letter.
17. George Sibley Diary, March 24, 1855.
18. Ibid, July 5, 1855.
20. Ibid.
24. George Sibley, Diary Excerpts, June, 1856.
26. Fenning.
28. Ibid., p. 20.
29. Templin, One Hundred Years, p. 91.
30. Presbytery Statement, Lindenwood College Collection.

Chapter 5:
2. Templin, One Hundred Years, p. 111.
5. Templin, One Hundred Years, p. 84.
6. Ibid., p. 92.
8. Ibid.
9. Templin, One Hundred Years, p. 93.
10. Ibid., p. 96.
11. Ibid., p. 97.
12. Ibid., p. 111.

Part IV:
2. Cubberley, p. 275.
4. Templin, One Hundred Years, p. 130.
5. Templin, "Recollections of Lindenwood Days."
6. Ibid.
7. Ibid.
8. Ibid.
10. See Appendix III for 1863 Curriculum.
14. August 17, 1833, Mary Sibley's Spiritual Diary, p. 49.
15. Templin, One Hundred Years, p. 111.
16. Ibid.
17. Ibid., p. 2.
18. Ibid., p. 115.
22. Templin, One Hundred Years, p. 29.
26. Ibid.
30. Ibid.
33. Dyer Interview.
34. Crockett, 7.
35. Page

In A History of the Pioneer Families of Missouri, William Bryan and Robert Rose allege Mary prepared to become a missionary to China but died before it happened. In "Who Was Mary Sibley?" Florence Crockett disputes this by saying Mary wanted to go to Japan, so she sailed from New York, through the Panamian Isthmus, and to California on a very rough voyage. Upon leaving the ship, the exhausted Sibley made the excuse that her hearing was not good enough for mission work, so she came home instead of going on to Japan (p. 7).

36. Bryan, p. 149.
37. Mary Sibley, Probate File.
38. Mary Sibley Papers, Lindenwood Archives.
40. Funeral Notice, Lindenwood Archives.
41. Templin, One Hundred Years.
42. Carson, pp. 105-106.
43. Reminiscences, p. 80.

Afterward:

APPENDIX I: Important Dates in Lindenwood College's History
During Mary Sibley's Lifetime*

<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>1782</td>
<td>Birth of Major George C. Sibley, April 1.</td>
</tr>
<tr>
<td>1800</td>
<td>Birth of Mary Easton, January 1.</td>
</tr>
<tr>
<td>1814</td>
<td>Major Sibley acquires 120 arpens of land at St. Charles, Missouri.</td>
</tr>
<tr>
<td>1815</td>
<td>Marriage of George C. Sibley to Mary Easton, August 19.</td>
</tr>
<tr>
<td>1827</td>
<td>Lindenwood College founded.</td>
</tr>
<tr>
<td>1828</td>
<td>Permanent site for the college selected by Major and Mrs. Sibley</td>
</tr>
<tr>
<td>1831</td>
<td>Log cabin completed which accommodated 20 girls.</td>
</tr>
<tr>
<td>1845</td>
<td>First college publication founded, &quot;The Experiment.&quot;</td>
</tr>
<tr>
<td>1853</td>
<td>College deeded to the St. Louis Presbytery and incorporated by the Missouri Legislature. College (frame) building erected.</td>
</tr>
<tr>
<td>1855</td>
<td>Contract let for the erection of Sibley Hall, May 22. Excavation begun June 3.</td>
</tr>
<tr>
<td>1856</td>
<td>Quit Claim Deed signed by Major and Mrs. Sibley, July 4.</td>
</tr>
<tr>
<td>1860</td>
<td>Sibley Hall completed.</td>
</tr>
<tr>
<td>1863</td>
<td>Death of Major Sibley, January 31.</td>
</tr>
<tr>
<td>1866</td>
<td>Professor French Strother elected President (1865-1870). College closed for one year.</td>
</tr>
<tr>
<td>1867</td>
<td>College reopened.</td>
</tr>
<tr>
<td>1870</td>
<td>Dr. J.H. Nixon elected President (1870-1875).</td>
</tr>
<tr>
<td>1876</td>
<td>Miss Mary E. Jewell elected President (1875-1880).</td>
</tr>
</tbody>
</table>
**APPENDIX II: Lindenwood College Administrative Officers during Mary Sibley’s Lifetime**

**Board of Directors:**

<table>
<thead>
<tr>
<th>Name</th>
<th>Years Served</th>
</tr>
</thead>
<tbody>
<tr>
<td>B.A. Alderson</td>
<td>1863-1894</td>
</tr>
<tr>
<td>Joseph Alexander</td>
<td>1853-1867</td>
</tr>
<tr>
<td>Rev. S.J.P. Anderson</td>
<td>1863-1867</td>
</tr>
<tr>
<td>Rev. J.V. Barks</td>
<td>1867</td>
</tr>
<tr>
<td>Henry T. Blow</td>
<td>1874-1893</td>
</tr>
<tr>
<td>Edward Bredell</td>
<td>1867</td>
</tr>
<tr>
<td>Rev. James H. Brookes</td>
<td>1863-1886</td>
</tr>
<tr>
<td>Rev. N.W. Calhoon</td>
<td>1863</td>
</tr>
<tr>
<td>M. Dwight Collier</td>
<td>1875-1882</td>
</tr>
<tr>
<td>Samuel Copp</td>
<td>1867</td>
</tr>
<tr>
<td>Joseph Conway</td>
<td>1867</td>
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<tr>
<td>Charles A. Dickey</td>
<td>1874</td>
</tr>
<tr>
<td>Rev. E.P. Farris</td>
<td>1864-1867</td>
</tr>
<tr>
<td>Dr. D.W. Ferguson</td>
<td>1874-1882; 1896</td>
</tr>
<tr>
<td>Archibald Gamble</td>
<td>1863</td>
</tr>
<tr>
<td>W.P. Gibbs</td>
<td>1863</td>
</tr>
<tr>
<td>Rev. John N. Gilbreath</td>
<td>1867</td>
</tr>
<tr>
<td>Rev. Robert Irwin</td>
<td>1874-1893</td>
</tr>
<tr>
<td>John J. Johns</td>
<td>1863-1867</td>
</tr>
<tr>
<td>David Keith</td>
<td>1874-1880</td>
</tr>
<tr>
<td>Judge Andrew King</td>
<td>1863-1867</td>
</tr>
<tr>
<td>Rev. S.B. McPheeters</td>
<td>1863</td>
</tr>
<tr>
<td>Rev. Thomas Marshall</td>
<td>1876-1903</td>
</tr>
<tr>
<td>Rev. Samuel J. Nicolls</td>
<td>1874-1915</td>
</tr>
<tr>
<td>Rev. J.H. Nixon</td>
<td>1874-1880</td>
</tr>
<tr>
<td>N.D. Noyes</td>
<td>1874</td>
</tr>
<tr>
<td>John Orrick</td>
<td>1874-1876</td>
</tr>
<tr>
<td>Rev. Edward A. Paige</td>
<td>1863</td>
</tr>
<tr>
<td>Robert H. Parks</td>
<td>1863-1867</td>
</tr>
<tr>
<td>James Richardson</td>
<td>1863-1867</td>
</tr>
<tr>
<td>Rev. John R. Warner</td>
<td>1874-1894</td>
</tr>
<tr>
<td>S.S. Watson</td>
<td>1853-1879</td>
</tr>
<tr>
<td>Rev. George P. Wilson</td>
<td>1865-1891</td>
</tr>
</tbody>
</table>
Lindenwood College Administrative Officers of the Board of Directors:

President: Judge S.S. Watson 1853
Vice-President: John J. Johns 1867
B.A. Alderson 1874
Secretary: A.V.C. Schenck, D.D. 1
Joseph Alexander 1863
J.H. Nixon, D.D.
B.A. Alderson
Treasurer: B.A. Alderson 1857

Officers of the College:

President: Mary Easton Sibley 1827
A.V.C. Schenck, D.D. 1856
J.H. Barbour, D.D. 1872
Professor French Strother 1865
J.H. Nixon, D.D. 1870
Mary E. Jewell 1875
Vice-President: D.A. Wilson, D.D. 1870

Director of Music: Mrs. Susan A. Strother 1865
Francis M. Alvord 1870
E.H. Wolf 1873

Lady Principal: Isabella Gibson 1863
Mrs. Flora J. Nixon 1870

Matron: Mrs. J.R. Barbour 1862
Mrs. Amanda Shepherd 1867
Mrs. Anna P. Keith 1870

*These names and dates come from Templin's One Hundred Years of Education in Missouri: A Centennial History of Lindenwood College, 1827-1927, pages A-12-1-3.
APPENDIX III: Lindenwood College Curriculum: 1863*

Collegiate Study Subjects:

<table>
<thead>
<tr>
<th>Freshman</th>
<th>Sophomore</th>
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</thead>
<tbody>
<tr>
<td>Elocution</td>
<td>Criticism (English)</td>
</tr>
<tr>
<td>Orthography</td>
<td>Mathematics (Geometry)</td>
</tr>
<tr>
<td>History (Ancient)</td>
<td>History (Greek)</td>
</tr>
<tr>
<td>Latin (Caesar)</td>
<td>Latin (Ovid)</td>
</tr>
<tr>
<td>Geography</td>
<td>Greek Reader</td>
</tr>
<tr>
<td>Natural Science</td>
<td>French</td>
</tr>
<tr>
<td>Bible</td>
<td>Bible</td>
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</table>

<table>
<thead>
<tr>
<th>Junior</th>
<th>Senior</th>
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</thead>
<tbody>
<tr>
<td>Elocution</td>
<td>Elocution</td>
</tr>
<tr>
<td>Criticism (English)</td>
<td>Shakespeare</td>
</tr>
<tr>
<td>Mathematics (Trigonometry and Surveying)</td>
<td>Astronomy</td>
</tr>
<tr>
<td>History (Modern)</td>
<td>History of Civilization</td>
</tr>
<tr>
<td>Classical Archaeology</td>
<td>Latin (Cicero)</td>
</tr>
<tr>
<td>Latin (Virgil, Tacitus)</td>
<td>Greek (Homer)</td>
</tr>
<tr>
<td>Zoology--Chemistry</td>
<td>Geology</td>
</tr>
<tr>
<td>Logic</td>
<td>Intellectual Philosophy</td>
</tr>
<tr>
<td>Moral Science</td>
<td>French Literature</td>
</tr>
<tr>
<td>English Literature</td>
<td>German (Schuler, Goethe)</td>
</tr>
<tr>
<td>French</td>
<td>Bible</td>
</tr>
<tr>
<td>German</td>
<td></td>
</tr>
<tr>
<td>Bible</td>
<td></td>
</tr>
</tbody>
</table>
Optional Course:

Latin  (Elementary, Caesar, Cicero, Virgil, Sallust, Horace)
Greek  (Grammar, Reader, Zenephon's *Anabasis*, Heroditus, Homer's *Iliad*)
German  (Ahn' Method, Reader, Schiller)
French

Department of Fine Arts:

Vocal and Instrumental Music
Drawing
Painting
Water Color
Oil
Crayon
Needlework, plain and ornamental

* Taken from Templin's "Two Illustrious Pioneers in the Education of Women in Missouri," p. 23.
APPENDIX IV: Last Will of Mary Sibley

Last will of Mary Easton Sibley written at Linden Cottage the eighth day of September 1877.

I, Mary Easton Sibley, of the county of St. Charles and the state of Missouri; do make and publish this my last will---I bequeath as follows---

To Elizabeth Lloyd Easton, now wife of Charles Morton of the United States Army, fifteen hundred dollars, one half of my family silver, and all of my wearing apparel and all of my jewelry and my new parlor carpet---the fifteen hundred dollars to be paid before any of the other bequests. I give to Medora S. Bartlett wife of Abner Bartlett of city of New York one thousand dollars and one-half of my family silver plate at her death to be divided equally between her two daughters, Grace and Mary. To her son, lots number 22 and 23 in "Sibley Addition City of St. Charles." To Jane Easton, Hannibal Missouri, my ladies' writing desk and large easy chair. I give to Langdon C. Easton son of General L. Easton of U. States Army lot number 2 in "Sibley Addition." To Charles Siever (nephew of G.C. Sibley) of Richmond Missouri all of my books with the exception of my bible and prayer book which belong to Mrs. C.P. Morton. Also my clock and largest circular walnut table and walnut "What Not." To my brother Henry C. Easton, I give my hanging book shelves and book case. To my sister, Mrs. S. South I give all my pictures, two new quilts, and all my table linens. To her daughter Medora, one large mattress, bedroom carpet, and stair carpet. To her daughter Joann my small circular table and rocking chair and two walnut chairs. To my sister, Mrs. Gamble my set of green and white china and table. To Alby Plant, wife of George Plant of St. Louis, I give my silk quilt and to her oldest daughter a large silver plated water pitcher and a small silver plated coffee pot. To Mrs. Emma Easton, wife of Alton R. Easton, a white Marseilles quilt that once belonged to Alton's mother and also one china "catch all." And to Alton Easton, my student's lamp. To Alby Donaldson, one large English china cuspidor, otherwise slop jar. To Russella Walker, my set of
window lambrequins. The above small donations I request Miss Jewell and Mrs. Keith of Lindenwood College to distribute as directed.

I have omitted my intention to say, that I give to Sarah Easton my patent kitchen safe. I bequeath to "Protestant Guardian Home" on 12th Street, St. Louis, one thousand dollars. To George Sibley Easton, son of R. Easton, one hundred and fifty dollars---and the same amount to George Sibley Johns, St. Charles, Missouri. To Sue L. McBeth I bequeath all my manuscripts, journals, letters & five hundred dollars. I give to Linden Wood College lot number 7 on the Lindenwood tract with all its present improvements and its furniture not otherwise disposed of in this instrument; also all the ground known as the "Sibley Addition to the City of St. Charles." The above I forbid being sold at a sacrifice. But it shall be rented until the whole shall bring twenty thousand dollars to create a permanent fund, the interest of which shall be loaned to young women desiring an education at Linden Wood College for the purpose of becoming Christian teachers---the whole amount thus invested to be called the "Mary Sibley Fund." I give to the "Board of Education" of the Presbyterian Church of the United States, on lot on Clay Street, together with any surpluses there may be, after all the bequests above are made; to be appropriated to assist young men preparing for the ministry, and to be called the "George Sibley Fund." In case of any perversions of these donations from the object herein mentioned, they shall become forfeited and given to the "Sustination Fund for Disabled Ministers of the Presbyterian Church" of the United States.

I appoint Henry C. Easton and Henry A. Cunningham of St. Charles, Missouri, executors of this my last will and testament and give them full power to dispose of all property, real or personal or mixed, owned by me, that they may consider necessary to carry out this my last will and testament. In witness whereof hereunto set my hand and seal this eighth day of September eighteen hundred and seventy-seven.
Mary Easton Sibley (seal)

The within find and declared by the above named Mary Easton Sibley, to be her last will and testament in the presence of each other and by her request have subscribed our names and witnesses thereto this day and date last above written.

Bessie Easton Morton
Mary Lomska (?)

6th February 1878. Since writing the within, I have taken under my care a young friendless girl named Rosanna McGuire---I wish my executors to provide for her out of the means placed in their hands a sufficient sum to clothe her and pay for her education at Linden Wood College.

State of Missouri

County of St. Charles

Be it remembered that this 27th day of June, 1878, before me, the undersigned clerk of the St. Charles Probate Court, were provided the foregoing instrument of writing, purporting the last will of Mrs. Mary Easton Sibley, deceased, and also the codicil therefore for probate, and thereupon personally appeared Col. Alton R. Easton, who is personally known to me and being by me duly sworn upon his oath depositeth and saith: I am a brother of Mrs. Mary Easton Sibley, deceased testatrix, who died on the 20th day of June, 1878. I came up from St. Louis on Friday, June 21st, 1878, with Mrs. Walker and Mrs. Donaldson, nieces of Mrs. Mary E. Sibley. They went out to Mrs. Mary E. Sibley's late residence, whilst I went to the bank; when I arrived at Mrs. M.E. Sibley's house, Mrs. Donaldson and Mrs. Walker told me they had not been able to find her will: They handed me a portfolio of papers and after examining them, I found an open envelope
containing the foregoing instruments of writing purporting to be the last will and
codicil of said Mary Easton Sibley, the testatrix, written on six pages of note
paper which I then read to those present, and which I now here recognize and
identify as the same instruments of writing found by me enclosed in said
envelope and said portfolio, and I also recognize and identify the envelope here
shown to me as the envelope found by me in said portfolio and in which the
foregoing instruments of writing were enclosed and which on the 22nd day of
June, 1878, I handed to Henry A. Cunningham, Esq., one of the executors. And
I further state that I have often seen my said sister, Mary Easton Sibley write and
sign her name, that I have corresponded with and received many letters from
her, that I am well acquainted with her handwriting, that the whole of the said
instruments of writing purporting to be the last will of Mrs. Mary E. Sibley,
deceased, and the signature to said last will and the codicil thereto annexed, are
in the true, genuine and proper handwriting of the said Mary E. Sibley except the
signatures of the two subscribing witnesses. And I further state that I am well
acquainted with Bessie Easton Morton, one of the subscribing witnesses to the
foregoing instrument of writing purporting to be the last will of Mary Easton
Sibley, deceased that I have recently seen her write, that I have corresponded
with her and received letters from her and I am well acquainted with her
handwriting, and from my knowledge of her handwriting I verily believe her
signature to said last will as a witness to be in the genuine handwriting of said
Bessie Easton Morton,

A.R. Easton

And on the same day, to wit the 27th day of June 1878, before me, clerk of the
St. Charles Probate Court, personally appeared, Mary Lomska, now the wife of
Henry Bruns, whose name Mary Lombska is subscribed to the said last will of
Mary Easton Sibley as a witness, who being by me duly sworn upon her oath
deposes and says that at the date of the said will, she was unmarried, that her
name then was Mary Lomska, that she was well acquainted with the said
testatrix Mary Easton Sibley, deceased, that said testatrix on the 8th day of
September 1877 executed the said instrument of writing by signing her name thereto in the presence of her, the said Mary Lomska, and declared the same to be her last will, that she the said Mary Lomska, in the presence and at the request of the said testatrix, subscribed her name thereto as a subscribing witness, and that at the time of the execution and attestation of said last will, said testatrix was of sound and disposing mind, and more than 21 years of age. And said Mary Bruns further testified that she is well acquainted with the said Bessie Easton Morton, whose name is also subscribed to the said last will of Mary E. Sibley as a subscribing witness, that said Bessie Easton Morton was present at the execution of said last will, and that the same was signed by said testatrix in the presence of the said last named witness, and that the said Bessie Easton Morton in the presence and at the request of said testatrix and in the presence of this witness subscribed her name to said last will as a subscribing witness.

Mary Bruns (Lomska)

AND ON THE SAME DAY THE 27TH DAY OF JUNE 1878, before me, the undersigned, clerk of the St. Charles Probate Court personally appeared Nathaniel Reid who is personally known to me and being by me duly informed upon his oath said, that he was personally well acquainted with the said Mary Easton Sibley, the testatrix whose name is subscribed to the foregoing last will and codicil, that he visited her on the 15th day of June, 1878, at her residence near the city of St. Charles in St. Charles County, Missouri, and spent several hours in her company, conversing with the testatrix upon various topics, and among others, that of her last will and testament in the course of which conversation said testatrix informed us that some time last year the deponent said she had made and executed her last will, and that since then, she had made a codicil thereto in which had made a certain provision for Rosanna McGuire, a young girl whom she had taken under her care in which conversation said testatrix also informed this deponent that the said will and codicil were both in her entire handwriting, that deponent has examined the said instrument of writing the said will and codicil and is well satisfied that they are the same
instruments referred to as her will and codicil in said conversation; and further, that the date of the said conversation to wit on the 15th day of [sic] said testatrix was of sound mind and memory and said affiant further states that he has often seen the said testatrix write and sign her name, that he is well acquainted with the handwriting and signature of the said Mary Easton Sibley, and that from his knowledge thereof, he verily believes that the said last will and codicil and the signatures of the said testatrix thereto are in the true, genuine and proper handwriting of the said testatrix, Mary Easton Sibley.

Nathanial Reid
Which said ceremony was subscribed and sworn to by the said Alton R. Easton, Mary Bruns, Born Lomska, and Nathaniel Reid, before me, clerk of the St. Charles Probate Court, and is considered sufficient to establish the said instrument of writing as the last will and codicil of the said Mary E. Sibley, deceased.

In witness whereof I hereto set my hand and affix the seal of said probate court this 27th day of June 1878.

Jo Maher, Clerk
Per Aug. G. Nahm, Deputy

State of Missouri  I Joseph Maher, clerk of the St. Charles Probate Court, do hereby [certify] the foregoing to be a true copy of the last will of Mary Easton Sibley, deceased, together with the probate thereof, as of the same remain of record in my County of office.

St. Charles

I witness whereof I have hereto set my hand and affixed the seal of said court this the 3rd day of August, 1878.

Jo Maher, Clerk
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VITA AUCTORIS

Kathryn McCann Coker was born and raised in Colorado Springs, Colorado. She completed both her bachelors' and Masters' degrees in Communication from Lindenwood College.

This project began as the thesis for her Masters of Science in Communications from Lindenwood College, St. Charles, Missouri. Her experiences range from being a full-time wife and mother, to professional musician, to interior decorating specialist, to technical writer. These experiences have provided Kathryn with opportunities to experience life in many phases and locations, contributing to her writing abilities as she has observed many kinds of people and lifestyles.

Kathryn is currently an adjunct professor of Communications at both Lindenwood University and St. Charles County Community College. Her long-range goals include researching and writing about additional unsung pioneer heroes.

She lives in Lake Saint Louis, Missouri, with her husband Stan.