

 THE HISTORY
of our
CRADLE LAND
T. H. Kinsella LL.D. 

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THE MOST REVEREND LOUIS WILLIAM VALENTINE DUBOURG

First Bishop of the Diocese of St. Louis, Missouri.

Most Rev. Louis William Valentine Dubourg, Archbishop of the Cardinalatial See of Besancon; consecrated in Rome, Sept. 24, 1815; Bishop of Louisiana, Upper and Lower, took his first residential seat in St. Louis, Jan. 6, 1818. On July 18, 1826, the Diocese of Louisiana was divided and the Sees of St. Louis and New Orleans erected. Bishop Dubourg, having resigned the See of Louisiana, was transferred to the Diocese of Montauban in France, Aug. 13, 1826, and made Archbishop of the Cardinalatial See of Besancon, Feb. 15, 1833, where he died Dec. 12 of the same year.

A CENTENARY OF CATHOLICITY IN KANSAS

1822 - 1922

THE HISTORY OF OUR CRADLE LAND (Miami and Linn Counties)

CATHOLIC INDIAN MISSIONS AND MISSIONARIES OF KANSAS

THE PIONEERS ON THE PRAIRIES

Notes on St. Mary's Mission, Sugar Creek, Linn County; Holy Trinity Church, Paola, Miami County; Holy Rosary Church, Wea; Immaculate Conception, B. V. M., Louisburg; St. Philip's Church, Osawatomie; Church of the Assumption, Edgerton, Johnson County; to which is added a short sketch of the Ursuline Academy at Paola; the diary of Father Hoecken, and old Indian records.



Written and compiled by
REVEREND THOMAS H. KINSELLA, LL. D.

THE CASEY PRINTING CO.
KANSAS CITY
1921

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To

THE RIGHT REVEREND JOHN WARD, D. D.

by the grace of God and the favor of the Apostolic See,

BISHOP OF LEAVENWORTH—

A WORTHY SUCCESSOR TO THE SAINTS AND HEROES
OF A GLORIOUS PAST—THOUGH RECENT AS TO TIME,
YET MOST ANCIENT AS TO THE SPIRIT THAT ANI-
MATED THEIR DEEDS AND THE CIRCUMSTANCES THAT
RENDERED THEM TRUE APOSTLES OF JESUS CHRIST,
THIS WORK IS AFFECTIONATELY AND RESPECTFULLY
DEDICATED.

ST. LOUIS UNIVERSITY,

September 27, 1919.

Reverend and Dear Father:

I have been unable to answer your letter until now; kindly pardon the delay.

As I wrote to Father Cogley, your history of pioneer Catholicity in Miami and Linn Counties, is extremely interesting and will be a valuable contribution to the story of the upbuilding of the Church in Kansas. I am sure that everybody will be pleased when they see this chapter of Western ecclesiastical history in print.

Your record of the labors of the first Jesuit missionaries in Kansas is accurate and in keeping with the facts.

* * * * *

I regret to inform you that to my knowledge no portrait or photograph of Father C. Hoecken is extant. The picture at Marquette University of which Father Harvey speaks in his letter is, no doubt, a picture of Father Adrian Hoecken, brother of Father Christian H.

In conclusion, dear Father, let me congratulate you on the zeal you manifest in gathering up and preserving for the edification of posterity the rather meager data that survive concerning the pioneers of the Faith in Kansas. It is a noble work in which you are engaged—and I pray that heaven may prosper your labors more and more.

With every good wish,

Very sincerely yours in Deo,

G. J. GARRAGHAN, S.J.

P R E F A C E .

One hundred years—a full century has elapsed since the saintly Du-bourg laid the humble foundations of his mission work at Florissant, Missouri. The mustard seed then planted has sent forth its branches far and wide. The southwest, the middle west, and the northwest have been evangelized. A transformation has taken place the like of which the annals of our race furnish no parallel.

In the comparatively short span of years from 1818, great commonwealths have been formed, opulent cities have arisen and the vast plains have become the granary of the world. All the great natural resources have been developed and every art and craft has been cultivated. The wilderness of one hundred years ago has become the home of men and women from every civilized nation on earth; their children have become true Americans—lovers of law and order, zealous for education and religion; sober, industrious, frugal, and withal, bold and frank and fearless. The type is well defined—a thing apart, the “Westerner.”

The advance guard of all this, at least in a Catholic sense, passed through what is now Miami and Linn Counties in the person of Father De la Croix on his way to the Osages in 1822. Father Van Quickenborne, S.J., repeatedly visited the same tribe a few years later. Doubtless he followed the trail marked out by his predecessor, as this section lay in the direct route from Florissant to the Great Osages. He also visited the Miami tribe in 1835. After this the Kickapoo Mission attracts our notice. This mission was established in 1836-7—on the banks of the Missouri River, north of Fort Leavenworth. It was the first organized, permanent mission of the Jesuit Fathers, and no effort was spared to make it a success, but Divine Providence was guiding the destinies of the future Church into other channels. The tree that had been planted at Kickapoo and tended with so much zeal and self-sacrifice for years, produced no fruit. The mission was abandoned in 1840 and another tribe—the Pottawatomies—received the blessings rejected by the unfortunate Kickapoos.

It is here our history begins. Father Christian Hoecken, S.J., emerges from the gloom of failure at Kickapoo to become the morning star of a new day about to break over the gliding waters of Pottawatomie Creek near where they join the Marais des Cygnes River at Osawatomie, Miami County.

This was in January, 1838, and the long course of events that led up to this, as well as the subsequent happenings of four score years, make up the burden of the following pages. This history is only an attempt to snatch from oblivion something of the rich heritage left us by men inspired by God to do and dare marvelous things for His greater honor and glory.

Finally, after Kansas had become a regularly organized Territory in 1854, Father Ponziglione remained for a few years as the last repre-

sentative of the early Jesuit Missionaries. He was undoubtedly the greatest of them all and may be likened to a graceful pier supporting the last bridge that led from savagery to civilization. After him came the first secular priest in the person of Rev. Ivo Schacht, who at the end of 1858 arrived from Leavenworth to minister to the scattered settlers of the plains. He is regarded as the founder of Holy Trinity parish at Paola.

The writer and compiler of this history knew Father Ponziglione well, and, what is more remarkable perhaps, he, as a youth, knew Father Schacht after the latter had left Kansas and returned to his former home in the South. All succeeding pastors were or are contemporaries of the writer, who now feels it an honor as well as a labor of love to chronicle even a small part of their heroic deeds performed when heroism had little value, since every man entering the field in those early days was a hero, and every woman that braved the ennui and loneliness of the prairies and dared the cyclones no less than the winter's blasts and the summer's terrific heat was a veritable heroine, notwithstanding the compensations that quickly followed.

Probably this attitude of mind accounts for the paucity of documents or other details that would convey to the present generation a clear idea of the unusual circumstances then encountered—it was simply a commonplace fact and, therefore, needing no elaborate chronicling. All being equal, the law of contrast failed to work and hero-worship was almost entirely unknown. Not even is the life of Bishop John B. Miege written, although it is now certain that he was one of the greatest missionary bishops of the Nineteenth Century. Nor has the life of Bishop L. M. Fink so far been given to the world, yet we are aware that he was a truly noble character, a great scholar, a wise ruler, and a benefactor of the State of Kansas. Some day, with God's help, those dry bones will stir again and new men will marvel at the miracles of energy and the deeds of self-sacrifice wrought on the prairies of Kansas by the Jesuit, Benedictine, and Carmelite Fathers and afterwards by the humble secular priests who so worthily followed them.* The Catholic families that settled on the land proved themselves worthy of such men.

Nor do we doubt but that generations yet unborn will boast of being the descendants of those first families, not questioning the source of their pride, for, in truth, there is nothing to be especially proud of unless it be their perseverance, their indomitable courage in a well-nigh hopeless cause; the elements and the fates were against them but they "stuck it out" and won, that is all. Through unusual difficulties, they

*That this state of affairs is not alone peculiar to Kansas is evident from the following extract culled from a letter written by the Mother General of the Sisters of Charity of Nazareth, Kentucky:

"Reverend dear Father: I thank you very much indeed for the kind interest you are taking in trying to get some information for the Life of Bishop David.

"Sister Aurelia (Leavenworth) wrote me at once, but she had no data to give us. I suppose people, in the early days were more intent on doing good and spreading the Kingdom of God, than in keeping a record of what was done. It is certainly difficult to get any historical facts about many men and women who made Catholic history in Kentucky, at least."

attained victory and of that struggle was born the beautiful motto:

“Ad astra per aspera.”

Finally, it can be said that the compilation of this history, with all its imperfections, was a tedious and laborious undertaking, but, being a labor of love, it was joyfully accomplished in the hope that future generations may appreciate what their ancestors did and suffered in order that their descendants might enjoy the blessings of Faith and freedom; that their children and their children's children might possess the heritage of good things which the pioneers themselves planted but never garnered, and in a special manner, that they may preserve the noble ideals of those first founders who so marvelously tinged the fate and fortune of the new territory, of the state and, finally, of the nation at large.

Catholics have added materially to the wealth of human interest that is found in the history of Miami and Linn Counties as the following pages will amply disclose. It is now their privilege to read and know that story and hand it on to posterity with profound respect, veneration and pride.

Thanks are due to the Most Reverend Archbishop for a very special favor—our frontispiece. Reverend Father Garraghan, S.J., of the St. Louis University has spent much time and labor no less than patience on the manuscript copy sent him. His letter on the front page is valued very highly and his personal kindness greatly appreciated.

Acknowledgment is here made to Reverend John Rothenstiner of St. Louis, whose researches have brought to light the important matter found on the opening pages of this history. Through the kindness of the Fathers of St. Mary's College, Father Hoecken's Diary was obtained. Without this important document our history would be nothing more than a fragment.

From the files of the “Western Spirit” has come some of the most valuable matter found in these pages—all to the credit of our distinguished townsman, Bernard J. Sheridan.

Countless others have aided in furnishing data and, especially, the numerous engravings which render this history doubly interesting. Some valuable quotations have been made from the “Miami County Republican,” and the venerable librarian, J. B. Hobson, lent his aid and encouragement also.

To the industry of Thomas E. Schwartz and W. L. Rigney are chiefly due the fine account of the Wea Church and its faithful people, as, also, of the little church of Louisburg. Edgerton is not forgotten, thanks to the kind pastor, Reverend David C. Hall, and the McCarthy family. Miss Anna Franklin of Osawatomie gave invaluable assistance in recalling the long series of events which go to make up the history of St. Philip's Church in that famous old town.

And last but not least; to the Sisters of Ursuline Academy is due unbounded gratitude for their interest in this work and their patient labor in putting the manuscript into typewriting.

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INTRODUCTION.

“The names of the first Americans who cast in their lot with the country of their adoption made a roll of honor of Catholic heroes. There are the great discoverers, Columbus, the Cabots, Americus Vespuccius. There are the master explorers like De Soto, Balboa, Cortez, Champlain, Joliet, Cartier, LaSalle. There are the bold colonizers like Iberville, Bienville, Cadillac, Duluth, Vincennes, not to mention the English Lord Baltimore. There are the missionaries from Las Casas and the priests who sailed with Columbus and Cabot, to Father Juniper Serra and his brother apostles of California. These missionaries were often scientists as well as saints. With the name of LeMoyne stand those of Roche d’Allon, Mare and other priests, Franciscans and Jesuits, as the geologists and botanists who identified our herbs, and found the salt springs of Onondaga, the oil-springs of Pennsylvania, the copper of Lake Superior, the lead of Illinois, our beds of coal and our mines of turquoise. Among the philologists of the Indian languages, stand out Fathers Rales, White, Sagard, Pareya, Bruya, Garnier, Garcia, Le Boulanger, Cuesta, Sitjar, who for almost two centuries before the Revolution were publishing dictionaries, grammars, catechisms and prayer books, in the tongues of the Abnaki, Mohawks, Seneca, Cayuga, Onondaga, Illinois, Wyandot, and the tribes of Florida, Maryland, Texas and California. Among the apostles and martyrs who have left us the earliest history of our land in the Jesuit Relations, are numbered Fathers Marquette, Hennepin, Isaac Jogues, Raymbault, Menard, Allouez, Breboeuf, Lallemand, Daniel, Biard, Rale, Masse, and many more, of whom Bancroft could say: “Thus did the religious zeal of the French bear the cross to the banks of the St. Mary (Sault Ste. Marie) and the confines of Lake Superior and look wistfully toward the homes of the Sioux in the valley of the Mississippi before the New England Eliot had addressed a tribe of Indians that dwelt within six miles of Boston Harbor.” *

As early as 1541 the soil of Kansas was hallowed by the blood of Father Juan de Padilla, who died a victim of his zeal for the conversion of the Indians during Coronada’s famous expedition. He was America’s first martyr.

In fact it is commonplace to state that the early missionaries of the Christian faith left enduring monuments in every country of the civilized world. Their heroism and self-sacrifice have been the theme of the chronicler, the historian, and the poet, as well as the source of much of the legendary lore of every people. This is no less true of the New World than of the Old. America has had its own great missionaries—men of heroic mould, whose labors and sacrifices wrought, as it were, a second Pentecost, and won to Christ and to civilization the savage races of this Continent. They laid the foundation of all the future glory of this new land by their explorations and discoveries; by

*From “The Catholic Religion” by Father C. A. Martin.

their plans for colonization, for education, and for everything that contributed to change the country from a wilderness to a land of happy homes, of beautiful cities, and cultivated plains. They were, in truth, the pioneers of civilization in America.

With a single mind, with a purpose that could not be diverted, the bands of Spanish missionaries gave themselves over to the noble work of teaching and Christianizing. Century after century this work went on until finally the people of South America and of Mexico took their place at the Council Tables of the other great nations of the world.

While this work was under way in the Southern Hemisphere and in Mexico, the French missionaries blazed their way through the snow-clad forests of Canada, through those vast regions known today as New England, through the country surrounding the Great Lakes, and, finally, along the mighty rivers that led to the Gulf of Mexico.

All this, however, may be regarded as our ancient history. It extends over a period of nearly three hundred years from the days of Columbus to the realization of American Independence. The modern history of the Church in the United States begins about 1776. Much of the great expanse of territory now known as the United States was then an unexplored wilderness. Here and there along the Atlantic seaboard the English colonial settlements had grown in power and wealth since 1620. The war for Independence found these colonies isolated from the entire world. At their back was the trackless, limitless forest, peopled with savage life; in front was the great ocean bristling with the war-ships of a vindictive and powerful Mother Country; on the South was the Spaniard, on the North the Frenchman—both hostile or, at least, indifferent.

In this dark hour the colonial cause found its only support at the hands of Catholic France, Catholic Spain, Catholic Ireland and Catholic Poland. This is all a matter of historic record and need not be dwelt on here, but the fact will throw much light on the position which the Church assumed in the affairs of the New Nation, and the esteem of the more enlightened amongst its people. In the formation of the Executive Division of our Government the Benedictine Rule for the government of monasteries was closely followed; in the Legal Division, the spirit of Magna Charta and the common law of Catholic times in England were retained; finally, freedom of worship as practiced in Catholic Maryland was incorporated into the Constitution of the New Government and afterwards was embodied in the Constitution of each state admitted to the Union.

The foundations for peace and prosperity were thus laid and the Church began her career in the New Commonwealth under most favorable auspices.

The Most Reverend John Carroll was appointed first bishop of the United States and was consecrated in England on August 15th, 1790. Baltimore, Maryland, became the first See. New York became an Epis-

copal See in 1808, and Boston and Bardstown at the same time. Upper and Lower Louisiana came next on the list. Rt. Reverend Louis William Dubourg, D.D., was consecrated in Rome on September 24th, 1815, and thus became the bishop of Upper and Lower Louisiana. The most of the territory now known as Kansas fell within the limits of this vast diocese. Providentially, Bishop Dubourg was led to St. Louis in 1818, and there established his residence.

Bishop Dubourg came to America in 1817. Bishop Flaget of Bardstown, Kentucky, and Francis Niel, a student in theology, made the celebrated journey with him down the Ohio and up the Mississippi, landing at St. Louis January 5th, 1818. January 6th he took possession of his See, which he held until August 13th, 1826.

The vastness of the field entrusted to his care was thus impressed upon his mind. No tongue or pen could have revealed this to him. No European mind could have grasped the vastness of the newly acquired territory known as Louisiana. It began at the Gulf of Mexico but where it ended no one seemed to know.

In coming to St. Louis, Bishop Dubourg saw the need of a supreme effort to meet the situation. He was poor and helpless—almost friendless when he came to St. Louis. He conceived the idea of returning to Europe to beg for help—for men and means to aid him in his vast missionary labors amongst the white settlers as well as amongst the uncounted thousands of aborigines. He searched Italy, France, and Belgium to find men who might be willing to devote their lives to the conversion of the Indians. His visit to Europe was only partly successful. In the ultimate results, however, that visit produced marvelous fruit. We can now see very clearly the finger of God in it all. Bishop Dubourg was an instrument in the hand of Divine Providence to “make straight the way of the Lord.” He was as one crying in the wilderness with unfeigned confidence that, “every valley shall be filled and every mountain and hill shall be brought low; that the crooked shall be made straight, and the rough ways plain, and all flesh shall see the salvation of Israel.”

A few truly great men and noble women harkened to the call of the Apostolic bishop, but what were these among so many? Unknown to Bishop Dubourg, however, God was directing the course of events so that his most sanguine hopes were fulfilled in an unexpected manner. The Revolutions in Europe had sent to our shores a band of young Belgian Jesuits who found shelter with their brethren in Maryland. They were waiting to be called into the vineyard, anxious to go forth like St. Francis Xavier to spend and to be spent for the glory of their Divine Master. This band of young Jesuits—exiles and refugees as they were—are destined to figure largely in the following pages as they figure in all subsequent literature of historic value throughout the Western States of North America.

The first Catholic priest, however, to enter the mission field in what

is now known as the State of Kansas was Reverend Charles de la Croix in 1822. He was not a member of the Jesuit Order, but a worthy precursor, a brave and zealous priest who, all alone, penetrated as far as the Neosho River and converted many of the warlike tribe known as the Great Osages. Father de la Croix in after years returned to Belgium and ended his days as a Canon Regular in the city of Ghent.

The path thus made was afterwards followed in 1827 by the renowned Jesuit, Father Charles Felix Van Quickenborne. He labored amongst the Osages, the Miamis and the Kickapoos. He was the first if not the greatest of the Jesuit missionaries.

No less glorious is the name of Father Christian Hoecken, S.J., the providential link between the dead past of paganism and the living present. God called him to be the Apostle of the Pottawatomies and his labors bore fruit and that fruit remains, as the sequel will show.

The co-laborers and successors of Father Hoecken were the Jesuit Fathers, Felix L. Verreydt, Anthony Eysvogels, Herman Gerard Aelen, Francis Xavier De Coen, Henry Van Mierlo, Charles Truyens, Oliver Van de Velde, John Schoenmakers, John J. Bax and Paul Mary Ponziglione. All these splendid men labored at one time or other in this part of Kansas and within the confines of what is now known as the parish of the Holy Trinity at Paola.

In 1851 the Jesuit priest, John Baptist Miede, was consecrated at St. Louis bishop of a wild and almost unlimited territory beyond Missouri. He found shelter at Father Hoecken's Mission at St. Mary's, and his first Cathedral was a log chapel built by the Pottawatomie Indians. From that humble hut came the Church of Kansas.

The following pages make but a single chapter in a beautiful tale as yet untold. Let us, therefore, "gather up the fragments lest they be lost."

What may seem of slight importance now will grow with the years into items of historic value, or may enter as an element of truth into the legends that are inseparable from the twilight days of every people's history.

The records of the Indian Missions are preserved in those marvelous Jesuit Relations that are gradually coming to light in our day, but with the formation of the new Territories and States came the white man with his methods of government—ecclesiastical and civil, which evolved a new era and a new form of history. The family, the parish, and the diocese keep their own records, often meager and seemingly unimportant but as generations pass, these records assume an importance far beyond the dreams of the humble chronicler.

It is here that the "History of Our Cradle Land" may seem prosaic or overburdened with details, but the reader will be patient; coming generations will value every scrap of history here set down and will thank us for the efforts made to preserve the story of the pioneers, of their priests and bishops who lived and labored with them and for them.

and who "died unwept, unhonored and unsung," during the turmoil of the formative period on these vast plains.

The grateful remembrance of posterity is due the men who "trod the winepress alone," and toiled in sunshine and storm to carry the message of hope and to break the bread of life to a famished people. Good shepherds truly they were, and they gave their lives for the sheep; but wherever they ceased to guard, guide and cherish the flock the Faith died out and the spirit of indifference prepared the way for every evil. Worldliness, social climbing, mixed marriages, secret societies, extravagance in dress and amusement, saying nothing of graver crimes soon accomplish what ages of persecution failed to attain. The landmarks of Faith are soon frittered away and men come to despise even their own race and nationality.

What took place in many parts of the South in other days is now transpiring in sparsely settled districts of the West, and all because of a lack of priests, schools, and churches, or in one word, because of a lack of that Catholic atmosphere which is necessary to the well-being of the home from which the future generations issue forth for the weal or woe of the Kingdom of God on Earth.

PART I
INDIAN DAYS

THE HISTORY OF OUR CRADLE LAND

THE INDIAN DAYS.

Establishment of the Catholic Missions in the Indian Territory—Direct Fruit of Bishop Dubourg's Exertions and Immediately Connected With the Jesuit Fathers at Florissant.

From The Catholic Cabinet, St. Louis, Mo., November, 1843

The government of the United States having deemed it good policy to concentrate the aborigines of the country, commonly called Indians, assigned for this purpose a territory, beyond which, within a distance of 1500 miles, no suitable habitation for white men can be made. This Indian territory is bounded by the States of Missouri and Arkansas towards the east, by the so-called American desert on the west; by Texas on the south; and by the Missouri and Platte rivers to the north. It has been assigned as the permanent abode of the various Indian tribes scattered throughout the Union. (This was in 1830.)

The Pawnees, Omahaws, Kansas, Osages and Missourians roamed at large over the lands of this territory, before this plan was adopted by our Government, which as a necessary consequence of the new appropriation, was obliged to confine them within certain limits; and to persuade them to cede part of their lands to their red brethren east of the Mississippi. In consequence of this arrangement the Choctaws, Chickasaws, Cherokees, Creeks, Seminoles, Senecas, Pottawatomies, Ottaways, Chippeways, Otoes, Miamis, Shawanees, Delawares, Kickapoox, Ioways and Foxes, emigrated—some by force, others by persuasion, but all most unwillingly from the various States of the Union to the respective portions of the territory assigned to them by the U. S. Government. The original inhabitants of this territory are called the indigenous tribes, and are savage and wretched to the extreme; the emigrant tribes are more or less civilized, according to the different relations they have had with the settlers of the States.

The whole number of the Indians of this territory amounts to about 80,000 souls. With regard to their numbers, it may be observed that they appear gradually to decrease, owing to their inordinate mode of living, their vicious habits, the unsuitableness of the soil, the change of air by emigration, etc. So that they may be said, in the language of the Prophet Osee, (c. 13, 3), "to disappear as early dew that passeth away—as the dust that is driven with a whirlwind out of the floor—and as the smoke out of the chimney." Of their character, it may be said in general, that "they are the sinful nation," described by Isaias (1:4), "a people laden with iniquity, a wicked seed, ungracious children." It is true that the emigrant tribes have some civilization; but, generally speaking, with all the vices of the white men, they have brought few or none of their virtues over to the Indian wilds.

The state of our Holy Religion is truly deplorable among these un-

happy people. Almost all the tribes are in favor of Catholic Missioners, and feel a kind of natural aversion to Protestant preachers. And yet, in the absence of the former the latter are almost everywhere to be found, and the whole territory has about 30 Protestant Missionary establishments. But every plantation not made by the hand of the Father shall be rooted out. Vain are the efforts of these unsent apostles to make proselytes among the Indians.

They may, indeed, scatter hundreds of Bibles among the savages; but these are neither prized nor understood. The principle that faith is to be conceived by the Bible—and by the Bible alone—proves quite incomprehensible to the illiterate and savage mind; and the consequence is that all the Protestant congregations of the Indian territory do not amount to 500 souls.

While a few of the Indians, whose devotion is bought and paid for, like any other marketable commodity, are nominal adherents to Protestantism; while thousands daily worship their Manitos, and indulge in all the excesses of unbridled licentiousness; the voice of the Catholic Church is almost unheard, except on the banks of Sugar Creek, a tributary stream of the north fork of the Osage river. We would, however, willingly indulge the hope that within a few years a line of Catholic Missions may be established from the Missouri River down to Texas—a plan by no means difficult of execution, and one which would be of incalculable advantage to religion. The field is large and the harvest promising, but the laborers are by far too few.

RESULTS OF BISHOP DUBOURG'S EFFORTS IN THE FOUR YEARS FROM 1822 TO 1826.

The order chosen by Bishop Dubourg for the evangelization of the Indian tribes of the West was the Society of Jesus. The Government of the United States was glad to receive the co-operation of the Catholic Church in civilizing these barbarians, who were liable to cause endless trouble; and the Church gladly accepted the proffered aid of the Government.

John M. Odin, then only in deacon's order, wrote to the Director of the seminary at Lyons, March 30, 1822:

“Bishop Dubourg, en route for Baltimore, stopped at Washington, to confer with the President of the United States, concerning the mission to the savages which he is planning to establish. The question was carried to the Senate, and although nearly all the members were Protestants, they resolved to grant a sum of money for the furtherance of this project. They promised, moreover, to pay a small pension to the missionaries, and to furnish them with the necessary agricultural implements. The savages themselves show the most favorable dispositions.”

On October 21, 1822, Father Odin wrote from the Barrens in regard to earlier efforts made for the conversion of the Indians:

“We have the consolation of seeing a mission opened, or at least, begun, among the savages. Father LaCroix, chaplain to the Ladies of the Sacred Heart of Florissant, near St. Louis, has made two journeys to the Great Osages. He was cordially received, and conceived great hopes of seeing the faith prosper among this tribe. Forty persons, children and old people, received the waters of baptism.

“The second visit was short. He preached, however, before the entire tribe and the chiefs, answering, said that they were happy to hear the word of the Great Spirit. He pushed on further, also, along the banks of the stream, a hundred leagues beyond the nation of the Osages, among a great number of other savages. The fever, from which he suffered almost constantly, during this second mission, prevented him from prolonging his sojourn, and obliged him also to abandon his intention of building a church in this part of the country. The poor savages exist in great numbers. There are thirty or forty thousand very large tribes, between the Arkansas river and the Columbia river and the Pacific Ocean.

“Their affection for the black-robés is touching, especially for the French priests. Some time ago, a great number of savages were in St. Louis. One of them was taken on some errand to a house where the Bishop happened to be. The moment he perceived the Bishop, he ran to him, seized his hand and kissed it with every demonstration of friendship. Having departed without remembering to go through the same ceremony, he recalled his mistake, only when already at some distance from the house. He turned back immediately, running all the way, and uttering loud cries, kissed the Bishop’s hand and departed once more.”

Bishop Dubourg himself writes on this subject to his brother in Bordeaux March 17, 1823:

“Providence deigns to grant a success to this negotiation, far in excess of my hopes. The government bestows upon me two hundred dollars a year for each missionary and that for four or five men, and it promises to increase the number gradually, and I am sure that it will do so. For an enterprise such as this, it was essential that I should have men especially called to this work, and I had almost renounced the hope of ever obtaining such, when God, in His infinite goodness, has brought about one of these incidents which He alone can foresee and direct the results. The Jesuits of whom I speak had their institution in Maryland, and finding themselves excessively embarrassed for lack of accommodation, were on the point of disbanding their novitiate, when I obtained this pecuniary encouragement from the government. They have seized this opportunity and have offered to transport the whole novitiate, master and novices, into Upper Louisiana and form there a preparatory school for Indian missionaries. If I had had my choice, I could not have desired anything better. Seven young men, all Flemings, full of talent and of the spirit of Saint Francis Xavier, advanced in their studies, about twenty-two to twenty-seven years of age, with their two

excellent masters and some brothers; this is what Providence at last grants to my prayers.

"Near the spot where the Missouri empties into the Mississippi, outside the village of Florissant, already so happy as to possess the principal intitution of the Ladies of the Sacred Heart, I have a good yielding farm, excellent soil, which if well cultivated (which it is not at present), could easily provide sustenance for twenty persons, at least, so far as the important question of nourishment is concerned. True, there is only a small house on the place, but in this country a big cabin of rough wood, such as will be suitable for the apostles of the savages, is quickly built. It is there that I will locate this novitiate, which will be, for all time, a seminary especially intended to form missionaries for the Indians, and for the civilized and ever growing population of Missouri. As soon as the actual subjects are ready, we will commence the mission, in good earnest. In the meantime, I propose to receive in the seminary a half-dozen Indian children from the different tribes, in order to familiarize my young missionaries with their habits and language, and to prepare the Indians to serve as guides, interpreters and aides to the missionaries when they are sent to the scattered tribes."

NOTE—"For forty-one years, from 1773, the Jesuits were suppressed and disbanded. On August 7, 1814, they were officially restored by Pope Pius VII. After their restoration, the Maryland Jesuits were the first to organize in the United States. In 1822, Bishop Dubourg of New Orleans, whose jurisdiction embraced Upper and Lower Louisiana, applied to Very Rev. Father Charles Neale, S.J., Provincial of the Jesuits in Maryland, to supply him with Jesuit missionaries for educating and civilizing the Indians in the territories west of the Mississippi. Accordingly, on April 11, 1823, under the guidance of Rev. Charles Van Quickenborne, S.J., superior, and of Rev. Peter J. Timmermans, S.J., assistant superior, six Jesuit scholastics, and some Jesuit lay brothers, set out from Maryland, and arrived at St. Louis on May 31, 1823. The Jesuit scholastics were: F. L. Verreydt, F. G. Van Assche, P. J. Verhaegen, P. J. De Smet, J. A. Elet, and J. B. Smedts. In June, 1823, the two Jesuit Fathers, with their six novices and the lay brothers, took possession of a farm near Florissant, Mo., donated to them by a Mr. O'Neil of Florissant, and there established their Novitiate. Of these six novices, two—P. J. Verhaegen, and J. B. Smedts—were ordained priests in 1825. The other four were ordained priests in 1827. Father Van Quickenborne made occasional visits during the years 1828, 1829 and 1830 to the Osage Indians in Southern Kansas; but the Osage Mission in Kansas was not permanently established until 1847. Father Van Quickenborne also established the Kickapoo Indian Mission near Fort Leavenworth in 1837. That same year (1837) Father Van Quickenborne died (August 17) at Portage des Sioux, Mo. In 1838, Father De Smet, with the assistance of Father Verreydt, established a mission among the Pottawatomie Indians at Council Bluffs."

(From the notes of Rt. Rev. John Joseph Hogan, in *Catholic History Review*, Vol. III, p. 326 (1917) by Very Rev. Wm. Keuenhof, V. G.)

THE FIRST CATHOLIC MISSIONARY.

In the spring of 1822 Father De la Croix, chaplain of the Ladies of the Sacred Heart, came on horseback from Florissant, Missouri, to preach the gospel to the Great Osages on the Neosho River in Kansas.

The trail to the West crossed Missouri from St. Louis and entered the Indian country at or near where the Miami Indian village once stood. This spot is about eight miles southeast of Paola on the Marais des Cygnes River. It is supposed that Father De la Croix followed the usual trail and entered Kansas at this point. It is worthy of note that he was the first priest to enter this vast region since the days of Father

Juan de Padilla in 1541 as far as any written records show.

Miami county claims the distinction of being the scene of Father De la Croix's first labors in Kansas for he, no doubt, tarried among such tribes as lay in his path. His first thought was to bless the land, "beseeking the Lord to visit it (*habitationem istam*) and drive far from it all the snares of the enemy; he asked that the holy Angels might dwell therein and guard its peace and that this blessing might remain forever?" The good man's heart was filled with admiration at all the natural beauty that lay around him on every side for, as is well known, there is nothing on earth more beautiful than the Kansas prairies in the late spring. Pushing on through this paradise of birds and flowers for a distance of about eighty miles he came at last to the Neosho River and found the object of his laborious searchings—the Great Osage tribe, one of the noblest band of savages within the confines of Kansas.

The following extract from the article published in the St. Louis Catholic Cabinet, November, 1843, gives a delightful account of this and a subsequent visit:

"On the occasion of his first visit, as they were about to depart on a hunting expedition, he could only see one village. He was very well received and baptized a great many children. As he had promised to visit all the villages of that nation of Indians, he was obliged to return last summer. He left Florissant, which is situated five leagues from St. Louis, on the 22nd of July. After traveling twelve days on horseback across prairies, broken by forests and streams, he reached the first village which he had already visited in the spring of 1822.

"They were delighted to see him again. He was accompanied by several persons who intended to trade with the savages. All the warriors came to meet them.

"They were conducted, with great honor, to the head chief and invited to feasts, prepared by the savages, and so were kept going until evening, from cabin to cabin. At these repasts they were presented with a wooden dish, filled with boiled maize or buffalo meat (*boeuf sauvage*), but each dish had to be duly tasted.

"The head chief and six of his principal warriors offered to accompany the missionary in his visit to the other villages. Ten days were passed thus, and the missionary was received everywhere with the same eagerness. At one of these villages more than a hundred warriors, covered from head to foot with their handsomest ornaments, came quite a distance to meet him. They rode finely trained horses. The occupations of the men are war and hunting. The women are very hard working. They it is who build the cabins, and carry the loads of firewood on their backs. The quantity they take at one time is astonishing. The whole nation is clothed, decently at least. Everyone is covered with a robe.

"Polygamy is practiced among them, for it is the custom that when a savage demands a girl in marriage and is accepted, not only she, but all her sisters also belong to him and are looked upon as his wives. They pride themselves greatly upon having several wives. Another great obstacle to their civilization lies in their strong distaste for the cultivation of the soil and for all kinds of work. They care for nothing but war and hunting.

"One day the missionary celebrated the Holy Sacrifice. All the chiefs were

present and also as many savages as the place would hold. He has told me that he was greatly moved by the respectful attention which they showed, and the exactitude with which they rose and knelt, raising their arms and eyes to heaven. After Mass he distributed to all the chiefs a number of crosses, fastened to ribbons, which he threw around their necks. He also baptized several children.

“For several years Protestant missionaries, sent out and well paid by the American government, had been settled among these savages, and had built up establishments where they cared for the children of this nation for a certain time. But they were not successful, and nearly a year ago the Indians took away all their children, saying that they had realized that they were not black robes, as they had thought they were at first.

“The soil of this portion of Missouri is very fertile, and there are prairies six or seven leagues in extent. In summer the heat is excessive. It was during this journey that the missionary was attacked by a burning fever which forced him to leave the Osages. He was obliged to travel twelve days on horseback, sleeping at night in the woods, not coming across a single miserable cabin. This is how they go about arranging their camp. Having chosen the most suitable place, they unload and unharness the horses, which they let run loose in the woods that they may pasture during the night. They build a hut with the branches of trees, and having gathered wood they light a big fire. Over this they boil a piece of young buck placed on a stick planted before the fire, the meat being turned from time to time. This fire serves also to drive away bears and other wild beasts. After their repast, they roll themselves up in a buffalo skin and fatigue renders this poor bed very comfortable.”

FURTHER INFORMATION GATHERED FROM CATHOLIC CABINET, ISSUE OF NOVEMBER, 1843.

The zealous Bishop of Upper and Lower Louisiana directed the views of his ever active zeal towards the unfortunate Indians, especially the Osages. With the co-operation of the Rev. Charles Van Quickenborne, then Superior of the Jesuits of Missouri, two schools were opened for Indian youths in the township of Florissant, near St. Louis; the Indian boys were placed under the charge of the Jesuits, and the girls under that of the Ladies of the Sacred Heart. To enable them to succeed in this undertaking, the reverend gentlemen under whose care the schools were placed, applied to the Government for a moderate annual income from the sum annually appropriated for the civilization of the Indians. This request was readily complied with, but the greatest obstacle to success was found to consist in the unwillingness of the Indian youth to quit their parents' home, their sports and their games, and to go to a distant place for the purpose of acquiring the learning which they so little valued. It was soon discovered that to establish missionary stations among the Indians in their own country would be a more successful and less difficult enterprise.

In consequence, this having been determined on, the Rev. Charles de la Croix, then Missioner in the State of Missouri, set out on a visit to the Osages—one of the most savage of the Indian tribes. His efforts were blessed with success, and records now before us prove that

the number of children baptized by him on that occasion was very large and the number of marriages he blessed not inconsiderable. Shortly after, he was followed by the Rev. C. Van Quickenborne, who also visited the Osage nation, and who was particularly successful in inducing the Chiefs and Headmen of the tribe to send their sons and daughters to St. Louis County. The schools, composed of Osage, Iowa and Iroquois youths, flourished for a few years, but were finally broken up, in consequence of the complaints of their parents, on seeing their children separated from them by such a distance, as also of the disinclination of the young Indians to bend under the yoke of discipline. A few years after, the Rev. Joseph Lutz, of the Diocese of St. Louis, visited the wild Kanzas. The courageous efforts of this zealous Missionary appeared likely to be crowned with signal success, and already the headmen of that ferocious nation knelt in prayer by his side, when, after a residence of more than four months among them, the paucity of clergymen in the diocese caused him to be recalled to supply what appeared to be more pressing wants. The unsteady Kanza fell back into his former irregularities.

In 1835, the Rev. Father Van Quickenborne paid a missionary visit to the Miamies, on the north fork of the Osage river. They are the small remnants of four once powerful nations, the Kaskaskias, the Peorias, the Weas and the Piankeshaws. He was received by them with great joy; and many of them, having been baptized in their infancy by the priests who attended the old French villages in Illinois, showed unfeigned readiness to enroll themselves anew under the standard of the cross. They seemed to be indifferently pleased with the Methodist station, established among them, and willingly promised to return to the faith of their fathers, among whom the Jesuit Missionaries had so successfully labored during the early part of the last century. An old woman, whose gray hair and bent up form showed that she had belonged to by-gone times, crawled up to the Missionary, grasped his hand with a strong expression of exultation, and pronounced him to be a true black-gown, sent to instruct her hapless and neglected nation. She had lived at least a score of winters longer than any other of her tribe, but yet she distinctly remembered to have been prepared for her first communion by one of the Jesuits who attended the flourishing mission of Kaskaskias. His name she could not bring to mind, but described his dress and features in a manner to show what a deep impression this recollection of her early youth continued to make on her mind. She also gave a description of the old church of Kaskaskias; recited her prayers and sang a Canticle in the language of the tribe. She told the Missioner that her constant prayer had been that her tribe, now exiled and almost extinct, might have the happiness to see a true black-gown among them. She congratulated those around her on the occasion and cried out, like Simeon, that her eyes had seen him now, and that she was ready to mix her bones with those of her fathers. Her death,

which took place a few days after, was a great loss to the Missioner. As she was the only person who knew the prayers in the Indian language, and the only one who appeared to have kept herself untainted by the general depravity of those by whom she was surrounded.

The few remaining Miamies have never had any permanent Catholic Mission in their situation; yet they continue to be visited at stated times. Among them, however, in their original residence, near Chicago, Father Marquette, the first explorer of the Mississippi, labored as early as 1675. In 1836 the first Catholic Missionary settlement was made among the Indians of this territory.

The Rev. C. Van Quickenborne, of the Society of Jesus opened a mission among the Kickapoos. Suitable buildings were erected, a neat chapel built, and the zeal of the Missionaries was displayed in almost incessant labors by day and by night; but the soil proved for the time ungrateful. It seemed that the hour for those corrupted and intemperate beings had not yet come. The Missionaries, as happens in every great undertaking for God, encountered great difficulties, occasioned especially by the opposition and imposture of one of the Indian chiefs, who styled himself a Prophet, and pretended to be sent by the Son of God. In 1839 some strong hopes of converting these Indians were entertained, but unhappily were not realized. By the exertions of the clergyman then at the head of that mission, the Rev. A. Eysvogels, 30 Catechumens were instructed and baptized in the Catholic Church. The foundation of the congregation thus appeared to have been laid, but it was of short duration. New clouds overshadowed these pleasing prospects, the few Christians who had entered into the pale of the Church emigrated to another settlement, and the aspect of affairs became more gloomy than ever. The following Jesuit Fathers labored in this mission: Charles Van Quickenborne, C. Hoecken, F. Verreydt and A. Eysvogels. They did not confine themselves, however, exclusively to the Indians; they took charge moreover of six stations among the border settlers of the State of Missouri.

“Through the courtesy of President Rogers of St. Louis University, that great institution of learning, founded by Father Quickenborne, I am enabled to present a list of missionaries who visited this section and made Fort Leavenworth one of their main stations,” says Henry Shindler in his “Divine Worship at Fort Leavenworth.” “It is as follows:

- Charles Van Quickenborne, 1835, '36.
- Christian Hoecken, '35, '36, '37, '39, '41, '42, '44, '45, '46, '47, '48, '49.
- Adrian Hoecken, '42.
- Felix Verreydt, '37, '41, '42, '44, '45, '46, '47, '48.
- Anthony Eysvogel, '39, '40, '44.
- Herman Aelen, '39, '40, '41, '42.
- Nicholas Point at Westport, '40.
- Francis Xavier DeCoe, '45.
- John F. Die's, (not yet ordained a priest) '45, '46.
- Charles Truyens, '47.
- Maurice Galliard, '48, '49.

John Baptist Duerink, '49. This cousin of Dr. DeSmet was drowned in the Missouri, on one of his excursions. There was a general impression at the time that his death was due to foul work of thieves. His body was never found."

NOTE—Rev. Father Charles Van Quickenborne, S. J., was born in Peteghem, Belgium, January 21, 1788; died at the mission of St. Francis, in the Portage des Sioux, Missouri, August 17, 1857. He arrived in the United States in 1817, and in 1819 was appointed superior of the Jesuit novitiate at White Marsh, Maryland. After some years he was ordered to transfer his Mission to Missouri. He accordingly set out with twelve companions, and after traveling 1600 miles, arrived at Florissant and began the novitiate of St. Stanislaus. To form this establishment he had no other materials than the timber he carried from the woods and the rocks that he raised from the bed of the river. He was his own architect, mechanic and laborer, and, aided by his novices, finally constructed the buildings. In 1828 he set about building a university at St. Louis, and also erected at St. Charles a church, a convent of the Sacred Heart, and a parochial residence. His great desire from the first had been to evangelize the Indians. He, therefore, made several excursions among the Osages and Iowas, and made numerous conversions. He erected a house and chapel among the Kickapoos, and this tribe became the center of his missionary labors in 1836. He had visited neighboring tribes and formed plans for their conversion when he was recalled to Missouri.

THE CRADLE OF CATHOLICITY.

A Condensation of Father Hoeeken's Diary.

In the year 1837 a band of Pottawatomie Indians, numbering about 150, set up their wigwams on the banks of Pottawatomie Creek in the present Miami County near where the town of Osawatomie now stands. They had migrated from Indiana and some of them had been baptized by the Reverends Stephen Badin and Deseille. This same year two Jesuit missionaries, Fathers Felix L. Verreydt and Christian Hoeeken, were living among the Kickapoos, near Ft. Leavenworth. Towards the close of that same year these missionaries received an invitation from Nesfwawke, the Chief of the little body of Pottawatomies, to come and teach them religion. Father Hoeeken responded to this cry from the wilderness, all the more gladly because the labors of the Fathers had proved fruitless with the Kickapoos. In January, 1838, in the middle of winter, the journey was undertaken, and, after eight days of hardship, the missionary arrived at Pottawatomie Creek. This was the first visit of Father Hoeeken to the Pottawatomies, and it lasted only two weeks, but to it St. Mary's College can trace its existence. Those who might be interested in the adventures and labors of the Father in those early days are referred to his Diary, also to the life of Mother Duchesne.

In March, 1839, the Pottawatomies, who had not settled definitely at Pottawatomie Creek, but had only been exploring the country for a suitable site, removed to Sugar Creek, a tributary of the Osage River. The site selected was near where Centerville now stands.* Here almost immediately the Indians built a small church, in which services were held regularly during the remainder of the holy season of Lent and until the end of 1840, when, owing to their steady increase in numbers through migration, a larger church had to be erected.

Sometime in 1839 a school had been erected. It was not opened until 1840, however, and was kept up only for a time. In the first part of July, 1841, the pioneer band of Religious of the Sacred Heart arrived at the Mission, and on the 15th day of July a school for girls was constructed and placed under their care. A new school for boys was built towards the end of this same year, 1841, which began to be regularly frequented from the commencement of 1842. The Jesuit Fathers more especially connected with this beginning of the St. Mary's Mission, as it was afterwards called, were, besides the missionaries mentioned above, Rev. P. J. Verhaegen, S.J., the Superior of the Jesuits in Missouri, and Father H. Aelen, S.J., the first assistant of Father Christian Hoeeken. And on the 29th of August, 1841, Father Felix L. Verreydt and Brothers Andrew Mazella and George Miles were added to the number of the workmen in this primitive vineyard of the Lord.

*Five and a half miles northeast, on the Michael Zimmerman farm, but about four miles in a direct line from Centerville.

Father Verreydt organized an anti-liquor brigade, under the leadership of Bro. Van der Borcht. They were instructed to keep a sharp eye on any liquor that entered the settlement, to surround the place, break the bottles, and scatter the liquor. There is a quaint little remark in Father Hoecken's Diary under 1843, somewhat amusing too, as is the whole incident, in the light of after-events in Kansas; it says: "This custom was kept up to the present day."

In 1842 we find that the United States Government assigned the sum of \$300.00 yearly, for teachers and school purposes, to the Fathers and Religious at Sugar Creek, and also that annual School Reports had to be forwarded to the Government. We find that the schools were attended daily by 41 boys and 40 girls this year.

By this time things were fairly started at the Sugar Creek Mission, and year by year the conversion, education, and civilization of the Indians progressed. Within the next few years, too, a number of Indian books, prayer-books, grammars, and dictionaries were printed and distributed among the Indians. These earlier Indian books were the groundwork of a much more extensive grammar and dictionary by the Rev. Maurice Gailland, S. J., assisted by the Rev. John Diels, S. J., which however, were never published. This latter work, in fact, seems to have been hopelessly lost. Father De Smet, the great Indian missionary, took it along with him on his last trip to Belgium in 1871, and it seems he left it in Europe.*

Transmigration.

On the 17th of June, 1846, the Government signed a contract purchasing the Indian lands on Sugar Creek, and gave the Indians a reservation along the banks of the Kansas (or Kaw) River, extending westward from what is at present the city of Topeka fifty miles on both sides of the Kansas River. Meanwhile the work of evangelizing the Indians, not only the Pottawatomies, but all the various tribes that were flocking westward at the instance of the United States Government—the Miamis, the Osages, the Peorias, the Piankeshaws—was going on uninterruptedly, the Sugar Creek Mission being in a manner the center of operation for the Religious men and women who were devoting their lives to the labor.

In the early part of November, 1847, an expedition of Indians accompanied by Father Verreydt, S.J., started out to explore the land assigned them on the Kansas River, with the object of selecting a site for settlement; and not earlier than November 11, 1847, the Fathers and Religious moved to the new location.

On June 20, 1848, the north side of the Kansas River was definitely settled upon as the new site of the Mission buildings, and on September the 7th, Father Verreydt, S.J., together with the Ladies of the Sacred Heart, crossed to the new buildings on the north side of the river.

*This work was found and identified in 1882 by Rev. G. J. Garraghan, S. J.

In this transfer and sale of the Indian lands no provision had been made for the Fathers and the Religious by the Government. The Indians, however, contributed \$1,700 and from other sources also some money had been gathered to continue the missionary work begun. On November 11th, however, the missionaries learned that an arrangement had been made between the St. Louis University and the civil Government to erect a school at the St. Mary's Mission. Still the work of education had already begun, for we find that in the winter of 1848 five new boarding scholars were received at the Mission. This, then, was the beginning of what we now know as St. Mary's College at St. Marys, Kansas; and since that winter towards the end of the first half of the last century the work of instruction has never been interrupted, the ground has ever been sacred to the cause of education.* In November, 1849, the roof was put on the first church at St. Mary's Mission, and this church was placed under the tutelage of the Immaculate Conception.

On the 24th of May, 1851, the Rev. J. B. Miede, S. J., having been raised to the dignity of Vicar Apostolic over the country inhabited by the Indians lying between the Rockies and what might be called the western boundary of civilization, arrived at St. Mary's Mission in company of Father Paul Ponziglione, S. J., and a lay Brother, to make the humble mission church his Pro-Cathedral.

The Pioneer.

It seems no more than just that we should mention the fact that Father Christian Hoecken, S. J., who may justly be called the founder of St. Mary's, died in this year, a martyr to charity. He had been assigned by the Provincial of Missouri to accompany the Rev. P. De Smet, S. J., on his journey to the Rockies. A pestilential disease broke out on the steamer upon which they had embarked. Father Hoecken, who was not a little skilled in medicine, made himself all to all. He became at once nurse, doctor, and spiritual father to the sick and dying until he himself fell a victim to the disease. His body was at first buried on the deserted shore in the wilderness, but it was afterwards transferred to the little historic mound at Florissant near St. Louis, to rest among the remains of his companions in the noble work of civilizing and Christianizing the Indians of the Middle West. See full text of Father Hoecken's Diary in appendix.

*St. Mary's College is, therefore, the oldest educational institution in the State of Kansas.

VENERABLE PHILIPPINE DUCHESNE.

By G. E. M.

In the early annals of the Catholic Church in this country, no name stands more pre-eminent than that of the Venerable Philippine Duchesne. She was one of the first, and altogether the greatest, among the spiritual daughters of the Blessed Madeline Sophie Barat, so well known as the Foundress of the Society of the Sacred Heart. The pioneer of that Institute in the New World, it was in the midst of sorrow, and penury, and strenuous toil, that she cast the seed of the harvest whose plentiful sheaves are carried with joy by those who have come after her. She was a valiant co-operator in the work of the Catholic missionaries during the early part of the last century, and American Catholics can scarcely fail to be interested in her story.

She was born in Grenoble, France, August 29, 1769, the same year as Napoleon Bonaparte. Her father, Pierre Francois Duchesne, was a prosperous lawyer, practicing in the Parliament, or law court of Grenoble, the capital of the Province of Dauphiny, while her mother, Rose Perrier, belonged to a family of wealthy merchants of the same city. Pierre Francois Duchesne had adopted the false teachings of Voltaire and his school, but his wife was very pious, and carefully brought up her children in the love and fear of God. Philippine was the next to the last in a family of six. From her earliest years she was noted for her serious turn of mind. One of her chief pleasures was reading, but even this had to be of a serious kind. Roman history was an especial favorite, but what she loved most of all was the lives of the saints, particularly the martyrs. Another of her pleasures was to assist the poor. All of her pocket money, with everything else that she could dispose of went to them, and she loved to distribute her alms with her own hand. * * * * It would take too long to relate the circumstances which led to the visit of Mgr. Louis Valentine Dubourg, the newly consecrated Bishop of Louisiana, and describe the touching scene, when Mother Barat, in presence of the humble yet ardent entreaties of her strong-souled daughter, recognized the will of God, and gave the consent she implored, to let her have a share in the missionary labors of the zealous prelate in the far-off region of Louisiana.

In the hearts of God's saints, joy and sorrow are in close alliance. Mother Duchesne was overwhelmed with joy on seeing the realization of her ardent and long-cherished desires; but a midnight blackness settled upon her soul, when she found herself about to sail away from the shores of sunny France, leaving behind her all that her loving heart held so dear, and with the conviction that the parting was final, as far as this life was concerned. But her strong spirit did not flinch for an instant, and the world would never have known how keenly she felt the sacrifice, were it not for a few lines in one of her letters to Mother

Barat. Her companions were Madame Octavie Berthold, a fervent convert, whose father had been secretary to Voltaire; Madame Eugenie Aude, a young lady whose grace and elegance had been admired at the court of Savoy, and two lay sisters of tried virtue. After a tedious voyage of ten weeks in a small sailing vessel, they reached New Orleans on the Feast of the Sacred Heart, May 29, 1818, and as soon as it was possible, they set out for St. Louis in one of the primitive steamboats of the time, a trip of six weeks, with numberless inconveniences and a very rough set of fellow-passengers.

First Schools in the New World.

Mgr. Dubourg cordially welcomed them to his Episcopal city, but the best he could do for them was to assign to them a log-house, which he had leased for their use at St. Charles, a village on the Missouri River, at a distance of thirty miles from St. Louis. Here they opened a boarding school, which at first was only very scantily attended. They also opened a school for poor children, which immediately gathered in twenty-two pupils. As the nuns could not afford to keep a servant, they themselves had to cultivate the garden which, when they arrived, was a wilderness of weeds and briars. They also had to care for their cow and milk it, to chop wood for their fires, to bake their bread, to do the cooking and washing, besides teaching the two schools. For their supply of water, they were compelled to depend upon the muddy current of the Missouri River, brought to them in small bucketfuls, for which they had to pay an exorbitant price. The summer was very hot, and the cold of winter was so intense, that the clothes, hung up to dry near the kitchen stove, froze stiff. They had to be careful in handling the tin plates, etc., which served for their meals, lest their hands should adhere to them. The white fingers of Mesdames Aude and Berthold soon became hard and grimy. As for Mother Duchesne, her hands had become rugged and horny long ago, from hard, rough work to which she had devoted herself, especially after her re-entrance into Sainte Marie d'en Haut. Indeed, it had always been her custom to reserve to herself, as much as possible, every kind of work that might be most painful or fatiguing for others.

* * * * *

Sixty years have gone by since Venerable Mother Duchesne was laid away to rest, close to the old "Rock Church" adjoining the convent of St. Charles; but she still lives in the memory of the people among whom she toiled, and prayed, and suffered.

She had personally founded six houses, three in Missouri and three in Louisiana, and also the mission among the Pottawatomies, was due in a great measure to her prayers and exertions. Just at the time of this last foundation, the Society of the Sacred Heart entered upon a period of rapid expansion, and when the venerable Mother died, ten years later, it already counted sixteen houses in the United States and

Canada; while now, there are twenty-seven in the former country and five in the latter. But the great tree, of which Mother Duchesne was the vigorous root, spread its branches still further. For she it was who had enkindled the sacred fire of the apostolic spirit in the heart of Mother du Rousier who, in the designs of God, was to be the pioneer of the Sacred Heart in the vast regions of South America. (Mexico, Cuba, Puerto Rico, New Zealand, Australia and Japan were afterwards added to the list).

The Ladies of the Sacred Heart on the Indian Mission.

“Justi in perpetuum vivent,
apud Dominum est merces eorum.”

The Religions of the Sacred Heart were pioneers of education in the West and zealous co-laborers of the Jesuit missionaries among the Pottawatomie Indians. Mother Philippine Duchesne, one of the first to resuscitate religious life in France in a lull of the French Revolution, joined the rising congregation established by Father Varin, in 1800, and later she became the leader and founder of the Sacred Heart in America, when, at the urgent entreaties of Bishop Dubourg to come to the help of the Indians in Missouri, she joyfully followed the call to a new conquest for the glory of the Sacred Heart, and with four of her Sisters, sundering the dearest ties of life, she quitted her native land forever and arrived at St. Louis on August 21, 1818. Madame Octavie Berthold, Madame Eugenie Aude and Sisters Catherine Lamarre and Marguerite Manteau were the other generous souls who made the same sacrifice: and they began their apostolate at St. Charles and Florissant, Mo. They had come to the new field of labor five years in advance of the Society of Jesus, which was yet confined to the Eastern States, with headquarters at Georgetown, D. C., and White Marsh, Md. On May 31, 1823, twelve Jesuits arrived at St. Louis, animated with similar zeal and destined for the same mission. They were located by Bishop Dubourg on a farm, a mile and a half to the northwest of the Sacred Heart Convent at Florissant. The place continued until recently to be called The Priests' Farm, and it has ever since been a Jesuit novitiate.

The Indian Schools.

As Missouri was received into the Union in 1821, very few Indians remained around Florissant. Nevertheless, an Indian seminary was started, where the boys were taught by the young scholastics preparing for ordination, and the girls, in a different building, were cared for by the Ladies of the Sacred Heart. Madame Mathevon relates: “One evening, whilst we were saying office, the Father Rector arrived with two little frightened savages who were hiding themselves under his cloak, and he asked to see the Superior. He had sent a cart to bring them and he left them with us. So now we have begun our class for the natives. This is the work, dear Mother, for which we have been pining.

Each of us is longing to be employed in it." This occurred in April, 1825. Mother Duchesne was well pleased when she wrote: "Our school for the little Indians is at last beginning. We have given the care of it to an Irish Sister, Madame Mary O'Connor, who has just made her first vows. The little savages call her mamma, and run after her wherever she goes, to the stables, the poultry yard, and the garden." The Indian seminary served as a training for the teachers as much as for the children; in it they studied the characteristic traits and the language of the Indians.

Although the schools had only from twenty to thirty children and were discontinued after a few years, yet it was these teachers who afterwards distinguished themselves in the patient hardships of the mission.

Organizing Indian Missions.

In 1827, when seven of the young Jesuit scholastics had been raised to the priesthood, the time had come for extending their labors. The Superior, Father Charles Van Quickenborne, was the first to cross the State in search of the Osages; and he preached to them under a banner of the Blessed Virgin, designed and painted by Mother Duchesne. He made several excursions across Missouri, 1827-30, and in 1836 he began to reside with the Kickapoos, near Fort Leavenworth.

While the Jesuit Fathers were gathering the Indian tribes together on the Western border of Missouri and establishing Missions in the Western prairies and the Rocky Mountains, the community of the Sacred Heart at Florissant had increased in 1830 to sixty-four members, living in six houses along the Mississippi River and educating two hundred and fifty pupils.

Zeal for the Missions.

In 1840, Madame Galitzin was sent to visit the American foundation. Mother Duchesne earnestly begged to be relieved from the office of Superior, and obtained her request: but though seventy-one years old and reduced by infirmities and frequent sickness, her longing to serve the savages was as ardent as when in her vigor she had clasped the knees of Mother Barat at Paris, asking for permission to go to the Indians. Mother Duchesne had been inspired with a great veneration for St. Francis Xavier and a tender devotion to St. Francis Regis, the apostle of the poor, and this gave a tone to her life. And like the apostle of the Indies, she had aroused the spirit of foreign missions in her congregation by her example, and, like the apostle of the Vivarais, she still burned with a love for the poor and neglected of mankind. Hence she used every means to persuade her superiors when the Jesuit Fathers urged the opening of a mission at Sugar Creek in 1841; and she was filled with joy on receiving word from the Mother General encouraging her to carry out the first object that had inspired her Daughters to go to America. Giving vent to her enthusiasm, she wrote: "There

are half-castes there who are saints, and great saints also among the savages. A spirit exists in that mission unknown elsewhere. The faith of these simple Christians is such that reminds one of the early days of the Church."

Bishop Rosati, then in Europe, wrote that the Pope, Gregory XVI, had expressed great delight at the prospect of the establishing of the Sacred Heart among the Indians. This wish the Holy Father clearly indicated the will of God and made all envy the chosen band. Mother Lucile Mathevon and Mother Duchesne were the first selected; Madame O'Connor, who had been teaching Indian women at St. Charles and Florissant, and who could speak English and French, volunteered to join the mission; a Canadian Sister, Louise Amoyt, completed the band for the new foundation among the Pottawatomies.

The Welcome.

On June 29, 1841, under the guidance of Father Verhaegen and with the help of Edmond, a faithful and intelligent negro, the devoted nuns embarked on the Missouri and arrived at Westport Landing after July 4th; thence by wagon they traveled through scattered towns and settlements to the Osage River (Marais des Cygnes), about sixty miles southward. Here over night two Indian messengers arrived to greet them with the tidings that all the tribe was assembled to receive the women of the Great Spirit. "Go and tell them," said the Father, as they knelt for his blessing, "that tomorrow, by the first light of the sun, we shall meet them." The rest of the journey was a triumph. Groups of horsemen were stationed along the road to show them the way; and suddenly, at the entrance of a prairie, one hundred and fifty warriors on ponies appeared, waving red and white flags above the gay plumes of their head-dresses. The two resident missionaries, Father Aelen and Father Eysvogels, were at the front of the cavalcade, and amid the firing of guns and a display of horsemanship as grand as a review of troops, the little caravan was led up and halted before the mission church. There, as the Sisters alighted and were seated on benches prepared, they received an ovation from the whole tribe. Fr. Verhaegen presented Mother Duchesne: "My children, here is a lady who for thirty-five years has been asking God to let her come to you." Upon which the chief of the tribe addressed her a compliment, and his wife said: "To show you our great joy, all the women of the tribe will now embrace you." The men, too, wanted to shake hands, and the Nuns held a levee with great benignity.

Their Life and Work.

The best accommodations for these disciples of the cross was a hut of one of the savages, who gladly retired with his family into a tent. But in the month of August they had a two-story house of six rooms, which their negro had planned and built with the help of the Indians.

"In our savage home," Mother Mathevon wrote, "we sleep better than in a palace. We live on bacon and milk, vegetables and bread. We would not give up our position for all the gold in the world; it is such happiness to feel we can imitate the poverty of our Adorable Lord." Father Aelen gave them two cows, a horse and a yoke of oxen, and on July 15th, his first care was to erect a school for the Sisters. Their abode and this school were near the church, on an eminence which overlooked the endless prairie. They opened school on July 19th, the Feast of St. Vincent of Paul.

Fifty young girls soon frequented the school, and the women came there to learn to work. The greatest difficulty at first was the Indian language. The mistresses had to begin by being scholars. Two Indian women taught them Pottawatomie, and after a fortnight, they were able to sing hymns in that dialect, though not yet able to speak it. "As soon as we could," adds Mother Lucile, "we taught our Indians the prayers of the Church, and especially the Litany of the Blessed Virgin as it is sung on Sundays after Vespers. Soon our cabin could not hold all our scholars, and we made a large room with green branches. Our children are very intelligent and understand easily all we teach them. They are as handy as possible with their fingers."

After six weeks, the Sacred Heart Sisters had their work in good order, when, on August 29th, a reinforcement of four Jesuits arrived, viz.: Father Christian Hoecken, the founder of this mission, and Brothers Andrew Mazella and George Miles, with Father Verreydt, the new Superior; thus with Father Aelen, who remained up to June, 1842, and Bro. Van der Borgh, the missionaries' house was increased to six, besides two Indian boys and two teachers. Now every kind of work went on apace. A new school for boys was built in the Fall, and opened in 1842 with sixty-six pupils, taught by Jos. N. Bourassa and John Tipton. Soon Father Adrain Hoecken arrived to teach English, and Father Eysvogels replaced Father H. Aelen. Brother Mazella, like Father C. Hoecken, was skilled in medicine, in which it is said he had taken his degree; besides, he was a deeply religious man, and his services were invaluable on such a mission.

So while the Brothers taught the natives tillage and various trades, and the Fathers cared for their souls and cultivated their hearts to Christian virtue, the Nuns of the Sacred Heart taught them how to cook, to sew, to knit, to card, spin and weave. They showed the women how to make themselves clothes, for hitherto their dress simply consisted of two yards of blue cloth rolled around the body, and the men wore long shirts in which they proudly paraded in Church. The Sisters could hardly keep their countenances at first when they saw these good people going up solemnly to Holy Communion in this strange attire, and to recover their gravity they tried to think of the white robes which neophytes wore in the early times of the Church.

IMPRESSIONS OF THE MISSION.



MOTHER PHILIPPINE DUCHESNE

Sugar Creek was the name of the Indian village. It stood in the midst of a gently undulating prairie, nine hundred miles in length and as much in breadth, which reached from the Mississippi to the Rocky Mountains. It was situated at 38 degrees 20' north latitude, seventeen and one-half miles west from the dividing line of Kansas and Missouri, and about eighteen or nineteen miles south of Osage River, on a tributary stream named by the missionaries, Sugar Creek. The Pottawatomie mission presented a glorious contrast with the neighboring Indian settlements. "Half the people here," Mother Duchesne wrote, "are Catholics and live in a separate village from the heathens, who are being gradually con-

verted. Once baptized, they leave off stealing and drinking; all the houses are left open, but nothing is ever stolen. The Pottawatomes assemble every morning for prayers, Mass and instruction, and the same for night prayers. Whenever the missionary Father is absent, one of the natives replaces him, not only in praying but in preaching. Sometimes the priest makes a sign to one of the catechists, who comes out and begins to speak, at first bashfully, with two blankets wrapped closely around him, but soon he grows eager in the discourse, disengages his arm and becomes eloquent. The Christian faith transforms not only the souls but even the features of these savages. They lose the wild, fierce look of the pagans. All the parishioners go to Confession once a month. On Saturdays the Confessional is besieged; and over one hundred go to Communion every Sunday."

There was, nevertheless, room for improvement, especially among the neighboring tribes, who were addicted to many vices. "Now, if by degrees," continues Mother Duchesne, "we can change the dreadful state of the neighboring tribes into the happy condition of our Christian village, shall we not be more usefully employed than in teaching human sciences in schools? If Alexander the Great wept on the shore of the ocean because he could not carry his conquests any further, I might weep also at the thought that my advanced age prevents me from saving so many poor people who destroy themselves by their bad lives."

Mother Duchesne's health and spirits seemed to be improved by

this atmosphere of holiness and poverty. But the winter at Sugar Creek proved peculiarly severe. Except in the hunting season, maize and sweet potatoes were their only sustenance; and such a diet soon told on one so weak. Spending half the day on a bed of suffering, she still prayed and tried to knit, offering herself as on a cross for the salvation of her dear Indians. After a year, in which she had won the veneration of the Pottawatomies, who called her, after their fashion, "the woman who prays always," she was recalled to St. Charles, in July, 1842. Her place on the mission at Sugar Creek was filled by Madames Thieffry and Xavier, who in 1845 retired together in favor of Sister Mary. And when the mission was moved from Sugar Creek in 1848, Mother Lucile, Madame O'Connor and Sisters Mary and Louise moved with it to St. Mary's Mission, on the Kansas River, and began the new foundation, which in twenty years developed into a large convent and academy. This scene of their labors is enriched by their hallowed remains. Altogether, we believe we have seven angels watching over the little graveyard by the orchard. It would be a grateful task to record lessons of these hidden lives spent in the vineyard of the Lord. But for this we must be indebted to some friend, as we are for the above to the Life of Madame Duchesne.

A pearl without price was the sacrifice
Of their virtuous lives to the God who gave;
But they cared for naught; their only thought
Was some weak and erring soul to save.

(P. O'Sullivan, '92. In the Dial.)

THE PEORIA VILLAGE.

The elevated ground or hill that is now a part of Paola rests on a granite formation from which issues a spring of excellent water. This spring attracted the Peoria tribe of Indians soon after their arrival in the territory, influencing them, no doubt, to set up their wigwams in its vicinity. The hill lay in a vast undulating plain through which many creeks and rivulets flowed to the Osage, now called the Marais des Cygnes River.

The Miamis, the Weas, the Piankeshaws and the Ottawas as also the Pottawatomies settled down within a radius of twenty or thirty miles around the Peoria Village. The head chief of the allied tribes resided here and, finally, the Osage River Indian Agency established its headquarters at this point. It was a marked spot from the beginning. The whole section now known as Miami County was an ideal Indian hunting



INDIAN SPRING, PAOLA, KANSAS.

ground. The forests along the creeks and rivers were well stocked with game; wild animals were in abundance and the yearly migration of the buffalo, deer and elk actually covered the whole face of nature. They came in droves to browse along the prairies, moving from North to South and again from South to North like the robins in our day.

This was the Indian's hunting season, the harvest time, so to speak, when he went forth to reap his reward with as much zest as our farmers now enter their harvest fields. Over and above all this, the Government Agencies were ever present to supply his modest needs and the Missionaries labored with zeal and much self-sacrifice to elevate him, to civilize him and make him self-sustaining if at all possible.

As the Pottawatomie band of Indians were encamped only eight or

nine miles from the Peoria and Wea tribes, it is presumed, of course, that Father Hoecken visited them during 1838. As the record goes, however, we find that Father Aelen, S. J.,* was the first to preach the gospel to the Peorias and neighboring tribes in May, 1839; he continued to visit them from Sugar Creek until 1842. It is safe to surmise that the Holy Sacrifice of the Mass was offered up on a spot within the confines of the present Paola, during that same May in 1839 and the place was near the spring around which the wigwams were set up. Father DeCoen, S. J., visited the Peorias and Weas on April 18, 1845, and remained until the 23rd.

The Council of Chiefs decided that the time had come for their people to be baptized. Father DeCoen instructed them until October, 1846, and Father Hoecken baptized the whole tribe in January, 1847. "He remained ten days," says the Diary, "by which time he had baptized them all and blessed their marriages according to the rite of the Catholic Church."

Soon afterwards, namely, in March, 1847, Father Hoecken returned from Sugar Creek to prepare a class of 40 Peoria Indians for their First Holy Communion, which took place on Trinity Sunday of that year. This was probably his last visit to Miami County as preparations were being made for the exodus to the new location on the Kansas or Kaw River during that and the following year.

About this time Fathers Truyens and Van Mierlo came from Florissant to the Miami Village. "How many people now living in Miami County," says Major Ben J. Simpson, writing in a local paper, "know the fact that in the year 1846 the brave Catholic Fathers, who all through our history appear to be the pioneers in religious work among the Indians, established a Mission for the Miamis and the neighboring tribes of Peorias, Weas, Piankeshaws and Kaskaskias, and how Fathers Truyens and Van Mierlo with two lay brothers, labored for years to convert them to Christianity, but were finally recalled to St. Louis? And, then, how the devoted fathers at the Osage Mission on the Neosho river, eighty miles away, crossed the trackless and uninhabited prairie and visited the Miami Mission almost every month, and by this means preserved the Catholic faith among them: and then Fathers Schacht and Favre of Lawrence took charge of them until Father Wattron was located at Paola."

Around the Mission building and Agency-house at Miami Village.

*—Father Aelen was born at Osterhaut in Holland, April 20, 1812. Entered the Society of Jesus at Florissant, Mo., Feb. 5, 1835. Was treasurer and prefect of studies at St. Louis University.

Arrived at the Jesuit Pottawatomie Mission of Sugar Creek (near the site of Centerville, Linn Co., Kansas), in April, 1839. Was for awhile Superior of this Mission in succession to Father C. Hoecken. Visited Independence, Westport, etc. The Diocesan archives in St. Louis have a letter from Father Aelen to Bishop Rosati, in which the Father petitions that the old log church of Kansas City (present cathedral site) be given the name of St. Francis Regis. Father Aelen was recalled from Sugar Creek to St. Louis in October, 1842. He was subsequently pastor of St. Francis Xavier's Church in St. Louis, and Director of a Jesuit preparatory school—Purcell Mansion—in Cincinnati, Ohio. In 1848 he retired from active work in America and is supposed to have died in his native land.

on the east bank of the Marais des Cygnes river, ten miles southeast of Paola, in 1854, when the territory was organized, were grouped a dozen log houses. The Osage River Agency proper was located on the hill immediately north and adjoining the town site of Paola and around it were grouped some big houses. An Indian Chapel existed at the Peoria Village (Paola) in 1846 and was dedicated to God under the patronage of St. Francis Xavier; its location is supposed to have been at or near the famous old spring in the northwest part of the town.

Here resided the chief, Baptiste Peoria. He was born in 1800, near Kaskaskia, Ill. He did not receive a school education but by the natural force of his intellect acquired a number of Indian languages and also English and French. He was for many years interpreter and for some



BAPTISTE PEORIA AND WIFE.

time chief of the confederated tribes in Miami County, Kansas. He came to Kansas in 1829 and settled near what is now Paola. When the tribes removed to the Indian Territory he went with them and died there in 1874. The tribe moved to the Oklahoma Indian Territory in the fall of 1868.

“The story of the life of Baptiste Peoria,” says B. J. Sheridan, “is threaded with the history of Miami County. He was an Indian, a diamond in the rough. No man of an early day caught a higher inspiration of coming events than Peoria, who was generally called by his first name, pronounced ‘Batees.’ Although he couldn’t write his name, yet he was well informed and possessed a broad education. It was in deference to him that the legislature of Kansas, when it changed the name of Lykins County, gave it the tribal name of Miami. Indeed, it was his suggestion and ever after his great heart beat in unison with the chorus, ‘The Rose of Miami.’

“And how accurately he foresaw and foretold the succession in the rapid run of events connected with the early civilization of this favorite spot, that became the scene of drama, tragedy and comedy! Here began the pious work of the Fathers, and here followed, in bloody succession, the sorrow and the deaths of internecine war. Blood was as water and money as leaves, so lightly were human life and property regarded. After the war there was enacted the great drama of Kansas politics. Here Jim Lane, Ingalls, Wagstaff, and Simpson took the stage and briefly played their parts. With the comedies of county-seat struggles between Paola and Osawatomie, the rise and fall of parties, the clash of newspapers, and the wild speculations incident to the advent of the railway, came the ridiculous and the interesting entertainments of the day. And out of it all came finally, the better side of human life.”

This result was, in a measure, due to the influence of the pioneer women of Kansas. The home, the school and the church were the means they employed to establish law and order in the new Territory. In those times nearly every district or county had noted women whose influence went far to benefit the commonwealth, or whose ability helped to develop the great natural resources of the New Empire. Miami County can boast of many such women; one in particular deserves mention here; her name was Mary Ann Isaacs, the wife of the Chief of the Allied Tribes—Baptiste Peoria. She was an Indian woman of French extraction who came to Kansas in 1844 as the wife of Christian Dagnett. After the death of her first husband she married Baptiste Peoria and henceforth became a person of great importance in this community.

In other times she might be called the “Queen of the Tribes,” but to the new people she had a more beautiful name, they called her “Mother Batees,” and they spoke the words with an affection and respect that was sincere.

Mrs. Peoria was much attached to Paola and refused to leave it when the tribe was transferred to the Indian Territory. She took a personal interest in the famous County seat dispute and used her influence to bring that honor to Paola. It is owing to her, as much as any one else, that the County Seat is located at this point and not at Osawatomie.

Through her influence, Baptiste Peoria donated the lands on which the Catholic Church now stands and also helped to build the little structure which was afterwards known as the “Old Stone Church.”

Many are still living who knew “Mother Batees” and the testimony of all is that she was a woman of unusual mental power—self poised, attractive and refined. She had a charm of manner and a personal magnetism that even the stranger soon experienced.

She was as good as she was kind, and as sincere in her friendship as she was rich in simple natural gracefulness.

It is to be regretted that the story of her life has not been written: it would make a tragic tale of unusual interest and, all the more, because it would be a stranger narrative than fiction could invent.

“Mother Batees” was here long before the white man came and she was still here when there was not a red Indian left in all the land. She beheld the Civilized Savagery of our territorial days and, finally, lived to see Kansas take its place amongst the great and rich states of the Union. In forty years (1844-1883) she witnessed one of the greatest transformations in all history and was, at the time of her death, the last living witness of the early Indian days in Miami County. She could still recall the exodus of her people from their ancient hunting grounds beyond the Mississippi to the prairies of the west and the sadness of it all was too great to be expressed in the language of the conqueror; in her own tongue, however, she could tell the tale but, alas! there was none to listen, no one to understand.

“Mother Batees” lived in a cottage on the northeast corner of Pinkeshaw and East Streets at the time of her death which took place on March 4, 1883. Her funeral was held from Holy Trinity Church in a most solemn manner and her remains were interred beside those of her first husband, Christian Dagnett, in the Cashman Cemetery, some three and a half miles southeast of Louisburg.

The people of Paola mourned the death of this the last representative of her race in these parts, and it is safe to say that no other person was held in higher regard, by all who knew her, than this Indian woman who learned to love us before we understood or appreciated her true greatness. The picture we have of “Mother Batees” does not do her justice; the camera failed to catch the kindness and beauty of her countenance—according to those who knew her and lived as neighbors to her for many years.

MIAMI COUNTY'S FIRST CATHOLIC INDIAN SETTLERS.

This list was written by the Jesuit Missionaries in 1846.

Josue Gabriel Achauwisewa	Basile Boyer
Francois Borgia Boyer	Charles Charore
Francois Chingwakiya	Gregoire Cipakiya
Agnes Entiginau	Joseph Kaikammansa
Julie Kiritokwe	Victoire Kiritokwe
Jean Baptiste Kirisona	Paul Kichiwoinisa
Catherine Kinchitanokwe	Caroline Kinontokwe
Henricus Ignatius Kintchikonsa	Joseph Mahinambe
Francis Mekositta	Marie Manitokwe
Baptiste Mekositta	Joseph Mechiwirata
Felix Jamison Marstchakke	Samuel Minarikote
Pierre Narrakwot	Joseph Ninhotkapwe
Etienne Newapimante	George Nemkwiga
Ignace Nawekosiga	Jean Evang Nipiyakinta
Henricus Pimkauwata	Marie Pinipakikamokwe
	Ambrose Pakangia

Pelagie Pilarokokange	Baptiste Peorea
Josias Rapheal Pintayo	Jean Baptiste Renipinja
Pierre Rapintinta	Louis Francois Xav Tetro
Pierre Sesikwahanga	Michel Tehiswewa
Michel Tekona	Antoine Wakachata
Therese	Guillaume Wakakosila
Henricus Wapewisia	Aloysius de Gonz Wakewita
Francois Xav Wakochinha	See Appendix No. II.

THE PRAIRIES OF KANSAS.

Previous to the advent of the white man these vast plains inspired a sense of awe and mystery which varied with the changing seasons. In winter time they resembled the Sahara Desert, in spring and summer and early fall, a paradise, nature's play ground throbbing with wild life, adorned with flowers, fruits and forests which grew along its creeks and rivers. In spring, summer, and fall—a marvelous sight—vast herds of buffalo roamed over the land, and elk and deer were present in great numbers. Wild animals in great variety were in abundance and birds in thousands flocked from the north and the south in regular waves to nest and feed until the rigors of winter bid them depart.

Then nature itself went to sleep beneath a coverlet of russet color. to be in turn shrouded in the softest, whitest snow imaginable. Nothing green remained until spring began again a resurrection and a life as fresh and vigorous, as joyful and abundant as on the morning of creation itself. Civilization or the puny hand of man had not yet marred this wonderful work of God. Its vastness, its variety, its ceaseless changes both in the heavens above and on the earth beneath were all enhanced by the play of the elements—the sunshine and the rain, the sleeping winds and the mighty storms, the cyclones, the tornadoes and the rolling thunders to be followed speedily by the softest, richest glow of a sunset or a sunrise that was ever seen on land or sea. This was Kansas as God made it and it is Kansas today, except where art seeks to improve on nature with such poor success; yet, outside the modicum of convenience and comfort attained by civilized man, we find such an abundance of untouched natural beauty, power and grandeur remaining, as of old, that the transformation is, as yet, scarcely noticeable. Notwithstanding all this, it is strange to say that two generations ago all the land west of the river and the state line of Missouri was regarded as unfit for the use of white men. It was known as the "Great American Desert." and was considered a suitable dwelling place for the remnants of various tribes of Indians still to be found in many parts of the United States. It embraced a body of land covering 82,000 square miles, being the largest of the Southern states except Texas.

To give some idea of what these figures mean let us suppose that we could combine the states of Maine, Newhampshire, Vermont, Massa-

chusetts, Rhode Island, Connecticut, Delaware, Maryland, and the District of Columbia in one state, Kansas could contain them all and still have room for another Rhode Island. It exceeds the two Virginias in size and is larger than Ohio and Indiana combined. Its natural resources have proven to be simply marvelous and its soil produces various and abundant harvests. It is indeed a glorious bit of God's great earth and, no doubt, is destined to fill a large place in the designs of Providence.

Our task, however, is restricted to the religious phase of Miami and Linn County history, and for that, we begin near Osawatomie. The Mission established by Father Christian Hoecken, S. J., on Pottawatomie Creek near its confluence with the Marais des Cygnes river, sometimes mentioned as the North Fork of the Osage river, or simply the Osage river, near the present site of Osawatomie, bestows on Miami County the title of "Cradle Land" of Catholicity in Kansas.

This mission has preserved its identity from 1838 to the present time, whether we view it at Pottawatomie Creek, Sugar Creek, or in all its glory beside the Kaw at St. Marys. It was the first successfully organized mission, west of the Missouri line. All others failed or became places of periodic visitation until Father Schoenmakers, S. J., established Osage Mission in 1847.

The little church at Pottawatomie Creek (22x40) was built in November, 1838, and the following year Father Hoecken selected a new site at Sugar Creek in the present Linn County, about twenty miles farther to the south and there began St. Mary's Mission. The zeal and activity of the fathers residing at that mission seem to us, today, something bordering on the marvelous.

Removed from all civilization, in a country without roads or bridges, they traveled on horseback or on foot over vast expanses of territory, visiting many tribes, ministering to the white settlers at Deepwater, Missouri, while Westport Landing, seventy miles to the north was regularly visited, and Fort Scott, far to the south, claimed their attention. Sugar Creek, itself, was a bustling, busy place at this time.

All connected with the mission seemed to be happy in their primitive surroundings and gave themselves over, wholeheartedly, to the conversion, education, and social betterment of the various tribes around them. They were, in truth, an Apostolic body of men, refined, highly educated, and inspired with the noblest motives, as is evident from Father Hoecken's Diary.

Sugar Creek Mission, St. Mary's Mission, or Mission of the Immaculate Conception, as it was variously called, must have become very dear to the hearts of all these men; and no less so to that truly remarkable woman, Mother Duchesne, and to her band of devoted teachers. Surely the Pottawatomies were favored by God, and it must be said, to their credit, that they corresponded nobly to every grace. That

tribe carried with them into Kansas the traditions of Father Marquette and the memory of Father Baden, who had baptized some of their living members. At Pottawatomie Creek as well as at Sugar Creek, this tribe displayed the fervor of the early Christians.

The mission plant in 1847 was well established. There was a large church, plainly but nicely furnished by the hands of the Sisters and by contributions from distant cities. There were schools, well attended and efficiently taught. There was a priest's house, a Sisters' Convent and some work shops. There were horses, cattle, and farm implements. Hunting was still good in the locality and elk, deer, and buffalo came along in due season and, at times, fish was also plentiful. The yearly yield of maple sugar was quite an item, and nuts, berries, and wild fruit were in abundance. Father Hoecken deemed it an ideal spot for a Catholic Mission. The land was poor, 'tis true, and malaria troubled them as it did all early settlements along the creeks in Kansas, but it had other advantages which more than made up for these drawbacks. The harvest of souls was now ripening at Sugar Creek in 1847 when the clouds began to gather. Some wily agent or some secret influences were laying plans at Washington for the removal or rather the destruction of St. Mary's Mission at Sugar Creek.

The land was purchased from the Indians without much ado and the Civil government carried out its purpose in 1848, when the Pottawatomies were removed to a new reservation farther to the northwest, on the Kaw river, at a point where the town of St. Marys now stands. It was a sad and solemn moment for good Father Hoecken; nevertheless, it is true, Father Verreydt urged him to accept the Kaw river reserve—among other reasons, "because the soil in their Osage river home was unsatisfactory and the climate unhealthy," and we may safely add, because he sought to make a virtue out of what seemed to be a foregone conclusion. Indians were never interested in the quality of the soil, it was the quality of the hunting that concerned them, and as for health, the plains of Kansas were about all alike.

It is a noticeable fact that Father Hoecken is silent in regard to the motives back of this transaction. We know that the Ladies of the Sacred Heart were bewildered and sad at heart seeing that they had to go to an unknown place and begin all over again. The Indians themselves began to scatter. "The decrease in the number of baptisms," says the Diary on its last page, "shows how the Indians were scattered in 1848. The baptisms for '46, '47, '48 were 178, 142, and 48 respectively. The baptisms for 10 years (1838-1848) were 1,430, of which 550 were adults."

Sugar Creek Mission is now abandoned and, as no allowance was made by the Government for the improvements created by the Mission, the whole collection of buildings were given to the flames in order to save them from desecration. The ashes are still there and a granite

block, on which is carved the words "St. Mary's Mission 1839," marks the spot which lies about five and a half miles northeast of Centerville, Linn County, on the Zimmerman farm.

A pathetic but unwritten chapter of history gives play here to the imagination akin to that which inspired Longfellow to write his immortal poem, "Evangeline." Be this as it may, Linn County has remained a barren Catholic field to this day. No Catholic Church, no priest, no school or hospital, no Catholicity is to be found within its borders. From a Catholic point of view, it seems as if the place was abandoned by God. Every effort made in its behalf by priests and bishops has come to naught. Catholic settlers avoid that County as a plague spot, and those who ventured in a generation or two ago have, with few exceptions, lost the Faith. Who can explain the anomaly? Who can assign a cause for one of the fairest counties of the state once blessed by the presence of Saints and Heroes, by teachers and preachers of exceptional merit, by the noblest spirits that ever trod the plains of Kansas, to be utterly abandoned by the Catholic Church?

Well might the saintly founder of Sugar Creek Mission have repeated with our Lord as He wept over Zion: "Jerusalem! Jerusalem! how I would have gathered thy children as the hen gathers her young beneath her wings, but thou wouldst not, and now thou drivest Me cruelly from thy gates." One fears to continue the quotation. Good Father Hoecken would never have dared to invoke such a malediction on the land over which he wept on the day of his departure. But God reigns and His Justice remaineth forever.

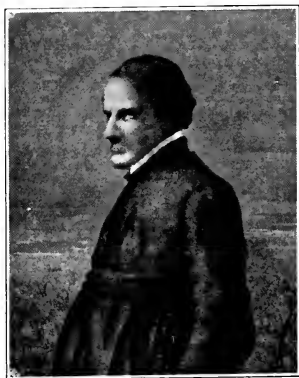
A remnant of the grand old tribe of Pottawatomies is still amongst us. Divine Providence has marked that band; its name is indelibly stamped on the face of Kansas: "Pottawatomic Creek," "Pottawatomic County," "Pottawatomic Reservation," and a street in nearly every City bears the name. The name and fame of this tribe of Indians has gone abroad in the Land. From the last issue of the Indian Sentinel we glean the following interesting account of the successful missionary work being done in the Leavenworth diocese for the Indians.

"The Pottawatomies are generous to their pastor and to their bishop and are gratefully availing themselves of the opportunities they now enjoy. Father Geinitz has placed a number of girls in the school of the Sisters of Loretto, Pawhuska, Oklahoma. One of the young ladies of the Kansas Pottawatomies made her profession as a Sister of St. Francis. There are three other religious from the Pottawatomic tribe. One of these is also a Sister of St. Francis, one a Sister of the Holy Cross and one a Sister of St. Joseph. The Pottawatomic tribe also has the distinction of giving to the Church the first Indian priest, Father Albert Negahnquet, who was born on the reservation in Kansas."

PART II
OSAGE MISSION

OSAGE MISSION.

Rev. John Schoenmakers, S. J.



REV. JOHN SCHOENMAKERS, S. J.

Ten years have now passed since Father Christian Hoecken made his memorable journey from Kickapoo to Pottawatomie Creek in 1838, and the following ten years were destined to see even greater marvels emanate from Osage Mission on the distant Neosho River. Fathers Schoenmakers, Bax, and Ponziglione were the Jesuit priests most conspicuous during this period. Mother Bridget Hayden and her band of Loretto Sisters from Kentucky figured largely in the educational work of that mission.

Following in the footsteps of Fathers De la Croix and Van Quickenborne, the Fathers from Sugar Creek, Linn County, visited the Osages as regularly as possible from 1839 to April, 1847.

About this time the Osages themselves made a request to Rt. Rev. Peter Richard Kenrick of St. Louis for a school to be established amongst them. The Jesuit Fathers gladly accepted the undertaking and appointed the Reverend Fr. Schoenmakers, S. J., to that difficult task wherein he labored unceasingly for thirty-six years. He himself as well as Fathers Bax, Ponziglione and others "attended to the daily multiplying missionary stations. They had a very big task before them," says Father Ponziglione, "and were kept traveling most all the time under great difficulties. Their line of excursions beginning from the southeast corner of Cherokee County, was going as far north as to Miami County, from that point turning westward would extend as far as to Ft. Larned in Shawnee County. Next coming down to the counties along the state line, having visited these they would return to St. Francis church. It was indeed a slow and laboring work, but with great courage they kept on, and deserved the honor of having been the first priests that brought the good tidings of the Gospel in thirty of the counties included in the territory just described.

"Besides they also now and then would visit the Indian Territory south of Kansas, forming missionary stations at the Indian Agencies as well as at the military posts, as far as to Ft. Sill near to the line of Texas."

Father Schoenmakers' name appears on an old record of Miami County Indian days for 1850, 1854, and 1857. On November 9th of this latter year the last baptism of the old Jesuit Missionaries is recorded by Father Schoenmakers.

From St. Paul (Kas.) Journal.

Father Schoenmakers first visited the Indians in the autumn of 1846, selected the site for his future home and returned to St. Louis for supplies. On April 28, 1847, (some authorities say April 29, 1847), he arrived here to make it his permanent home, and remained here until his death, July 28, 1883. He was a native of Holland, was born in the town of Waspick, November 20, 1807. He was ordained a priest in 1833, celebrating his first mass on April 16, that year. He longed for the life of a missionary, and that his longings might be realized he came to America, landing at New York on Christmas day, 1833. He went to Georgetown where he joined the Jesuit order January 16, 1834, and in July of that year left for St. Louis. He labored in and around that city until his appointment as a missionary among the Osages which brought him to sunny Kansas, then the home of the Osages, where he laid the foundation of the present city of St. Paul and started what has developed into the grand and magnificent St. Francis church. He was accompanied by Fr. John Bax and three Jesuit brothers to assist him in his work.

Travel in those days was different from what it is now. Railroads were scarce in the west, and boats navigated only the large streams. So the journey of Fr. Schoenmakers and his little band to their chosen home was far from a pleasant one. Leaving St. Louis they went up the Missouri river by boat to Kansas City, from which place the remainder of the journey was made overland. Instead of the fast horses driven by the people of today, Fr. Schoenmakers had two or three teams of oxen which made the trip through the then wild and uninhabited country a long and tedious one. There were no houses where he might pass the night, and when he and his little company lay down at night for a little rest there was no shelter over them, save one, the broad canopy of heaven. After seven days travel they reached their new home and received a most cordial welcome from the Osages. The first two houses here were built for Fr. Schoenmakers by the government. In them he took up his abode and opened a manual labor school for the Indian children May 10, 1847. The school prospered from the first and new buildings had to be erected to accommodate all the children who applied. As the white settlers began to arrive their children, too, attended the school. Thus it grew until May 7, 1870, when St. Francis Institution was chartered, and which flourished until after the death of its illustrious founder.

He died full of merits for heaven on the 28th of July, 1883, having reached the 77th year of his age, and is buried in the Catholic cemetery at Osage Mission, now St. Paul.

FATHER PONZIGLIONE.

One of the Last of the Jesuit Missionaries to Labor in Miami County.



FATHER PONZIGLIONE.

Paul Mary Ponziglione was born February 11, 1818, in the city of Cherasco, in Piedmont, Italy. He was of noble descent on both sides of the house—his father, Count Felice Ferrero Ponziglione di Borgo d'Ales, and his mother, Countess Ferrero Ponziglione, nee Marchioness Ferrero Castelnuovo. But the only nobility the good father acknowledged was that he belonged to "the noble family of Adam." When ever his lineage was mentioned, he would peremptorily dismiss the subject with a quick, vigorous shaking of his

right hand, making his long, slender fingers appear like so many missiles caught in a whirlwind, and exclaiming, with an impatient turn of his head, "Vanity, vanity, vanity."

Father Paul, as he was commonly called, was christened Count Paul M. Ferrero Ponziglione di Borgo d'Ales. After his preliminary education, he entered the Royal College of Novara, and later he attended the College of Nobles at Turin, both being Jesuit institutions. The degree of bachelor of arts was conferred upon him by the University of Turin. After taking his degree at the university, he studied jurisprudence for more than a year. But there seems to have been with Father Paul an inborn manifest destiny for the priesthood. A religious instinct controlled him from the earliest years of his life.

On March 25, 1848, he was ordained a priest by Cardinal-Vicar Constantine Patrizi, having studied for orders at San Andrea, the famous Jesuit novitiate at Rome. Leaving Rome, he first went to Turin to settle his family affairs, thence he went to Paris, and finally to Havre, where he boarded the first vessel for New York. The voyage across the ocean was a long and perilous one and we can well imagine the unbounded pleasure with which Father Paul beheld the land of his future labors. Soon after arrival, he was appointed to missionary work in Missouri and Kentucky. He spent two years in this field, and now commenced his labors as a missionary among the Indians. Thus was the dream of his life being realized. In March, 1851, accompanied by Rt. Rev. Miede, S. J., bishop of Kansas, he left St. Louis for his far western mission. While his home was to be at Osage Mission, and his particular charge the Osages, his missionary labors extended from Kansas to Fort Sill, I. T. The principal scope of his work in Kansas extended from Cherokee County, north to Miami County, thence to Fort Larned, Pawnee County, and on through the counties along the southern state line, back to the home mission. He was the first to spread the Gospel in thirty of the counties of the state, including the circuit just mentioned. He also penetrated the wild regions of the Indian Territory and established missionary stations at the Indian agencies and military posts as far south as Fort Sill, near the Texas line. So this noble Father and his self-sacrificing co-workers, starting from the Mother Church at Osage Mission, within forty years, established 180 Catholic Missions, 87 of which were in southern Kansas, and 21 in the Indian Territory.

A chapter in "The Kansas Historical Collections" is devoted to an interesting sketch of the life and labors of Father Ponziglione. (Vol. IX. P. 19) from which the foregoing biography has been taken:

Gradually the greatness of the man is dawning on us; time will reveal more fully his wonderful personality as well as his genuine sanctity. He was exceedingly kind and condescending to all and lived the life of the people amongst whom he moved. With the poor Indians he was very much at home, his love for those so-called savages won their confidence and even affection. He never tired in his labors from year to

year and when the white men came to settle on these lands, they found in Father Paul a polished gentleman, affable and pleasant, exceedingly friendly and as kind to non-Catholics as to those of his own Faith. He was of a quick, nervous temperament, rather slightly built, finely proportioned, with a splendid head and the most beautiful hands imaginable. When Father Paul visited the Peorias at this point in the summer of 1851, he seems to have been won by their manifestations of good will. They had been well instructed by Fathers Aelen and DeCoeu and were baptized by the saintly Father Hoecken himself, in 1847. Thus in the first fervor of their conversion to Christianity the Peoria tribe, in the person of their chief, gave the young Blackrobe a hearty welcome, not suspecting that he, too, was a chief and a scion of one of the greatest tribes of the old world. This, of course, did not enter the mind of the young missionary, his zeal for the salvation and civilization of the red man absorbed all other considerations. He was now enjoying the fulfillment of his hopes so long deferred.

The Peoria tribe was still in a primitive state of civilization, living in wigwams or in huts and shacks in the surrounding woods. The place was without a name unless one wished to call it a village or the "Peoria Village." Father Paul usually rested here before turning to the West in his long circuit of Mission stations. A well founded tradition has it that Father Paul gave the name "Paola" to the Peoria village. This word is Italian, in the feminine gender, to agree with the noun "Citta" understood. The full form of expression as used in that language is "La Citta di Paola"—the city of Paul. As no other Italian ever visited these parts, it seems conclusive that the honor of giving to our city its beautiful name, redolent of the primitive days and unrivaled in its soft musical cadence, belongs to this Italian Noble, Paul Mary Ponziglione.

NOTE—The origin of the name "Paola" has been a subject of discussion for many years and has given rise to various conjectures. There is no record of the name being chosen by any official body of settlers or even by the original town company itself. Naming a new town was and still is an important event in every community, yet there seems to be no proof whatever that such an event ever took place in the case of Paola.

It is Paola now and was Paola when the first settlers came on the scene in 1851-5. The Indians had been calling their village by that name and the few white people who arrived after the territory was opened up simply followed suit. The name was Paola and nobody questioned its source or even its meaning.

The oldest citizen, the Venerable Judge Ezra W. Robinson, who came to Paola in 1856, says that the name was in use when he arrived and that he did not know its origin or whence it came. In after years, however, people began to say that it was called after Baptiste Peoria, the Indian chief, for no reason but because there was some similarity in the sound of the two words and that the Indians, when pronouncing the word Paola, meant Peoria. It is strange that the tribe could not pronounce its own name. Moreover, why change "e" to "a" and "r" to "l" and "ia" to "a"? The transformation is too radical to carry conviction and doubtless was accepted by many for want of a better explanation. One thing that it does show, however, is that the Indians used the word first. Where did they get it?

Another version of the origin of the name, Paola, is given in these words, "Paola founded in 1855, named after Pasquale di Paoli, the Corsican patriot who led his countrymen against Genoa in 1755 and 1789." It is safe to say that the Indians never heard of the gentleman from Corsica.

A third and more plausible origin of the name is given by the venerable John Chestnut, who came to Osawatomie in 1854 and is now a citizen of Denver, Colorado. He states that Paola is called after a town on the west coast of Italy. It is true there is such a town on the coast of Calabria in southern Italy. It is also true that there is a monastery and a hamlet connected with the great Church of St. Paul beyond the walls of Rome called Paola, but it would take no other than an Italian to suggest these obscure places as a name for a wigwam village on the plains of Kansas in the middle of the last century. That Italian was Paul Mary Ponziglione, S. J., the great Indian missionary who came to these parts in 1851, and was especially beloved by the Peorias.

His own name suggested that of his patron, the Great Apostle of the Gentiles: hence Paola. He did not have to go to the wilds of Calabria for the suggestion; it was within his own heart.

The following excerpts are taken from the obituary notice of Father Paul as published in a Chicago Catholic Weekly:

"Father Paul Ponziglione has left a legacy of rare value and interest to the historical literature of the United States. It is made up of his letters, diaries, papers on Indian history and traditions and unpublished documents relating to the early missions and military posts of the frontier, all written during a forty years' scout on the plains from Fort Sill in Indian territory to Fremont's peak in Wyoming, in the days when history was making itself under ambush and at pony express speed.

"When it is all gathered up and put into shape, as some is already, there will be found not only reliable information pertaining to the various Indian tribes with whom the Jesuit father labored, but descriptive paragraphs full of a beauty and tenderness which show that he got well into the feel of the great plains and the sense of the mountains. For instance, when he started out from the Osage mission in Neosha county, Kas., at the time when the Fifth cavalry was in field, when Wallace, Dodge, Lyon, Leavenworth and Laramie were the pegs on which the ropes were knotted to loop in the Kiowas, Comanches, Cheyennes and Arapahoes, Father Paul took up his blanket, haversack and chalice and calmly went forth alone on his pony, unarmed, through country that even Bill Comstock and Cody were wary of, and he wrote the following:

Went Out Alone.

"I now turned my way toward Greenwood county. I had to travel some forty long miles, and night overtook me on a very large and high prairie dividing the waters of the Verdigris and Fall rivers. I had to put out on the green grass, which was plentiful and offered excellent food for my horse. The moon was most brilliant and the stars seemed to be invested with new brightness; no tree, no bush, no rock was in sight. Fortunately I had an iron pin and a long lariat with me; this enabled me to secure my horse for the night. All was silence around me, and I sat down to eat my supper, which consisted of some dry bread and fruits. I found both very good and by no means heavy on my stomach. My mind felt very light and free. Had I been a poet that would have been a good moment for inspiration. As I was rather fatigued I lay down wrapped in my blanket and passed as comfortable a night as if I had been lying on a feather bed.

"At the dawn of day I was up, and, seeing that all was right about my horse, I thanked God for it, and having taken my breakfast, which was as frugal as the preceding supper, I was again on my way about sunrise, traveling along through the interminable prairies."

IN THE MOUNTAINS.

Some idea of the life of a Jesuit missionary may be gotten from the following extract from one of his letters written from St. Stephen's mission in Lander, Wyo.

"The weather in Rawlins was very cold and the surrounding mountains covered with snow showed to great advantage under the blue canopy of heaven. Here I had to stop one day to secure a place in the stage, which during the season takes only two passengers at a time. Fortunately through the assistance of Rev. Father James Ryan, the parish priest of that town, I succeeded in getting room for myself and baggage. My only companion happened to be a gentleman of old acquaintance who keeps a large store at Fort Washakie, thirty miles west of this mission. And lucky was I in meeting him, for he, being an old settler and used to traveling over these mountains, was well provided with

buffalo robes and blankets, so we had plenty of coverings to make ourselves comfortable. Had I not met with this good man I would have suffered a good deal, for, supposing that the stage company would supply passengers with such wrappings and blankets as are indispensable to travelers during winter, I had nothing with me but my overcoat and a comforter around my neck.

"In the best of spirits we left Rawlins on the 13th of April at 8 o'clock a. m., the only thing that gave us uneasiness being the thought of what kind of weather we would have on the coming night, during which we would have to pass through the highest part of Sweetwater mountains, traveling for a length of some seventy-five miles, now on a sled and again on a common lumber wagon. This is the most difficult part of the journey between Rawlins and St. Stephen's mission, a distance of 175 miles. What makes the crossing of these mountains not only difficult but dangerous is the sudden rising of windstorms carrying immense volumes of snow, which, being drifted against wagons or trains, will sometimes cover them and fasten them to the ground, so as to render it impossible to move them any further. An instance of this kind took place but a few days before we reached Rawlins. Two freighters' outfits, one belonging to Fort Washakie above mentioned and another belonging to our mission, were both snowed in, and all the teamsters could do was to unhitch their teams and run for their lives to the nearest station. Every year somebody perishes in such storms. This year we lament two cowboys, who were lost in one of these storms. You see, therefore, that we had reason to be a little uneasy about what might happen to us. But He who tempers the wind to the shorn lamb did also take care of us, and though the mountain zephyrs that were kissing us at intervals all along the way were rather cold, yet we could not complain, and, taking all in all, our condition was by no means as bad as it might have been.

"At noon we reached the second postal station from Rawlins, a place called Bull Creek, and on alighting were told by our driver that dinner was ready. But please, said we, show us the place, for we do not see any sign of a house. To our inquiries he answered by pointing out with his whip a poor dilapidated cabin, covered with snow from the ground to the roof, the entrance to which was through a large cut made in the snow, which stood up frozen on both sides like walls. We went in through this gap and to our surprise found a good dinner.

ONE SEAT FOR THREE.

"Here we left the stage. All our baggage was well secured on a sled, which was nothing else than an old wagon-box fastened upon two beams. On this primitive kind of conveyance there was only one seat for two persons. Resigned to our lot and trying to make ourselves as comfortable as we could, we took possession of the seat and were fixing our blankets around us, when, lo! the driver, a tall, corpulent, jolly fellow, informed us that he was going to share the seat with us, and so saying, he wedged himself in between us, and whooping like a wild Indian, he started his horses at a full gallop. To say that it was a most insufferable kind of traveling would never convey the real idea of the situation. We thought our life would be squeezed out of us during that memorable night, such was the position under which we were. The night was one well suited to astronomical observations, for without a telescope one could see millions of most brilliant stars moving through their orbits. The wind, which generally rages very high, left us that night alone, and the temperature was very mild. So we went on from peak to peak, changing horses every fifteen miles. At last, after crossing the highest pitch of the Sweetwater range, we saw the morning star peeping out of the far horizon, and glowing like a distant electric light. By the time we reached the summit of Beaver mountain we saw the day dawning in all its majesty. Its appearance robbed the stars of their majesty, and one after another they dwindled out of sight. To our great consolation the light was now rapidly increasing; for we needed daylight in

order to see our way in descending the mountain. Our descent, thanks be to God, was safe. It was sunrise when we arrived at a postal station at the foot of Beaver mountain, thirty miles from Lander. Here, taking a stage again we were more comfortable, and succeeded in getting a good sleep—as good, I mean, as the circumstances would allow.

“As I stepped out of the stage I found myself in the midst of many old friends whom I had not seen for three years. So I had to go through a regular gantlet of handshaking, and had to answer the welcomes and compliments of those good-hearted people. I found the mission considerably improved since I left it three years ago. So also did I find the country improved, though not very much. The best of all improvements that have been made is the telegraph, which now unites Lander with the rest of the world. Our community here consists of Frank Ignatius Panken, a superior, and myself. We have also living with us a secular priest, Rev. Frank Scollen, who has been for many years a missionary among the Indians of Canada as well as the Rocky mountains. We have also a young man acting as servant and farmer. In our house, which is the same old frame house I fixed up when I first came here, we have thus far neither chapel, kitchen nor refectory, but go to say Mass and take our meals at the convent. This is a magnificent brick building built by Friar F. X. Kuppel. I can assure you that it stands at a canonical distance from our house, for there is about one mile between the two, which distance we have to walk three times a day, besides the extra calls which in an Indian mission like this are frequent. Now these daily excursions are quite a feat, especially when the mercury falls 30 degrees below zero and when the ground happens to be covered with four or five inches of snow or with a thick layer of mud. Sidewalks being a refinement not yet introduced in this part of the country, it follows that our situation, taken at its best, is by no means convenient. But we console ourselves by considering that the kingdom of heaven is worth this and much more. However, if we view these excursions from a sanitary standpoint, we are bound to acknowledge that in the long run they will prove highly beneficial.

“On the feast of St. Gabriel we opened our school with eight children boarding with us and today we count twenty-nine boys and girls. The Arapahoes now show us more confidence and our prospects grow brighter day by day.”

In after years Father Paul was appointed chaplain of the Bridewell of Chicago. In the city jail he had to minister to a new kind of savage—the “Hoodlums,” a tribe that compared very unfavorably with his dear Osages, Peorias and Sioux, but he never despaired, for “where sin abounded the grace of God abounded the more.”

On the 25th of March, 1898, he celebrated the fiftieth anniversary of his ordination to the holy priesthood at Chicago, and just two years later he passed to his eternal reward in the eighty-second year of his age. Thus ended the days of the last representative of the noble houses of Guerra and Ponziglione. All the wealth, the honors, the social distinction, and everything that the heart of man craves, were but the “fleeting shadow” in his eyes. In preference to the life of an Italian nobleman he chose the humble, yet nobler life, of a Jesuit missionary among the American Indians. His work for the moral and religious welfare of this country, and especially for the State of Kansas, is deserving of a prominent place in the pages of American history. He was a great missionary, a nobleman in the Church of Christ, and his life-work is a true type of what Christ, through His Church, has done for humanity.



THE RIGHT REV. JOHN BAPTIST MIEGE. S.J.

RIGHT REVEREND JOHN BAPTIST MIEGE, S. J.,
First Bishop of Kansas.

Written for the Kansas State Historical Society by James A. McGonigle, of Leavenworth.

JOHN BAPTIST MIEGE was born in 1815, the youngest son of a wealthy and pious family of the parish of Chevron in upper Savoy. At an early age he was committed to the care of his brother, the director of the episcopal seminary of Montiers. At this time he manifested literary and religious qualities of the highest kind.

He completed his literary studies at nineteen. At first he desired to enter the army, but at his brother's suggestion he spent two more years at the seminary, in the study of philosophy, and after this his purpose was changed. On the 23d of October, 1836, he was admitted into the Society of Jesus by Rev. Father Puty, rector of the novitiate at Milan.

During the very first years of his spiritual life, spent under Father Francis Pellico, he gave evidence of his strong purpose and energy of soul. Broadest charity, profound humility, unflinching spirit of discipline and ardent devotion to his institute evidenced his vigor of character. Charity to his fellows was one of his very strongest characteristics, and one of his favorite themes for thought and discourse.

He pronounced his first vows on October 15, 1838, spent two years in literary studies, and was transferred to the boarding-school at Milan, where he was entrusted with the office of chief disciplinarian. Thence, in 1843, he was removed to Chambery where his genial disposition and the wide sympathy of his heart gave him a large influence over the students. In September, 1844, owing to promise of future eminence, he was sent to Rome to be instructed by eminent masters. His talents were extensive and varied, but his bent of mind seemed to incline him especially to the most able solution of moral questions.

He was ordained priest in 1847, and in 1848 completed his theological studies. This very year the houses of the society were closed by the revolutionists, and, among others, Father Miego sought refuge in France. During the journey thither he took advantage of a most successful disguise to play the role of protector of the exiles, and his influence was such that he greatly contributed to make the journey rather pleasant than otherwise for the victims of the persecution.

In the midsummer of 1849, as the result of his long and earnest petition, he set sail for the Indian mission of North America, and reached St. Louis in the fall. He was appointed pastor of the little church in St. Charles, Mo. His pastoral duty included the charge of the mission of the Portage.

Later he was removed to the house of probation at Florissant, Mo., where he taught moral theology. In 1851 he was sent to St. Louis University, Missouri. In the fall of this year he was appointed to the vicariate apostolic of all the territory from Kansas river at its mouth north to the British possessions and from the Missouri river west to the Rocky

Mountains, being about 650 miles from south to north line and 600 from east to west: It required, however, the formal order of the Holy See to move him to accept the office. He was consecrated by Archbishop Kenrick on the 25th of March, 1851, in St. Xavier's Church, St. Louis, receiving the title of bishop of Messenia. He left St. Louis on the 11th of May following, and finally arrived at St. Mary's, territory of Kansas. Here, in 1851, he built his first Catholic Church in Kansas, of hewn logs.

Here he began his life work as a missionary. The vast extent of his diocese rendered long and tedious journeys necessary, for he often visited its distant limits, traversing the then trackless wastes of Kansas, Nebraska, Colorado, and the Indian Territory. He removed and established his See in Leavenworth in 1855, where he found seven Catholic families.

He commenced the erection of a church, size 24 by 40 feet. The increase in the Catholic population was so fast that in 1857 he created a larger church, it being 40 by 100 feet. In 1863 he erected a large episcopal residence.

In 1859 Bishop Miede, with Brother John, crossed the plains in his own conveyance to Denver to establish the organization of the Catholic Church in Colorado. A trip at that time was hazardous, as the hostile Indians were constantly scalping those whom they might come across on the plains.

About 1858 he established a Catholic Church in Omaha, Neb. In 1858 he invited eight members of the Sisters of Charity of the state of Tennessee to establish their order here, which they did. From the basis of eight members in 1858, they now number about 500, having academies and hospitals in Kansas, Nebraska, Colorado, New Mexico, Wyoming, and Montana, where they have taught and dispensed charities to thousands of people. There is no order of sisters in the Catholic world that has done so much good as they.

Bishop Miede commenced the excavation for the cathedral at Leavenworth in the spring of 1864. The corner-stone was laid in September, 1864, and the cathedral was completed and dedicated December 8, 1868. The question is often asked: "Why did the bishop erect such a fine cathedral at Leavenworth?" The reason was this: At that time the contest was between Kansas City and Leavenworth as to which would be the great city on the banks of the Missouri river. In 1863, and for many years after that, Leavenworth was very prosperous and everything indicated that it would be the large city. Bishop Miede was a strong believer in the great future of Leavenworth, and showed his faith by erecting such a cathedral. Each city was striving to become an important railroad point. Kansas City secured it.

The bishop possessed an artistic and architectural mind, which the great work he accomplished shows. The architectural proportions of the cathedral are perfect. The sanctuary is the largest of any cathedral in this country. He often remarked that he wanted a large one, so that the

largest ceremonies of the Church could be held with comfort. Bishop Miede secured the best fresco artist in the United States, Leon Pomrade. The figures in fresco are perfect, and even today the expressions and colors are good. The stained-glass figures show that they were made by a first-class artist, as the colors are as fresh and clear today as when executed, thirty-seven years ago. The cathedral is of the Romanesque style of architecture, and has no superior of that type in this country. The size of the cathedral is 94 feet front and 200 feet long and about 56 feet high to square of building. The towers, when completed, will be about 190 feet high.

After the dedication of the cathedral the prosperity of Leavenworth declined, which affected the financial support of the church. The indebtedness of the cathedral at that time was about \$100,000.

Bishop Miede concluded a short time after the completion of the cathedral to make a trip to the South American states for the purpose of collecting funds to reduce the indebtedness. He was gone for a year or more, and solicited funds in all the states of South America, and suffered many privations and had many dangerous trips. He told me that in crossing the Andes mountains it was so dangerous that he was blindfolded, as also the mule he was riding, which was led by the guide. He returned to Leavenworth, having been quite successful in his mission. I am not quite positive, but I think he told me that he reduced the indebtedness about \$50,000.

After reducing the debt, in 1874, with permission of the Holy See, he laid aside his dignity of bishop and retired to St. Louis University, St. Louis, Mo. Thence he withdrew to Woodstock College, Maryland, where he acted as spiritual adviser. In 1877 he was sent to Detroit, Mich., to open a college of the Society. Here he greatly endeared himself to the people. In 1880 he retired once more to Woodstock.

In 1883 he was stricken with paralysis. He lingered in this state a year, and underwent many sufferings. He died July 20, 1884, with all the comforts of the Church.

His noble qualities were numerous, as a religionist, a priest, and a bishop. His virtue and genial disposition caused him to be regarded with confidence and affection by the young and with deepest veneration by the old. With the highest endowments of mind and character, he combined the most imperturbable modesty and humility. He had the rare gift of being able to adjust himself to humors and characters. But one of his finest characteristics was the depth of his sympathy, springing from a broad, warm, human heart.

There died a good bishop, a loyal Jesuit father, and one time a collaborer of the great Jesuit, Father de Smet, in civilizing the Indians, who as a citizen of Kansas did more for its religious and material prosperity than any citizen of the state. The state of Kansas has a room in the capitol building at Topeka where the portraits of the distinguished men of Kansas are placed and cared for for all time to come. When the

portrait of Bishop Miege shall be placed there it will represent the greatest of them all.

The territory of Kansas, by a law of the United States government, was thrown open to settlement in 1854, giving citizens the right to pre-empt 160 acres of land free of cost, under certain conditions. The white population in all that territory at that time, from the Kansas river, at its mouth, to the British possessions, and from the Missouri river to the Rocky Mountains, did not exceed 3000. At the end of fifty-two years, in the same territory, there are about 3,000,000. The growth of the Catholic population in the same territory and the same time is about 400,000.

In 1855 there was one Catholic bishop and one See in all that territory, with a population of 700 Catholics. At the end of fifty years there are nine bishops and nine Sees, each See having its cathedral, colleges, convents, parochial schools, orphan asylums, and hospitals. The character and intelligence of the inhabitants in this territory cannot be excelled anywhere.

I have submitted only a few of the many good points of Bishop Miege. He laid a great many good foundations and left them to others who will follow to build the superstructure. He was a remarkably handsome man, with a commanding appearance, whose presence would attract attention. He possessed a fine mind, and was one of the most lovable of men. The most humble of his parishioners could always get his attention and be treated with the utmost courtesy and kindness.

I arrived in Leavenworth May 6, 1857, when I made the acquaintance of Bishop Miege, whose friendship was given to me, and which is one of the most pleasant memories of my life. My business association, consisting in the construction of the cathedral from the foundation to its entire completion, was mutually satisfactory. I had a strong affection for him when living, and his memory is cherished with great appreciation.

I am indebted to Reverend Father Corbette, S. J., Detroit, Mich., who was administrator of Leavenworth diocese during the absence of Bishop Miege in South America, for information of the early life of Bishop Miege. During Father Corbette's administration of the diocese he exercised great ability and sound judgment, and retired from his responsibility, having given satisfaction to the priests and people of the diocese.

PART III
FOUNDATIONS LAID

FOUNDATIONS LAID. The Dawn of a New Day.

The Jesuit Fathers, having now retired from Miami and Linn Counties after the Indians were removed to the Oklahoma Indian Territory, the Right Reverend Bishop, John Baptist Miege, S. J., appointed other priests to minister to the scattered people along these border counties. Up to the year 1854, no white men were allowed to take up land-claims or homesteads in Kansas; it was exclusively an Indian country. Only government agents, traders, and Missionaries ever penetrated the vast and almost unknown region.

Henceforth a new order ensues and a transformation takes place in the short space of seven years such as the records of history furnish no parallel. It affected the whole nation and, indirectly, the entire civilized world by reason of the great war which followed. No less important were the social and economic changes which were wrought by the signing of the famous Kansas-Nebraska bill. About this time many able men came from the North and the South to reside in the new Territory. Political feuds were rife.

"During the territorial days immediately preceding the war, Kansas was a storm center," says the Kansas City Star. "It was full of noise and bluster and turmoil. It was torn with strife—it was at war with the country. Every day was a day for black headlines over the news from that state. It was the day of the radical in politics as well as in state affairs—and, perhaps, necessarily so. The times called for radical action. The fight for a free state was not won by namby-pamby methods. The mollycoddle was of no particular value to Kansas in the fight she was making.

"Then followed the war and its attendant bitterness and the overturning of natural order and normal conditions.

"But Kansas had been settled by a class of men and women who were not content simply with tearing down slavery. They were not satisfied merely with the admission of the state with slavery forbidden. They had brought to the West high ideals of government. They came from New England, from the Atlantic Coast, and from Ohio, Illinois, Indiana and other states, and they had an ambition to place the new state of Kansas upon a foundation as firm and as stable as that of Massachusetts. To do that the radical and the wild and the woolly, who had their place in the stormy days, must be supplanted by the leaders with constructive ideas and purposes. Kansas was no longer at war with the rest of the country. It was called upon to settle down to the business of making a place for herself in the nation."

Beneath the disturbed condition of affairs, however, other beneficent influences were at work laying the foundations of religion and education; the humble "squatter" or homesteader was patiently watching his growing crops, his roaming herds, or, what was more likely, scanning the horizon for the ever threatening cyclone or tornado; a constant observer of nature, he sought at all times to accommodate his plans to the circumstances. The whole country now became an experimental station, so to speak, and thus, in a few years, Kansas became one of the finest agricultural sections of the United States. Education kept pace with the swiftly growing population and the various Chris-

tian denominations were animated with a friendly rivalry—yet, with a fine spirit of neighborliness. Kindness and helpfulness dominated the people.

Catholics came in ever increasing numbers after the territory was opened to settlers. They were a patient, industrious, God-fearing class of men and women. These were chiefly Irish at first, but, soon, the Germans also came and established colonies and both have grown in wealth and numbers. The two races have harmonized to a great extent and their children are, today, what might be called the "back bone" of Catholicity in Kansas. Other races in after years came and are proving a valuable addition to the Catholic body.

It was in 1822 that the first Catholic priest entered Kansas. Father De la Croix came from St. Louis; he was a secular priest and passed through this section on his way to the Osages on the Neosho River. Father Lutz of the diocese of St. Louis came as a missionary to the Indians a few years later.



REV. THEODORE HEIMANN.

Father Theodore Heimann seems to have been the first secular priest to enter the field as a subject of Bishop Miege. He was a teacher at Osage Mission in 1853, and in 1854, on the 28th of September his name appears on our old Record book as baptizing solemnly, Louis, son of Joseph Tebeaux and Matilda Reoume. Father Heimann was ordained in Kentucky by Bishop Flaget and came to Kansas in 1846. He joined the Carmelites in 1864 and was the first to receive the Holy habit of that Order in the United States. He gave the original farm at Scipio to the Carmelite Order. He became the first Carmelite pastor of St. Joseph's Church, Leavenworth, where he was greatly beloved by the people. He died at the Novitiate, New

Baltimore, Pa., on September 3, 1893.

The Benedictine Fathers came in 1857 under the leadership of Father Augustine Wirth, O. S. B. They established a Priory in the town of Atchison in 1858 and from this humble beginning has sprung the present magnificent church and college.

The Benedictines have labored successfully in Kansas; they have developed some fine parishes and built many splendid churches and have worked in harmony with the secular clergy throughout a large section of the northern part of the state. Their Venerable Abbot, Rt. Rev. Innocent Wolf, O. S. B., D. D., has been a light to the clergy and

a pillar of strength to the Church in the west.

The Benedictine Sisters have a fine Academy at Atchison and also teach many parochial schools in the Diocese.

The Carmelite Fathers came to Kansas from Europe in 1862. They established themselves at Leavenworth and Scipio, Kansas, and did considerable missionary work, with Scipio as a center. The trend of the Order, however, was Eastward and now, their finest establishments are in Chicago, Pennsylvania and New Jersey. Old Scipio is now flourishing after fifty years of struggle, and the fine church, school and monastery at Leavenworth are still doing efficient work.

The Sisters of Charity of Nazareth, Kentucky, came to Leavenworth by way of Nashville, Tennessee, in 1858. They have developed



A SISTER OF NAZARETH.

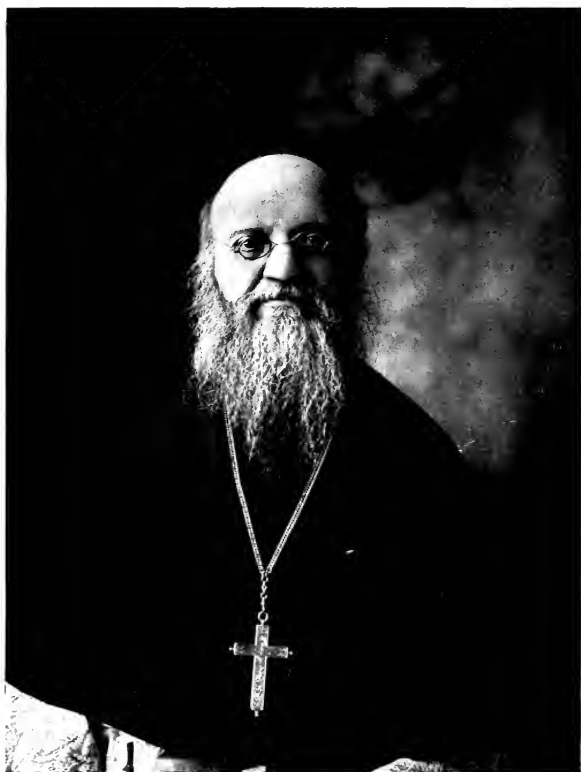


A SISTER OF LEAVENWORTH.

into a great body of active workers and have branch houses in many states west of the Mississippi, and far into the Rocky Mountains. They are able teachers, efficient nurses, and splendid charity workers in every field of human misery. These three Orders were pioneers in the west.

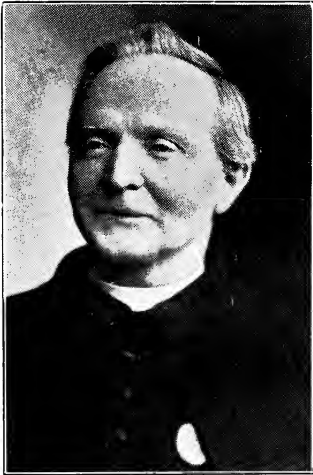
In the meantime the ranks of the Secular Clergy were being augmented. Father Theodore Heimann was the first to reside in Kansas.

The end of 1858 saw Father Schacht wending his way through Miami County. Father Sebastian Favre came from France in 1862 and Father Anthony Kuhls was ordained by Bishop Miede in 1863. Two years afterwards John F. Cunningham and Francis J. Watton were raised to the holy priesthood at Leavenworth by the same bishop and were at once sent forth on horseback to comb the prairies and fish for the living when hunting failed. Fort Scott was the destination of the former and Paola of the latter. Father Cunningham afterwards became pastor of Lawrence, Topeka and Leavenworth successively. He became Vicar General of



RT. REV. INNOCENT WOLF, O. S. B., D. D.

the diocese under Rt. Rev. L. M. Fink, O. S. B., and, finally, died on the 23d of June, 1919, as the revered and respected Bishop of Concordia.



RIGHT REV. MGR. KUHL'S.

The only remaining figure of those early days is Right Reverend Mgr. Kuhls, now in retirement. Father Kuhls was ordained by Bishop Miede and appointed pastor of St. Joseph's Church, Leavenworth. Succeeding Father Fish, he became the pastor of Old Wyandotte which included the county as a whole. Monsignor Kuhls has lived to see his single parish dotted over with churches, schools, and religious institutions. He has beheld a great city grow up around him as by magic. A new people and a new name—Kansas City, Kansas—have taken the place of all that was dear to his heart fifty years ago.

Here might be related an abundance of missionary experiences that approached the heroic as well as the ludicrous, and commingled the sublime with the ridiculous in the most fantastic manner. Everything was topsy-turvy in Kansas in those early times. There were no roads, no fences, no railroads to speak of. Dugouts, sod houses, and miserable cabins were everywhere to be seen, but the people were of a superior class altogether, and this one fact changed the aspect of everything. The priests admired and loved the people and the people entertained the poor, tattered and tired clerical wanderers with great reverence and with an hospitality that was both primitive and warm. What a pity that we have not a few of the personal diaries of those days! As it is we retain in memory only the fireside tales of the older folk and the older priests who lived through the sod-house, cabin days of Kansas.

"The cabin homes of Kansas!
How modestly they stood
Along the sunny hillsides
Or nestled in the wood.
They sheltered men and women
Brave-hearted pioneers;
Each one became a landmark
Of freedom's trial years.

"The sod-house homes of Kansas!
Though built of Mother Earth,
Within their walls so humble
Are souls of sterling worth.
Though poverty and struggle
May be the builder's lot,
The sod-house is a castle,
Where failures enter not.

"The dug-out homes of Kansas!
The lowliest of all,
They hold the homestead title
As firm as marble hall.
Those dwellers in the caverns,
Beneath the storms and snows
Shall make the desert places
To blossom as the rose.

"The splendid homes of Kansas!
How proudly now they stand,
Amid the fields and orchards,
All o'er the smiling land.
They rose up where the cabins
Once marked the virgin soil,
And are the fitting emblems
Of patient years of toil.

"God bless the homes of Kansas!
From poorest to the best,
The cabin of the border,
The sod-house of the West.
The dugout low and lonely
The mansion grand and great:
The hands that laid the hearthstone
Have built a mighty state."

SOL MILLER.

PART IV
MIAMI COUNTY'S FIRST SETTLERS

MIAMI COUNTY'S FIRST SETTLERS.

The French traders, who accompanied Father De la Croix on his second visit to the Osages in 1822, were probably the first white men to enter the field. As was the custom of all traders, they exchanged for pelts and furs whatever the Indians needed.

From the earliest times the French were in close touch with the Indians in Canada, throughout the Great Lake regions and along the rivers to the Gulf. Their advent, therefore, amongst the tribes in the New Territory was very welcome. They found a ready market for their wares and reaped a rich harvest in furs which were then abundant.

The old records hold such names as Burdon, Peret, Bertrand, Prayon, Bourg, Robbideaux, La Fontain, De Richardville, etc., none of which names are found amongst us today.

The Indian agent appointed by the United States Government in 1852 was Col. Ely Moore, a former congressman from New York. He was held responsible for the well-being of the Miamis, Weas, Peorias, Piankeshaws and the Kaskaskias.

Other white men, who with their families lived at or near the Osage River Indian Agency in 1854, were Wm. Maynard, Wm. Hunnewell, W. A. Mobley, the Hoggetts, the Shaws, A. G. McKenzie, General W. A. Heiskell. The Wea or Baptist Mission was established one mile east of Paola about the year 1848. It was for a number of years under the charge of Dr. David Lykins, who discharged his trust with great fidelity to the great advantage of the Indians. The doctor went to Colorado in 1861 and died there.

Kansas began to exist as an organized territory on the 30th of May, 1854, when President Pierce signed the famous Kansas-Nebraska Act, by which Kansas was taken into the bounds of civilization and empowered to determine her own future policy in regard to the National issues that were then before the people of the United States.

The paramount question at the time was: whether the New Territory should permit the introduction of slavery and thus make it constitutional in the West as it had been in the South.

The question aroused the keenest interest and provoked the most serious discussion throughout the whole country, north and south. At this point appears the noted figure of John Brown of Osawatomie who fought the first battle on the soil of Miami County for the abolition of slavery. He thus struck the first spark that enkindled the flame of one of the greatest wars of history—the Civil Struggle of 1861 to 1865.

According to Major Simpson in his notes on the first settlers we are able to state that, "Early in September, 1854, Daniel Martin who had been a resident of West Point, Missouri, made a claim and settled on the land afterwards owned by Orin Williams and now (Jan. 1881) occupied by Mrs. W. G. Rainey. He is believed to have been the first white man that resided in this part of the county.

“Charles N. White, long a resident of the northern part of the county, sometime during the year 1854 settled on a claim north of the Marais des Cygnes, that embraces the land owned for so many years by Judge Thomas Roberts. Late in the fall of that same year Thomas Rice settled in the south part of the county on Mound Creek.” Many others who took up claims in 1854 relinquished them the following year. James Poland settled on a claim southwest of Osawatomic in 1854.

On the 24th of October, 1854, William Chestnut, O. C. Brown, John I. Everett, Elder Palmer, Henry DeVillers, a young land surveyor by the name of Smith, Allen Wilkerson and two or three others whose names are not recollected, made claims in and around the mouth of the Pottawatomie Creek and in the course of the next two weeks erected their cabins and made such permanent preparations to stay that they are entitled to be considered as the first exclusively white settlement of the county. About the time of their location, probably a few days before, W. C. Childers, from Missouri, with his two sons, James and A. Childers, located on the northern bank of the Marais des Cygnes, a little east of the Chestnut settlement. About this time Paola began to receive an influx of white settlers.

PAOLA

Miss Ethel Wise in her class essay before the Paola High School on June 11, 1918, says:

“On the 16th day of August, 1855, the First Territorial Legislature passed an act incorporating the Paola Town Company, consisting of Baptiste Peoria, Isaac Jacobs, A. M. Coffey, David Lykins and their associates. Early in August, 1858, the Osawatomic people presented a petition for a vote to permanently locate the County Seat in accordance with the provision of the law of 1858, which said, “When the County Seat of any county has not been located by a vote of the electors of the county and county buildings have not been erected, the Board of Co. Commissioners upon the petition of a majority of the legal electors of the county shall order an election for the location or removal of such county seat.” The County Seat had never been located in Paola, that is by a vote of the electors. Some of the earliest settlers remember the submitting of this important question to the Paola Board as causing much agitation among the Paola people. The Board of Supervision ordered an election for the permanent location of the County Seat to be held on the same day as the general election and from that time on party lines were abolished. The Paola people worked like beavers. It was said at the time that they personally visited every legal voter in the county. For ten days before the election it was believed that Paola would win if the voters could be persuaded to go to the polls; hence every effort and inducement was used to get all voters friendly to Paola to the voting places. The county was divided into small districts and three men constituted a committee to get every voter of every district to the respective polls. The returns showed that Paola had won by a majority of about 90 votes. A contest was threatened based upon some illegal Indian votes. But after examination it was found that if the claim of illegal Indian votes was sustained that Paola would still have a majority of 48 votes. The result of that election was of great importance to Paola. It created a belief among those who wanted to live and build at the County Seat that the town was sure to remain as such. The only

evidence now existing that Paola is the County Seat is to be found in the act of 1855 establishing it as the permanent Seat of Justice. The petition upon which the Board of Supervision ordered the election has disappeared. The journal of the Board does not contain the order of election. No record of the canvass of the vote seems to exist. The County Seat still rests on an act of the Bogus Legislature.

"One of Paola's earliest settlers will be remembered as Knowles Shaw, who came here as a blacksmith in 1854 and hammered an honest living out of iron for many years.

"Cy Shaw came to Paola in 1855 and ran the first stage line from Kansas City to Fort Scott, by way of Paola and Osawatomie. The trail which our fathers and grandfathers followed was then along Ten Mile and Indian Creek, later it was moved west to take in Olathe and Springhill. The stage coach came daily, bringing the mail and a coach full of passengers at each trip. Fresh stage horses were procured at a barn in the northwest part of town. When the coaches were in need of repair, they were run into a barn located where the Vassar Hotel is and made ready for further use.

"That which is possibly Paola's oldest house is the home of Martin Timken, situated on North Pearl street. It was built by a man by the name of Totten in the year 1858. He turned rebel and his property was taken over by the Government for military purposes. During the time soldiers were stationed here the officers' headquarters were in this house. They took their meals at Ezra Robinson's house, which was then directly across the street in what is today known as the home of Watt Glenn.

"We may think of the block in which the Peoples Nat'l Bank is located as being the block in which were the homes of two of Paola's first settlers, one being Thomas Hedges and the other Knowles Shaw. Opposite them was the home of Mother Baptiste. In my recent talks with old settlers, I have found that Mother Baptiste held a warm spot in the hearts of all who knew her.

"Mrs. Jacobs was probably the first white woman that came to Paola. Her husband had the first house erected that was built on the town site. It was located about where Prendergast's store is. The carpenter work was done by Samuel P. Boone. Mr. Jacobs was Paola's first mayor. B. F. Simpson was the first lawyer; Dr. W. D. Hoover the first practising physician. He lived about where Devins Laundry is situated. Samuel Boone was the first carpenter; Mrs. Cy Shaw taught the first school; Rev. Wood was the first preacher. Walter Buck and his brother Alf were the moving water works of the city and with a little cart and pony they were at it early and late. The first wedding was that of George Tomlinson and Miss Mary Mead. Mrs. P. H. Latimer of Louisburg has the name of being the first white child born on the town site. Her maiden name was Sue Heiskell. The first death was that of an infant son of Dr. Coffey. There is a record of almost every trade and who started it in Paola, with the exception of the barber shop and no records can be found of the first man to start up such a business here.

"The land for the city park was given to Paola by the Town Company with the proviso that no buildings should ever be placed on it. While we think of it as a place of beauty, in our fathers' day it was an open common where the Indians were wont to run horse races, and indulge in war dances. Baptiste Peoria had made it a play ground for his people and the Town Company continued the gift and so recorded it on the books.

"Paola in her youth was not without churches. Her first Methodist church was where Mr. Hunt keeps a plumbing shop. Those of the Christian Church held their services in a town hall on the west side. In 1882 the foundation for their church on East Piankeshaw was laid. The Baptists held church in a small building located in the same place as the one they now have. While we look upon the Busy Bee as a hotel, it was in the time of the generation before us

and the generation before them the Presbyterian Church located where the present Presbyterian church is. The location of the Congregational Church has always been the same. The first Catholic Church was a one-room, stone building. The ground together with a donation in money was given to the Catholics in 1859 by Baptiste Peoria and his wife. This first church was torn down in 1880 and a brick building was put up. This burned in 1906 and the one now standing was built in 1906-07.

"The first county building erected was the jail, which was built in 1858 and cost \$2,600. It was a stone structure and was situated back of Mayers' Clothing store. The first term of court was held May 23, 1856.

"With the year of 1860 came the famine and, quoting Mr. H. M. McLachlin, "hustlers for Pomeroy's beans and old clothes showed up in force." Aid was given out from a room on the northeast corner of the square and was quite a help to some, but like all charities it was greatly abused. Men who owned acres and acres of land were compelled to take provisions for their families, but the sympathetic manner of Ezra Robinson in issuing the goods softened the bitterness of charity.

"The amusements in the earlier days consisted of lodges, suppers given by the different organizations for the purpose of raising money, and literaries given once a month. There were also singing schools which furnished a good deal of pleasure to the young folks. A dancing club called the Q. A. M. D. C. (quit at midnight dancing club) gave dances every two weeks in the Mallory Hall which was on the west side of the park.

"Baptiste Peoria was the big man of that day, a large, full-blooded Indian with a great deal of business tact and shrewdness. The Indians were then in force and life with them was sport galore. Horse racing was possibly the greatest sport. Northeast of what was known as the Bell place they cleared up a straight track about a quarter of a mile long. The Indians were great traders, and every horse they got was tried on the track. Saturday was always fete day for the Indians, and all congregated at the track and races filled the time. The track was later changed out east of town and then they would swap races with the boys from the surrounding towns and Missouri.

"The Paola Free Library is known as the pride of Paola and well it might be called that. There was a stock company formed in 1872, called the Miami Co. Teachers Library. Its few books were kept in a hall on the north side of the square. This room was kept open on Thursdays from 4 to 6 o'clock, and on Saturday afternoons. The librarian then was Mrs. H. S. Turner. In 1878 the association turned the books over to the city as a gift with the understanding that the city was to provide and care for it. Mr. Sponable became interested in the work and gave not only the land on which the building now rests but generous sums of money at different times. His work for the library was a part of his life work. It must be remembered that we owe much to Mrs. Martha Smith, who at her death in 1901 gave \$10,000 to the directors of the library for the purpose of erecting a library building. Thus, Paola's library is not a Carnegie Library.

"If from this imperfect sketch you can look back and see Paola as she was in May, 1855, a town fighting for an existence, I am sure you will take a more appreciative view of Paola, and note what remarkable changes have been wrought by time and the hand of man."

ETHEL WISE.

PAOLA INCORPORATED.

APPROVED DEED.

This Indenture Made this 13th day of December A. D. 1860, between Baptiste Peoria, a reserve of the Confederated tribes of Piankeshaw, Peoria, Kaskaskia and Wea Indians of Kansas, Territory, and Mary Ann Peoria, his wife, residents

of Lykins county, Kansas Territory, parties of the first part and The Paola Town Company, of the second part.

Witnesseth, That the parties of the first part, and The Paola Town Company of the second part:

Witnesseth, That the parties of the first part for and in consideration of the sum of Five Thousand and Dollars, in hand paid by the parties of the second part in gold and silver coin of the United States, to the parties of the first part, the receipt of which is hereby acknowledged, have granted, bargained and sold and do hereby grant, bargain, sell and convey to the party of the second part and to their heirs, successors and assigns the following described real estate lying in Lykins county, Kansas Territory and bounded and described as follows, that is to say:

Commencing at an ash stake by an oak tree on the north-west corner of the town track, thence east 321 perches and 3 feet to a stone monument and stake, thence south 200 perches to stake and stone, thence west 321 perches and 3 feet to a stake, thence north 200 perches to beginning and containing 403½ acres, in Sections 16 and 17, township Seventeen, Range Twenty-three, East, and is all upon the headright of Baptiste Peoria, and is a part of the allotments of lands to the said Baptiste Peoria made under the treaty May 30, 1854, between the above consolidated tribes of Indians and the United States.

TO HAVE AND TO HOLD the above described premises with the appurtenances to the said party of the second part, and to their heirs, successors, and assigns forever. The party of the first part hereby covenanting with the party of the second part that the title hereby conveyed is free, clear and unincumbered and further that the party of the first part will forever warrant and defend the same to the party of the second part and to their heirs, assigns and successors against the lawful claims of all persons whomsoever.

In Testimony Whereof, the parties of the first part have hereunto set their hands and ink scroll or seals this 13th day of December A. D. 1860.

Baptiste Peoria (his mark X)
Mary A. Peoria,

Executed in presence of
John L. Street,
B. F. Simpson,

Osage River Agency, Paola, Lykins County,
Kansas Territory.

Before the undersigned, United States Indian Agent for the Confederated tribe of Piankeshaw, Peoria, Kaskaskia and Wea Indians, personally appeared Baptiste Peoria and Mary Ann Peoria, his wife, well known to me to be the identical grantors in the above deed named, and whose genuine signature appear thereto and acknowledged the signing and sealing of the above deed of conveyance to be their free, voluntary act and deed for the uses and purposes therein named, and the said Mary Ann Peoria being at the same time examined by me separate and apart from her said husband, and the contents of said deed made known to her by me, she did declare upon such separate examination that she signed, sealed and acknowledged the same of her own free will and accord and relinquished her dower interest therein, without fear or compulsion on the part of her said husband and that she is still satisfied therewith.

Witness my hand and ink scroll or seal this 13th day of December A. D. 1860.

Seth Clover,
Indian Agent. (Seal Scroll).
Department of the Interior,
Office Indian Affairs,
February 2d, 1861.

The within deed from Baptiste Peoria, a member of the confederated tribes Peoria, Piankeshaw, Kaskaskia and Wea Indians, to the Paola Town Company for the conveyance of 403½ acres (as described above) for \$5,000 is respectful-

ly submitted to the Acting Secretary of the Interior for his approval.

(Signed) A. B. Greenwood, Commissioner.
Department of Interior,

February 12th, 1861.

The within deed is hereby approved as recommended by the Commissioner of Indian Affairs.

(Signed) Moses Kelley, Acting Secretary.

Filed for record on March 21st, 1861, and recorded in Book C. of Deeds, at pages 638 and 639, in the office of the Register of Deeds within and for Miami County, Kansas.

LIST OF THE MAYORS OF PAOLA CITY.

Allen T. Ward	1861-63	T. M. Hobson	1887-89
E. W. Robinson	1863-65	S. R. Smith	1889-91
G. W. Brown	1865-67	H. A. Miller	1891-93
A. G. McKensie	1867	J. H. Haldeman	1893-95
B. F. Simpson	1868	D. H. Johnson	1895-97
J. Stoddard	1869	D. O. Sellers	1897-99
J. H. Smith	1869-73	J. F. Donahce	1899-1901
Wm. Crowell	1873-74	C. F. Henson	1901-03
J. B. Hobson	1875	Ward J. Carpenter	1903-05
J. W. Sponable	1875-77	J. R. Fordyce	1905-09
B. Miller	1877-79	R. S. Ayres	1909-13
J. W. Sponable	1879-81	L. B. Smith	1913-15
Wm. B. Brayman	1881-83	E. J. Sheldon	1915-17
W. D. Hoover	1883-85	J. C. Ballard	1917
Chas. S. Gould	1885	Alex Hamlin (Mayor Pro tem.)	
C. F. W. Rawson (Mayor Pro tem.)	1886	1918-19
		V. G. Wright	1919-21

THE FIRST CATHOLIC SETTLERS OF MIAMI COUNTY.

The first Catholic settler was James Poland. He arrived in 1854. Mr. Poland came from the County Down, Ireland, and was accompanied by his wife, Elizabeth, and his two sons, John and William Poland. John went to California and William sleeps with his parents on the old home place. In the year 1856 a third son, Patrick, joined the family in Miami County and took a claim next to the father's about two miles southwest of Osawatomie. He had been married in New York to Elizabeth Robins, a convert to the Faith, a lady of education and refinement. She was the mother of seven children, named respectively: William, Mary Ann, James, Ellen, Anna, John and Margaret. William lives at Chickasha, Okla.; Margaret married James McRoberts and Elizabeth married Michael Mulvihill, both of Topeka; John settled in Butte, Montana, Mary Ann became the second wife of Michael Cunningham, her marriage being the second celebrated in the Old Stone church by Father Watron on the 2nd of July, 1866. Anna Poland rests in Holy Cross cemetery. Father Schacht, the first priest who came to Miami County after the Jesuit Fathers left, said Mass at the home of the Polands late in 1858, and in Osawatomie the same year at the home of a widow lady named Mrs. Remington.

About this time a Dr. John Darr was appointed to an important position at the State Hospital at Osawatomie. He came from New Castle, Ind. It was through Dr. Darr's influence that the following named families were induced to migrate to Kansas in 1858. They were all Catholics, closely related to each other, by marriage or by kindred. They had come in to Indiana from the west coast of Ireland, and had kept together in all their wanderings.

As a preliminary to the exodus from New Castle, two of their number visited Dr. Darr at Osawatomie in the fall of 1857. Their names were Michael Allen and Maurice Cunningham. These gentlemen made a favorable report to their homefolks at New Castle. Preparations were at once made and arrangements perfected to start for the new land in what was then regarded as the far West. They had already crossed the Atlantic a few years before and had worked their way in to the wilds of Indiana as it then appeared to them, and now, to go out where the wild Indians still roamed the prairies, and where there was no church, no people of their own faith or nationality, seemed to be more than their courage could endure; but Dr. Darr, like another Moses, led them on to a land of vast expanse, fairer and richer than their native heath and in every sense a veritable "Land of Promise."

God bless Dr. Darr, and God bless the men and women who dared so much for their holy faith and for the welfare of their children and their children's children for all the years to come.

The story of the Pilgrim Fathers made the rock at Plymouth famous but the scene ends at the coast; while these new pilgrims dared and

suffered all that the Puritan Fathers endured plus the long wanderings in the wilderness, confronted by like conditions on the part of civilized brethren of other faiths as well as of savage men and savage nature everywhere. Some other and nobler pen than mine will one day illuminate the story of the first band of Catholic pilgrims, who laid down their burdens at the gates of Osawatomie on the 29th of March, 1858, and there found rest. Their names were Michael Allen, his wife, Bridget Collins, and children; Henry Allen, brother of Michael, his wife, Anna Carlton and children; Maurice Cunningham, his wife, Mary Collins, and children; Michael Cunningham, brother of Maurice, his wife, Nora Allen and one child; Michael Moran, his wife, Mary Allen and children; Richard Collins; Mrs. Catherine Sheehan, a sister of Richard Collins, a widow, mother of John and Ellen Sheehan. The party that left New Castle on March the 17th, 1858, consisted of six men, six women and eight children. They went by rail to Cincinnati. From there they took an Ohio river boat to Louisville, Kentucky, and from there they traveled by boat to St. Louis, and up the Missouri River to Westport Landing. They arrived at Westport Landing on the 26th of March. Hiring a four-horse team, the party drove inland towards Osawatomie, the women and children riding and the men walking the entire way, a distance of about fifty miles. On the 28th of March they passed through Paola and arrived at Osawatomie the following day. At once each family built a small cottage on ground donated by Wm. Chestnut in the town of Osawatomie. The men went to work at anything their hands found to do in order to amass means enough to establish their claims to some of the vast uncultivated land that lay on all sides. After a year or two each family had moved on to the claim selected, about six miles east of Osawatomie—the aggregation being henceforth known as the “Irish Settlement” and which now forms part of Osage Township.

This was the beginning of Holy Trinity Parish, Paola, and was one of the first Catholic settlements in Kansas.

In after years, about 1874, Joseph Dalton and his wife, Johanna Cunningham, sister of Maurice and Michael, came with their family to the “Irish Settlement” and have prospered. Their sons, James and Charles, are successful farmers in Osage Township.

Richard Wolfe, whose mother was Ellen Collins, was also a late addition to the settlement. He married Margaret Dalton, daughter of Joseph, and raised a family of five children. Including these latter, the settlement had 48 living children of the first generation. Henry Allen did not settle on the land but continued in the railroad construction business in which he was an expert. The first Mrs. Michael Cunningham and Mrs. Richard Collins are buried together in a little well-kept spot on the prairie, on what is now known as the “Whiteford place.” Rest to their ashes; they were truly brave and noble women whose memory should be cherished by all our people.

In March, 1859, William D. Sheridan, father of Bernard, John,

Hiram, Allen and Frank Sheridan, came to Miami County, remaining until December, 1860. He returned again, however, in November, 1868, and made this his final home. In writing of this period, Benjamin Miller, ex-Mayor of Paola, states: "During the great drouth of 1860 there was absolutely not enough rain to lay the dust from the middle of September, 1859, to the 17th of Mareh, 1861, anywhere within a hundred miles of Kansas City. All the people in those parts," continued Mr. Miller, "being new comers and poor when they came, it is easy to imagine their condition." Many left the state, others sought more favorable locations while those who struggled on, finally became rich and their children are prosperous citizens of Kansas today.

ROBERT McGRATH and his wife, Alice Maloney, came from Ireland in 1849 and after many wanderings settled in Linn County, Kansas, in 1858. Finally removing to Miami County in 1866 they purchased the Baptist Mission farm near Paola and made that their permanent home. There were nine children born to Mr. McGrath and his good wife, all of whom, except one, have remained faithful to the Church. All have prospered and their children's children have increased and multiplied and have preserved the high moral standard of their venerable and truly noble ancestors. A granddaughter is a Sister in the Ursuline Convent at Paola.

F. G. NOLEN came in 1868 and is still living, one of the few remaining patriarchs of the olden days. His wife died May 23, 1903. His son, J. W. Nolen, is in business in Paola and his daughter is now Sister St. John of the Order of the Good Shepherd. There are five children living.

ANTHONY STRAUSBAUGH came to Kansas in 1871 and to Miami County in 1873. He was born in Adams County, Pennsylvania, in 1835. Married Elizabeth Thompson, a native of Belfast, Ireland, at Forreston, Ogle County, Illinois, in 1845. There were eight children in this family. Mr. Strausbaugh died June 5, 1918, aged 83 years.

JACOB KOEHLER came to Paola from Germany in 1871. Mathias Johann and wife in 1875. Frank Koehler, brother of Jacob, came in 1875. It would be interesting and, in fact, entirely feasible, just now, to note down and trace out the wanderings and varied fortunes of the descendants of these first settlers. From Miami County they have branched out into all parts of the United States and beyond. They have multiplied, in two or three generations, into a mighty host of self-respecting, industrious American citizens and faithful Christians.

EARLY SETTLERS OF BULL CREEK DISTRICT.

Now Marysville Township.

The first Catholic settler of Bull Creek district was Patrick Maloney, who came in 1860. His wife, Mary Maloney, was the mother of nine children, named respectively: Anna, William, James, Mary, Jane, Elizabeth, Patrick, Agnes and John.

JOHN AND MARY JOSEPHINE CONNER came about 1860. Their children were Charles, James, Mary, Ellen and Agnes.

HUGH AND MARGARET RILEY came to Kansas in 1866 and to Miami County in 1867. Their children were Elizabeth, Catherine, Margaret, Sarah, John and Teresa.

JOHN AND CATHERINE RILEY came to Kansas in 1866 and to Miami County in 1867. Their children were Margaret, Hugh, Mary, Catherine, Ellen, James and John.

WILLIAM AND MARY McCORMICK came to Kansas in 1866. Their children were named respectively, Mary, James, William and Peter.

PATRICK AND CATHERINE SMITH. Their children were Philip, Margaret, Mary, John, and Catherine.

THOMAS AND SARAH CLARK came to Rock Creek (Edgerton) in 1858. Then to Miami County in 1868. Their children were John, Richard, Delia, Mary, Rose, George, Martin, Thomas and Margaret.

JAMES AND ANNA CLARK came to Rock Creek, Johnson County, in 1858. To Miami County in 1868. Their children were John, William, Mary and Elizabeth.

JOHN AND MARY HARKIN. Their children were George, Bernard, Ellen, Mary, Margaret and Susan.

PHILLIP AND MARGARET CASEY. Their children were Michael, Margaret and Mary.

THE RILEY BROTHERS.

John and Hugh Riley were born in County Westmeath, Ireland, in 1837 and 1839, respectively. They came to America in 1857 and located in Montgomery County, Indiana. At this time the two brothers purchased land in the new territory of Kansas, hoping, some day, to make that their future home. John married Miss Catherine McLoughlin at Crawfordsville, Montgomery County, in June, 1861.

He left Crawfordsville for the west in the spring of 1866 and arrived in Johnson County, Kansas, on the fifth of March that same year. After a short stay on a place near Edgerton he moved on to the farm now owned by Sol George in Miami County, and the Spring of 1867 saw him housed in his log cabin on his farm located in the Bull Creek district, now Marysville Township. After a few months he went to Kansas City and worked there for two years. Having saved his earnings he returned to his farm and there with his good wife and seven children toiled and labored happily until the day of his death which occurred April 13, 1905.

Hugh Riley's life-story is different; his earlier and later years, 'tis true, ran parallel in fate and fortune with that of his brother. There was a warm brotherly affection in the hearts of these two men that nothing could affect or destroy.

While still living in Indiana, Hugh Riley enlisted in the army and fought through the Civil War from 1862 to 1865, finally receiving an honorable discharge from Governor Martin of Indiana at the cessation of hostilities. His rank was that of First Lieutenant with the papers made out conferring on him the rank of Captain when peace was declared by President Lincoln. He was acting captain at the time, the regular officer of that rank having been killed in one of the last battles of the war. Lieutenant Riley was mustered out in June, 1865. He was regarded as a brave soldier and an excellent officer. In after life he proved himself a good husband and father and won the respect and esteem of all who knew him. Hugh Riley was married in February, 1866, to Miss Margaret McCarrick, a native of Canada, at Crawfordsville, Indiana, and immediately set out for Kansas. He arrived in Johnson County in 1866 and finally settled on his farm in Miami County in 1867 where, with his wife and children, he remained until the fall of 1877. Then he removed to Kansas City where he died December the twenty-fifth, 1883. The death of his only son while on the farm caused him to abandon the land and seek the educational advantages of the city, for his growing daughters. The results have proven his wisdom and his foresight.

The scant outlines revealed in this short chapter of human interests is a fair example of the struggles of each and every man and woman who came into Miami County in the early days. We can read between the lines, if we will, more than tongue can tell, more than is now believable, of persistent effort, of hardships, sickness and death, all enshrouded in a loneliness such as civilized man had never known before; nor can we today realize what it was to cross the ocean then, and to travel far afield to find a little spot somewhere and to call it "home."

NOTE—There were about fifty children of the first generation in the Bull Creek district, and these, with the children of the "Settlement" on the South, made a throng of happy faces each Sunday in and around "the church." Great changes have come to all of these people of the first generation. Like those of the "Irish Settlement" they are scattered far and wide and a new people have largely taken their place.

MICHAEL FENOUGHTY.

Anthony Fenoughty and his wife, Catherine McAndrews, emigrated from County Mayo, Ireland, in 1847. They came to Kansas in 1868 and to Paola in 1870. There were four children in this family, all having lived to be over eighty years of age in Kansas.

One of the sons, Michael Fenoughty, married Cecelia Davis in St. Ann's Church, Jennings County, Indiana, on May 2nd, 1866, and imme-

diately set out for Kansas. By good fortune they were directed to Stanton Township, Miami County, where they procured 320 acres of rich land and there established their home.

There are nine children in this family. Although living at a distance of about seven miles from Paola they were never known to miss Mass on Sunday even when the lumber wagon was the only mode of conveyance.



MEMBERS OF THE FENOUGHTY FAMILY.

The result of the good example of the parents is seen in the children. Mary and Ella became nuns, Sister Angela and Sister Veronica, respectively, of the Sisters of Mercy, and Joseph is a distinguished priest of the Society of Jesus. John, the eldest son, married Miss Anna Pickles and resides with his wife and three sons on a farm near Osawatomie. Henry and George are in business in Illinois. Emma married W. J. Sheehy of Paola. Frank is married and lives on an extensive ranch in western Kansas, and Charles entered the army during the great European War. He is now married and occupies the old home place.

Mrs. Cecelia Fenoughty was greatly loved and respected by all; a splendid Christian woman, a faithful wife and a kind and gentle mother. Her death took place on May 27, 1916, at the age of 72.

Michael Fenoughty is still active in his old age. His only sister, Mrs. John Dyer, lives with her daughter, Mrs. Charles Butel, near Paola. Her two other daughters are Sisters of Charity of the Leavenworth Community.

A LETTER FROM MRS. PATRICK MAHONEY.

April 3, 1919.

Dear Rev. Father Kinsella:

I am writing you a few lines to let you know the prominent facts in our family history. My husband, Patrick Mahoney, was born in Limerick, Ireland, in 1833. My maiden name was Catherine Dalton. I was born in the County Tipperary and came to the United States in 1859. I was married to Mr. Mahoney in Lexington, Kentucky, in 1861 and came to Kansas March 17, 1876.

I was very much disappointed when I saw it after leaving "my old Kentucky home" for at that time it was mostly prairie country in Kansas. The first place we landed was east of Paola, I spent three years there. The next move was on a farm near Edgerton, Kansas, where we lived for six years, and from there we moved to the farm I now own in Richland Township, Miami County. The hardships were many and the struggle severe but through it all Mr. Mahoney was a great worker and a good provider. May God rest his soul.

I raised quite a large family of eight children, two sons and six daughters. My eldest son died when he was twenty-two years old, and my youngest daughter when she was only three years old. Mr. Mahoney, my husband, died about ten years ago. My son, Dennis, has been my only stay and my other children are doing for themselves.

After I was in Kansas for a while I liked it better, and when I got my own home I was still more satisfied, and, now, I thank God that I have prospered as well as I have.

I have roamed through many a land and many a friend I have met, not one fair scene or kindly smile shall my fond heart forget.

I am, dear Father, your child in Christ.

Mrs. Catherine Mahoney.

MARTIN LANGAN.

Mr. Langan may be regarded as one of the old Catholic pioneers of the West. He came to America with his parents from the County Waterford, Ireland, when a boy of eight years of age. They settled at Schullsburg, Wisconsin. The boy knew, of course, all the hardships of pioneer life, rendered all the more severe in that northern climate. It has made him robust, a man of sterling character and unflinching purpose. He has always been a consistent and loyal Catholic, a faithful attendant at church although living about ten miles from Paola. In winter as well as in summer the family were always in time for Mass when people living near by were often late. It has long been a subject of comment and a striking illustration of an old but familiar saying which need not be repeated here.

Martin Langan married his wife, Katheryn Quinn, at Houghton, Michigan, in 1864, and came to Kansas in 1879. He purchased a fine farm in Middle Creek Township, Miami County, and has become one of the substantial men of the county. His living children are:

Maurice Langan, who married Miss Anna Cunningham; Nellie (Mrs. Will Cunningham); Agnes (Mrs. Michael O'Connor), and Mary who lives with her father. Mrs. Langan died February 29, 1896, and rests in Holy Cross Cemetery. She was a lady of refinement and great benevolence. Her home was a house of prayer and a place of real happiness. She ruled her family gently but wisely and the Spirit of Faith, Hope and Charity harmonized with her natural disposition to such a degree that

goodness was like a second nature to her. The people speak of Mrs. Langan with respect even to this day, her own household in reverent silence feel and know that she was a holy woman, a good mother and a faithful wife.

THE FIRST ENGLISH FAMILY.

Family Record of Elias and Mary Jane Pickles.

Elias, youngest child of Thomas and Ann Pickles, was born at Deep Dale, Gisburn, Yorkshire, England, March 23, 1831, where he lived until March 25, 1856. Then he sailed for United States of America, having been sent for to run some large flour mills that were being built at Sparta, Randolph County, Illinois.

Mary Jane, eldest daughter of Captain John and Mary Ann Lickiss, was born at Hull, Yorkshire, England, November 2, 1840. Coming with her parents to America February 14, 1855, landing in New Orleans Easter Sunday, April 10, coming up the Mississippi, they settled near Georgetown, now Steelville, Illinois.

She and Elias Pickles were married at that place April 30, 1859. They lived at Sparta, Illinois, until the fall of 1860, when they returned to England, living at Preston for about two years. Returning to America August, 1862, they lived at St. Genevieve, then to Red Bud, Randolph County, Illinois, from which place they came to Paola, Kansas. Mr. Pickles coming in May, 1879, the family coming the first of July. Paola has been the home of the family ever since. Ten children were born to them. Alice Ann at home; Mary Louise now Mrs. William Fry, Osawatomie, Kansas; Thomas J., Paola, Kansas; Margaret J., Annie, now Mrs. John A. Fenoughty, Osawatomie, Kansas; Agnes, now Mrs. John T. Lyon, Paola, Kansas; Rebecca, now Mrs. Bert Stiles, Springhill, Kansas; John, Hillsdale, Kansas; Genevieve, now Mrs. Jasper B. Poteet, Paola, Kansas; Winifred, who died in infancy.

Mr. and Mrs. Pickles were both reared Episcopalians but their second child was baptized in the Catholic Church at St. Genevieve when an infant. Mrs. Pickles and her family were received into the Catholic Church at Red Bud, Illinois, in the years 1873-74.

Mr. Pickles, though not being baptized in the Church, always made it a point to attend church with his wife and family, and to see that they got there. He was baptized on his death bed, July 22, 1901. Mrs. Pickles died September 13, 1915. She was a very devout and holy Christian woman whose influence stamped the lives of all her children.

THE FIRST GERMAN FAMILY.

The first German Catholic family to settle in the parish of Holy Trinity was Mathias Johann, who, with his wife, Katherine, came from Coblenz, Germany, in 1875. They were exceedingly poor when they arrived in Miami County, but by dint of toil and frugality this brave pair of honest strangers became the owners of 65 acres of good land in Middle Creek Township and there raised a family of eight children,

namely: Kate, (Mrs. C. W. Ames); John, Mary, (Mrs. William Clawson); Dick, Bettie, Peter who died in young manhood; Sarah, (Mrs. James Hammond) and Ella who became the wife of Frederick Sheets.

There are, in all, ten Catholic and eight non-Catholic grandchildren of Mathias Johann. It will be interesting to follow up the history of this family through the next generation and mark the results of American Social influence on the descendants of our first European Catholic settlers.

THE FIRST FRENCH-CANADIAN FAMILY.

John B. Charland (De Francoeur) and his wife, Marie Louise Hamel, came to the United States from St. Jean Des Chaillons, Canada, in 1870. They settled first at St. Joseph, Missouri, and came to Paola in 1888. They became active members of Holy Trinity parish and soon won the respect and esteem of the people on account of their devout Christian lives and their refined and cultivated manners.

One of the splendid windows of the present church was donated by Mr. Charland and bears his name. The "pieta" together with its pedestal is erected to the memory of Mrs. Charland. This is perhaps the finest piece of art work in the church. The figures are almost life size, beautifully tinted and most striking in features, contour and pose. It is a copy of some great master piece which the people of Paola have learned to appreciate. There is nothing finer any where in the State. Mrs. Charland is well remembered and her name is affectionately and reverently spoken even to this day. She died July 13, 1896 and was laid to rest in Holy Cross Cemetery in the presence of a large concourse of people from the town and surrounding country. That Marie Louise Charland was a lovely character is the testimony of all who knew her.

Mr. Charland lived until January 11, 1917, and his remains rest beside those of his wife in our cemetery. He was a splendid type of his race, a good provider for his family in all things including education and religion. He was affectionate and domestic in habits—a faithful husband and a good father. There are four living children in this family: Emeline, wife of Mr. Edward McCluskey, resides in Colorado Springs; Joseph Emil is in business in Portland, Oregon; Mary Jane is Mrs. C. W. Boone of Paola, and Mary Teresa lives in Kansas City.

THE FIRST ITALIAN FAMILY.

Secundo Balocca was born in Brusnengo, Italy, January 23, 1861, and came to America January 7, 1882, and then to Osage City, Kansas. He came to reside in Paola in 1914 and entered business. Mr. Balocca was married in his native town June 23, 1888, and is the father of seven children, namely: Rosie, Sophia, John, Adale, Joseph, Anna and Beatrice. Mr. Balocca and his wife, Mrs. Mary Balocca, are esteemed and respected by all our people. The family is refined, industrious, and thoroughly Catholic. They fill an important place in the business life of the community.

IN MEMORIAM.

The following obituary notices of some of the first settlers are from the pen of the editor of the *Western Spirit*, Mr. B. J. Sheridan. These



B. J. SHERIDAN.

are exceedingly valuable as historical documents; the data is absolutely reliable and the story of each is given true to nature, beautifully expressed and masterful in style and sentiment.

THE DEATH OF A BELOVED WOMAN.

Mrs. Melinda A. Sheridan, wife of William D. Sheridan, died at her home on the farm near Vermillion, Marshall county, Kansas, at 8:18 p. m. on Saturday, January 22, 1898, and was buried in the Catholic cemetery, Paola, Kansas, at 12:50 p. m. on Tuesday, the 25th inst., after mass at Holy Trinity Church by Rev. Father Francis Taton. The following named old friends of the family were the pallbearers: F. G. Nolen, Col. Geo. H. Hume, W. T. Johnston, Major B. F. Simpson, Judge J. P. Ranney and Major J. B. Hall.

Melinda A. McLafferty was born in Clarion, Pennsylvania, February 1, 1835, and in her 17th year, on November 4, 1851, she and William Sheridan were married by Rev. Father Gray at Sugar Creek church, Armstrong county, Pennsylvania.

Three children were born there, Bernard J., John C. and Hiram D., and in February, 1859, the family came to Lykins (now Miami) county, Kansas Territory. Here they lived till the fall of 1860, the dry year, when they moved to Wisconsin, stopping for a few months in Missouri. In the summer of 1859, June 27th, the first daughter, Ellen C., now Mrs. Wm. Acker, was born in Osage township of

this county. After living five years in Monroe county, Wisconsin, where Peter C. and William T. were born, the family went to McArthur, Vinton county, Ohio, going by way of their old home near Kittanning, Pennsylvania. There they resided two years where Frank M. was born.

In 1868 they returned to Kansas where Mr. Sheridan still owned 160 acres of land and here they lived for ten years and went to Marshall county, Kansas, where they have resided ever since with the exception of a few years across the State line near Wymore, Nebraska. The other children, Allen V., Sarah Ann, Mary C., and Grace E., were born in this county. All but two, Peter C. and William T., are living.

Through all this moving and the trials of rearing a large family, Mrs. Sheridan bore up with courage and patience. Educated in her girlhood, she was teaching when she was married and through all the years that followed she was a student. She was a great reader, not of books alone, for she read human nature with that quick penetrating insight of the highest order known—a woman's intuition. In the cabin or covered wagon, on the frontier and in the parlor with scholars, she was alike at home—the same bright mind that, unconscious of its power, swayed all around it. She never began a book she didn't finish nor dropped a task till it was done. Always frail in body, yet the stoutest by her side have yielded to hardships that she bore with an endurance supernatural. Fortitude and mercy were blended in her nature.

Years ago, after she took the grippe and lung trouble set in, she went on cheerfully, holding off death with one hand while with the other she set to rights the temporal affairs of her family and at last, calling husband and children about her, directed the details of her burial. Her last whisper was to bless them all and then she closed her eyes in death without a tremor, without a struggle.

It is hard to write of one so pure, so powerful, so loved. When for the first time the realization comes that the heart that nurtured your own into life is chill and still forever, language is but a feeble instrument of the will. Words seem only to baffle the emotions that struggle for expression when memories throng the brain and grief unnerves the man. Too much has been left undone by the hand that would pen a fitting tribute to the dead. Sentences can not be woven that will make reparation to the conscience for a single disobedience or set the mind at peace that devotion never faltered to the loyal one of earth who has gone. Tears alone are the language of sorrow when the lips that gave the first kiss and the last benediction are cold forever.

The only solace is a belief that she is in heaven. Surely there is a heaven for such a soul—there must be a heaven for Mother. Else why venerate her grave? If that vital spark, that indefinable something we call life, is not immortal why did one so good walk the earth bearing aloft Faith, inspiring Hope and exemplifying Charity by good works? Why contemplate the mystery of birth or look with awe upon death? Heaven for the worthy, either a place or a condition, is the only answer that satisfies the mind of man. She is not here, she's surely there. All that's left to us is her sweet name to beautify an imperishable record of well-doing that will stand as a monument for her children to the remotest generation to look upon and say: "Blessed woman who entwined the sacred names of Wife and Mother with every enduring grace of humanity, we revere your memory."

HIS LIFE WORK DONE.

William D. Sheridan died on Wednesday, August 7, 1901, at the home of Dr. Allen V. Sheridan, Paola, Kansas. He was in his seventy-third year and the immediate cause of his death was a second attack of the grippe last winter.

Born in Armstrong county, Pennsylvania, July 15, 1829, his boyhood was spent there and there he was married in 1851 to Miss Melinda McLafferty. In

the winter of 1859, he came to Kansas, then a territory, with his family and the following spring took a claim in Osage township, Miami county, then Lykins, a quarter section now owned by James Dalton. He built a house, broke up about 60 acres of the prairie sod, planted out an orchard and raised a good crop. But the next year, 1860, he raised nothing, his orchard died, the family was sick and some of his stock died with murrain, a disease prevalent in different localities that season. In December he moved to Liberty, Missouri, and got work with his oxen on the railroad, then being built, and the next spring moved to Wisconsin where his brothers, James and Bartholomew, lived, and located near Sparta, Monroe county. Here he cleared out two different farms and in the winter of 1866 returned with the family to Pennsylvania, expecting to resume his early calling, that of contracting ore and coal to the iron furnaces.

Things were changed, however, when he got back to Pennsylvania and he didn't stay, but went to Vinton county, Ohio. Here he got contracts and handled a large force of men for Vinton and Zaleski furnaces, making considerable money. But he saw no future for a large family there—no chance to get lands and homes—so in October, 1868, he again moved to Kansas, landing at Kansas City the morning before the Presidential election of that year and reaching Paola the night after. That winter the family lived in a little log house on the Mike Allen place in Osage Township and the next spring Mr. Sheridan bought land of Maj. Baptiste in Middle Creek township near where Somerset was afterward located. This he improved and sold in 1876 to buy a place northwest of Paola. After living there a few years, he sold out and moved to Marshall county, Kansas, later to Gage county, Nebraska, and finally back to Marshall county, where he improved the farm of 160 acres near Vermillion which he owned at the time of his death. Since the death of Mrs. Sheridan in January, 1898, he had lived with his children most of the time. He spent part of 1899 at his old home in Pennsylvania and early in 1901 came to Paola. He went to Marshall county in April and came back in June. There are eight children living. Bernard J., Frank M., and Allen V., live here; Mrs. Wm. Acker, Mrs. Frank Gaylord and Mary in Marshall county; Hiram D. in Montana, and Mrs. George Flaherty in Wyoming. John C., Clover P. and William T. are dead.

The life of William Sheridan was one of activity and hardship. He was a hard worker and ever restless. By days labor, by contracts on public works and by farming he made much money and spent most of it supporting his family and moving from place to place. With his own hands, helped some by his sons, he made nine different farms from the raw land, some of them in heavy timber; he owned, at one time and another, more than a dozen different homes in different states; by overland, by boat and by rail he traveled with his family nearly ten thousand miles and as many more by himself; he built houses, bridges and roads and helped to build school houses and churches. His career was one of good example in truthfulness, charity, industry, courage and honesty.

REACHED HIS EIGHTIETH YEAR.

Another honest and honorable pioneer left us last Sunday, February 26, 1899, when James B. Clark died at his home four miles northwest of Paola. He took pneumonia two weeks ago and might have recovered but that his once iron constitution was worn to the breaking point by toil, trouble and time. A few months more and he would have been 80 years old. He was born near the close of the year 1820, in the county of Meath, Ireland, and spent his boyhood on the "Old Sod." He was, like most other Irish lads, poor, patriotic and ambitious. After the failure of the uprising of 1848, in which he participated, he saw no future, no liberty in the dear land of his birth and he came to this country, landing in Boston in 1849.

From there he drifted to New York and then to Crawfordsville, Indiana, work-

ing steadily at whatever he could turn his hand to. He was industrious but restless and, in 1854, went to California, going by way of the Isthmus of Panama. His career on the Pacific coast was full of adventure and, at length, he resolved to settle down for life. Returning to Crawfordsville, he married Miss Ann McCormick in 1857 and by his side she stayed until his body was laid to rest last Tuesday in the Catholic cemetery, a mile east of this city.

Four children were born to this union, John B., William D., Mary, who is now Mrs. Robt. Bittner, and Elizabeth, who is still at home. Jim Clark located in this state in 1858 and lived several years on Rock Creek. In 1867 he purchased the farm that has since been his home. He was a plain, upright man, who hadn't the least trace of sham in his make-up. Steadfast in beliefs, loyal in friendship and obliging to neighbor and wayfarer alike, every friend he made he kept to his death. His family grew up an honor to his name and he left the world better than he found it. His elder son is in business in Kansas City and doing well; William is our well known loan broker and Mrs. Bittner, with her husband, resides on a farm adjoining the old place, while Lizzie lives with her mother at home. Rev. Father Taton conducted the burial services at the Catholic Church and at the grave.

DIED AT EIGHTY.

Mrs. Ann Clark, widow of the late James B. Clark, died at her home in Paola, Kansas, on Friday, April 10, 1903, aged eighty years. She lived a useful life and died a Christian death, mourned by daughters, sons and grandchildren who rose up to call her blessed.

Born in Athboy Parish, County Meath, Ireland, she was 23 years of age when she landed at Utica, New York, in 1856. Later she went to Crawfordsville, Indiana, and there in 1856 she became the wife of Mr. Clark. Two years later the family came to Leavenworth, in 1859 to this county, locating on Rock Creek, in Richland township. A few years later they moved to the farm northwest of town about 4 miles, which was their permanent home till after Mr. Clark's death.

Then Mrs. Clark moved to Paola with her two daughters, Mrs. Mary Bittner and Miss Lizzie Clark. The two children, John B. and William D. are here, although John's place of business is in San Francisco, California.

The funeral at the Catholic Church on Easter Sunday and burial in the cemetery east of town, was attended by a long train of friends, the largest number of carriages out this year. Services were by Father Taton.

Thus has gone another of the revered matrons whose 40 years of toil and kindness helped to people Miami county and fill the land with fruit and grain; to spread the mantle of charity, cheer the sick and nourish the weak; to make homes the center of devotion to parents, to industry and to God. May she rest in peace. Beside immediate connection, the following were here at the funeral: Mrs. Margart Riley, Mrs. Mary Clark, Mr. and Mrs. James McCormick, Robert Miller, Patrick Murphy, and James Conner, of Kansas City, Mo., and Miss Mary Smith of Cherryvale, all relatives.

MORRIS CUNNINGHAM DEAD.

Morris Cunningham died at his home in Osage township, last Tuesday morning, October 9, 1906, aged 75 years. He had been in poor health for over a year. Mrs. Cunningham, whom he married in Indiana 50 years ago, survives him as also do the following named sons and daughters: George Cunningham, Stanton township; William H. Cunningham, who is on the home place; Mrs. John Chamberlain (Emma) and Mrs. Joseph Chamberlain, (Catherine) who, with their husbands, live in Osawatomie; Mrs. M. Langan, (Annie) who with her husband, resides in this city.

Mr. Cunningham was born in the County Kerry, Ireland, in 1831, and came to America when 20 years of age. In 1857 he sought a home in Kansas and located in Osage township, where ever since he had lived till the final summons came. For 48 years he worked there to make a home for himself and family and contribute his share to the up-building of this county and State. The last year he was an invalid and couldn't work. A better and truer man never was enumerated among the honorable and the useful men of this county. Industrious, reliable and obliging, he did well his part, and besides a fair share of property, he gave to his family a good name.

The funeral yesterday at the Catholic Church in this city, was very large. Rev. Father Burk conducted the services and interment was in the cemetery east of Paola.

DEATH OF MICHAEL ALLEN.

Had he but lived until September, Michael Allen would have reached his one-hundredth milestone. He died last Friday, April 11th, and was buried in the Catholic graveyard, east of this city, on Monday, April 14, 1913. Requiem Mass was sung at Holy Trinity church, conducted by Rev. Father Burk, and the last rites were observed at the grave. The funeral procession was nearly a mile long.

Mrs. Allen died August 25, 1900, and the sons and daughters surviving are: Richard Allen of Hutchinson; Henry Allen, of this city; Mrs. Ella McGrath, the wife of Robert McGrath, of Coffey county, and Robert Allen, who lives on the old homestead. There are many other relatives, direct and collateral, many of whom were in attendance at the burial.

Born in the County Kerry, Ireland, about the middle of September, 1813, Michael Allen lived there until past thirty years old. Considerable difficulty was encountered in determining his age, because the English laws of that period kept the Irish from being taught to read or to write, and prohibited the parish priest from even recording births or deaths. Irish families were still paying the penalty of the unsuccessful rebellion of 1798; the tyrant's foot was still upon their necks. Only by counting back through events by family traditions; by happenings of unusual moment such as the "big wind," the famine, the execution of Irish patriots; the "plague year," the summer of the "potato rot" were dates of birth in this era of oppression in Ireland determined upon. By such methods has many an aged Irishman had to fix the date of his coming into the world. Mr. Allen had a strong and bright intellect in which grew a memory of remarkable power. He could neither read nor write, and under the law passed by the recent Democratic Legislature of Kansas, he would have been disfranchised, but he knew more than many a college graduate. In the school of experience he became well informed.

"I was born, me boy, in 1813, but I didn't know just when, nor was I entirely certain of the year until I was about twenty. I put together the things told me by father and mother, and I always carried in my mind big things that happened. Yes, yes, and this is the way I got back to the year and month of me birth." Thus spoke Mr. Allen to the writer, fifty years ago.

In 1848, Michael came to America and, with a companion or two, soon after landing in New York, he set out across the country. He worked with his hands at whatever turned up to be done for wages. He was in the land of liberty, and he longed to see the wilds. From the canals in the sparsely settled localities he went westward, and in the early fifties he rounded up in Indiana, not far from what is now the town of New Castle. There he was married to Bridget Collins. This was in 1854. A few years later, in 1858, he headed an Irish colony for Kansas. These young pioneers took up homes in Osage Township. Mr. Allen pre-empted the quarter section upon which he lived and where he died.

Mike Allen fought the fight and kept the faith. God had given him a big mind in a strong body. He was a born leader. All the others around him sought his counsel and heeded it. Through the hardships of territorial days; through ague and famine; through war; through lean years and through all the troubles incident to early times in Kansas, Michael Allen was a courageous, cheerful, steady worker. He led the way; he laid the first stone of the new Catholic church in Miami county; he picked out and measured the first Catholic burial ground; he helped to construct the first rude ferry boat that aided travel in crossing that treacherous stream known as the Marais des Cygnes. His hand helped to shape the first log that went into the first school house of Osage township, the little structure that stood on the Jimmy Williams corner, to mark the center of district number six. He was a delegate to the first Democratic county convention ever held here. "Who sent you, who sent you?" a friend once asked. "Why, I sent myself. Sure and there was nobody to tell me to come," was his reply.

In stature Mr. Allen was about five feet, six and one-half inches high; round bodied; small hands and small feet. In his prime his hair was heavy and black. His average weight was about 165 to 170 pounds. He was active and quick, just the man who impressed his individuality on those around him in a new country. No horse was so wild that he could not tame it; no man so powerful that he could not hold his own with him. To build a house, swim a river, or to fight a bully was a simple task for Mike Allen. He was ready for either at the drop of a hat, and yet, with all his courage, he was charity personified. He loved children, and he was ever alert to help the weak. Tender-hearted as a girl and ever affectionate with his family, he was the well known man in his community for generosity, in doing good turns; in obliging all who came within his reach or touch. A prince fell when Mr. Allen died. A man among men; a leader of leaders; a person truly great in the lovable things that he did for himself and for others.

His last visit to Paola was in the summer of 1912. He walked with steady step, and spoke with a mind clear as ever. "How long will I live, ye ask? Till after the next Democratic President is put in the White House, d'ye mind that?" Sure enough, he went to the polls in Fontana last fall and called out to those around him. "Boys, I'm going to vote a straight Democratic ticket, and live to see Wilson in the big chair at Washington!" To a friend a few weeks before his death, he said: "My time is about here. I am nearly one hundred years old. I have seen the country grow from a desert to bloom in farms and fine homes. I had no school in the old country in my day, but I helped to put schools in this country, which is my country. My children have been very good to me. Never have I wanted for friends. This is a great land, and it was a blessing upon me that I came here to live. I have done my best and am ready to go when it is God's will to take me."

Father Burk's sermon at the funeral was along the lines that have been touched upon in this obituary. Indeed, so forceful and so striking were the sentences from the lips of the priest that they could not be forgotten by anyone who listened to them. Michael Allen has gone, but his deeds will live forever in the memory of the children, and the children's children of those who knew him.

MR. JACOB KOEHLER.

Mr. Koehler was a citizen of Paola for forty-three years and the greater part of that time he was actively engaged in business.

He was born April 4, 1851 in Naurenberg Province, North Hessen Nassau, Germany, and with his brother, Frank Koehler, emigrated to America in June, 1866, locating in Kansas City, where an aunt lived. Mr. Koehler learned the baker's trade and became very proficient.

In 1871 he came to Paola. He was an untiring worker. Early and late, from year to year, he was constantly at his place of business, seldom taking any recreation and his vitality becoming weakened by over attention to business is believed to have been primarily the cause of his sudden death, which occurred May 22, 1914.

Mr. Koehler possessed a calm, deep nature, an analytical mind and a wide knowledge of affairs. He had an equable temper and a pleasing disposition as a result of which he had many real friends. During all the many years of his active business relationship with the people of this county, he dealt honestly and justly with all. He was always ready to promote any good cause and he helped by his good works, his kind words and finance; besides he was a great man in the Church; for many years a committeeman; a Knight of Columbus and a fervent promoter of the League of the Sacred Heart.

He was largely instrumental in bringing Ursuline Academy to Paola. He was the one who made the leading move so that the Sisters would locate here and not go elsewhere.

Mr. Koehler was a real leader in the Church, was generous in all his contributions and was counselled in all its affairs. He was intensely religious and was a man who not only practiced his religion but one who could explain it as well as a clergyman, not in an ostentatious way but in order to enlighten and in order to do good. He had no diplomas from High Schools or Universities but he was a great reader in sacred literature and consequently well versed in all the teachings of Holy Mother Church.

Mr. Koehler was married in Paola in 1873 to Miss Catherine Klassen, daughter of Mr. and Mrs. M. Klassen. Their union was blessed with two sons and four daughters, Frank Koehler, Mrs. Grace Reimbold, wife of Ernest Reimbold; Mrs. Agnes Luby, wife of William Luby; Augustine J. Koehler of New York; Miss Mary Koehler, who is Sister Cecilia of Ursuline Academy of Paola and Miss Antoinette Koehler.

Mr. Koehler was greatly devoted to his family, in fact, he lived and died for God and his family. "Sacrifice and duty" was the motto of his life and all who knew him realized how closely he lived up to it.

MRS. JACOB KOEHLER.



SISTER M. CECILIA KOEHLER.

Mrs. Koehler, wife of Jacob Koehler, was the eldest daughter of Mr. and Mrs. M. Klassen of Paola. She was born in Chicago, Ill., December 21, 1856, and a year later went with her parents to Kansas City and in 1861 came with them to Paola, where she grew to womanhood and made her permanent home.

She was one of the pupils of the first schools in Paola and her last teacher was Prof. D. M. Ferguson, about 1871. She was known to all of the early residents as a charming, light-hearted, happy girl, a pleasing entertainer and a favorite among the young folks. She was married to Jacob Koehler, October 8, 1872, and surrounded by every comfort they lived happily until his death May 22, 1914. After that she went with her youngest daughter "Nettie" to live with her son in New York, where she died of heart trouble August 22, 1916.

Mrs. Koehler was brought up in the Catholic Church and was devoted to her

faith and family. She was one of the first women to lend her efforts and assistance to the Church on all occasions. She was president of the Altar Society and was appointed president for life of the Catholic Ladies Sewing Society. She, too, with her husband was a fervent promoter of the League of the Sacred Heart. For many years she took charge of the sacristy, the altar linens and the decoration of the High Altar. Regularly on Saturday afternoon she could be seen going to the church after a hard day's work with a basket of the flowers she had raised in her garden for the adornment of the altar.

Her life work though seemingly brief was well done. She was a woman of rare worth. Christian devotion was the leading trait of her character and a more exemplary church member never offered prayers to God. To her husband she gave help, to her children she gave good character and to the world she gave an example that today is her crown among the saints.

MOTHER McGrATH.



SISTER MARY CHARLES McGRATH
GRANDDAUGHTER.

Mrs. Alice McGrath, widow of the late Robert McGrath, has gone to her reward. She was a character of excellence that will never come again. In her was combined the patience, the wit and the piety of women of Irish blood. Had she lived until next month she would have reached her ninety-fifth birthday.

Death came as a gentle messenger on Easter Sunday, April 12, 1914. She was then at the home of her son-in-law and daughter, Mr. and Mrs. Michael Dore, near Waverly, Coffey county, Kansas. The body was brought to Paola on Tuesday, the 14th inst., and burial was in the Catholic cemetery, east of Paola, on Wednesday. Solemn Requiem Mass was chanted by Rev. Father Scanlan of Sheffield, Mo., in Holy Trinity church here, and he was assisted by Rev. Father Burk, of this parish, and Rev. Father McDonald, Chaplain at Ursuline academy. Father Scanlan, who delivered the beautiful sermon is a nephew of the deceased. There was a large attendance of those who knew Mrs.

McGrath in her lifetime.

Maloney was her maiden name, Alice Maloney, and she was born in the county Limerick, Ireland, May 16, 1819, became the wife of Robert McGrath on February 16, 1847; sailed for America two years later and reached the state of

New York, by way of Quebec, Canada, and Mr. McGrath, with his brother-in-law, Thomas Dwyer, engaged in contracting in the building of the Erie railroad. In 1850 the family moved to Ohio, and lived there eight years. It was in the spring of 1858 that Robert and Alice McGrath landed at Arrow Rock, on the Missouri river, below Saint Louis. From there they traveled behind ox teams to Linn county, Kansas. Mr. McGrath bought a claim for \$75.00 and pre-empted this quarter section of 160 acres. Through the war the family lived in Linn county and in 1866 they moved to the old Baptist Mission farm, just east of this city, which Mr. McGrath bought. It was here that he died in 1870. The wife had nine children to look after at the time of his death, the youngest only three years of age. Then came the test of excellence, of her ability to manage, and of her

patience. She proved equal to every emergency. Industrious, religious and obliging, she quietly but firmly followed her own plans. The result was she reared sons and daughters to bless her life, cherish her memory, and keep the name clean before the world.

In 1898, the family being all grown and married, she went to make her home with her daughters and her sons, but lived most of the time with Mr. and Mrs. Dore. Last August she fell from the porch and was severely injured. From this she never recovered.

Her sons and daughters living are Thomas McGrath, of Paola; Mrs. Mary Fenton, of Drexel, Mo.; Patrick H. McGrath, of Gardner; Mrs. Amelia Dore, of Waverly; Mrs. Margaret Koehler, of Wichita; Robert I. McGrath, Waverly; Timothy W. McGrath, Idalia, Colorado, and Christopher C. McGrath, Waverly. Mary's husband, John Fenton, died a few years ago, also Maggie's husband, Joseph Koehler, is dead. He died about twenty years ago. John McGrath, a son, died here when he was about twenty-one. There are thirty-six grandchildren and twenty-eight great grandchildren.

Mrs. McGrath was not schooled and yet she was educated. She had a mind that took in everything around her. Common sense and purity of heart were her leading traits. She knew how to support a home, how to regulate a school, how to conduct a church and how to train children that they would become useful and honorable. She was intensely democratic, not in the partisan sense, but in the deeper and broader meaning of the word. She loved liberty and feared oppression. She saw clearly into the future. Time proved her excellence in every way and especially in her foresight. Often those about her couldn't understand her plans and her predictions. She was ahead of them in that intuitive knowledge which enables the true mothers of this country to shape its destiny.

MRS. JOHN SHEEHY DEAD.

Mrs. John Sheehy died Saturday morning, October 20, 1917, shortly after 11:00 o'clock, at her home, 404 East Miami street, Paola, Kansas. Eighty-six years' contact with a world that is not always kind, had worn out the frail body. But the end came peacefully and she died content with her children gathered around her and the consolation of the last prayers of her Church.

Born in the County Tyrone, Ireland, about the year 1831, Mary Colton grew to womanhood there under the care of her parents, James and Sarah Colton. It was in 1857 that her brother, Father James Colton, a parish priest in Shullsburg, Wisconsin, went back to Ireland for a visit with the old folks. On his return to America his sister, Mary, accompanied him. He placed her under the care of the good Sisters of the Dominican convent, at Benton, Wisconsin, where she remained three years. Her education completed, she was married in the year 1860 at Shullsburg, Wisconsin, to John Sheehy, and for nineteen years the couple lived at Monroe in the same state. Six children were born to them. Two died in infancy, the four surviving being: Mrs. Sarah Williams, Katherine, wife of J. D. Bogle, and James F. Sheehy of Paola, and Allie, wife of Walter Nalty of Omaha, Nebraska. Thirteen grandchildren also survive.

Mr. and Mrs. Sheehy came to Kansas in 1879. For a year they lived on a farm just east of Paola, then located on the place in Middle Creek that was the Sheehy homestead many years. Mr. Sheehy died twenty-two years ago, and the next spring the widow came to Paola, where she has since resided. A gentle, homeloving woman, all her thoughts were for her family and her church, and no mother was ever more richly rewarded in the love and care of her children.

Mary Colton Sheehy was a woman of simple virtues that prompted her to deeds of love everlasting. She came of a family of high name and good blood. She read deeply and gathered sermons from running brooks and stones. The kitchen and the parlor, the cradle and the altar were the places of her labors and

her devotion. She was domestic and religious, her industry never flagged and her charity never waned. Children and grandchildren have risen to call her blessed. Well may the mound in Holy Cross cemetery, above her consecrated dust, be a shrine where they will often pray, for she was saintly as well as human. Her noble examples of conduct like the sunbeams, will continue to perpetuate and purify all earthly life. "Good name in man and woman is the immediate jewel of their souls," said the bard, whose thoughts live on and on, and Mrs. Sheehy's immortal spirit left this earth reflecting the light of "full many a gem of purest ray serene."

Every pew of Holy Trinity church was filled Monday morning when she was borne there for the last blessing of her church. A solemn Requiem Mass was chanted by the Reverend Father O'Farrell, assisted by Father McNamara, of Louisburg, and Father Bollweg, and the last tribute was paid to this good woman by Father Kinsella. Interment was in Holy Cross cemetery, east of town.

MRS. MARCELLA CLARK IS DEAD.



SISTER M. LOYOLA KEENAN,
GRANDDAUGHTER.

A gentle soul went to a rich reward last Sunday evening, October 12, 1913, when Mrs. Marcella Clark of this city died at her home. Had she lived until the last day of this month, she would have been 83 years old.

Born in Wexford, Ireland, October 31, 1830, she was married to John Keenan in 1854. Immediately after their marriage, the young couple set sail for America and landed in New York. Remaining there a short while, they moved west and settled at Freeport, Illinois. From Freeport they moved to Dublin, Illinois. Here Mr. Keenan died and, in 1865, Mrs. Keenan and Richard Clark were married. Three years later the family moved to Miami county, Kansas, and made their home south of Paola on the north bank of the river. Mr. Clark died there in 1877.

In 1880 Mrs. Clark moved to Paola and here she lived from that time on. She was a very devout and industrious person, who gave heed to the welfare of everybody with whom she came in contact. Many is the person

that she has helped and many is the prayer she has offered up for those in want and those in distress.

Mrs. Clark was a woman of bright mind. She was saving and invested her surplus money to a good advantage. To her sons she extended all the opportunities for education that the country afforded, and, besides this, gave them wholesome moral example in her conduct.

The three living sons are: Thomas C. Keenan, a resident of Williamsburg, Franklin county, Kansas; Joseph F. Keenan, whose home is near Cleveland, Mo., and Peter J. Keenan, who lives upon the old homestead, south of town. Joe will move to Paola in a short time, as he has already purchased ground and expects to make this his permanent home.

Burial services were conducted last Wednesday, Mass being sung at the Holy Trinity church by Reverend Father Burk. The body was borne to the Catholic cemetery, east of the city, and there interred with the rites of the Church.

Thus lived and thus died the unselfish, hard-working charitable Marcella Clark. May her soul rest in peace!

MRS. JOSEPH DALTON DEAD.

Death came peacefully on Saturday morning, May 17, 1919, at 6:30 o'clock to Mrs. Johanna Dalton, widow of the late Joseph Dalton, at the family home, near Fontana. Mother Dalton was in her 82nd year and had been in declining health for months. After a serious sick spell a month ago, she rallied and her death at this time was unexpected. She breathed her last, sitting in a rocking chair, after only an hour's illness.

Johanna Cunningham was born in the County Kerry, Ireland, in April, 1839, and came to this county when 14 years of age. She joined her brothers, Michael and Maurice, in Richmond, Indiana, and lived there until her marriage to Joseph Dalton, four years later. Shortly afterward the young couple went to Canada, where Mr. Dalton followed contract mining about fifteen years. Then they moved to Michigan, coming to Kansas almost fifty years ago. They located on the homestead in the Irish settlement near Fontana, which has been the family home ever since. It was the center of hospitality in the neighborhood, and it was the warm Irish heart and cheerfulness of Mrs. Dalton that made it such a popular spot. She was truly the queen in the household, and sixteen jewels were the royal decorations in the sacred crown of motherhood she wore so proudly. One of the sixteen children died in infancy, four others in their youth, but eleven have grown to useful manhood and womanhood. In their children and children's children this noble father and mother built a living monument that is a constant exemplification of the reward earned by clean, wholesome living. Mr. Dalton died eight years ago last October, and the good wife was laid beside him in Holy Cross cemetery, Monday morning, following services at Holy Trinity church. Rev. Father Francis Fitzgerald sang the Requiem Mass, and in his matchless way, Rev. Father Kinsella gave the funeral address, dwelling on the worth, goodness and living faith of this pioneer mother.

The surviving children are Mrs. Maggie Wolfe, Miss Mary Dalton, James and Charles, all of whom live on farms near the home place; Jack, in Cordova, A'aska; Annie, wife of Lawrence Moran, of Fulton, Kansas; Jennie and Michael, Miles City, Mont., and Dan, Sarah and Kittie, at home. She also leaves twenty-two grandchildren, two great grandchildren, and one brother, Michael Cunningham, in Rosedale, Kansas. Mr. Cunningham is 96 years old.

MR. PATRICK HOGAN DEAD.

Four score and five was the run of years that decreed the body of Mr. Patrick Hogan, of Paola, Kansas, to the grave, earth to earth and dust to dust. At his home here, surrounded by wife, sons and daughters, he died Wednesday morning, March 31, 1920, and today will be the burial in Holy Cross cemetery, east of town. Services will be at the Catholic church at 10 o'clock this morning (Friday).

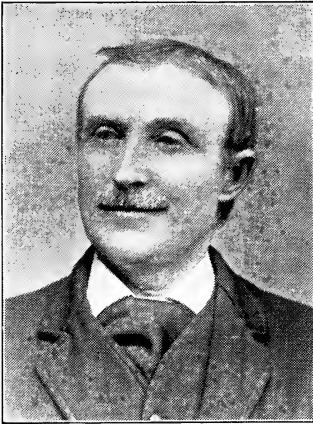
Born on Saint Patrick's Day, 1835, in the County Clare, Ireland, the boy struck out for America in 1847, and landed in Canada, where he went to work. Later he crossed the line into Michigan and lived there many years. On the 12th day of September, 1863, he was married to Miss Mary Ann Ryan, at Hancock, Michigan, and in 1878, the family moved to Miami county, Kansas. The first home was in Osage township, and afterward in Paola township. In 1903, Mr. and Mrs. Hogan moved to this city, and here they made their home ever since.

Besides Mrs. Hogan, the wife and mother, there are four sons and three daughters surviving. John Edward Hogan lives in Kansas City, Kansas; Michael James Hogan, Pueblo, Colo.; Patrick Henry Hogan, in Humboldt, Kansas; William Dennis Hogan, at Augusta, Kansas; Mrs. Minnie Allen, wife of Richard Allen,

Hutchinson, Kansas; Mrs. Hannah Cunningham, wife of George Cunningham, and Lillie Fitzgerald, wife of Michael J. Fitzgerald, in Paola. All were at the bedside when the father died.

Here was a plain man of the common mold who made his living by his hands, reared a large family and added to the world's wealth, not alone in goods, but in happiness. Early in life, he learned to labor and, through the long run of years, made his bread by the sweat of his brow. By his side in every trial and through all toil, was his faithful wife, who survives him. She was the light of home, the ever industrious one who laid up store for rainy day and led in family prayer. This couple's example is worth more than gold, and today the husband and father is mourned by the household, by the city and by the whole community.

DIED IN HIS 96TH YEAR.



MICHAEL CUNNINGHAM,
Last of Old Settlers.

Michael Cunningham died on Thursday, May 6, 1920, at his home at No. 32 South Ninth Street, Kansas City, Kansas, in his ninety-sixth year, and the body was buried in the Holy Cross cemetery, east of Paola, on Saturday, May 8th, after Requiem Mass had been sung in the Catholic Church of this city. Rev. Father Kinsella spoke briefly of the old pioneer whose eventful life had closed. No history of Miami county would be complete without reference to Michael Cunningham, who came here in 1857. In that year there was a settlement formed in Osage township by an Irish colony from Indiana. Besides Mr. Cunningham, there were his brother, Morris Cunningham; Michael Allen, Michael Moran and Richard Collins. Also there was Katherine Sheehan, a widow, the mother of John Sheehan, who now resides upon the edge of the old settlement. The Cunningham, Allen, Moran, Collins and Sheehan families all were directly or collaterally related. Mrs. Michael Cunningham was the sister of Michael Allen. She died in 1864 and about two years later Mr. Cunningham and Miss Mary Poland were married. She was the daughter of Patrick Poland, one of the first settlers of Osawatomie township. The surviving child of the first union is Sarah Cunningham, and the other sons and daughters are as follows: William Cunningham, who lives in Rosedale; John Cunningham, 832 Homer Street, Kansas City, Kansas; Bert and Tom Cunningham, who live in Miami county; Mrs. John Sheehan, of Osage township; Mrs. Wm. Baxter, Healy, Kansas; Mrs. John Marks, Sixth Street and Minnesota Avenue, Kansas City, Kansas, and Mrs. Maurice Wolfe, who lives at the Cunningham home.

From 1857 until 1910, Mr. Cunningham resided upon the land which he homesteaded, then he turned the place over to the sons and moved to Kansas City, Kansas, taking a home in the Rosedale section. Through the long period of over fifty years of the building of Osage township and of Miami county, Mr. Cunningham was a potential factor. He helped to rear the first school house, to build the first bridge and hauled part of the stone to erect the first little Catholic Church in the city of Paola, upon a plat of ground given by Mother Baptiste. In the war he helped to guard the border and, through it all he was a cheerful,

vigorous worker. He not only kept the faith of his fathers, but so ordered his conduct that he was respected on every hand.

Born in the County Kerry, Ireland, in the year 1825, the brief period of his youth was spent in the unhappy Island where hard times prevailed, and the energetic boy seized the first opportunity to strike for America. He landed with nothing to help him but his hands and he went to work. It was at an early day that he settled with those whom he had helped to bring from Ireland, near Indiana. Like those associated with him, he lived upon public works and gladly embraced the opportunity that came with the opening of Kansas for settlement to get some land of his own. Although not schooled in books, he was well informed upon the happenings of the age around him, and became an intelligent citizen. Especially did he become a patriotic American, loving liberty and hating tyranny. His soul was filled with the spirit of American freedom. "Great flag, me boy, and a great country," he would remark every time he saw the Stars and Stripes. His honesty was of the plain old sort, his other virtues were in keeping with all that is set forth in the Ten Commandments, and he lived to be the last of the grand colony of Irish, who helped to make Miami county and the state of Kansas. His younger brother, Morris Cunningham, died several years ago, and Mike Moran fell early in the fighting. Mike Allen, Richard Collins, Katie Sheehan and all the rest have gone the way of earth. In his ninety-sixth year he lay down peacefully and breathed his last. His memory will live as long as our language is spoken.

Besides Mrs. Cunningham, the widow, and all the living children, the following persons accompanied the body from Kansas City to the burial ground: John Sheehan, James, Sarah and Charles Dalton, Paola; Maurice Wolfe, John Marks, W. H. Poland and wife, Mrs. McLain, Mrs. Dunlavy, Henry Allen, Harry McGown, Will Wolfe, Kansas City; Michael Mulvihill and wife, James McRoberts and wife, Mrs. Crawford, Mrs. Hess and James Mulvihill, Topeka; Thomas, Will, Mary and Thomas Mulvihill, Jr.; Harry, Anna and Allen Cunningham, Rosedale, and Mary Sheehan, Leavenworth.

PART V
HOLY TRINITY CHURCH, PAOLA

PONTIFICAL NOTES

POPES REIGNING SINCE THE TIME THE FIRST MISSIONARIES ENTERED KANSAS.

Pope Pius VII sat in the chair of Peter at the time Father de la Croix passed this way on his first visit to the Osage tribe in 1822; Napoleon I had died the previous year, May 5, 1821.

Pope Leo XII was in office when Father Van Quickenborne, S.J., journeyed through this section on his way to the same tribe in 1827.

Pope Pius VIII was reigning during his visit in 1830.

Pope Gregory XVI was Pope at the time of his visit to the Miamis on the Marais des Cygnes river in 1835. It was under this Pope that Father Aelen, S.J., first preached the Gospel to the Peorias, where Paola now stands, in 1839.

Pope Pius IX was head of the Church when Father Schoenmakers, S.J., came in 1847; also when Father Ponziglione, S.J., came in 1851, and Father Schacht in 1858. Then followed the regular line of pastors to our own day.

Pope Leo XIII reigned from 1878 to 1903.

Pope Pius X from 1903 to 1914, and the present Pope, Benedict XIV, followed. It can thus be seen that eight Popes have reigned since the Missions in Kansas began in 1822.

EPISCOPAL NOTES.

First Bishop—Most Rev. Louis William Valentine Dubourg, Archbishop of the Cardinalatial See of Besancon; consecrated in Rome, Sept. 24, 1815; Bishop of Louisiana, Upper and Lower, took his first residential seat in St. Louis, January 6, 1818. On July 18, 1826, the Diocese of Louisiana was divided and the Sees of St. Louis and New Orleans erected. Bishop Dubourg, having resigned the See of Louisiana, was transferred to the Diocese of Montauban in France, August 13, 1826, and made Archbishop of the Cardinalatial See of Besancon, February 15, 1833, where he died December 12 of the same year.

Second Bishop.—Rt. Rev. Joseph Rosati, C. M., Bishop of St. Louis; consecrated Bishop of the titular See of Tenagra and constituted Coadjutor of Bishop Dubourg of Louisiana at Donaldsonville, La., March 25, 1824. When the See of Louisiana was divided Bishop Rosati was made Bishop of St. Louis and Administrator of New Orleans. He died while on business in Rome on September 25, 1843.

Most Rev. Peter Richard Kenrick, D. D., Archbishop of St. Louis, cons. November 30, 1841, Bishop of Drasa and Coadjutor of Rt. Rev. Bishop Rosati; Bishop of St. Louis, 1843; Archbishop, 1847; Titular Archbishop of Marciianopolis, May 21, 1895; died March 4, 1896.

The first Bishop to administer the Sacrament of Confirmation within the confines of what is now known as Kansas was the Right Rev. Peter Richard Kenrick of St. Louis, who officiated at Sugar Creek Mission, Linn County, on June 19, 1842. He confirmed 300 Indians.

Bishop Barron,* acting for the Right Rev. Bishop Kenrick, visited the same Mission on December 17, 1845. He remained two weeks and administered the Sacrament of Confirmation to eighty Indians.

Right Rev. John Baptist Miede, S. J., the first bishop to reside in the section of country now known as Kansas, arrived soon after March 25, 1851, the date of his Consecration at St. Louis, Mo. He established his home at Leavenworth in August, 1855. Up to this date he resided at St. Mary's College, Kansas.

*Right Rev. Edward Barron, D. D., Bishop of Upper and Lower Guinea, Africa, on his return to the United States, where he had formerly resided, visited Archbishop Kenrick of St. Louis.

Right Rev. Louis Mary Fink, O. S. B., his immediate successor and long his co-worker, was consecrated in Chicago on June 11, 1871.

Bishop Miede resigned in 1874 and Bishop Fink filled the office until May 22, 1877 as Bishop of Eucarpia, when he became the first Bishop of Leavenworth with Kansas exclusively as his diocese. In 1887 this immense diocese was divided, and Concordia and Wichita were erected into independent Sees.

Bishop Fink died on the 17th of March, 1904, after thirty-three years of strenuous but most successful labor for the upbuilding of the church in Kansas.

Right Rev. Thomas Francis Lillis, D. D., succeeded Bishop Fink on December 27, 1904, and was transferred to the See of Kansas City, March 4, 1910.

Right Rev. John Ward, D. D., was appointed to succeed Bishop Lillis November 24, 1910, and was consecrated February 22, 1911.

SACERDOTAL NOTES.

Churches and Pastors of Paola.

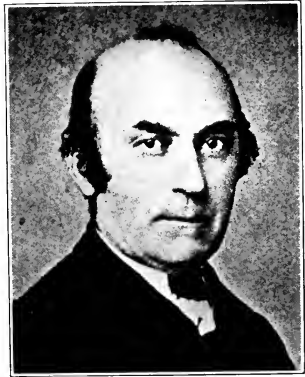
The first Catholic Church at this point was erected by the Indians and was in existence in 1846. The second, "the old stone church," was begun in 1859 and completed in 1866. The third, or brick church was begun in 1880 and was, unfortunately, destroyed by fire on the 14th of January, 1906. The corner stone of the fourth or present church was laid May 27, 1906, and was dedicated April 1, 1907, by Rt. Rev. Thomas F. Lillis, bishop of Leavenworth.

The priests who were appointed pastors of Holy Trinity Church and the Missions in all of Miami and Linn Counties were the Reverend Fathers Ivo Schacht from 1858 to 1862, Favre from 1862 to 1865, Francis J. Wattron from 1865 to March, 1874, Anthony Joseph Abel from March, 1874 to August, 1877, Daniel J. Hurley from August, 1877 to March, 1883, Aloysius Carius from April, 1883, to August, 1885, M. J. Gleason from August, 1885 to April, 1889, J. J. O'Connor from April, 1889, to February, 1891, Nicholas Neusius from March, 1891 to August, 1891, Thomas Quick from September, 1891 to September, 1892, T. E. Madden from September, 1892, to September, 1893, Maurice Burk from October, 1893, to October, 1894, Anthony Dornseifer from October, 1894, to July, 1895, Francis Taton from July, 1895, to August, 1903, Maurice Burk from August, 1903, to December, 1914, Thomas H. Kinsella from December 4, 1914 to April 14, 1919. At this time Osawatomie was raised to the dignity of a parish and Paola stood alone as the parish of Holy Trinity with Very Rev. Adolph J. Domann as pastor.

HOLY TRINITY CHURCH, PAOLA.

REVEREND IVO SCHACHT.

Reverend Ivo Schacht, a Belgian priest, "a man full of zeal and spirituality," was appointed Ecclesiastical Superior of the Sisters of Charity of Nashville, Tenn. When the Sisters, at the invitation of Bishop Miege, moved to Leavenworth, Kansas, in 1858, Father Schacht visited them, and while in Kansas he exercised his remarkable missionary zeal by going out on horse-back to visit the scattered people of the plains. Kansas was still a territory, and the on-rush of new settlers was very marked at this time. There were many Catholics amongst the first settlers. In some places regular settlements were formed, but a vast number picked up claims wherever an opportunity offered. It was this class that kept the horse-back missionary continually in the saddle.



REV. IVO SCHACHT.

Father Schacht passed through Miami County at the end of December, 1858. Paola was nothing but a cluster of humble dwellings then. It was not incorporated nor had it any modern improvements whatever. Baptiste Peoria, the Indian Chief, was the most important personage of the place as he owned all the land on which the town was built. Father Schacht was the first secular priest to say Mass in Paola. The date is presumed to be the 30th of December, 1858, as on that day he "baptized solemnly in domo paterne, Richard, born Sept. 28, son of Thomas Lafontain and Mary Beck." There are six records of baptism over his name in the old Indian book of records, the last being dated the 10th of April, 1861.

Paola was a Catholic center from the earliest missionary days and was especially beloved by Father Ponziglione.

Father Schacht's visit to Paola and his continued interest in the place led the settlers of the surrounding country to plan the erection of a church either at the latter place or at Osawatomie. It seems that Osawatomie was chosen for the site and the rock was hauled there for the foundation but on account of defect in title to property the church was never built and the stone was disposed of for other purposes. It is supposed too that the atmosphere of the place was hostile, as Osawatomie,

like Topeka, Lawrence, Manhattan and other towns, was founded by New Englanders of the old school.

Soon afterwards, Father Schacht called a meeting of the Catholic settlers at Paola, the chief, Baptiste Peoria, was present. After the Father had explained the object of the meeting the chief arose and said: "We must have a church. I will give the place for it and I will give three hundred dollars; the new people will give some, also. Our old church has fallen down; we must build here at Paola where the Black-gowns came long ago, and preached religion to my people."

The facts as here stated are given by Michael Cunningham, one of the first settlers who is now over ninety years of age.

In the meantime the Catholics continued to meet in private houses



East side of the Public Square, Paola, Kansas, 1868, showing Town Hall where the congregation worshipped for some time.

to hear Mass; first at the home of Thomas Hedges situated on ground now occupied by the People's National Bank; then at the house of Baptiste Peoria, a long, low building, which stood about where the Commercial Hotel is built and, finally, as the number of worshippers increased, the use of the Town Hall was obtained. This hall was in the second story of a modest frame building which stood at the corner of the square on ground now occupied by the Miami County Bank.

The foundation of the proposed church was laid in 1859 and the building, afterwards known as the "Old Stone Church" was enclosed in 1860. All manner of difficulties arose about this time which prevented the completion of the building for the next five years.

The great drought of 1860, the consequent failure of crops followed by a veritable famine; the chronic unrest and, finally, the great Civil War of 1861 to 1865 were more than sufficient to dampen the zeal of the people and crush the heart of one of the bravest and most unselfish missionary priests that ever labored in Kansas.

The two Ryan brothers were the builders, assisted by the farmers

of the surrounding county. A certain Fonsaint Cartissere was appointed by Father Schacht to collect money from the Catholics of the surrounding counties for the building of this church and one at Strong City.

The collector disappeared and, it is said, fled to France. The amount collected was never known but the effect of the defalcation was far reaching and added greatly to all the other difficulties that confronted a poor but willing people in their efforts to establish the first Catholic Church in Miami County.

Father Schacht's sentiments were with the South in the great Civil struggle. He left Kansas and returned to his old home in 1861 or possibly in 1862. He spent the remainder of his life on the Missions in Kentucky and finally became pastor of St. Stephen's Church, Owensboro, Kentucky, in 1870, and died there on the 10th of April, 1874.

Hon. Ben. J. Webb, in his "Centenary of Catholicity in Kentucky," gives such a faithful and just estimate of Father Schacht's character that we quote his words: "Father Schacht was esteemed in every congregation served by him as a laborious and successful priest. I knew Father Schacht and it is my conviction that a more earnest and faithful priest never labored for the good of souls on the soil of Kentucky." The same may be said of his short sojourn in Kansas from the end of 1858 to 1862. He was destined by Providence to be the link that united the Jesuit Mission period to the present order of things in Miami County and surrounding missions. He was the founder of Holy Trinity Parish, Paola, and thus made this church the inheritor of all the labors and traditions of a glorious past.

The venerable J. B. Hobson, a member of the original Town Company, states in his notes on the churches of Paola that, "The church of the Holy Trinity may be considered to be a continuation of the labors of the Jesuits, who established a mission among the Confederate tribes extending out to the New York Indians in 1845, under charge of Father Hoecken.

"In 1859 the Catholics began the erection of a stone church and completed it, with the exception of floors, doors and windows, in 1860. The first year of the Civil War interfered materially with religious affairs in this part of Kansas, and the unfinished church was used for a stable until 1863 (1865?) when it was finished and used for religious purposes."

The writer visited Father Schacht's grave in the beautiful Catholic cemetery at Owensboro in 1920. He carried home with him to Paola some of the myrtle that grew on the grave and had it planted on the grounds of Holy Trinity Church. The name of this venerable priest is greatly revered in all that country. The name "Ivo" is common in Owensboro now, the church he built there is preserved as a relic and his grave is a place of pilgrimage.

REVEREND SEBASTIAN FAVRE.

This young Frenchman came in 1862 and at once succeeded Father Schacht in his missionary circuit with headquarters at Lawrence. He traveled through several counties on horseback and suffered untold hardships on account of the winter's cold and the summer's excessive heat but more especially on account of the poverty of the people and the disturbed condition of affairs during the Civil War. He was succeeded by Father Wattron at the end of 1865 and, after some time, retired to Saint Meinrad's Abbey, Indiana, where he died clothed in the habit of the Benedictine order, on September 3rd, 1885.



REV. SEBASTIAN FAVRE.

REVEREND FRANCIS J. WATTRON.



REV. FRANCIS J. WATTRON.

Rev. Francis J. Wattron was born in Alsace, France, on July the 8th, 1833. At the age of seventeen he came to this country with the intention of studying for the priesthood. Soon after his arrival here he entered St. Benedict's College, Atchison. After a successful course at St. Benedict's he went to St. Francis Seminary, Milwaukee, and after completing his theological studies he was ordained priest by Bishop Miege at Leavenworth, Kansas, on the 8th of August, 1865.

Paola was his first appointment. He remained here nine years, and during that time accomplished much for the salvation of souls and for the welfare of religion. An unrecorded chapter in the life of Father Wattron is written

in the hearts and memories of the older inhabitants of Paola. In 1865 the war had ceased its deadly strife, and people began to settle down to normal habits of peace. New families began to move on the land and the population increased daily. North of Paola, along the Bull Creek

district, several Catholic families had built their homes, and these together with the people of the "Irish Settlement" on the south, made Paola a center of church activity. Father Favre, who had succeeded Father Schacht on the mission, found himself powerless to do anything towards the completion of the church which stood there as an abandoned building—a shelter for cattle, swallows and pigeons. The end of its desolation was, however, near at hand, for Divine Providence was shaping all things for a most auspicious future.

Father Wattron came in his youth and vigor. He came as first resident pastor of Paola in the fall of 1865, and found no residence nor church, except—as afterwards at Fort Scott—the shell of a weather-beaten building which was soon set in order, plastered, furnished and otherwise beautified. The bell was swung into its tower, the little organ piped its soft notes, and Mass was sung by the happy pastor in tones of sweetest music, for Father Wattron had a beautiful voice. The deep-toned bell was heard far out on the prairies and great numbers came, of all creeds, to witness the dedication of the first Holy Trinity Church. The date of this event is not recorded, but future research may yet establish the exact date of an event which future generations may deem important.

A pastoral residence was the next thing undertaken. A modest frame building was soon under roof, and the people vied with one another to make it homelike and comfortable. The ladies left nothing undone to make "the good Father" contented and happy. The years passed pleasantly and the congregation grew in numbers. The people were very faithful in their attendance at Mass in all kinds of weather. Many came great distances, for eight or ten miles were not thought much of in those days. Heavy four-wheeled wagons were much in use in getting to church, and the horse and saddle were considered high class. The people came, they always came, they never missed Mass. Father Wattron loved his people and was beloved by them, as living witnesses can now testify. In 1874, however, an occurrence took place which changed it all. One evening while in his study, sitting near the window, a pistol shot was fired from without, piercing the chair on which he sat just a second before. He had risen for some purpose, and the change of position saved his life. The affair was a great shock to Father Wattron. He never got over the fear it inspired, and the result was that he requested the Bishop for a change. It is supposed that the calling out of the names of non-paying members from the altar led to the dastardly act.

During his nine years at Paola, Father Wattron recorded in most beautiful handwriting 187 baptisms; the first occurring on January the 8th, 1866, and the last on March 12, 1874. There were 22 marriages in that time, and the last one was on January the 21st, 1874. In those early times it was difficult to get many of the necessary things of life anywhere in the county. Corn bread was the food of the people; flour

was a luxury and tea and coffee precious commodities. On one occasion, it is related, that Michael Allen and Maurice Cunningham made a raft to cross the flood tide of the Marais des Cygnes River and, then, from the north bank started on foot to Richmond, twenty-two miles away to buy flour. Each man shouldered a sack of fifty pounds and walked back to the raft and to their homes in the "Irish Settlement."—A remarkable feat! It is also related that on one occasion there was no flour in Paola on Christmas eve, a load was on the way from Kansas City and the next morning each family received nine pounds of the precious meal for their batch of Christmas biscuits.

After the Civil War prices arose to a prohibitive degree; the poor suffered and as Father Wattron was one of that class he felt the pinch of poverty to an extent that is scarcely believable today. On a certain Sunday morning Michael Allen found the old housekeeper grieving over the empty wood box in the kitchen; she had no wood to cook the priest's breakfast. There was not a stick of wood anywhere. After Mass Mr. Allen hurried home—eight or nine miles—and began to chop wood for the priest. By next morning he had loaded his wagon and hurrying on, he was back in Paola by noon, Monday. He stated that he found Father Wattron at table with nothing but a piece of rough, cold cornbread and a glass of water. There was no coffee and no fire with which to make it.

Long years afterwards Mr. and Mrs. Allen were sitting on their porch one evening when they saw a stranger approach. Mr. Allen said in an undertone to his wife, "It looks like Father Wattron." Like two children they rushed down the lawn, and falling on their knees they kissed his hands. The little party wept with emotion, and when they found speech, Father Wattron said: "Michael, I have come to have a long talk with you before we die. This may be my last visit to Leavenworth, and I stopped off the train at Fontana and walked over (three and one-half miles) to spend the night with you both and talk over old times."

The venerable Michael Fenoughty relates that the first Sunday he attended Mass in the old Stone Church in 1866 he heard Father Wattron announce from the altar that he could not live on less than \$250.00 a year, and that he would be compelled to ask the bishop for a change unless the people would pay their dues. This gives a good idea of the poverty of the people and, as a consequence, of the priests who for many years eked out a precarious existence on the Missions of Miami and Linn Counties.

Newman, Jefferson County, Kansas, was Father Wattron's next appointment. After nine months in this place, he was transferred to Fort Scott. He arrived at Fort Scott on December the 9th, 1874. At that time the shell of the new church was already built. It remained for Father Wattron to complete it. By his untiring efforts he succeeded.

When he arrived in Fort Scott there was a debt of \$7,000 on the church, but before many years not only was the church completed and the debt paid off, but a splendid rectory was built. For thirty years Father Wattron lived at Fort Scott, and passed to his reward on the 19th, December, 1904.

The following account of his death is taken from the Fort Scott Tribune: "Father Francis J. Wattron, Pastor of the Catholic Church in this city for almost thirty years, and a priest for forty, died this morning at his home, 413 Crawford Street, of a complication of diseases, at the age of 71 years. The expected end came at 7:15, and it was pleasant and peaceful, surrounded by Father B. J. McKernan, who had been his friend for twenty years; his faithful housekeeper, Mrs. Annie Hughes, and her sister, Mrs. Cronin; Sister Angela of the hospital, and Carl Williams, who had been waiting on him for a couple of weeks. * * * Father Wattron had been in ill health for more than ten years, suffering from a weak heart. Seven years ago he showed signs of fast failing and he was compelled to give up his life's work at the church. * * * Father Wattron was a man of retiring disposition, but he was a faithful worker and always at labor for the interests of his church and the welfare of his parishioners. He never took a prominent part in the outside world, and whenever he was not conducting services at church he was found in his study. He was a profound student of all that was good, and many good works along such lines were found in his library. He was loved by all of his people and respected by the community at large. His church was his life. He had a faithful trust to perform in this world and he fulfilled his mission, and did it well."

As the first resident pastor of Paola, the name of Rev. Francis J. Wattron shall remain forever enshrined in the hearts of the people of this parish.

The following deed gives legal titles, under the Town Company, to the tract of land donated by Baptiste Peoria in 1859:

DEED

This Indenture, Made this 24th day of August A. D. 1865, between the Paola Town Company, party of the first part and John B. Miede, party of the second part, Witnesseth, That the party of the first part in consideration of the sum of one hundred dollars in hand paid by the party of the second part, the receipt whereof is hereby acknowledged, have granted, bargained and sold, and do by these presents hereby grant, bargain, sell and convey to the party of the second part, the following described real estate, situated in Miami County in the State of Kansas, and bounded and described as follows:

This is to say Lot Numbered one (1) two (2) three (3) four (4) and five (5) in block number one hundred and thirteen (113) in the city of Paola in said county and state as the same are designated on the plat of said city. To Have and to Hold the above described premises with the appurtenances to the party of the second, and to his assigns and successors forever, Hereby covenanting that the title hereby conveyed is free, clear and unincumbered and further that the

party of the first part will forever warrant and defend the same to the party of the second part and to his successors or assigns against the lawful claims of all persons except as against taxes assessed on said lots.

In Witness Whereof, the Paola Town Company have affixed their corporate seal and hereunto signed the same by their agent.

(SEAL)

W. R. WAGSTAFF,
Agent Paola Town Company.

In Presence of R. W. Massey.

The State of Kansas, Miami County, ss.

Before the undersigned, acting Notary Public in and for said County and State, personally appeared W. R. Wagstaff, to me known as the acting agent of the Paola Town Company, and who is the identical individual whose genuine signature appears to the within and foregoing deed, and who is agent of the Paola Town Company, executed the same, and such agent acknowledged the signing and sealing of the foregoing deed of conveyance to his own free act and deed, for the uses and purposes therein expressed. Witness my hand and official seal this 24th day of August, A. D. 1865.

(SEAL)

R. W. MASSEY, Notary Public.

Filed for record August 26, A. D. 1865, at 9:00 o'clock. United States Revenue Stamps 50 cents.

W. T. SHIVELY,
Register of Deeds Miami County, Kansas.

BISHOP MIEGE VISITS PAOLA.

The Right Reverend Bishop Miege Administered the Sacrament of Confirmation to the Following in Paola, Kansas, on May 14, 1871, Rev. F. J. Wattron, Pastor.

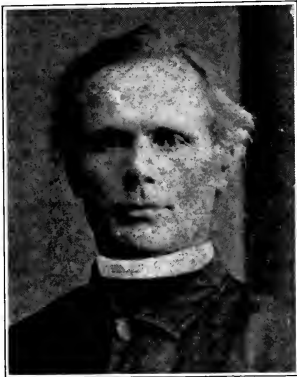
Philip Casey	Thomas Hogan	Lucy McCarthy
Richard Allen	Thomas McGrath	Margaret McGrath
Henry Allen	Patrick McGrath	Ann Maloney
John Clark	Charles Conner	Elizabeth Poland
James Conner	Francis Stolz	Ellen Poland
Michael Cinnan	Michael Mulvehill	Ellen McGrath
Andrew McCarthy	John Nolan	Ammillia McGrath
John Sheehan	Mary Burns	Mary Maloney
Joseph Keenan	Mary Cunningham	Mary McGrath
Thomas Keenan	Sarah Cunningham	Elizabeth Higgins
John McGrath	Mary Moran	

This was the first class to receive the Sacrament of Confirmation at Paola. They were gathered in from all the surrounding country and Mrs. Alice McGrath housed and fed thirty-one of the young people the night before.

NOTE—The lists of the Confirmation classes are not complete but as many as have been found are inserted in their proper places.

REVEREND ANTHONY JOSEPH ABEL,

By P. W. Goebel.



REV. ANTHONY JOSEPH ABEL.

Reverend Anthony Joseph Abel, who came to Paola in March, 1874, was born in Bavaria, Germany, in 1830. He attended elementary schools there and absorbed the gymnasium course in the same country. He came to Canada when about eighteen years old and attended a Jesuit school at Montreal. He also took the Seminary course in Canada and was ordained priest at Cleveland by Bishop Rapp. His first service was on the Ohio Missions. Later he came to Missouri, and to Leavenworth Diocese about 1872.

He was thoroughly equipped in everything necessary to make him a wonderfully successful missionary priest. His education was thorough, not only in theology, but in science. German fluently, and had a working knowledge of Spanish. It goes without saying that he was a thorough Latin scholar.

He did wonderful work in Miami County in gathering together the scattered Catholic families. No condition of weather or roads would keep him from appointments at his various missions. While residing at Paola he was at home less than half of his time, as he had charge of the Wea Church, where he had services every other Sunday. He also gathered together a number of Catholic families in and about Louisburg and said Mass for them at a private house in Louisburg. He did the same in Sugar Creek Township, where he had regular services at the home of the late Andrew Gorman.

Many of the children of the Catholic families in this vicinity had never had the chance to hear Mass, or to be taught in the Catholic religion by a priest. He gathered these children about him, taught them the catechism and imbued them with a Catholic spirit.

He frequently walked to a settlement six miles northwest of Paola to teach the children. In fact, no hardship ever kept him from being at his appointments. On Christmas Day, 1874, he celebrated the first two Masses at Wea, one of them being a High Mass, then rode to Paola on horseback, twenty miles, over very rough roads, with the thermometer fourteen below zero, and celebrated High Mass at Paola at eleven o'clock on the same day, and in spite of his fatigue after these services, he was cheerful and gathered about him a class of youngsters in the afternoon for a musical entertainment. A thorough musician himself, music was his hobby. He trained a splendid choir at Wea and at Paola. He was an excellent organist and a very creditable performer on the flute and violin.

After leaving Paola he went to Boulder, Colorado, again engaged in Missionary service, but on account of the continuous strain of it, the Bishop of Denver retired him as Chaplain of a Denver hospital, but he later returned to Kansas and was active in the Wichita Diocese for a number of years and finally was again appointed Chaplain of a hospital in Wichita. Here he remained until his death, which occurred December 11, 1907.



THE RIGHT REV. L. M. FINK, O. S. B.

BISHOP FINK VISITS PAOLA.

Michael Fink was born in Triftersberg, Bavaria, on the 12th of June, 1834, and, after studying in the Latin school and gymnasium at Ratisbon, came to this country at the age of 18. Called to a religious life, he sought admission among the Benedictines of St. Vincent's abbey in Westmoreland County, Pennsylvania. He was received by the founder, Abbot Wimmer, and made his profession on the 6th of January, 1854, taking the name of Louis Maria. After completing his theological studies he was ordained priest on May 28, 1857, by Bishop Young of Erie. The first missionary labors of the young Benedictine priest were at Bellefonte, Pa., and Newark, N. J. He was then made pastor of a congregation at Covington, Ky., where he completed a fine church. He introduced into the parish Benedictine nuns to direct a girls' school, which was one of his earliest cares. Appointed to St. Joseph's, Chicago, he aroused a spirit of faith in his flock at that place and gathered so many around the altar that a new church was required, which he erected at a cost of \$80,000, planting a large and well arranged school house beside it. As prior of the house of his order in Atchison, Kan., he showed the same zeal and ability, and when Bishop Miede wished to obtain a coadjutor to whom he could resign his charge, that prelate solicited the appointment of the prior of St. Benedict. On June 11, 1871, he was consecrated by Bishop Foley as Bishop of Eucarpia, in St. Joseph's church, Chicago, which he had erected. Bishop Fink not only aided Bishop Miede in the episcopal labors of the vicariate, but in his absence had the entire charge. In 1874 Bishop Miede resigned the vicariate, and resumed his position in the Society of Jesus as a simple Father.

Bishop Fink became vicar-apostolic of Kansas till the erection of the See of Leavenworth, May 22, 1877, when he was transferred to it. The diocese is a large and important one, and Bishop Fink in pastorals and otherwise shows his zeal for Catholic progress. His diocese is well provided with educational establishments for its 80,000 Catholics. St. Benedict's College is connected with the Benedictine Abbey at Atchison; the Jesuit Fathers direct St. Mary's College at St. Mary's; there are besides three academies and forty-eight parochial schools, with 4,000 pupils, under Benedictine and Franciscan Sisters, Sisters of St. Joseph and of Charity, and of St. Agnes. The diocese also possesses orphan houses and hospitals under the charge of the Sisters of Charity.

"When I came to Leavenworth," said Bishop Fink, "there were only about thirty or forty Catholic priests and about 15,000 souls in the State. Today there are 150 priests and over 100,000 souls. I was the first Bishop in the State, and the only towns of any importance, save Leavenworth, were Lawrence, St. Marys and Topeka. Great efforts were made about 1879 to secure emigration to Kansas. Mr. D. C. Smith, who was then connected with the State agricultural board, had charge of the emigra-

tion, and sent out thousands of pamphlets prepared by the board. I myself sent out 12,000, and about 3,000 in addition which I prepared myself. I sent these pamphlets to England and Ireland and secured the emigration of many thousand souls.

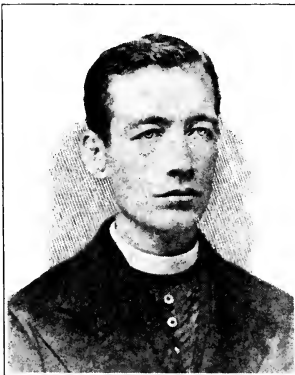
“In those days the country grew so rapidly that no map was good longer than six months, and I had to fly around all over the State attending to my church duties. The work became too heavy, and finally I applied to Rome for the establishment of additional dioceses and selected Wichita and Concordia as the future Sees.

Bishop Fink departed this life March 17th, 1904, and is buried in the Convent Cemetery at Leavenworth. May he rest in peace.

The Right Reverend Bishop Fink Administered the Sacrament of Confirmation to the Following in Paola, Kansas, in 1874,
The Rev. A. J. Abel, Pastor.

John Peter Gorman	Tim William McGrath	Ella Mary Sheridan
William Timothy Maloney	Geo. John Cunningham	Mary Jane Rigney
Richard Thomas Gorinan	George Peter Harkin	Mary Martha Connors
Peter John Keenan	James John Moran	Martha Lizzie Nolan
William Peter Fritz	William Burns	Mina Agnes Stolz
Peter Mathew McCarthy	Alfred G. Sloan	Nora Anna Moran
Robert Andrew McGrath	Mary Ellen Burns	Ellen Allen
William Richard Clark	Susan E. Burns	Ella Mary Connors
James Phillip Nolen	Bridget Alice Gorman	Ida Anna Croan

REVEREND DANIEL J. HURLEY.



REV. DANIEL J. HURLEY.

The first native American student ordained to the Holy Priesthood in the Diocese of Leavenworth was Daniel J. Hurley. This event took place in the Cathedral on June 29, 1877, Rt. Rev. L. M. Fink officiating.

Father Hurley was at once appointed pastor of Paola and Missions where he remained for six years, having been transferred to Junction City in 1883.

This young priest endeared himself to all at Paola. After forty years he is still affectionately remembered and his name is held in benediction by the older members of the parish of Holy Trinity.

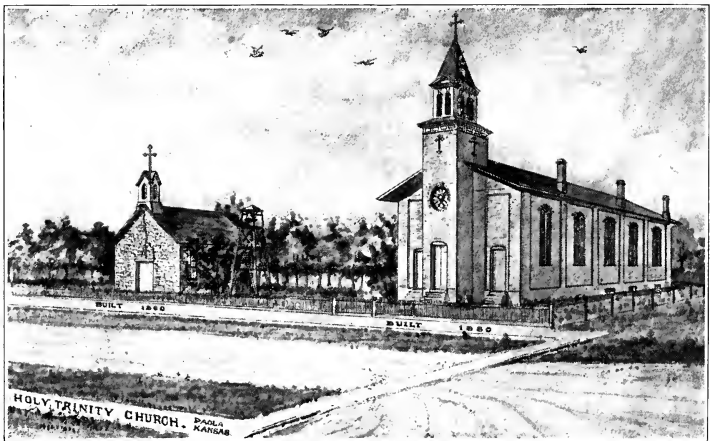
Nature and grace combined to make him lovable. He was simple in manner, very sincere and prudently zealous.

He organized the scattered little flock into a united and self-cen-

tered congregation, thus completing the work of good Father Abel, and his predecessor, Father Watron.

Father Hurley displayed marked executive ability so that whatever he put his hand to prospered. Youth and good will were on his side, nothing daunted him. The bad conditions of the roads, the inclemency of the weather or the more trying perplexities of depleted finances were all overcome with patient determination.

He suffered much in the winter season attending the distant missions and in going on sick calls at night time; in fact, the probability is that the severe rheumatism of his latter years could be traced to this, for



he was never comfortably clothed, nor was his home accommodations adequate. He was indeed a poor priest, but forgot all about it because he forgot himself. The church, the people and the little children were all he lived for. The little catechism was all he taught and little kindnesses filled all his days. He died poor but well beloved, on September 7, 1903.

In Father Hurley's time it was noticed that the Old Stone church was fast falling to decay; large cracks appeared in the walls and it was felt that it was no longer safe for the people to assemble there.

This necessitated the building of a new church. It was a daring undertaking when we consider that the number of families then in the parish was not over fifty, probably forty families were all that were worth counting.

The difficulty forced itself on the people, however, and Father Hurley was the man providentially sent to accomplish the work. Plans were

drawn and approved by Bishop Fink. The excavations were made, the foundations laid, the rock being hauled by the people. The stone work completed, the corner stone was laid on August 29, 1880. (This stone is now a part of the watertable of the present church at the southeast corner of the sacristy.)

The church was to be built of the best brick—50 feet by 80 feet, with bell tower, shingle roof and plain glass windows. The shell of the building was soon completed but it took several years to finish the interior.

The financial part of the undertaking rested on the pastor. He was, however, ably seconded by the ladies, than which no finer body of women workers could be found anywhere. This has always been true of Holy Trinity Parish. The women have done nobly in every crisis and have come to the rescue in every emergency. The ladies organized a bazaar or fair twice each year to which the non-Catholic citizens gave their patronage freely. These fairs were great events in those days and proved very successful. Father Hurley had the pleasure of seeing all indebtedness paid off by the time he was promoted to Junction City, August, 1883. The building cost \$13,000 when completed by Father Gleason in November, 1886, and was then dedicated by Bishop Fink with due solemnity.

TRIBUTE OF THE PRESS.

M. F. Campbell, writing for the Junction City Press, Nov. 16, 1896, said of Father Hurley:

“The Rev. D. J. Hurley, pastor of St. Xavier’s church, Junction City, Kansas, and dean over seven surrounding counties, was born July 5, 1854, in Boston, Mass. He is one of a family of seven, two of whom are priests, and one a sister of the order of St. Vincent De Paul. He came to Kansas with his parents in 1858, being then but four years old, so that he may almost be called a veritable Kansan and a son of the soil, and therefore, more eminently fitted to cope with the emergencies of the growing west.

“Father Hurley’s earliest school days were passed in the Cathedral school in Leavenworth, and his remarkable progress there is attested by the fact that at the age of eleven he was sent to the Seminary of the Assumption, which flourished then under the management of Father Defouri. in Topeka. After a seven years’ course he was sent from there to West Moreland, Penn., where at the Benedictine college, St. Vincent, his education was completed in five years, although he was not yet old enough to be ordained a priest. He was, however, made deacon, and returned to Leavenworth to wait the allotted time. Twenty-four is the required age for ordination in Holy Orders, but, by special dispensation, Father Hurley was, on account of his rapid advancement in learning and development of character, ordained at the age of twenty-two years and ten

months on June 29, 1877, by Bishop Fink of Leavenworth.

“The young priest’s first parish was in Paola, Kas., of which place he was pastor for six years, being transferred to Junction City in 1883.

“Father Hurley is a man of frank and pleasing address; dignified, yet without austerity in his official capacity, and his sermons show a depth of thought and power of expression seldom found. A constant victim to ill health, his manifold duties demanded all of his time and strength, leaving none for social relaxation, yet he is a general favorite among all kinds and classes of people with whom he is thrown in contact. None may address Father Hurley without feeling sure of a response in which ready wit mingles with good sense and kindly humor. He has now been pastor of the Catholic Church of our city for thirteen years, and a glance at the relative condition existing now and as in 1883 show that something more than the mere increase of population must be recognized in accounting for the present satisfactory condition in the affairs of the church in this place. This something—under Divine blessing—is the rare financial ability, the good common business sense displayed during these trying times by Father Hurley.

“During his stay in Paola, a mission which included all of Miami and Linn counties, and part of Johnson, entailing almost constant traveling, the greater part of his time being spent in the saddle, Father Hurley built in that place a \$13,000 church. His first undertaking on coming here was the erection of a handsome church in Chapman, the old church there being utterly unfit for use, while the one in Junction City might be made to do service for a few years longer. But the necessity for a new parsonage here was urgent, and this was his next enterprise, the result of which is in evidence today, as one of the most beautiful residences and decidedly the best parsonage in Junction City.

“It is an oft-reiterated saying of Father Hurley’s, ‘If you allow the children to stray from the fold you will soon have no need for the church,’ in view of which maxim he organized a parochial school in which the little ones are prepared by a thorough drill in the truths of Christianity for the sacrament of confirmation, the ordinary school studies being at the same time carried on, so that a class from this school, in each succeeding year, takes creditable rank in the higher grades of our public schools.

“This is the time in which careful, economical and conservative leadership is doubly essential on every hand, and above all in church matters, that the word of God may not be scandalized by disgraceful broils and complications, and Father Hurley has managed the affairs of his church so successfully, while at the same time increasing the congregation and uniting it closer together, that when the new church—that objective point towards which we are now hopefully looking and voluntary contributions are accumulating—is projected there will not be, as indeed there is not now, a single debt to hamper this much-needed enter-

prise, and it is the hope and prayer of the congregation that Father Hurley may be spared to this church for many a year after the faintest tracery in the carving of its highest pinnacle has been completed."

PANEGYRIC.

Delivered in the Cathedral, Leavenworth, Kansas, Over the Remains of

VERY REV. DANIEL HURLEY, V. F.

By Rev. T. H. Kinsella, September 9, 1903.

"Behold a great priest who in his days pleased God, and was found just." Eccl. 44.

Love and duty summon us before this altar today, my brethren. We owe it to ourselves to love all that is good and beautiful in nature. We owe it to our city to honor her sons in whatever avocation they have gained renown; and we owe it to our holy mother, the Church, to honor those who have "fought the good fight, who have finished their course, and who have kept the faith in the blessed hope of obtaining the crown which the Lord, the Just Judge has laid up for them in heaven."

This occasion is, indeed, one of deep sorrow. Our hearts go out in sympathy to the friends and relatives of him whose remains now lie before us. It is but natural that you should weep, dear friends, for one so good in every sense, so beautiful in character, so noble in purpose, so humble, gentle, kind. Yet, grief alone rules not this scene; love and duty holds a place. Leavenworth, like a mother, takes this child once more to her bosom. She is proud of her sons, they have exalted her name in all the land, for they have won distinction in every walk, and have adorned every profession. Like the noble matron of old, she bids her sons to the conflict, and commands "that they return not except with their shields or upon their shields."

Like the true soldier that he was, Father Hurley is carried back today on his shield of victory, crowned with the fadeless laurels of a well spent life.

The first native priest to venture into the mission field of Kansas, he bravely entered the conflict, and, after twenty-six years of toil and suffering, he is now borne back to his native city, to the very spot where he enlisted as a soldier of Jesus Christ, and where he received the commission to "go forth and preach the gospel to every creature." Father Hurley was a modest and retiring man; zeal and prudence ruled all his actions, and his sunny disposition as well as his natural goodness of heart made him loved and respected by all.

For twenty-one years he was pastor at Junction City, and was appointed dean of that district. On one occasion while walking with him through the streets of the town, I was forced to take notice of the universal respect shown him by Catholics and non-Catholics alike. I am not astonished to know, therefore, that Junction City went into mourning on this, their sad bereavement, and that all stores were closed and the flag hung at half mast over its city hall.

It was, of course, to his own people of the parish of Junction City that Father Hurley was all in all. As years passed on he sought to reproduce in the children of his flock what he himself had been in childhood, and it was his constant endeavor to plant in the homes of the people that faith and piety which he had imbibed from a good mother in his humble home in Leavenworth.

Born of parents who brought from Ireland the old time spirit of Faith, and raised in a home that has given two of its sons to the priesthood, as also a daughter to the Sisters of Charity of St. Vincent De Paul, nothing less could be expected of him.

My brethren, how great is the blessing of a good Christian home! Little did you think. O good and gentle woman, that, in caring for the spiritual welfare of your children, your influence would, one day, be carried into the homes of others,

into the lives of many, and down into the hearts and souls of thousands yet unborn. To you, and such as you, we owe every best gift that cometh down from the Father of lights through the hands of the priest. Without wealth, or power, or learning you have thus enriched many through the tireless hands of Charity. You have lifted the fallen, you have taught the ignorant, you have comforted the sorrowing, you have visited the sick, and you have prayed for the living and the dead through the ministry of the priesthood with which God rewarded your care.

To build up true Christian homes in this new land is of more lasting importance than the building of fine churches. Father Hurley knew this well, and therefore, he left nothing undone to revive and preserve the spirit of prayer and piety in the homes of the people entrusted to his care.

He established the League of the Holy Family in his parish, and was one of the few who made it a success. To it he attributed great results, and always looked upon the devotion as a special blessing to his people. Let this then be his monument. Let the people of that parish preserve the League in memory of its founder, and God will bless them and their children for generations yet to come.

As a priest amongst priests, Father Hurley was indeed a model. During all his years in the sacred ministry he never forfeited the good will of Bishop Fink—a very unusual thing, for our venerable Bishop is a strict disciplinarian who never fails to give honor to whom honor is due, nor reproof when reproof is merited. Not less harmonious were his relations with the Bishop of Concordia. Esteemed by all, he exemplified in his life the sublime dignity of the priesthood. He was ever mindful of its awful responsibilities, for he felt that the priest was "placed for the rise or the fall of many in Israel." That he yielded a power which, in its use ascended on high and besieged the very citadel of God's mercy; or, in its abuse, descended to the depths of hell—a power that builds up into sanctification, or shatters to destruction the very kingdom of God in the souls of men. He knew that he was mighty for good, or terrible for evil. He knew that as a priest he could become the brightest light in the direst darkness, or the darkest cloud athwart the face of heaven. By such as he, were nations blessed—were peoples cursed, and such as he have made or marred the civilization of the ages. O priest of God, how great are thy responsibilities! How terrible will be thy judgments!

Wonder not, then, my dearly beloved brethren, that the Catholic heart is stirred to its very depths when a priest is called by God to render an account of his stewardship. Our interests in eternity are at one with his, for our souls will be required at his hands.

Be mindful, therefore, of your Christian duty towards your priests; pray for them while living, pray for them when dead, that God may give them grace, and mercy, and pardon, and peace eternal.

It is true, that poor Father Hurley suffered his purgatory while here on earth. With Christ he was nailed to the cross. For many years his hands and feet were, in a manner, racked and torn by cruel pain, and his heart, at last, was pierced by a pang that wrought his deliverance from this body of death.

Fortified by the grace of the sacraments, and consoled by the blessings of the Church he died in the arms of her who taught him how to live and how to die. He passed from friends on earth to friends in heaven—to Jesus, Mary and Joseph, whom he had loved and served all the days of his life.

Be consoled then, O Christian friends. And you, venerable Mother, lift up your heart to the Lord; you have lived to see the harvest of your labors gathered into the eterna barn. 'Twas this you sought—for this you prayed. Rejoice, then, that God has taken him from Earth to Heaven. There he will await you as on earth he often sought your face, or listened for your footfalls, or longed for your coming. *Requiem aeternam dona ei, Domine; et lux perpetua luceat ei.* Amen.

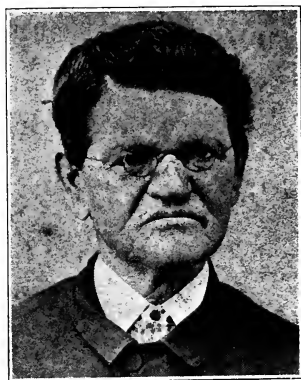
The Right Reverend Bishop Fink Administered the Sacrament of Confirmation to the Following in Paola, Kansas, on May 11, 1879, Rev.

D. J. Hurley, Pastor

Francis Nolen	Maria Clark	Hugh Riley
William Strausbaugh	Elizabeth Clark	Cornelius Sheehan
Christopher McGrath	Emma Cunningham	Francis Nolen, Sr.
Peter Gorman	Helena Doherty	Patrick James Maloney
Edward Burns	Agnes O'Connor	William Retiker
Henry Reetiker	Maria Maloney	Helena Gorman
James Maloney	Elizabeth Dalton	Maria O'Reilly
Brigitta McCloskey	Maria Moran	Maria Allen
Maria Clarey	Maria Gorman	Catharine Smith
Anna Nolen	James Dalton	Nora Cunningham
Helen Tracy	James Tracy	

REVEREND ALOYSIUS CARIUS.

(By B. J. Sheridan.)



REV. ALOYSIUS CARIUS.

For about three years, beginning with 1883, Reverend Father A. Carius was in charge of this parish. He was a Frenchman of deep learning, who had traveled much, and was then in the autumn of life. His first charges in America were in the South, and he was at New Orleans when the Civil War broke out. From there he went into the Confederate Army as chaplain, and with the exception of some two years that he was stationed in charge of a parish in Texas, he stayed with the Confederate forces until the close of the war. In 1866, he got the appointment of chaplain in the United States Army, and served at different places until about 1868, or 1869. Just when he came to this diocese is not

known to the writer, but his advent to Paola was soon after the presidential election of 1880.

In looking after his priestly duties he was very industrious, prompt and devout. The dwelling was old and lacked the ordinary comforts necessary to a man of his age and habits and the pay of the parish priests was small. He had been accustomed to more money, and it was hard for

him to accommodate himself to the cramped ways. In fact, he often complained, saying: "This is a neekel (nickle) parish." However, no hardship was too great for him to undergo in serving any of his people. Neither stress of weather, or lack of conveyance held him back. He was known to walk in the winter, answering sick calls, in Osage township, some eight miles distant. In manner he was blunt and outspoken. He wrote an even, rather feminine hand and his letters were models of accuracy and choice language.

Paola never had a more versatile priest. Others were more fluent speakers, many of them orators of remarkable research and natural gifts, but none surpassed Father Carius in range of learning. He absorbed libraries, and his eyes were ever full of the many things he had seen in his world travels. Most of the time in this parish he had no housekeeper, so he was priest, secretary, cook and janitor. Father Balmes' "European Civilization" Shakespeare, Victor Hugo, Jefferson's letters to Thomas Jefferson Randolph, Father Ryan's Poems, and Longfellow were secular works that he spoke of most frequently.

Party feeling ran high in the campaign of 1884, and the word got out that Father Carius had been in the Confederate Army. He was strong for Glover Cleveland. T. M. Carroll of Paola, who was formerly a Democrat, and then a Republican, challenged the vote of Father Carius, upon the ground that his political disabilities had never been removed. The challenge came nearly starting a riot, but didn't prevent the judges from accepting the challenged vote. When quiet was restored, and a bloody face or two wiped off, Father Carius stepped before the election board, uncovered, and straightened to his full height, said:

"Yes, gentlemen, I was in the Confederate service. I served as chaplain a few years, encountering hardships that I hope to never encounter again. After the Stars and Bars went down in defeat, I accepted from the victors their terms, and I at once took up the work of restoration; of making our country one country again. Soon I was offered the position of chaplain in the United States Army and there I served nearly as long as I did in the Confederate Army. I am a servant of God first, and of this, my country next. That's all I have to say."

The following winter in the Legislative session of 1885, a friend of Father Carius, to make sure of avoiding another scene at some future election, handed the priest's name to Honorable Ed Carroll, state senator from Leavenworth county, and it was included with others in the list often carried through the different sessions, restoring to full citizenship those who had participated in the War of the Rebellion. Mr. Carroll, who was a Catholic gentleman, as well as a Democrat, saw to it that the bill passed both houses, and was duly signed by the governor. But when the published list fell under the priest's eye, he was much enraged, and gave his friend a rather severe tongue-lashing. He contended that no disabilities could attach to his name because of the nature of the services

rendered in the Confederate Army and, further, because he had afterward rendered the same services in the Army of the United States. It was explained to him that able lawyers differed on this point, and that the Legislative Act was not uncomplimentary, but merely a formal course according to the usages of the day; and that, further, it cleared up the matter so there could be no adverse criticism in time to come. Father Carius accepted the explanation after he had studied it over for a week and by letters to his friends and to Mr. Carroll, expressed gratitude for what had been done in his behalf.

This good, old-fashioned priest was transferred from Paola to some other charge in about the year 1885, and was never back here but once after leaving; this was on a stormy Sunday in the winter, and all of the small children, who happened to be out that day, gathered around the noble old priest, greeting him fondly and affectionately. His love for children seemed to be uppermost in his makeup.

Of this remarkable man Father Hayden of Topeka, writes:

“Father Carius had the distinction of being chaplain in the war with Mexico as well as in the Civil War, and was present at the execution of Maximillian. A stranger to the ways of polite society, of rough and ready manner, as well as careless of dress or appearance, he was possessed of a large and generous heart, was a deep thinker and had very high intellectual attainments, for which his average acquaintance gave him no credit. He was light-hearted and happy, the soul of wit and good humor, cared nothing for appearances, and was lavish in his charity.” (From notes by Very Rev. F. M. Hayden, LL.D.) In his latter years Father Carius was chaplain of a convent in St. Louis; in his last illness he was cared for in the Sisters’ Hospital where he died a holy death and was buried in the priests’ circle in the Catholic cemetery of that city.

The Right Reverend Bishop Fink Administered the Sacrament of Confirmation to the Following in Paola, Kansas, on May 26, 1885, Reverend A. Carius, Pastor.

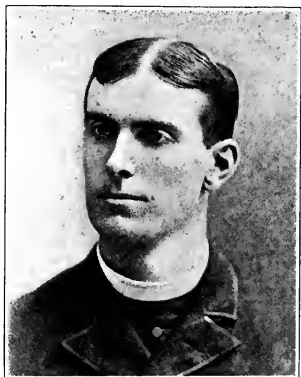
Patrick R. Clark	James Sheehy	Catherine Koehler
John Hogan	Charles Dalton	Richard Hogan
John Fenoughty	Wm. Cunningham	Caroline Fisher
Jeremiah Finn	Alexander Hodges	Gertrude Nolen
Bernard Harkin	Joseph N. St. Louis	Margaret Mahoney
William Cunningham	Wm. McCormick	Mary Dalton
Daniel Dalton	Michael M. Powers	Mary Klassen
Michael Fenton	Geo. N. Fleming	Ellen Hogan
James Bernard Riley	James Hogan	Catherine McGrath
Maurice Langan	Michael Hogan	Sarah Dalton
William Holden	Lizzie Holden	Anna Sharlot Pickles
Joseph Fisher	Blanche Hogan	Bridget Finn
Martin Arnhalt	Marguerite Jane Pickles	Nellie Langan
Frank Vohs	Mary Fenoughty	Agnes Strausbaugh
John Maloney	Ellen Fenoughty	Clara Strausbaugh
Robert Allen	Anna Allen	Ida Nolen

Catherine Riley
Margaret Maloney
Anna Cunningham
Elizabeth Maloney
Ellen Harkin

Suzenna Harkin
Ellen Riley
Mary Fisher
Mary McCormick
Anna St. Louis

Lizzie Fisher
Agnes Pickles
Katie Allen
Mary Agnes Clark
Anna Allen

REVEREND MICHAEL J. GLEASON.



REV. MICHAEL J. GLEASON.

The immediate successor of Father Carius was Father Gleason. He was a young man lately ordained at Alleghany, New York, for the diocese of Kansas City and was lent by Bishop Hogan to the diocese of Leavenworth for the time being. He was fresh from his seminary studies in Ireland—a bright, eloquent and high spirited young man, a real Celt—with all the virtues and some of the faults of his race. He was the first and only pastor that Paola has had from the beginning to the present time who was born in Ireland. Holland, Belgium, France, Italy, Germany, and England are represented in the long list to which America has added distinguished names, but Father Gleason up to

these latter years stood alone as the representative of Ireland. He proved himself a worthy successor of Fathers Hoecken, Aelen, Ponziglione, Wattron and Hurley. His difficulties were no less great than theirs but he met them all successfully.

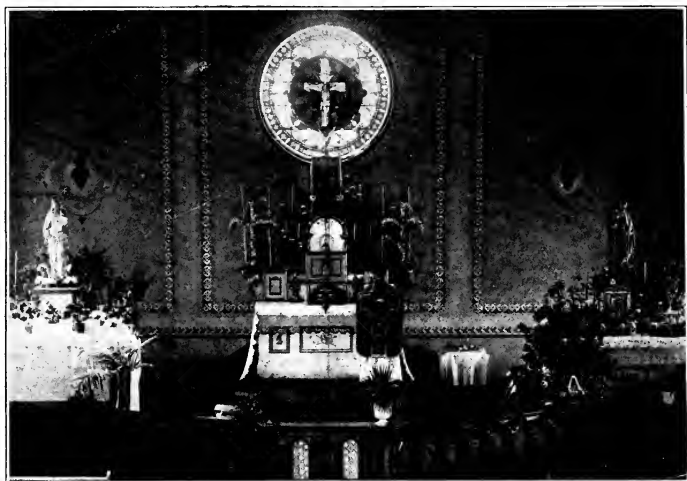
When he arrived in Paola about the tenth of August, 1885, he fell into deep dejection of spirit; it was all so strange, so new, so uninviting: the new church was like a barn, the rectory was miserable with its cellar filled with water and its larder empty.

In the midst of his anxieties he found one good angel and that was Miles Finn. Mr. Finn encouraged him and befriended him in every way.

On the 15th of August he said his second Mass at Paola. Some of the people called on him after the service and assured him of their good will and loyal support. There were some children in the crowd and they attracted his attention at once: this was his first ray of sunshine which never afterwards left him—the love of the little ones, the companionship of the children.

To adjust himself to the new and strange conditions must have been an ordeal. To get on to the roads, to find the missions and to become acquainted with his scattered people was, of course, his first duty. Father Hurley had left a good buggy for his use and Joseph Dalton presented

him with a fine horse, so that he was soon able to begin the exploration of Miami county, Linn county and a part of Johnson county before the winter of 1885-6 set in. He found the interior of the church unplastered and unfurnished. He at once set to work to complete the building in all its details. He proved himself to be a good collector, a great rustler, and a terror to the laggard and the slacker. He enjoyed a fight, and still more the friendship that usually followed it. He never harbored enmity and the quick temper was soon changed to gentleness, and when necessary an apology was given or taken and good fellowship established forthwith. He had the elements in him of a true sportsman. After the plastering of the church was completed the ladies set to work once more to furnish the sanctuary and the sacristy; the vestments, the altar linens, the statues,



SANCTUARY OF CHURCH WHICH BURNED.

stained glass windows and a full set of new pews were added. The Communion railing and Stations of the Cross were finally put in place and thus came to a close a struggle of five years during which the men and women of the parish vied with one another in making this House of God one of the fairest and most devotional churches in the state.

The little frame rectory needed repairs; it had grown old and dilapidated since the days of Father Watron and never had any modern conveniences. Now it was repainted, plaster-patched and repaired; the ladies found means to add some new furniture, a set of delf for the dining room and other little comforts.

About this time five acres of ground, now Holy Cross Cemetery, was purchased from Andrew Joyce and filed for record September 14, 1885,

it being part N. E. $\frac{1}{4}$, Sec. 22, Twp. 17, Range 23, as seen in Book 48, page 122 of County Recorder's office.

The transfer of bodies from the old cemetery was made during Father Gleason's time. The first interment in the new cemetery was that of Catherine Sheehy. His last act while pastor of Paola was to obtain a deed to the ground in Osawatomie on which St. Philip's church now stands. This plot of ground had been donated by the town company years before for the use of a Catholic Church but it was never claimed until now (1889).

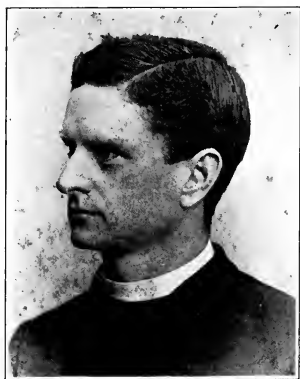
This was the first step in the establishment of a church at Osawatomie under his successor, Father O'Connor. Like his predecessors, Father Gleason drove to Edgerton once a month in all seasons, a distance of twenty miles north. The State Hospital at Osawatomie was always attended from Paola, but Mass was not then celebrated there. La Cygne and other points in Linn county were visited.

Father Gleason accomplished a great deal during the few years he was pastor of Paola. Bishop Hogan recalled him finally to Kansas City in the spring of 1889 and made him pastor of a new parish which Father Gleason named the "Holy Trinity" after the church at Paola. He retained a warm affection for this, his first charge and once remarked, in after years, that his happiest days were spent at Paola. The reader understands, of course, that such meager outlines of a priest's life as is here given are far from adequately expressing the entirety of his labors; the important part—his Sacerdotal office is seldom referred to and, yet, it is in that and through that that he is really effective for good, rather than through any material success or financial ability he may possess. It is the priest as such rather than the builder or the money getter that counts. Is he a man of prayer? Is he an humble preacher of the Word "in season and out of season?" Is he a spiritual director of souls in the Sacrament of Penance? Is he zealous for the welfare of the sick and dying? Is he a lover of little children, as may be seen by his delight in bringing them to Christ? In one word, is he a priest of God rather than a "social lion?" For this he was educated, unto this was he called, and to fail here is to suffer shipwreck, or at least to become an unprofitable servant. The Catholic reader understands all this and, therefore, there is no need to refer to it further in these pages.

REVEREND JAMES J. O'CONNOR.

After the transfer of Father Gleason to Kansas City in the Spring of 1889, six pastors of Holy Trinity church followed one another in comparatively quick succession until July, 1895, when Rev. Francis Taton was placed in charge.

The first of these was Father James J. O'Connor who held office from April, 1889, to March, 1891, when he was called by death in the



REV. JAMES J. O'CONNOR.

flower of his young manhood.

He was the first pastor, though not the first priest to die in Paola. Rev. James Colton, brother of Mrs. John Sheehy, died here in 1884 and is buried in the Circle of Holy Cross cemetery, directly west of the Cross.* Father O'Connor passed to his reward in the priest's residence at Holy Trinity church on Tuesday, March 3, 1891, at 6:55 p. m. He had been in poor health since his ordination and the end was not unexpected. He felt the loneliness of the West and the absence of all who were near and dear to him.

Father O'Connor was born in Newark, New Jersey, in 1867, and took a full collegiate course, graduating at Berlin, Canada, in 1885. Soon there-

after he was ordained and assigned to Kansas. From Chetopa he came here. From the outset he was deservedly popular in this parish, and his friends and admirers included people of differing creeds. Self-poised and affable in conduct, he bore the dignity of priest and scholar in every act of life even to the moment of final dissolution. His parents lived in Cleveland, Ohio, and in obedience to their wishes the remains were sent there for burial.

Funeral services as published in "The Western Spirit," is here given:

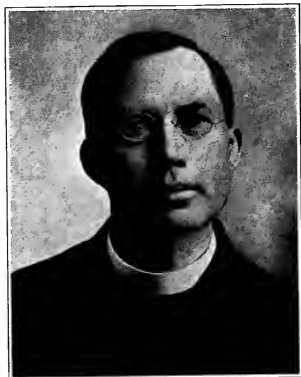
The funeral of Rev. Father James J. O'Connor on Friday, March 6, was largely attended. Mass was said at the church at 10:30 a. m. by Rev. Father Lee of Armourdale, assisted by Rev. Fathers Madden, Curtin, Redeker, Scherr, McGuire and Michel.

Rev. Father Gleason, of Kansas City, preached the funeral sermon from the text, "I am the resurrection and the life," and his eloquent sentences fell on appreciative ears. The large church was crowded and every listener was impressed with the touching tributes to the dead priest. Father Gleason began by saying that he came with no polished sentences of chiseled words to perform the last sad and solemn rites of the Holy Church over the remains of his dead brother. From this he went on without notes or stops to the close of one of the ablest and most appropriate sermons ever delivered in Paola. Many tears were shed by members of the congregation and others.

*—Liber Defunctorum—A. D. 1884, on the 9th of May having received the rites of the Church, died, about sixty years old, the Rev. James Colton, pastor of Eden, Fond du Lac Co., Wisconsin. Having obtained leave of absence to restore his broken health at his sister's (Mrs. Sheehy) home near this place, on account of the greater mildness of the climate. It pleased God to call the good Father to Himself. He was one of the pioneer priests of the arch-diocese of Milwaukee, in which he built many churches and pastoral residences.
R. I. P. A. Carius.

About 1 o'clock in the afternoon carriages and wagons began to arrive at the church and an hour later the funeral cortege proceeded to the Missouri Pacific depot from where Mr. Jacob Koehler accompanied the body to Cleveland, Ohio, for burial. The procession was a long one and represented all creeds and sects.

REVEREND NICHOLAS NEUSIUS.



REV NICHOLAS NEUSIUS.

Father Neusius succeeded the lamented Father O'Connor in March, 1891, and remained in charge until the following August. He was a young priest, born in Germany, but partly educated in America. He was noted for his thoroughness and efficiency, a strict disciplinarian and a willing worker—an excellent priest in every way. He established the League of the Sacred Heart on the first Friday of June, 1891, and appointed the first promoters.

An explanation of the frequent changes of pastors, during the next few years, may be found in the fact that this was a period of expansion in church affairs in Kansas. The old time horse-back missionaries were passing, and mission stations were being supplied with resident priests, who in turn, established other missions, or abandoned fruitless ones as the case might be.

The Right Reverend Bishop sought out theological students in various schools in Europe, and in addition to these, he maintained a number in various American seminaries. A native clergy was, of course, his ideal, but the country was too new to expect its realization. Very soon, however, Bishop Fink was successful in obtaining for his vast diocese—the whole of Kansas—a very efficient body of young priests, and as a consequence, Leavenworth became one of the best organized dioceses in the West. It would be a mistake to suppose, however, that all this was easily attained for we know that the good bishop experimented a great deal with the placing of priests in the various parishes so as to obtain the best results, and to satisfy the people of various nationalities rather than the priests themselves. Indeed, the latter had little or nothing to say in the matter.

This aspect of affairs formed the greatest problem of the saintly bishop's whole regime; it confronted him for years and baffled his best ingenuity at times; but he had a remarkable man as his Vicar General,

who had the art of cutting the gordian knot at every critical juncture.

Very Rev. John F. Cunningham had spent a life time on the prairies of Kansas and knew how to advise the young men and even sympathize with them as they passed out to grub or starve, as the saying was.

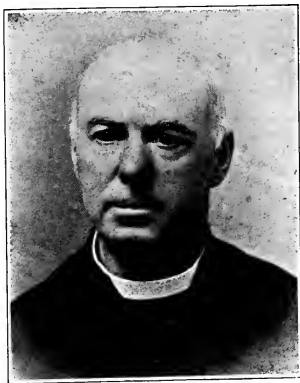
It would be easy to picture, without doing violence to truth, a sad state of affairs over much of the sparsely settled sections of a diocese covering a territory of 82,000 square miles. In the bordering counties along the Missouri River and the Missouri line, the horse-back missionaries of former days found every Catholic home a home indeed; they were never lonesome, they were welcome to the simple accommodations offered them and, as a consequence, they were to a large extent care-free.

But when the time of expansion came and the missions farther west received their pastors it was then that the real troubles began. It must be remembered that these young priests came from the centers of civilization in Europe and America, that they were men of education and often highly refined. They were indeed unprepared for the new order of things. Had they been raised in the West, the results would have been different, but as it was, many became bewildered and discouraged, for it required the greatest heroism to endure the lonesomeness of the prairies, and often, also, a lack of sympathy on the part of superiors, no less than on the part of those whom they came to serve.

Mountains and streams are companionable but the dead level of a winter prairie is very oppressive to the mind, all the more when silence reigns and the elements of social life are absent. As a consequence some priests returned again to the East, some sought admittance into other dioceses, and a few fell by the wayside. The slow process of improvement, however, went on, the wisdom of the bishop prevailed and finally, the demon of loneliness and the spectre of poverty were gradually eliminated. Fine churches, schools, and pastoral residences sprang up all over Kansas as the people multiplied and the towns grew apace. Finally in 1887 the State was divided into three dioceses: Leavenworth, Wichita and Concordia, with a total Catholic population, at the present time (1918) of 132,000. The various Catholic institutions, too, developed wonderfully, so that the Colleges, Academies, hospitals and asylums are now amongst the best in the United States; while many religious orders are well represented, and are laying great foundations for the future.

REVEREND THOMAS QUICK.

Father Quick was the tenth pastor of Holy Trinity church. His term extended from September, 1891, to September, 1892. He was a man advanced in years, of a kind disposition, very charitable to the poor and very forgetful of himself. He did not seem to know the value of money or how to ask for what was his by right. All he seemed to delight in was to give. The wandering workmen who filled the country at this time were known as "tramps" and hungry tramps generally made a



REV. THOMAS QUICK.

straight line for the Catholic rectory when they arrived in any town. If there was a hospital or a Sisters' School, that would, probably, be the first place the penniless, able-bodied men would call for a "bite to eat." At times it often looked like a small "bread line" at the back door of nearly every priest's house in the country.

Paola being at the converging point of several railroads, got more than its share of the "Wandering Willies." The citizens protested and refused to aid "strapping fellows that should be at work." but the men protested that there was no work to be had, that if they could get to Kansas City or St. Louis or Chicago they could find em-

ployment. Father Quick found many an occasion to aid this class and never turned any man from his door.

He himself was an Englishman and had labored amongst the poorest of the poor in the slums of Manchester for years before coming to America. He had the unique distinction of accompanying the famous "Manchester Martyrs," Allen, Larkin, and O'Brien, to the scaffold and held the crucifix to their lips before the death-caps were drawn.

The Irish people held this kind-hearted priest in great regard and when he was transferred from Paola to assist Father Hayden in Topeka, the people here sent a delegation to the Capital with a testimonial and purse of three hundred dollars as a mark of their esteem.

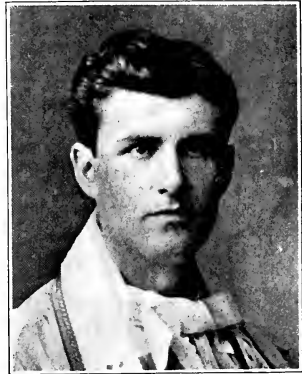
REVEREND THOMAS E. MADDEN.

From September, 1892, to September, 1893, Father Madden was pastor of Paola. He was a bright young man, lately ordained, a product of the Eastern schools and a native of Brooklyn, New York, and entirely unaccustomed to western life. He was a refined and lovable character, but, still, "a college boy"—active in sports and sought after in society. Evidently his place was under the tutorship of an older priest where his splendid ability would develop normally with his years.

He established the first parochial school in Paola with Simon Kennedy of Fulton, Kansas, as teacher. The basement of the church proved unsuitable for school purposes and the people began to feel the need of a school building which was hoped would be erected in the near future. In the meantime the basement school was abandoned and the school was not re-opened again until St. Patrick's was built in 1902. Father Madden

left Kansas and took up his duties under Bishop Lancaster Spalding of Peoria, Ill., where he has distinguished himself in every line of priestly activity and has been promoted to the pastorate of one of the leading churches of the city of Peoria—St. John's, where he has an assistant and a parochial school with eight teachers and three to four hundred pupils.

Owing to the scarcity of priests the parish of Holy Trinity was vacant from June 20, 1893, to September 25, or October 1, 1893, when Father Burk was appointed. In the meantime Father Moses McGuire came from Fulton, Kas., once a month to say Mass for the people of Paola.



REV. THOMAS E. MADDEN.

REVEREND MAURICE BURK.



REV. MAURICE BURK.

The next in order of appointment was Father Burk; he, like the four preceding pastors remained but a short time, he was destined, however, to return in after years and accomplish great things for Holy Trinity parish. Born in Germany at Wadersloh in Westfalia on September 28, 1869, he passed through all his studies most successfully and was finally ordained to the holy priesthood in Louvain, Belgium, on the 29th of June, 1892.

His destination was for the Kansas missions, and on his arrival was, after a short respite, sent to Paola as pastor on the 25th of September, 1893, and remained until October 4, 1894. For many years, in fact, from the time of Father Gleason the financial affairs

of the parish were at a standstill; Catholic families were being added to the parish year by year but they were all busy with their own affairs and the church was suffered to drift along from 1888 to 1894 when Father Burk took up the most pressing need of the time, namely: the building of a new rectory. The old one built by Father Watron away

back in the '60s had served its usefulness and was now unfit for human habitation. The present beautiful building was erected in 1894 and the work incidentally revealed the latent ability of the young pastor which in after years showed forth so conspicuously.

Father Burk was respected and admired by the people although he remained with them but one year. The Right Reverend Bishop knew of his learning and strength of character; of his prudence and industry which was all the more effectual on account of his genial manner. He was a gentleman without affectation and a priest above everything. Such a person could not remain hidden in a country town, so that the next thing we find he was called away on October 4, 1894, to be the Bishop's assistant as secretary. His heart, however, was in Paola and when a vacancy occurred in 1903 he asked to be sent back to his first love.



THE RIGHT REV. BISHOP HENNESSY, D. D.

BISHOP HENNESSY VISITS PAOLA.

Bishop John Joseph Hennessy was born near Cloyne, County Cork, Ireland, July 19, 1847, of Michael and Ellen (Cronin) Hennessy. He came with his parents to the United States in childhood, settling in St. Louis. He attended the Christian Brothers' College of that city, graduating from there to Cape Girardeau College, in which he studied philosophy. His theological studies were made at the Salesianum Seminary of Milwaukee, and by special dispensation he was ordained priest November 27, 1869, when only twenty-two and a half years old.

Shortly after his ordination Father Hennessy was sent to the Iron Mountain region, where his parochial duties extended over ten counties and where in 1876 he established the Ursuline convent at Arcadia, Mo.

He was consecrated bishop of Wichita November 30, 1888, in St. Louis by Archbishop Peter R. Kenrick. He suffered a stroke of paralysis early in the morning of July 13, 1920, and died a few hours later. He was buried from the Cathedral which he erected in Wichita.

The Right Reverend Bishop Hennessy Administered the Sacrament of
Confirmation to the Following in Paola, Kansas, June 19, 1894,
Reverend M. Burk, Pastor.

Alphausus Johannis	Francis David Fenoughty	Maria Langdon
Patrick Daniel Hogan	Edward Carolus Hogan	Maria Elizabeth Dalton
Francis Andreas Robinson	Maria Elizabeth Keenan	Maria Light
Carolus Edgar Mallory	Lilly Gertrude Allen	Maria Powers
Francis Phillip Cooper	Ella Cecelia Franklin	Grace Maria Koehler
William Joseph Sheehy	Johanna Dalton	Anna Lucia Toelle
Francis Mallory	Elsie Maria Harnden	Genevieve Pickles
Thomas Cunningham	Anna Cecelia Nunning	Rose Clark
Johannis Alburts Minning	Flora Catharina Cooper	Lilly Hogan
Johannis Edward McGrath	Thomas Joseph Powers	Anna Lucia Finn
Carolus Michael Cooper	Katharine Cecelia Finn	Anna Maria Klassen
Emma Thersia Fenoughty	Maria Veronica Killy	Anna Maria Drehr
Henricus Willelhun Fenoughty	Myrtle Anna Klassen	Lucia Maria Sheridan

REVEREND ANTHONY DORNSEIFER.

Father Dornseifer became pastor on October 5, 1894. He was but lately ordained in Louvain, Belgium, and had but a slight acquaintance with the English language. "He was very young, very humble and very kind;"—the people give testimony to all this, for, to this day, they speak his name reverently. His struggles with the English tongue were oftentimes amusing but it made him all the dearer to the people. They liked Father Dornseifer and, he in return, has always retained a sincere affection for this, his first field of labor in America.

During his time the Passionist Fathers gave a mission in Paola and Osawatomie and, incidentally, Father Michael, a famous missionary of that Order, induced the Ursuline Sisters to visit Paola. When Mother Jerome and her companions arrived at the priest's house, Father Dorn-

seifer welcomed them as Little Sisters of the Poor of St. Francis from St. Margaret's Hospital. He was in a hurry to catch the train for Osawatomie where he had to go to instruct the children, etc., but he took time to place his visitors in touch with some of the leading citizens of the town and thus began the first chapter in the history of Our Ursuline Academy.

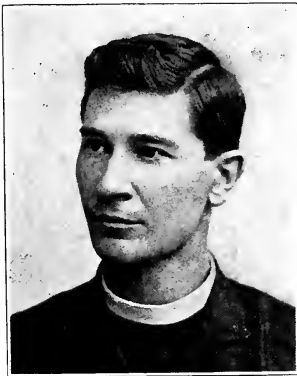
During this year the Sodality of the Blessed Virgin and League of the Sacred Heart were greatly revived. He took a great interest in the young folks and in many other ways endeared himself to the people. He was transferred to Rosedale in July, 1895, where he has labored successfully ever since. The church, school and pastoral residence at Rosedale are amongst the finest in the Leavenworth diocese.

Father Dornseifer has held the important office of "Defensor Vinculi" in the matrimonial court of the Diocese for several years.



REV. ANTHONY DORNSEIFER.

REVEREND FRANCIS TATON.



REV. FRANCIS TATON.

The periodic changes have come to an end at last. Certainly, such frequent removals of pastors could not but have a deteriorating effect on any organized parish, but, fortunately for Paola, all the priests who came and went so frequently were mostly of a high order of clerical excellence. Nothing but kindly memories enshrine their names in the hearts of the people so that, it is probable, the general effect was more favorable than otherwise. It must be said of the Catholic people of Paola that they have long memories and warm hearts for their old-time pastors. All the first settlers were Irish—direct from Ireland, and this fact explains it all. It was this beautiful sentiment in the minds and on the

lips of the old people that induced the writer of these pages to note down, to collect and compile the many items that go to make up this history.

The story of eighty strenuous years can not be told in this imperfect manner, but it is the best that can be done now and it may help others in days to come to give a proper setting to a very beautiful scene to which time will lend a halo and a warmth not now perceived.

Father Taton remained pastor of Holy Trinity church from July 17, 1895, to August 17, 1903. He was a native American, born in Illinois, of French parents and raised in Johnson county, Kan. He was in every way fitted for the rough usage of the western missions. He was a young priest of pleasing personality, with great courage and quiet determination. He seemed never to grow weary in his missionary work throughout all of Miami county. He knew every road and lane, and almost every farm house in the county. Linn county too was visited regularly, but his best efforts bore little or no fruit in that most remarkable county. Father Taton spent all his spare time visiting the people and teaching catechism to the children; he delighted in that kind of work. To be out in the sunshine and the fresh air, to get a whiff of zero weather or a blister from the summer sun was all in his line, he enjoyed it. No one ever seemed more happy in his work than Father Taton. Year in and year out he kept on, always accomplishing something, yet, never neglecting himself. He could eat everything, sleep anywhere and made friends of the very enemies of God Himself. It looks like over-drawing the picture, but it is not overdrawn, for more good things can be said of this young priest than any other since the days of Father Hurley. It is true he inherited a well equipped church from the labors of his predecessors, and he had a new and comfortable dwelling to enter when he cared to be at home.

The Catholic people were now increasing gradually and the church of the Holy Trinity was becoming an important congregation, but it lacked that most essential requirement, namely: a parochial school. The Sisters sought to meet this want ever since their Academy started in 1896, but it was never intended to be a permanent arrangement.

The Right Rev. Bishop, L. M. Fink, O. S. B., urged Father Taton to build a school for the children of the parish. The task looked formidable enough, financially considered, but the objection that the greater number of children lived too far from town to be benefitted by such a school could not be denied. In fact, the people were not unanimously in favor of building a school at this time; besides, the church needed repairs; the selfish ones thought that they should pay for their own homes first and that the public schools were good enough. Then came the unkindest cut of all: "Why could not the priest go around the parish in his buggy to teach Catechism as they did in olden times?" "Father Abel used to walk six miles to our place," said another, "to teach us youngsters the catechism, no doubt he went in other directions also." Thus the discussion went on but Father Taton kept his council and laid his plans carefully. He took up a subscription and gave some entertainments during 1900. He thus accumulated a fund of \$1326. The following year he added

\$932 to this amount. In the spring of 1901 the foundations of St. Patrick's School were laid and the construction with its many details was carried forward successfully so that the following year, 1902, saw the building completed and the school put in running order with Miss Helen Lewis as first teacher. In 1903, on September 8, the Ursuline Sisters took charge of the school and have continued ever since to render most efficient service.

Saint Patrick's school was a success from the beginning. About



PAROCHIAL RESIDENCE AND SCHOOL, PAOLA, KANSAS.

eighty pupils attended each year and occupied all the space that could be furnished with desks.

The names of the teachers down to the present time were:

1903-1904—Sr. M. Benedict, Sr. M. Rose Claire, Sr. M. Ignatius.

1904-1905—Sr. M. Benedict, Sr. M. Michael, Sr. M. Ignatius.

1905-1912—Sr. M. Benedict, Sr. M. Ignatius.

1912-1913—Sr. M. Ignatius, Sr. M. Anne.

1913-1916—Sr. M. Ignatius, Sr. M. Gabriel.

1916-1917—Sr. M. Ignatius, Sr. M. Catherine.

1917-1918—Sr. M. Ignatius, Sr. M. Catherine, Sr. M. Veronica.

1918-1919—Sr. M. Ignatius, Sr. M. Helen.

The first Parochial school was begun at the new Academy, Paola, in March, 1896. The pupils, or day scholars, as they were called, were the following Catholic children of the town:

Myrtle Klassen, Grace Koehler, Katherine, Anna and Susie Finn, Genevieve Pickles, Irene Clark, Hazel Kelly, Mary Koehler and Florence Allen. The boys were Samuel and Edgar Harnden and Harry Strausbaugh. On the next session of school in September the following names were added: Mary and Ethel Bogle, Eugene, Paul, Mark and Mary Lewis, Guss and Grace, Mary and Anna Powers.

John Finn, Mary, Anna, Rose and Lizzie Toelle, Marie Charland, Ethelyn and Florence Chamberlain.

This school was transferred to St. Patrick's in 1902.

The first cost of the building was \$3076.13; to this amount was added \$179.25 in 1902 as necessary preparations for the opening of school.

Only \$600 remained to be paid and this was borrowed from the Miami County National Bank at 6 per cent per annum. This amount ran on in the bank until July, 1907, when it was finally paid.

The following financial report for 1901 is taken from the parish books, a copy of which report was sent to the Right Rev. Bishop at the time.

Summary of Receipts, 1901.

By cash for last year	\$1326.00
Cash Pew Rent	521.75
Cash Sunday Collection	48.05
Cash Cathedraic	30.00
Cash Seminary	22.00
Cash Orphans	16.00
Cash Peter's Pence	2.75
Cash Fuel Collection	45.35
Cash Propagation of the Faith	3.00
Cash Collection for St. Patrick's School	932.50
Cash Borrowed for St. Patrick's School	600.00
Cash Altar Society Funds	75.55
Cash Cemetery	45.50
Total Received	\$3668.45
Total Expended	3475.16
	\$ 193.29

Note—Donated to Holy Trinity Church the salary of 1901 for St. Patrick's School at Paola, excepting \$50.18.
Rev. Francis Taton.

Summary of Expenses for 1901.

To Pastor's Salary	\$ 50.18
To Cathedraic	30.00
To Fuel	104.98
To Seminary	22.00
To Peter's Pence	2.75
To Insurance on School	46.00
To Orphans	16.00
To Water Supply	9.00
To Propagation of the Faith	3.00
To Infirm Priests' Fund	5.00
To Altar Expense	40.65
To Cemetery	69.47
To St. Patrick's School in full.....	3076.13
Total Expended	\$3475.16
Balance on hand	\$ 193.29

Note on St. Patrick's School for \$600.00 at 6% in the Miami County National Bank, dated July 8, 1901.

John Sheehan, }
Rev. Francis Taton. } Consultants.

The foregoing accounts have been examined and are found correct.
JOHN REDEKER, Dean.

Westphalia, Kansas, January 30, 1902.

List of graduates from St. Patrick's School is as follows:

June 8, 1905.

Perry Powers
Samuel Harnden
Lawrence Finn

Mary McCarthy
Lizzie Toelle

June 11, 1906.

Leo Nunnink
Walter Maloney
Levi Hodges
Paul Lewis
Noah Harnden
Leslie McCarthy

Teresa Nunnink
Regina Bogle
Stella Kepple
Maggie Theno
Nettie Koehler

June 11, 1907.

Robert Thompson
Emil Koehler
Clarence Goebel
Mark Lewis
Frank Johnson

Ellen Allen
Helen McCarthy
Mary Kepple
Pauline Clarke

June 9, 1908.

Josephine Johnson
Henry Kaiser
Glenn Stout
Bernard Palmer

Mary Cone
Clara Theno
Lorine Hodges
Carrie Stout

June 6, 1911.

John Conneghan
Hugh Conneghan

Mary Nalty
Carmela Lewis

June 11, 1912.

Fred Williams
Frank Williams
Frank Cunningham
McKenna Hodges

Vincent McWilliams
Marian Clarke
Grace Gallagher
Lethia McCarthy

June 10, 1913.

Cyril Nalty
William Schwartz
Charles Hilderbrand
William Brueck

Bernice Hilderbrand
Agnes Cunningham
Thelma Koehler

June 16, 1914.

Ferdinand Martin
Marguerite Williams

Elizabeth Clarke
Marie McLean

June 8, 1915.

Alex Hodges

Hazel Mobley

June 9, 1916.

Raymond Nalty
Leo Schwartz
Thomas Rigney
Richard Nalty
Oliver Brueck

Mary Dalton
Elizabeth Sheehan
Olive Nalty
Bernice Nalty

June 8, 1917.

Theodore Toelle
Herman Toelle

Adelaide Kaiser
Florence Regnery

June 7, 1918.

Gregory Hodges
Edward Schwartz
Harold Williams
Lawrence Nolan

Pearl Koenig
Genevieve Miller
Bertha Guy

Leo Nolan	June, 1919.	Louise Buckley
Herbert Hainline		Katherine Brueck
Joseph Buckley		Louise Clarke
Joseph Guy		Margaret Graham
Henry Koehler		Marie Starkey
	June, 1920.	
Eugene Schwartz		Jennie Poteet
Frank Koenig		Agnes Lenehan
Bernard Rigney		Laurene Rigney
Louis Scherman		

Father Taton deserves great praise for his perseverance and his patience. He has been the author of untold blessings to this congregation by his many works of zeal. He reestablished the free library and revived the spirit of the Sodality and the League of the Sacred Heart. He prepared many classes for First Holy Communion and for Confirmation. He made innumerable visits to the sick and dying. He reconciled many fallen away Catholics to the Church and converted some to the true faith. He acted as chaplain of the Academy for some years, in addition to his other numerous duties.

The parish records show that he baptized 164 persons from 1895 to 1903; he witnessed 28 marriages, and buried 70 persons in Holy Cross cemetery.

Father Taton's next appointment was to Axtell, Kas., when the parish was no more than a mission and his time was equally divided between Axtell and Beattie. In 1904 he commenced work on a new church and dedicated it in 1906. In 1909 a residence was built and early in 1913 work was started on a parochial school. It was about that time that Father Taton celebrated his silver jubilee.

He was promoted to the important post of chaplain of the National Military Home at Leavenworth in the spring of 1919.

The Right Reverend Bishop Fink Administered the Sacrament of Confirmation to the Following in Paola, Kansas, on October 7, 1897,
The Rev. Father Taton, Pastor.

Michael Francis Dalton	Elizabeth Frances Wolfe
Mathew Francis Harnden	Mary Cecelia Hutchinson
William Peter Theno	Mary Theresia Rich
Frederick Patrick Nunnink	Anna Frances Wolfe
William Albert Wiest	Elizabeth Olive Hodges
Michael Albert Cunningham	Mary Alvira Chamberlain
Richard Joseph Johann	Grace Agnes Powers
John Bonifac Johann	Catharine Agnes Langan
Augustine James Koehler	Elizabeth Francis Johann
Francis Joseph Keenan	Mary Margaret Toelle
John Michael Finn	Mary Frances Foster
Henry John Theno	Sarah Lillian Chamberlain
Edgar Sylvester Harnden	Mary Mildred Lewis
James Archibald Lewis	Sarah Frances Chamberlain
Berthel Frances Chamberlain	Mary Agnes Koehler
Edith Augustine Harnden	
Dennis Francis Sullivan	Elizabeth Cecelia McCarthy
John Francis Leiniger	Anna Mary McCormick
Robert Lawrence Calderwood	Mary Elizabeth Downes
Thomas Morris Wolfe	Mary Magdaline McCaulla
Charles William Masters	Catherine Agnes Leiniger
William Henry Leiniger	Josephine Helen Roos
Edwin John Smith	Adalene Emma Vohs
Garfield Arthur Cooper	Mary Elizabeth Calahar
Wm. Patrick McDonough	Anna Mary Franklin
Adelia Josephine Gaffney	Louise Elizabeth Robinson
Marcella Ester Smith	Ester Anna Cooper

PART VI
THE NEW CHURCH OF HOLY TRINITY

REVEREND MAURICE BURK.

Reverend Maurice Burk succeeded Father Taton on August 15, 1903, and remained pastor until December 4, 1914. This was the second time that he became pastor of Paola. In the interval he had acted as private secretary of Rt. Rev. L. M. Fink, Bishop of Leavenworth. He was made pastor of Axtell and, on the transfer of Father Taton to Axtell he requested to be appointed to his old place in Miami county. The request was granted as a reward and the young priest reentered on his pastoral duties with alacrity and also with much additional experience. His immediate predecessor had left the parish and missions in fairly good condition. The school building was finished, the rectory and church completed, and improvements carried out also in the Osawatomie chapel. Then, too, new families had been moving into these districts during the past few years so that the Catholic body had now become an important element in the population of the county.

Holy Trinity congregation might be regarded at this time as a well equipped parish with a bright future. It is needless to say that Father Burk was a contented and happy shepherd, surrounded by a flock that appreciated his worth.

The situation was almost ideal when, lo! as from a clear sky came a thunderbolt of misfortune. The cry of fire rang out on the chill night air and the town and country was soon illuminated by the lurid flames that shot up from the roof and tower of the beautiful church of Holy Trinity. Every effort to save the venerable building proved fruitless and in a few short hours it was reduced to ashes on the night of January 14, 1906.

The cause of the fire has never been ascertained. The regret felt by the people in general and by Father Burk in particular can well be imagined. It was, indeed, a serious loss financially, but more touching if not more important were the hallowed memories that perished in those flames.

A generation had worshipped there since 1881. The baptisms, the marriages and the funerals of twenty-five years rendered the old church a landmark in many lives. Nine pastors had ministered to them within its walls and the joys and sorrows of a struggling people were there made known to God.

The hour of trial had come, but, as events will show, a kindly providence "tempered the winds to the shorn lamb."

The pastor arose to the occasion and met the shock manfully. Surrounded by a body of masterful men on the following Sunday he laid the plans which gave to Paola its present splendid temple and to Miami county its finest church.

The following records of the committee meetings are very interesting both in style and matter:

Secretary's Record of the Building of the New Holy Trinity Church In the Paola Parish of the Leavenworth Diocese of the State of Kansas, the Right Reverend Bishop Lillis In Charge.

The old brick building burned on Sunday night, January 14, 1906, and on Sunday, January 21, 1906, the following building committee was chosen by the congregation present, after Mass, in the lower room of St. Patrick's school house; on the church plat, the north half of Block No. 113, in the city of Paola, Kansas: Jacob Koehler, Henry Allen, Peter Theno, Peter J. Keenan, John Sheehan, P. W. Goebel, Wm. Schwartz, Martin Langan, M. Fenoughty, Bernard Harkin, John Morris, James Riley, James Dalton and B. J. Sheridan. The committee was duly approved by Reverend Father Moritz Burk and upon the unanimous request of the congregation present, Father Burk was made a member of the committee and agreed to act.

Adjourned to meet on Monday night, January 22, 1906.

Monday night, January 22, 1906, half past seven o'clock, the Building Committee met in the office of the Western Spirit newspaper. Present, Rev. Father Burk, Wm. Schwartz, Peter Theno, P. J. Keenan, B. J. Sheridan, Jacob Koehler, P. W. Goebel; Absent, Henry Allen, James Dalton, John Sheehan, Martin Langan, Bernard Harkin, M. Fenoughty and John Morris. On motion of Mr. Sheridan, Mr. Koehler was elected chairman and on motion of P. W. Goebel, B. J. Sheridan was chosen as secretary. Mr. Koehler accepted and so did Mr. Sheridan. The latter after first explaining that he must be absent from town much of the time the next six months, or more, and agreeing to do the work when he could be on hand, provided Jno. W. Sheridan be authorized to act and work in his place in cases of absence. This was agreed to.

It was unanimously resolved to proceed at once with the work of building a new church. Then after some discussion, it was agreed that the building should be 55 feet wide and 90 feet long, of stone and brick, Gothic architecture and modern in every way, with basement, furnace and steam heat, to stand on old site and steeple to be about 130 feet high. Peter Theno was appointed to get men and superintend the taking down of the old walls, saving all material of use or value. Reverend Father Burk was directed to correspond and find out who would be a suitable architect.

Adjourned to meet on Sunday after Mass in the St. Patrick's school building.
JACOB KOEHLER, Chairman.
BY B. J. SHERIDAN, Secretary.

Sunday, January 28, 1906, the committee met pursuant to adjournment in St. Patrick's school house, which by the way, is now used as a house of worship. Jacob Koehler was in the chair and in the absence of the Secretary, P. W. Goebel acted as Secretary pro tem.

In the matter of subscriptions to the building fund, it was ordered that they be made one-third cash, one-third due in October, 1907, and one-third due in October, 1908, with interest on notes at 6 per cent from October 1, 1906, at 6 per cent per annum.

On motion, Jacob Koehler was chosen Treasurer. He was ordered to pay bills upon the O. K. of Peter Theno, and of Reverend Burk, or either of them.

Ordered that the pay of Peter Theno, who is in charge of the work now be fixed at 25 cents an hour.

Adjourned to meet Sunday at 2 o'clock p. m., February 18, 1906; those present were Mr. Koehler, Mr. Schwartz, Mr. Goebel, Mr. Allen, Mr. Theno, Mr. Morris, Mr. Riley, Mr. Sheehan and Rev. Burk.

P. W. GOEBEL, Sec. pro tem,
 By B. J. S.

Sunday, February 18, 1906, the committee met pursuant to adjournment in St. Patrick's school building; present, Chairman Koehler, Secretary Sheridan and Messrs. Allen, Goebel, Schwartz, Rev. Father Burk, Riley, Theno and Fenoughty.

Father Burk read several letters from architects and for one hour there was a general discussion as to the size of the building. Most of the architects held that the dimensions adopted at first meeting, 55x90 feet, with steeple 130 feet high, are not proportional. That 50x100, with steeple about 100 feet high is better.

The matter of deciding whether the steeple should be in the middle of the north end or at the corner were left for future decision. Ordered that the basement extend under the whole structure. Ordered that the excavating be done by the day—dirt sold, and rock crushed under the supervision of Peter Theno. The rock crushing to cost, not to exceed 75 cents a yard. Also, Mr. Theno was directed to quarry rock and to get the same on the ground, employing men and teams by the day to do the same.

Father Burk was appointed a committee of one to see about freight rates on material.

Adjourned to meet at 2 p. m., Sunday, February 25th, in school building.
B. J. SHERIDAN, Secretary.

Sunday, February 25, 1906. Met in St. Patrick's school building, present, Rev. Burk, Jacob Koehler, P. W. Goebel, Peter Theno, Henry Allen, William Schwartz, James Riley, P. J. Keenan and M. Fenoughty; also, Thomas McGrath was present by invitation of the secretary. Ordered that Wm. Ryan be employed under Peter Theno, as foreman of the stone quarrying at \$1.75 per day. Plans of different structures were examined and on motion, it was ordered that the decision as to whether the steeple should be in the center, or on the side of the north wall, go over till next regular meeting.

JACOB KOEHLER, Chairman.

B. J. SHERIDAN, Secretary.

Special meeting, February 27, 1906. Met to hear from Mr. Hair, the architect. Present, Jacob Koehler, P. W. Goebel, Wm. Schwartz, Peter Theno and P. J. Keenan. Mr. Hair not having plans with him, nothing was done.

Adjourned till regular meeting, Sunday, March 4, 1906.

JACOB KOEHLER, Chairman.

B. J. SHERIDAN, Secretary.

Sunday, March 4, 1906. Regular meeting held in St. Patrick's school building. Present, Rev. Father Burk, Jacob Koehler, Wm. Schwartz, Thomas McGrath, Geo. Toelle, Henry Allen, Peter Theno, P. J. Keenan, ———— Riley, M. Fenoughty and Jno. W. Sheridan, proxy for B. J. Sheridan. Mr. Hair, of the firm of Hair & Smith, was present with plans and specifications of proposed new Catholic church. His drawings were gone over and discussed, and Father Burk stated that the plans must be presented to the Bishop for his predilection and then to the congregation, so Mr. Hair was told that he would be notified, within a week as to what had been done. The next architect's plans submitted were those of Washburn & Son, the firm being personally represented by the Junior member. Mr. Washburn's drawings were examined and same were left with the committee, he to be notified of the acceptance or non-acceptance of plans submitted within a week from Monday, or March 12th.

Following this came the regular business meeting, called to order by Mr. Koehler. It was moved and carried that stone be quarried from the McGrath farm, east of town, and as much as possible be used in the construction of water table. Henry Allen moved that a purchasing committee, consisting of 5 members on the building committee be appointed to look up material of masonry, lime, sand, etc., and also investigate freight rates. This motion was carried and following were chosen to act on committee: Jacob Koehler, Father Burk, P. W. Goebel, Wm. Schwartz and B. J. Sheridan. It was moved and motion prevailed, that Peter Theno be instructed to see how many stone masons were procurable and present names at next meeting.

Adjournment.

JACOB KOEHLER, Chairman.

JNO. W. SHERIDAN, Acting Secretary.

Sunday, April 8, 1906. In regular meeting the following were present: Jacob Koehler, Rev. Burk, Wm. Schwartz, Peter Theno, P. J. Keenan, James Riley, Henry Allen, M. Fenoughty, P. W. Goebel and B. J. Sheridan. Mr. Hair, the architect, was present and gave the following estimate:

On motion, Wm. Schwartz, Peter Theno and Jacob Koehler were appointed a sub-committee to go over the estimates with Architect Hair. Peter Theno was asked how many yards of broken stone he had for concrete and said about 100

yards. Mr. Theno also reported ordering 2 cars of sand. The railway companies would give no cut on freights. The matter of brick came up and the wish was unanimous to get all brick in Paola that could be gotten which would fill the bill. The drawings of the building were shown by Mr. Hair and unanimously approved. Adjourned.

JACOB KOEHLER, Chairman.

B. J. SHERIDAN, Secretary.

Western Spirit office, May 12, 1906.

Committee met pursuant to call of Father Burk. Present, Chairman Koehler, Secretary Sheridan and other members, Rev. Burk, P. J. Keenan and Peter Theno. Ordered that an advertisement be sent to the Kansas City Journal for bids on the brick work, and the carpenter work of the church, to be received on June 1, 1906; also, that bids be advertised for in The Miami County Republican and The Western Spirit of Paola, Kansas. The plans and specifications to be on file at the store of Jacob Koehler, Chairman. Bids to be received till noon on June 1, 1906. It was decided that the painting would not be let with the other work, but later. The matter was discussed of letting the brick, iron and woodwork separate or all together, and the general opinion was that best satisfaction would result in letting all to one man.

Adjourned to meet upon the call of the chairman or upon the call of Rev. Father Burk.

JACOB KOEHLER, Chairman.

B. J. SHERIDAN, Secretary.

June 12, 1906. Committee and several bidders met to open bids. Prior to this date it had been agreed upon by the sub-committee to extend the time for receiving and opening the bids.

Committee present, Chairman Koehler, Secretary Sheridan, Schwartz, Theno, Langan, Fenoughty, Keenan, Riley, Dalton, Rev. Father Burk and J. Sheehan; absent, Goebel and Morris. The bids were as follows:

Fordyce Bros., Paola, Kansas, according to plans and specifications, excepting the sash, glass, iron, hardware, sash-cord, painting, brick, cut-stone and mortar. We, Fordyce Bros., furnishing all lumber, including frames, doors, brick, work setting cutstone, cleaning walls, plastering metal work, nails and carpenter work	\$9,644.00
Add to this if slate is used, main roof, \$357.00; towers, \$112.00, total.....	469.00
Galvanized shingles on tower	92.00
Basement carpentering.	70.00
Bid of J. H. Petty, Paola, Kansas, same specifications as recited in Fordyce bid:	
According to specifications, etc.	\$9,374.00
Add, if slate is used, main roof and towers.....	700.00
On towers.	215.00
Metal.	195.00
V. Bauer, Horton, Kansas, according to specifications....	\$10,450.00
J. F. Hoever, Paola, Kansas, according, etc.....	\$10,935.00
Towers, with slate roof, add \$140; main roof with slate, \$433.....	573.00
J. Q. McAfee, Garnett, Kansas, according to specifications, etc.....	\$10,383.00

As some bids excepted the sash and others included sash, also, as the committee had not yet decided whether roof would be shingle or slate, it was moved that the matter of awarding contract be postponed until Sunday, June 17, 1906. Carried and Committee adjourned. Before adjourning Wm. Schwartz, Jacob Koehler and Peter Theno were appointed committee to go over bids.

Sunday, June 17, 1906. Committee met in St. Patrick's school building, pursuant to adjournment. Present, Jacob Koehler, Chairman; B. J. Sheridan, Secretary; P. W. Goebel, Wm. Schwartz, Jas. Riley, M. Fenoughty, Peter Theno, Rev. Father Burk, Peter Keenan.

Moved by P. W. Goebel that the towers and main building be covered with slate, seconded by Peter Theno. Carried. Father Burk said that the matter of bids on sash was next. Wm. Schwartz reported that the committee on examination of bids had found and concluded that the contract lay between Fordyce

Brothers and J. H. Petty, all depending upon whose bid for sash was cheaper; that McAfee of Garnett, Hoover of Paola, Bauer of Horton, all were much higher than Fordyce Brothers and Petty.

Bids on sash were then opened.

J. H. Petty, Paola, Kansas.....	\$ 300.00
Fordyce Brothers, Paola.	\$240.00

The bids were then gone over and carefully compared and found to be as follows:

Fordyce Bros., Paola, Kansas, main bid.....	\$ 9,644.00
Slate roof for towers, \$112.00; main building, \$357.00.....	469.00
Sash.	240.00

Total.	\$10,353.00
J. H. Petty, Paola, Kansas, main bid.....	\$ 9,374.00
Slate roof on towers and main building	700.00
Sash.	300.00

Total.	\$10,374.00
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(NOTE—Total cost of building, including basement, about \$23,000.)

On motion, duly seconded, the contract was awarded to Fordyce Brothers, their bid being \$21.00 lower than J. H. Petty's bid.

Wm. Schwartz and Peter Theno were appointed a committee to see the lumber and material dealers in Paola, and adjust differences in regard to the prices charged for sand and so forth.

B. J. Sheridan and Wm. Schwartz were appointed a committee to have contract and bond made with Fordyce Brothers.

It was agreed that the time for the completion of the church be fixed, if possible, at December 1, 1906.

Adjourned.

JACOB KOEHLER, Chairman.

B. J. SHERIDAN, Secretary

There were various informal meetings of the committee not called regularly, yet some details were passed upon. All the terms of the contract with Fordyce Brothers were agreed upon and contract drawn in duplicate, signed by B. J. Sheridan, Wm. Schwartz, Jacob Koehler, Father Burk and Fordyce Brothers.

B. J. SHERIDAN, Secretary.

August 27, 1906.

Work was delayed some weeks owing to Mr. Sellers being unable to get cut stone from quarry, but it is now being pushed rapidly along.

CORNER STONE LAID.

The Bishop of This Diocese Consecrates the Foundation of the New Catholic Church In Paola and Lays the Corner Stone.

2,000 PEOPLE WERE PRESENT.

Nine Priests Assisted In the Services and the Sermon Was Delivered In the Open Air On Sunday Afternoon, May 27, 1906.

(From The Western Spirit.)

The completion of the foundation of the new Catholic Church in Paola was celebrated on Sunday afternoon, May 27, 1906, by the laying of the corner stone on which was chiseled, "Holy Trinity Church, 1906." Right Reverend Bishop Lillis of Kansas City, Kansas, whose charge is known as the Leavenworth Diocese, conducted the solemn services in which he was assisted by Rev. Father Kuhls, the oldest pastor in active service in the state, who has been at the head of the old Wyandotte parish for forty years; also by Rev. Father Jennings of Argentine, Rev. Father Beck of Armourdale, Rev. Father Dornseifer of Rosedale, Rev. Father

Gormley of Garnett, Rev. Father Hohe of Wea, Rev. Father Michel of Frankfort, Rev. Fathers Burk and Eloë of Paola.

Music was furnished by the Wea church orchestra band and Bishop Lillis delivered the sermon from a temporary platform on the new foundation. Although in the open and the wind blowing some, every word was heard. Full 2,000 people listened to it. The Bishop's language was simple and his discourse was very impressive. He spoke 56 minutes, and without notes. He likened Jesus Christ and the Catholic Church to husband and wife, and inveighed against divorce. The necessity of religion was the necessity of the home—simple, pure and sanctified to God. He heartily congratulated the people of Paola on their moral and liberal



NEW HOLY TRINITY CHURCH.

character, and commended to them unity, charity and harmony in the upbuilding of their religious interests. Bishop Lillis is a young man, powerful in mind and rugged in body. He is of Irish blood, reared in Kansas City and thoroughly drilled to a high degree of scholarship. He is an ideal clergyman of ancient learning and modern finish, trained in thinking aright and gifted in language. There's poetry in his sentences though his words are simple, and there's music in his piety while he talks like a man. Clear eyes, white teeth, a brow and upper lip indicating courage and firmness, dignity of carriage, a voice under perfect control and gestures few. Bishop Lillis combines the prelate and the advocate, the prophet and the orator.

In the box of the granite stone were placed the following articles: A history of the parish, beginning with 1848, and down to the present time, prepared by Rev. Father Burk, a list of the parishioners with notes; copies of The Catholic Register of Kansas City, the St. Louis Progress, the Miami Republican and The Western Spirit; a few coins, and a St. Benedict medal. "Holy Trinity," a cross beneath, and "May 27, 1906," is the carving on the face of the stone.

No collection was taken up. The church, when complete, will cost about \$25,000.

THE NEW HOLY TRINITY CHURCH IS DEDICATED.

Impressive Ceremonies Mark the Completion of Paola's New \$40,000 Edifice Last Monday.

RIGHT REVEREND THOS. F. LILLIS THE OFFICIATING DIGNITARY.

Services Began at Nine O'clock with Blessing the New Church Followed by Solemn High Mass and Able Addresses by Father Jennings and Bishop Lillis.

(From The Western Spirit.)

The dedication of the new Holy Trinity church in Paola occurred Monday, April 1st, 1907, and was attended by 1,500 people.

Right Reverend Thomas Francis Lillis, Bishop of the Leavenworth diocese, officiated. The dedicatory services began at nine o'clock a. m. with the blessing of the beautiful edifice.

About 9:30 the Bishop and his assistants entered the church, which was filled to overflowing. Solemn High Mass was then celebrated, the celebrant being Reverend Father Leo Molengraft, O.F.M., of Kansas City, Kansas, assisted by Father B. S. Kelly, also of Kansas City, Kansas, as Deacon, and Reverend Father Dornseifer, of Rosedale, as Subdeacon. Father B. A. Mohan, of Kansas City was Master of Ceremonies, and the assistants to the Bishop were Fathers A. J. Kuhls, of Kansas City, Kansas, and Redeker, of Westphalia.

The Reverend Father Jennings, of Kansas City, Kansas, delivered the dedicatory sermon. His language was simple and his discourse very impressive. Bishop Lillis also spoke and many who heard him pronounce it the ablest and most beautiful address ever listened to in Paola.

After the other services, confirmation was administered by Bishop Lillis. Besides the resident pastor, Reverend M. Burk, the following out-of-town priests were present and assisted in the exercises: Reverend Fathers Kuhls, Mohan, Kelly, Bradley, Jennings and Molengraft, all of Kansas City, Kas.; Rev. Father Bernadine, Rev. Father M. J. Gleason, Rev. Father C. M. Scanlan and Rev. Father Macleod, C.Ss.R., of Kansas City, Mo.; Rev. Father Beck of Argentine; Rev. Father Dornseifer, of Rosedale; Rev. Father Michel, of Frankfort; Rev. Father Herberichs, of Lenexa; Rev. Father Scherer, of Greeley; Rev. Father Redeker, of Westphalia; Rev. Father Hohe, of Wea; Rev. Father Heuberger, of Lombsburg, and Rev. Father Eloi, O. S. B., of Ursuline Academy.

The dedicatory services over, the priests and congregation repaired to St. Patrick's school, east of the new church, where dinner was served. The priest's table occupied the upper floor, while the down stairs room was used for the general dinner hall. The Catholic ladies worked like beavers, caring for the immense throng of hungry patrons, but all were looked after in good shape, and everybody enjoyed one of the best meals ever spread on a table. While dinner was being served, the Wea Parish band, under the direction of Reverend Father Hohe, discoursed sweet music, which added greatly to the success of the happy occasion.

The old church, destroyed by fire January 14, 1906, was 50 feet by 80 feet, and was built in 1881. Work on the plans of a new church was started immediately after the fire, and the building committee was composed of Jacob Koehler, Henry Allen, P. J. Theno, Peter J. Keenan, John Sheehan, P. W. Goebel, William Schwartz, Martin Langan, M. Fenoughty, John Morris, Bernard Harkins, James Riley, James Dalton and B. J. Sheridan. This committee was duly approved by Reverend Father Burk, who, upon the unanimous request of the congregation, was made a member of the committee.

The completion of the foundation of the new church was celebrated in Paola, May 27, 1906, by the laying of the corner stone, Bishop Lillis conducting the services. Work was pushed and now, in its finished condition, furnishings complete, the new Holy Trinity church represents a value of about \$40,000.

The structure is 52 feet wide by 115 feet long, and is built of pressed brick and white stone. The larger tower, wherein hangs the \$300 bell, donated by William Schwartz, is 110 feet high. A basement extends under the whole structure.

Entering the main door on the north, one steps into a large vestibule, separated from the church proper by three sets of double swinging doors. On the extreme left is a smaller vestibule to which admission is gained by a door at the northeast end of the church. From this room a stairway leads to the gallery. In the center of the balcony rests the large pipe organ, while on the east is a small alcove which may be used to a good advantage when the capacity of the church is taxed, as an arched opening gives full view of the sanctuary.

Six massive white pillars, each adorned with capitals of the composite style, occupy positions on either side of the center aisle, and serve as supports to the arched Gothic ceiling, which is divided into six parts and each projecting shoulder of the groined section meets the immaculately white columns, giving strength as well as beauty to the appearance of the large audience room.

The pews are divided into four divisions and three aisles, the main one being at the center. On the left side, within the communion rail, is the Blessed Virgin Mary altar, beneath whose canopy stands a statue of the Blessed Virgin. This altar was the gift of the Sodality Society and the statue from one of the parishioners.

The central altar, donated by the altar society, is a handsome piece of work of Gothic pattern, bearing statues of Jesus, Mary and Saint Ann. Standing out in bold relief at the base of the altar is the scene of the last supper. On the west is Saint Joseph's altar, which, with the statue, was presented by Paola Council No. 1149, Knights of Columbus.

The sacristies on each side of the altar are conveniently connected by a light, airy passageway which leads from the vestment apartment to the room on the west that will be used by the altar attendants to the priest during services.

Great care was exercised in selecting the church windows. They are of imported cathedral glass and very beautiful. The first on the left is Saint Peter, given by Jacob Koehler. Next comes the patron saint of Ireland—St. Patrick—donated by Michael and Patrick Fenoughty. The third window on the east shows Saint John—a memorial to Mary L. Charland, late wife of John Charland. The large double window is a fine specimen of art, representing "The Ascension." The north half is in memory of James B. and Anne Clark, and the south half is the gift of Joseph Dalton and his sons, Charles and James. Saint Agnes' window is the first on the right of the auditorium, in memory of Miles Finn, and to the south of it is W. F. Killy's donation, St. Rose of Lima. St. Cecilia, donated by Peter J. Theno, is the next window. To the right of the sanctuary is the large double window, picturing Christ blessing little children. St. Patrick's school is the donor. The smaller windows in vestibules were donated by John Sheehan, James Wiest and Thomas McGrath. The rounded frontal over the north entrance was given by Mathew Harnden.

The new edifice ranks among the finest in Kansas and is a structure of which all Paola may feel justly proud. Father Burk, to whom much credit is due for his faithful work in supervising its erection, feels grateful to all for substantial assistance, not only from his parishioners, but from non-Catholics, who contributed generously to the building fund.

Last Wednesday, in company with Bishop Lillis and Rev. Patrick McInerney, of Olathe, Father Burk left for New York, from which point they will sail for Rome. The Bishop's trip is what is known in the Church as the Ad Limina or Bishop's visit to the Pope.

Once in ten years the Bishop of every diocese is required to visit the Holy See in Rome and report on the condition of the churches under his charge. It has been twenty-six years since a Bishop of the Leavenworth diocese appeared in person before the Pope.

While abroad, Rev. Burk will visit his parents, who live at Wadersloh, Westfalen, Germany. During his three months' absence, Rev. Father Clarence Bradley, assistant at St. Mary's church, Kansas City, will take his place here.

On Father Burk's return from Europe in July of that same year he immediately resumed the important task of finishing the many details left over from the past year's work. His health was now restored and his spirits rendered buoyant by the joy of the people at his return.

It took years to complete the work and to liquidate all indebtedness,—seven years in fact,—but he succeeded completely and left to future generations a perfectly equipped church, beautiful in proportions and stately in its general outlines. In keeping with all this was the new equipment of the rectory. He installed a full set of fine electric fixtures in the church and residence. He laid out the grounds with excellent taste and constructed an extensive system of cement walks. In fact, it would be hard to find a single thing wanting, from the steam heating plant in the cellar to the fine toned bell in the tower. The beauty of the interior of Holy Trinity church is greatly enhanced by the splendid altars and Stations of the Cross, but more especially by the artistic excellence of the stained glass windows. There are fine pews and a large pipe organ.

The vestments and sacred vessels are in keeping with the rest, and the choir, under Sister Cecilia, would do credit to any city church. This was Paola in 1914. The reader, however, must remember that Osawatomie and the State Asylum was then a part of the daily and weekly burden that wore on the health and nerves of this willing worker.

Father Burk felt his health again declining and his nervous system affected so that a change became necessary. He freely and by request exchanged place with Father Kinsella of the Sacred Heart church at Leavenworth on December 4, 1914, and after one year and eight months at the latter place, he was appointed to the important rectorship of St. Mary's church, Kansas City, Kas. This took place September 1, 1916, and the following December the 19th, he was appointed Dean of the Kansas City district and a Vicar General of the Leavenworth Diocese.

A much needed pastoral residence at the Sacred Heart church is the result of his short stay in Leavenworth. The same is true at St. Mary's; he has built a modern, up-to-date residence there, which is regarded by all as the best of its kind in the two Kansas Cities.

It is pleasant now to record that this good priest has retained the esteem and reverence of all who ever knew him in Miami county, and more especially, the people of Paola.



VERY REV. JOHN F. CUNNINGHAM, D. D.

BISHOP CUNNINGHAM VISITS PAOLA.

On September 21, 1898, the Very Rev. John F. Cunningham, Vicar-General of the Diocese of Leavenworth, was consecrated in that city, Bishop of Concordia. Born in 1842, in the County Kerry, Ireland, he made his studies at St. Benedict's College, Atchison, Kan., and at St. Francis' Seminary, Milwaukee, Wis., and was ordained priest at Leavenworth, August 8, 1865. After his consecration he devoted himself to the multiplication of schools and institutions of learning and charity.

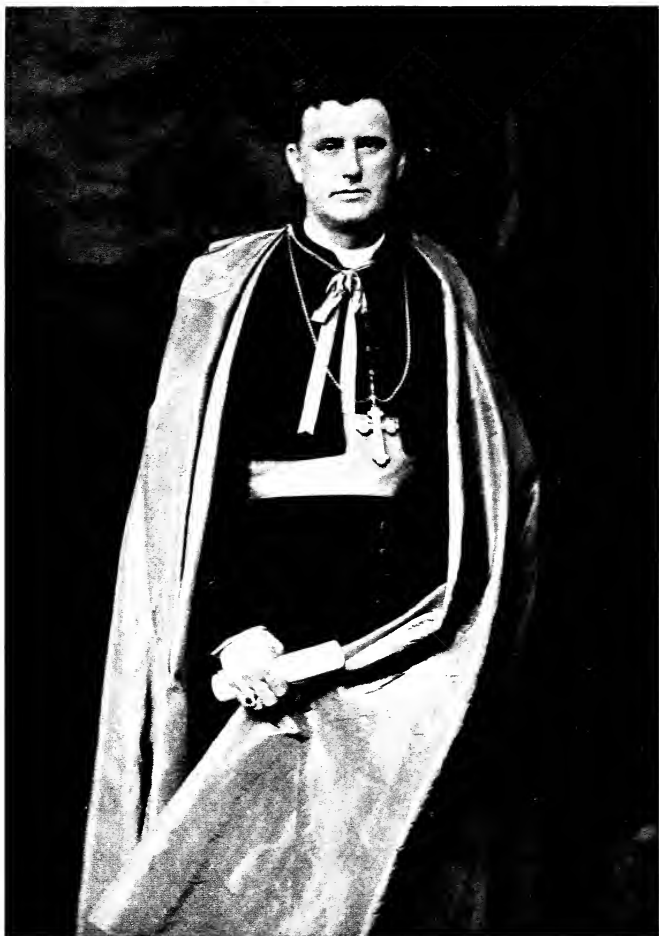
From 1898 to 1907, 45 churches and 20 schools were built, exclusive of the opening of many new missions and stations. There are 51 secular and 15 religious priests, attending 91 churches, 30 stations, and four chapels. The children in the parochial schools number about 2,482. The Catholic population of the diocese is 26,125.

The Right Reverend Bishop Cunningham Administered the Sacrament of Confirmation to the Following in Paola, Kansas, on June 26, 1904.

Reverend M. Burk, Pastor.

John Richard Wolfe,
George Bernard Fenoughty,
Walter Leo Maloney,
Forest Edward Cooper,
William Joseph Chamberlin,
Edward Thomas Maloney,
Lawrence James Finn,
Leo. Charles Nunnink,
Michael Pierce Powers,
Charles Smith,
William Kilian Palmer,
Samuel August Harnden,
Francis Arthur Edw. Murphy,
John Joseph Wolfe,
Anna Marcella Adelaide Keenan,
Anna Marie Alice Papst,
Maria Theresa Charland,
Mary Catharine Lucile McCarthy,
Elsia Ursula VanKirk,
Sallie Philip Drehr,
Gertrude Kepple,
Alice Veronica Reitinger,

Mary Hogan,
Susie Frances Agnes Finn,
Elis Lewis Cecelia Toelle,
Mary Elizabeth Smith,
Mary Alice Fortz,
Lola Jerome Obermeyer,
Mary Lucy VanKirk,
Mary Anna Doroney,
Catherine Theresa Burns,
Violette Mary Dillan,
Julia Lawrentia Gaffney,
Amelia Gertrude Vohs,
Clara Agatha McCullough,
Elis Theresa Wolf,
Cath. Elis. Theresa Barnes,
Sarah Francis McCarthy,
Mary Ellen Wiest,
Mary Monica Koehler,
Theresa Jerome Gaffney,
Florence Ursula Allen,
Catherine Alphonsus Lewis.



THE RIGHT REV. THOMAS FRANCIS LILLIS, D. D.

BISHOP LILLIS VISITS PAOLA.

Right Rev. Thomas Francis Lillis was born March 3, 1861, at Lexington, Mo., studied Classics at St. Francis, Milwaukee; studied philosophy at St. Benedict's College, Atchison, Kas.; Theology at St. Meinrad's Seminary, St. Meinrad, Ind.; ordained in Cathedral of the Immaculate Conception, Kansas City, Mo., by Bishop Hogan, August 15, 1885; appointed assistant to Rev. E. Hamill, at Shackelford, Mo.; from 1887 to 1904 pastor of St. Patrick's church, Kansas City; made Vicar General in June, 1903; appointed Bishop of Leavenworth, Kas., by Papal Bulls dated Sept. 14, 1904; consecrated Bishop of Leavenworth in the Kansas City Cathedral December 27, 1904, by Archbishop J. J. Glennon of St. Louis, assisted by Bishop J. J. Hogan of Kansas City, and Bishop J. F. Cunningham of Concordia, Kas.; appointed Coadjutor to the Bishop of Kansas City, with the right of succession, March 14, 1910; Bishop of Kansas City, February 21, 1913.

When Bishop Lillis was transferred to Kansas City, those who knew him as pastor of St. Patrick's church, or as Bishop of the diocese of Leavenworth, foresaw that his new field of labor would yield the choicest fruit. Bishop Hogan immediately transferred the administration of the diocese to his new Coadjutor, and since his advent the movement of the Church has been onward and upward.

The Right Reverend Bishop Lillis Administered the Sacrament of Confirmation to the Following in Paola, Kansas, on April 1, 1907,
Reverend M. Burk, Pastor.

Herman Arthur Vohs,
Paul Francis Clem Lewis,
Frank Thos. Mathew Johnson,
Peter St. Benedict McCarthy,
Thomas Franklin Morris,
William B. Brueck,
John William Morris,
Augustus Thos. Maloney,
Noah Mathew Harnden,
Bernard Emil St. John Cone.
Ursula Helen Boyle,
Catharina Anna Lynch,
Angela Maria Coughlin,
Lucilla Clara O'Leary,
Gertrude Alma Cone,
Madalena Carmen Coyle,
Marg. Eva Mary Theno,

Nellie Agnes Coughlin,
Gladys Jontius Sheehy,
Florence Agnes Celest Lyon,
Sarah Agnes McCabe,
Mary Stella Veronica Vohs,
Antoinette Louise Koehler,
Stella Mary Louise Kepple,
Cath. Ellen Cecelia Sheehan,
Josephine Mary Woodson,
Maria Strout,
Grace Mary Toelle,
Mary Johanna Toman,
Mary Frances Sheehan,
Regina Elis. Bogle,
Ella Ester Johann,
Minnie Mary Toman.

The Right Reverend Bishop Lillis Administered the Sacrament of Confirmation to the Following in Paola, Kansas, on May 22, 1910,
Reverend M. Burk, Pastor.

Mark Joseph Lewis,
Ferdinand Levi Hodges,
John Francis Nalty,

Margaret Helen Cunningham,
Mary Elizabeth Jordan,
Agnes Ellen Papst,

Bernard Donegan Palmer,
William Francis Wolf,
Walter Anton Reitingger,
Herbert Richard Kepple,
John Joseph Chamberlain,
Milo Michael Baxter,
Richard Wolf,
John Donald Sheehan,
John Francis Conneghan,
Thos. Francis Baxter,
James Martin Dougherty,
Leo Jacob Koehler,
Frank Patrick Cunningham,
Emil Theodore Koehler,
Wilbur William Kepple,
James Jos. Lewis,
Margaret Cecelia Steinbacher,
Mary Agnes Frances Brinker,
Mary Pearl Elis. Cadden,
Mary Gertrude Masters,
Rosa Marj. Agnes McMorrow,
Lillian Theresa Coughlin,

Pauline Bernadette Clark,
Catharine Toelle,
Stella Mary Maloney,
Clara Elis. Theno,
Cecelia Brinker,
Mary Theresa Barlis,
Elis. Josephine Wolf,
Anna Miller,
Mary Josephine Kepple,
Mary Magdalene McCarthy,
Mary Elizabeth Cone,
Josephine Veronica Johnson,
Nettie Mary Wolf,
Anna Mary Daltmeier,
Helen Frances Allen,
Rosa Monica Killy,
Helen Mary McNamara,
Mina Koehler,
Mary Maloney,
Lorene Bridget Hodges
Pearl Christine Hamm,



THE RIGHT REV. JOHN WARD, D. D.

BISHOP WARD VISITS PAOLA.

(From The Leavenworth Times.)

Bishop Ward was born May 23, 1857, in the vicinity of Cleveland, Ohio. He attended the Parish school at Olmstead, Ohio, and passed through the High School at Berea. He continued his classical studies at Mt. St. Mary's, Cincinnati, and completed his collegiate course at Sanwich College, Ontario. He took up his studies of Science, Philosophy and Theology under the Benedictine Fathers at the famous institution of learning at St. Meinrad's, Indiana. He was ordained to the Priesthood in the Cathedral of Leavenworth, July 17, 1884, by his lamented and saintly predecessor, Rt. Rev. Louis Mary Fink, O. S. B.

Immediately after his ordination, Father Ward served for some months as Assistant Priest at the Cathedral, with Rt. Rev. Bishop Cunningham as Rector of that time. In November of the same year, he was sent as pastor to Frankfort and Irish Creek where he remained four years. With his people of the northwest, his name, his kindness, his zeal, good work are held in loving memory, not only by the old pioneers and early settlers but by the present generation whom he baptized and instructed in the mysteries of holy religion. In 1888 he was transferred to Parsons, Kansas, which at that time was a part of the Leavenworth Diocese. With seven years in Parsons, his next charge was St. Thomas Church, Armourdale, then the most flourishing parish of the Diocese. Three years later, with the appointment and consecration of Bishop Cunningham to the Diocese of Concordia, Father Ward was sent as his successor to the Cathedral in Leavenworth. Eleven and one-half years as rector of the Cathedral so won a place in the hearts of the Catholics and non-Catholic people of Leavenworth, that his consecration yesterday was their joy and their pride, and they gathered at his feet yesterday morning in the grand old House of Worship he loved so well, to pay him their reverence and homage and childlike devotion.

In the spring of 1909 when the irremovable rectorship of St. Mary's Church, Kansas City, Kansas, was made vacant by the resignation of Monsignor Kuhls, from the concursus Bishop Lillis chose Father Ward as his appointee to the parish. With the recent appointment of Bishop Lillis as Coadjutor to Bishop Hogan, Kansas City, Mo., the name of Father Ward was first on the tongue and in the prayers of the people and clergy to receive the exalted estate. His consecration was the consummation of a well earned title, the reward of a priestly and zealous life and an answer to the prayers of his admiring friends within as well as without the Catholic Fold.

His character as seen by those who know him best, is moulded in traits which make him a pleasant companion, a faithful and affectionate friend, a wise and prudent counselor, a watchful and zealous Father of his people and a churchman to the last. His sense of Justice is exacting, his decisions firm and his principles uncompromising. He will fittingly carry the dignity of his high office, like a prince of the Church, and when he represents her in word or deed, all will know what the Church holds and teaches, and what she expects of her official representatives. May the hopes of his people and cherished friends be realized in a length of years spanning his episcopal administration, as a crown of glory over one of the most flourishing and best dioceses in the new world.

The Right Reverend John Ward Administered the Sacrament of Confirmation to the Following in Paola, Kansas, June 17, 1913, Reverend M. Burk, Pastor.

Asa Bernard Houser,
 Steaman Ed Croan,
 Chas. Oscar Hilderbrandt,
 Eustace McWilliams,
 Vincent McWilliams,
 Ernest Papst,
 Chas. Bernard Sheehan,
 Joseph James Plain,
 Ferdenand Bernard Martin,
 George Vincent Lawler,
 Thos. McKenna Hodges,
 Phillip Sheridan,
 Martin Bernard Houser,
 Lloyd Michael Reitingger,
 Algier Mathias McCarthy,
 Basil John Johnson,
 Walter Cyril Nalty,
 William Thos. Brueck,
 Chas. Borrowiska,
 William Eugene Schwartz,
 Michael Francis Sheehan,
 John Francis Harkin,
 Thos. John Sheridan,
 Cornelius Patrick McLain,
 Bernard Sheridan,
 Asa James Houser,
 Henry Lawrence,
 Robert Lehr,
 Frank Houser,
 John Bernard Keenan,
 Charles Joseph Hilderbrandt,
 Nathaniel Porter Graham,
 James Rohrer,
 Dennis Mahoney,
 Frank Vincent Plain,
 Harry Barnett,
 Paul Ambrose Coughlin,
 Ellen W. Sheridan,
 Mary Agnes Cunningham,

Josephine Allen,
 Maud Mary Koehler,
 Cath. Elizabeth Morris,
 Pearl Elizabeth Reitingger,
 Margaret Ruth Healy,
 Ellen Louise Nolan,
 Mary Theresa McLain,
 Mary Lillian Connelly,
 Helen Josephine Maloney,
 Marion Rose Clark,
 Blanch Schouaerts,
 Theresa Allen,
 Mary Agnes Dalton,
 Lena Elizabeth Lawrence,
 Ellen Patricia Crolley,
 Thelma Lucille Koehler,
 Margaret Frances Plain,
 Margaret Cecelia Williams,
 Bernice Rose Hilderbrandt,
 Mary Speicher,
 Veronica Leontine Harkin,
 Carmela Ursula Lewis,
 Josephine Elizabeth Morris,
 Elizabeth Theresa Clark,
 Margaret Mary Keenan,
 Frances Elizabeth Renner,
 Mary Houser,
 Mary Elizabeth Bergen,
 Mary Ruth Healy,
 Mary Agnes Nalty,
 Margaret Anastasia Coughlin,
 Mary Helen Morris,
 Lethia Frances McCarthy,
 Catharine Elizabeth Hodges,
 Cleo Mary Smith,
 Catharine Bernice Morris,
 Lucretia Frances Coughlin,
 Elizabeth Vohs.

The Right Reverend John Ward Administered the Sacrament of Confirmation to the Following in Osawatomie, Kansas, on September 14, 1913, Reverend M. Burk, Pastor.

Albert Everett,
 Paul Joseph Fenoughty,
 Leo. Fenoughty,
 Albert Michael Chamberlain,
 John Chamberlain,
 Joseph William Rue,

James Hammond,
 Albert Olson,
 James Joseph Dehan,
 Pearl Frances Chamberlain,
 Catherine Ethel Sullivan,
 Anna Catharine Rue.

REVEREND THOMAS H. KINSELLA, A. M., LL. D.



REV. THOMAS H. KINSELLA
(At 35 Years.)

Father Kinsella became pastor of Holy Trinity church and missions on the departure of Father Burk, December 4, 1914, and remained until April 14, 1919. During his stay a few important improvements were made, such as the paving of the street in front of the church, plastering the extensive basement, and improving the winter chapel, also the school building and grounds. Nothing was added to the church, however, except the large Crucifix over the altar which was donated by Miss Lucy Mallory in memory of her parents. Mrs. Charles Lyon gave the beautiful baptismal font. A set of large brass candlesticks for the main altar was donated by Mrs. Marcella Clark's estate. Miss Mary Dal-

ton donated a full set of black vestments in memory of her father, Joseph Dalton and Mr. Frank Fenoughty donated the large central chandelier, which adds much light and beauty to the whole interior of the church. On Sept. 10, 1915, Dr. J. L. Porter, a distinguished and wealthy non-Catholic citizen of Paola, died; he bequeathed in his last will a certain amount of money to each of the churches of the town. Holy Trinity church received \$1,000 from his estate with a sense of sincere gratitude on the part of the Catholic people. All the churches of Paola unite in decorating his grave each year and it is to be hoped that the custom will continue.

It seemed that there was nothing more to be done now except the frescoing of the interior of the church. A new, up-to-date school building was, however, the dream of the pastor; but, unfortunately his failing health caused him to leave to his worthy successor the realization of that hope.

During the four years and four months of Father Kinsella's pastorate he learned the almost forgotten story of the early Jesuit missions in Miami and Linn counties, and of the no less heroic struggles of the secular priests who followed them during the territorial days and during the formation period which preceded and followed the great Civil war. The more he delved the more he found to engage his attention. Going back forty, sixty, eighty years, he was led to see the designs of Providence working in Europe and America, a century ago, to make Florissant, Mo., and this nameless section of the future state of Kansas, veritable

fountain heads from which would flow the waters of Regeneration and the blessing of Christian civilization to the whole middle west.

With patience and untiring effort he compiled and composed this History of Catholicity in Miami and Linn counties, but gave special attention of course, to the history of Holy Trinity church as being the inheritor of the glories of other days—days though not remote, nevertheless as primitive in circumstances as the wildest flights of the imagination could picture. Father Hoecken's Diary in the Appendix to this volume will give some idea of the utter misery and degradation of the Indians, less than one hundred years ago. The Diary is of great value and may be regarded as one of the most important literary treasures of the state of Kansas. It was originally written in Latin but, through the kindness of Very Rev. Father Wallace, S. J., president of St. Mary's College, a translation was furnished, which had been previously published in "The Dial."



REV. THOMAS H. KINSELLA
(At 45 Years.)

During his last years at Paola, Father Kinsella was assisted by Rev. Michael J. O'Farrell and, after him, Rev. Francis T. Fitzgerald who rendered efficient assistance to the end of their term in office. Osawatomie was now raised to the dignity of a parish under the care of Rev. Eugene F. Vallyely on April 1, 1918. Father Fitzgerald remained, however, until April 14, of the following year when Father Kinsella resigned his charge of the parish. He then accepted the chaplaincy of the Ursuline Academy as being more suited to his age and infirmity. The transfer was made on the day after Palm Sunday—April 14—a day reminiscent of an event that took place fifty years before, on the same day in 1869.

when Father Kinsella arrived in New York from Ireland, being then in his fifteenth year. Father Kinsella was born at Knockhouse, in the County Kilkenny, a few miles from the city of Waterford, in 1854. He went to school in Ireland and afterwards in New York City. After a few years as a clerk in Louisville, Ky., he went to St. Joseph's College at Bardstown, Ky., in 1874; then to Mt. St. Mary's College, Maryland, for seven years; going thence to St. Meinrad's Abbey, Indiana, to prepare for Ordination which took place in the Cathedral of Leavenworth on the 17th of July, 1884; Rt. Rev. John Ward, D. D., and Rev. Chas. Curtin being ordained at the same time. After celebrating his first Mass in Topeka, the home of his brother, on the 20th of July, he was appointed to the Cathedral, from which center he attended all institu-

tions and missions around the Episcopal City. There were seven different places to visit each month. The list may prove interesting as showing the varied human interest that center at Leavenworth. The KICKAPOO church, a mission seven miles north of this city; the military prison at Fort Leavenworth and also St. Ignatius chapel in the Fort proper, within the city, St. John's hospital on week days. South of the city was the great state prison at Lansing and beyond that, about two miles, was the little church at Delaware; the "Poorhouse," six miles west of the city was as the apple of the bishop's eye. On a fixed day, once a month, for twelve years, over the worst roads imaginable, and before day in winter time, the Father was on hand to say Mass and give Holy Communion to a very miserable, a very sad, and yet a very devout body of poor people.

No word can describe the unsanitary conditions of the Leavenworth county poor house in those days. It is all changed now, however, and that county can feel proud of its care of God's poor. Seven years at Leavenworth had now passed; then three years at Horton, from which place he was recalled to Leavenworth to take charge of the Catholic veterans of the Soldiers' Home and, in conjunction with that important position—a Governmental one—he assumed also the chaplaincy of St. Vincent's Orphanage for six years.



REV. THOMAS H. KINSELLA, LL.D.
(At 65 Years.)

and visited the great Sanctuaries of many nations—not the last of which was his old home in Ireland. In 1900 he saw the Passion Play at Oberammergau, visited Lourdes, saw Pope Leo XIII, Queen Victoria, and Edward VI. The Paris World's Fair was in progress at this time.

It is interesting to note that Father Kinsella was the twentieth pas-

He remained about seventeen years as Chaplain of the National Military Home, the last ten of which were exceedingly pleasant in every way. Then, he requested a change and after three years as pastor of the Sacred Heart church in Leavenworth he was appointed to Paola where he found it his duty to visit the famous State Hospital for the Insane at Osawatomie each month and to say Mass twice a month in the town church a mile distant. It can thus be seen that his experiences were many-sided and quite full of interest. Father Kinsella traveled extensively in Europe and America and came in contact with many people of prominence; he saw and enjoyed the best productions of art in all its forms,

tor of what we now call Paola, since the days of Father Herman Gerard Aelian, S. J., who came in May, 1839. After him came Father Francis Xavier De Coen, S.J., who came in April, 1845; then came Father John Schoenmakers, S. J., and companions in 1847; Father Paul Mary Ponziglione, S. J., the last of the Jesuit missionaries came in 1851 to 1858. In 1854 Kansas became a regularly organized Territory, in 1860 it was admitted into the Union. During these latter years great numbers of people came to settle on the land and henceforth the bishop of the diocese ruled the church of Kansas. Paola with its many mission stations was served by the following pastors:

Rev. Ivo Schacht was sent from Leavenworth at the end of 1858 and began the organization of Holy Trinity parish.

Rev. Sebastian Favre came in 1862.

Rev. Francis J. Watron, the first resident pastor, in 1865.

Rev. Anthony Joseph Abel in 1874.

Rev. Daniel J. Hurley in 1877.

Rev. Aloysius Carius in 1883. (?)

Rev. Michael J. Gleason in 1885.

Rev. James J. O'Connor in 1889.

Rev. Nicholas Neusius in 1891.

Rev. Thomas Quick in 1891.

Rev. Thomas E. Madden in 1892.

Rev. Maurice Burk in 1893.

Rev. Anthony Dornseifer in 1894.

Rev. Francis Taton in 1895.

Rev. Maurice Burk again in 1903.

Rev. Thomas H. Kinsella in 1914.

Rev. Adolph J. Doman.

Families of Holy Trinity Parish, January, 1919.

A	Clark, Geo. P.
Allen, Robert	Clarke, Miss Lizzie
B	Cunningham, George
Balocca, Secondo	Cunningham, William H.
Boehm, Michael	Connaghan, Frank
Brady, Patrick	Clarey, Michael
Brueck, W. B.	Cole, John
Butel, Chas. D.	Conn, Mrs. Jas. A.
Bogle, Mrs. J. D.	Connor, James
Boone, Mrs. Charles	Clark, John
Buckley, J. F.	D
Becker, M. J.	Dempsey, J. G.
Boehm, Frank	Doherty, James
C	Debrick, Mrs. Gus
Coughlin, Mrs. Margaret	Dalton, Mrs. Joe
Coughlin, Thos. F.	Dalton, James
Coughlin, J. M.	Dalton, Charles
Coughlin, R. E.	E
Coughlin, E. H.	Edmiston, George
Clark, W. D.	

F

Finn, Miss Katherine
 Finn, John M.
 Finn, Lawrence J.
 Finn, Edward
 Fenoughty, M.
 Fenoughty, Frank
 Fenoughty, Charles
 Fergus Mrs. F. E.

G

Gast, Oscar
 Gallagher, Leo
 Gallagher, Edwin
 Graham, N. P.
 Guy, Mrs. Rose

H

Haefele, Fred
 Hogan, Mrs. Thos.
 Hogan, Patrick
 Hogan, M. A.
 Houlihan, John
 Harkin, Bernard
 Hodges, Alex,
 Houser, Asa
 Hainline, Mrs. W. M.
 Hurley, William J.

J

Johann, Mathias
 Johann, Dick
 Johnson, John F.
 Johnson, Frank

K

Koehler, P. W.
 Koehler, Leo
 Koehler, Frank, Sr.
 Koehler, Fred
 Kelly T. T.
 Killy, W. F.
 Koenig Chas. M.
 Kinney, Mrs. James
 Keenan, Jos. F.
 Keenan, Peter
 Kaiser, N. J.
 Kaiser George
 Kaiser, Edward

L

Lyon, Mrs. Chas. T.
 Lyon, Mrs. John
 Langan, Martin
 Langan, Morris
 Lavelle, P. H.
 Lenahan, Thomas
 Lehr, Robert
 Loch, John

M

Mallory, Miss Lucy
 Morris, John, Sr.
 Maloney, Mrs. W. T.
 Mahoney, Mrs. Patrick
 Mahoney, Dennis
 Moews, Frank
 Martin, Barney
 Miller, Mrs. Leon
 Miller, John H.
 Miller, Mary
 Maloney, Patrick
 McGrath, Thos.
 McLain, John
 McWilliams, W. E.
 McGrath, J. T.
 McAnarney, F. A.
 McCabe, Miss Mary

N

Neylon, James
 Nolen, F. G.
 Nolan, Jos. M.

P

Peterson, Mrs. Oliver
 Pickles, Alice
 Pickles, Thomas J.
 Pickles, John
 Papst, Eugene
 Plain, A. T.
 Poteet, Mrs. Jasper
 Palmer, Will K.
 Powers, M. M.
 Prendergast, T. V.

R

Reitinger, Frank
 Regnery, Wm.
 Riley, Mrs. Margaret
 Riley, John L.
 Riley, James
 Rohrer, James
 Reiter, T. A.
 Rigney, W. L.

S

Sheehy, Richard
 Sheehy, W. J.
 Sheehy, James F.
 Shiel, Thomas
 Sheehan, John, Sr.
 Sheehan, John, Jr.
 Schwartz, T. E.
 Sheridan, B. J.
 Sheridan, John W.
 Sheridan, F. M.
 Sheridan, B. L.
 Scherman, Andrew
 Smith, Leonard
 Strausbaugh, Harry

Strausbaugh, A.
Strausbaugh, J. A.
Stiles, Mrs. Bert
Sullivan, Dennis M.

T

Theno, Henry J.
Theno, P. J.
Toelle, Mrs. Henry

V

Vohs, Anthony
Vohs, Mrs. Jasper

W

Wolfe, Mrs. Margaret
Woodson, Mrs.
Williams, Mrs. Sarah
Wright, Mrs. Margaret
Wiest, James
Welsh family

Y

Yeker, John J.
In all about 500 souls.

The Right Reverend Bishop Ward Administered the Sacrament of Confirmation to the Following in Paola, Kansas, October 14, 1915,
Rev. Father Kinsella, Pastor

William Joseph Fenoughty,
William John Sullivan,
Vincent Peter Koehler,
Charles Anthony Boutelle,
Ralph Raphael Johann,
Patrick Cecil McWilliams,
Philip Joseph Peterson,
William Bernard Clark,
William Matthew Koehler,
Wallace Francis Hainline,
Joseph Martin Nolan,
Raymond Joseph Clark
Jerald Martin Koehler,
Richard John Dalton,
Lola Loretta Sullivan,
Catherine Margaret Wilson,
Anna Bernadette Dalton,
Anna Frances Gratton,
Katherine Agnes Langan
Norah Agnes Sheehan,
Ruth Margaret Boehm,
Cecelia Louise Toelle,
Ida Josephine Kaiser,
Julla Agnes Brown,
Catherine Rose Loftus,
Margaret Frances Graham

Joseph Michael Buckley,
Henry James Allen,
Joseph Francis Dalton
Charles Ernest Reiter,
Vincent George Sterbenz,
Robert John Peterson,
Eugene Joseph Schwartz,
Bernard Jerome Rigney,
Frank Aloysius Koenig,
John Thomas Clark,
Leo Francis Nolan,
Elizabeth Margaret Dalton,
Mary Elizabeth Clark,
Mary Elizabeth Boravika
Louise Mary Buckley,
Mary Ursula Chamberlain,
Maria Norah Regnery,
Katherine Mary Brueck,
Mary Elizabeth Sheehan,
Agnes Martha Monach,
Cece'ia Ethelreda Loftus,
Jennie Anastatia Potect,
Lenora Maria Reiter,
Louise Katherine Clark,
Clara Mary Barnes,
Rose Cecelia Borovika.

The Right Reverend John Ward Administered the Sacrament of Confirmation to the following in Paola, Kansas, September 5, 1917, The
Rev. Father Kinsella, Pastor.

Herman Joseph Toelle,
Theodore Peter Toelle,
Leo Therence Schwartz,
Richard Charles Nalty,
Edward Francis Schwartz,
Raymond John Nalty,

Charles Joseph Lawrence,
Henry Peter Koehler
Weston Edward McWilliams,
Edward William Fry,
Charles Raymond Morris,
Gregory Eugene Hodges

Alexander James Hodges
 Oliver Thomas Brueck,
 Thomas Patrick Rigney,
 Joseph William Rignery
 Lawrence Patrick Nolan,
 Harold Paul Williams,
 Peter Edward Plain,
 Stephen Bernard Sheridan,
 Leo James Reiter
 Frederick Wm. (Killy) Peterson,
 Charles Edwin Theno,
 August Paul Reiter,
 Edward James Doherty
 Clifford William Doherty,
 Bernard Herman Stiles,
 Elias Francis Stiles,
 Michael John Allen
 Robert Edwin Allen,
 James Francis Conn,
 Herbert Paul Hainline,
 Raymond Anthony Vohs,
 Mathew William Coughlin
 Joseph James Guy,
 Albert Joseph Borovica,
 William Bernard Maloney,

Elsie Josephine Fry,
 Anna Charlott Sheehan,
 Catherine Dorothy Williams,
 Myrtle Mary Keenan
 Florence Dorothy Regnery,
 Laura Elenora Dauch,
 Ursula Genevieve Nalty,
 Genevieve Ursula Miller
 Bertha Elizabeth Guy,
 Loretta Mary Stockhoff,
 Teresa Agnes Mary Loos,
 Hazel Elizabeth Mobley,
 Elizabeth Mary Sheehan,
 Olive Bernadette Nalty,
 Dorothy Mary Papst,
 Anna Josephine Bolocca
 Augusta Elizabeth Papst,
 Ruth Maria Borovica,
 Maude Smith,
 Catherine Dorothy Williams,
 Anna Catherine Burns
 Adelaid Mary Kaiser,
 Margaret Bernadette Papst,
 Bernice Mary Nalty.

THE VERY REV. ADOLPH J. DOMANN, V. F.



VERY REV. A. J. DOMANN, V. F.

Eighty years have now passed since the days of Father Hoecken. The ancient race has entirely disappeared and a new people have taken its place. Paola has grown to be a beautiful little city surrounded by well cultivated farms and handsome homesteads. Holy Trinity church stands alone in all its magnificence, shorn of missions and all extraneous incumbrances, free of debt, with school and pastoral residence in keeping. Father Domann is, therefore, the pastor of Paola proper. He has been chosen for this position on account of his excellent quality of head and heart and because of his success in the former parishes of Burlington and Westphalia.

He was born at Winchester, Kas., in the parish of Corpus Christi, Mooney Creek, on the 13th of January, 1871. He was sent to St. Joseph's school at Leavenworth for his early training and there received his first Holy Communion in 1884. He went

to St. Meinrad's College, Indiana, in 1888, and the following year entered St. Benedict's College, at Atchison. In 1894 he began his theological studies at Kenrick Seminary, St. Louis, and was ordained by Rt. Rev. L. M. Fink, O. S. B., the 21st of June, 1899. Burlington, Kas., was his first mission. From there he was transferred to Westphalia on April 1, 1916, and to Paola April 14, 1919.



INTERIOR OF NEW HOLY TRINITY CHURCH, PAOLA, KANSAS.

Holy Trinity church at once became an object of his zeal and admiration. He engaged some of the finest artists in the United States and had the church frescoed in oil, adorned with hand painted medallions, the pillars done in rich onyx colors and the electric lights augmented and rearranged. The church is now complete and is certainly one of the most beautiful ecclesiastical edifices in the whole state of Kansas. It was reopened Nov. 27, 1919.

On Sept. 10, 1920, Father Domann bought the three lots, 125x175 ft. just across the street, East, from the present school, for play grounds for the children. It is possible that the prospective new school will be built on this plot of ground. The cash price was \$1,500.00.

PARISH ACTIVITIES.

The Altar Society.

This organization is the oldest and most honored Society of Holy Trinity church. Its history goes back to the days of Father Wattron, Paola's first resident Catholic pastor who came in 1865.

The beneficent deeds of this society are beyond reckoning. It was organized by the wives and daughters of the first Catholic Settlers of Miami county and the members have inspired every good movement in the long struggle all down the years. The history of the Altar Society is simply the history of Holy Trinity church and more can not be said to add to the glory of this most faithful and most beautiful organization, known as the "Ladies of the Altar Society."

Much fine needlework, lace, and embroidery were destroyed in the fire of 1906. At the present day, however, the new church boasts of an uncommon supply of most splendid handworked Altar cloths and all other Altar linens; of fine Vestments, Copes, Veils, Albs, Surplices and other things which the deft fingers of the Ladies and the Ursuline Sisters freely supplied.

The main Altar is the gift of the Altar Society aided by the contribution of \$140 from the treasury of the Sewing Society.

THE YOUNG LADIES' SODALITY.

The Sodality of the Blessed Virgin Mary was organized in May, 1878, by Father Hurley. During the building of the first brick church the members assisted greatly in raising funds to help pay for it. After Father Hurley was removed it continued to exist but did not flourish until Father Taton came in 1895; he reorganized it under the name of the Immaculate Conception and became affiliated with the Sodality in Rome. After the present church was built, the Sodality bought and paid for the Blessed Virgin Altar which cost \$200; a Chalice, \$115; also Vestments and Cope amounting in all to about \$230. They donated more than \$100 to help pay off the church debt. The Sodality has, for years, helped to maintain and augment the library for which \$160 has been contributed. The members gave socials and lawn parties for the benefit of the school and in many other ways have helped to improve the social life of the parish as well as its devotional and religious spirit.

THE LEAGUE OF THE SACRED HEART.

Paola, Kas., May 14, 1899.

A Short Sketch of the Apostleship of Prayer League of the Sacred Heart,
Holy Trinity Center, Paola, Kas.

A Diploma of Aggregation to the Apostleship of Prayer was applied

for by Rev. J. J. O'Connor in November, 1889, but no steps were taken for the establishment of the League until May 17, 1891, when Rev. Father Neusius who was then pastor, after having briefly explained the name, object, practices, and benefits of the Apostleship of Prayer at High Mass, had the first reception of Associates after Mass on the following Sunday; giving each Sunday a little more instructions on the practices and benefits of the League, also explaining and establishing the first Fridays and Holy Hour, beginning with the first Friday in June, 1891. On the first Friday in July it was requested that there should be a meeting of the associates the following Sunday to see if they should be organized into bands and promoters appointed on trial.

On Sunday, July 5, 1891, the first band of fifteen was formed with a promoter on trial, and arrangement made for them to receive leaflets. also for a box to be placed in the church for leaflets so that those associates who did not belong to the band could help themselves to leaflets.

Father Neusius then being removed was succeeded by Rev. Father Quick who blessed the statue of the Sacred Heart donated by one of the associates and was zealous in promoting devotion to the Sacred Heart and in keeping the First Fridays, but he did not do anything to promote the League as a Local Center, to receive new associates or having promoters.

He was succeeded by Rev. Father Madden, who took no interest in the League although through the zeal of the associates, the first Fridays were kept with the exception of once or twice during his stay.

From June 20, 1893, to October 1, 1893, our parish was visited but once a month by Rev. Father McGuire of Fulton and the first Fridays were missed and the leaflets were not received.

Father Burk took charge October 1, 1893, and was making arrangements to renew the work of the League and to appoint new promoters when he was removed, Rev. Father Dornseifer having taken charge October 2, 1894. He soon began to infuse new life into the League and on the First Friday in January, 1895, a number of new associates were received and invested with the badge of the Sacred Heart.

On the first Sunday in January, 1895, the first promoters' council was organized and consisted of the promoter appointed on trial by Rev. Father Neusius and new ones appointed by Father Dornseifer. From that time the promoters' meetings were held every month and the minutes all recorded. Father Dornseifer held the first promoter reception in February, 1895. He was succeeded July 17, 1895, by the Rev. Father Taton under whose diligent care the work of the League has grown until it had at the beginning of the year 1899 a membership of over five hundred associates, eighteen promoters, and seven promoters on trial.

ALICE S. PICKLES,

First Promoter of the League of the Sacred Heart, Holy Trinity Center.

LADIES' SEWING SOCIETY, HOLY TRINITY CHURCH, PAOLA,
KANSAS.

Organized May 10, 1894.

Purpose: Furnishing Parochial Residence.

FIRST OFFICERS:

Mrs. Jacob Koehler.....President Mrs. T. T. Kelly.....Treasurer
Mrs. J. J. Alton.....Secretary

The charter members were:

Mrs. Mary Klassen	Mrs. Henry Allen
Mrs. Peter Keenan	Mrs. Ann Allen
Mrs. B. McCarthy	Mrs. J. J. Alton
Mrs. F. Mallory	Mrs. Marcella Clark
Mrs. A. Nunnick	Mrs. J. Charland
Mrs. F. G. Nolen	Miss Lizzie Clark
Mrs. W. Nalty	Mrs. Wm. Fritz
Mrs. M. J. Pickles	Mrs. Anna Finn
Mrs. Anna Powers	Mrs. J. Fleming
Mrs. B. J. Sheridan	Mrs. Thos. Hogan
Mrs. J. C. Sheridan	Mrs. Alex Hodges
Mrs. A. Strasbaugh	Mrs. J. Koehler
Mrs. A. Vohs	Mrs. T. T. Kelly

The amount taken in by the society has been about \$4,250. They first furnished the priest's residence excepting dining-room which was furnished by the young ladies of the parish, and have kept the residence supplied ever since; they paid for the first baptismal font, gave \$100 to St. Patrick's school funds when it was being built; \$140 for the altar of the new church; helped to pay the debt on the church and helped supply flowers and other things for the altar. They gave \$30 to K. of C. War funds, \$20 to the Red Cross and were very active in Red Cross work.

THE SACRED HEART LIBRARY.

Rev. Father Hurley, when he was here in 1878-82 began collecting books for a Library; when he left not anything more was done about it until 1895.

Rev. Father Taton established "The Sacred Heart Library" December 8th, 1895, with about 136 books collected from the old library and from donations.

The only revenue the library had was 2½c a month, or 30c a year from each member of the Young Ladies' Sodality, Altar Society, C. M. B. A., Catholic Truth Society and promoters. The C. M. B. A. and T. S. soon ran their course and there were only the Young Ladies' Sodality and Altar Society from which to draw funds. There is now 729 books in the Library; additions being made yearly.

Names of those donating books:

Old Library.	25	Mrs. J. Lewis.	6
Mr. H. B. Toelle.	69	Mr. J. Charland.	2
Mr. and Mrs. J. Koehler.	11	Mr. R. Collins.	5
Mrs. F. Mallory.	7	Miss Lizzie Clark.	2
Mr. Ed. Powers.	1	Mr. Charles May.	3
Mrs. Horr.	1	Miss Mary McCarthy.	6
Mrs. Henry Allen.	1	Miss Mary Foster.	6
Mrs. B. McCarthy.	6	Rev. Father Taton.	3
Mrs. Alex Hodges.	4		

Yearly report of the Sacred Heart Library.

ON THE 1ST OF JANUARY, 1918.

Received from Altar Society for 1917.	\$18.60
Received from Young Ladies' Sodality for 1917.	4.00
Received Back Dues.50
Balance from last year.	4.72
Total on hand	\$27.82
Number of books in Library.	729
Number of books drawn in 1917.	300
Number of new books ordered.	40

ALICE PICKLES, Librarian.

THE KNIGHTS OF COLUMBUS.

Paola Council No. 1149.

First Charter was at Osawatomie, Kansas, July 16, 1905, where the initiation took place with a class of 45 candidates. The first Grand Knight was F. S. Goebel; Dep. G. K., W. D. Clarke; Financial Sec., L. L. Herr.

10 Insurance members and 21 associate, or 33 Charter members.

On September 9, 1906, the Charter was transferred from Osawatomie No. 1022 to Paola Council No. 1149.

The officers were Grand Knight, F. S. Goebel; Dep. G. K., W. D. Clarke, Financial Sec.; L. L. Herr.

1906—Nov. 29 Initiation, 20 members; F. S. Goebel, Grand K.; W. D. Clarke, Dep. G. K.; L. L. Herr, Fin. Sec.

1907—May 30 Initiation; 12 members; F. S. Goebel, Grand K.; W. D. Clarke, Dep. G. K.; T. E. Powers, Fin. Sec.

1908—Nov. 26, Initiation; 19 members; W. D. Clarke, Grand K.; J. W. Churchill, Dep. G. K.; T. E. Powers, Fin. Sec.

1909—Nov. 25, Initiation; 16 members; W. D. Clarke, Grand K.; J. W. Churchill, Dep. G. K.; John McGrath, Fin. Sec.

1910—Nov. 24, Initiation; 20 members; J. W. Churchill, Grand K.; J. F. Sheehy, Dep. G. K.; John McGrath, Fin. Sec.

1911—Nov. 30, Initiation; 16 members; Jas. F. Sheehy, Grand K.; W. B. Brueck, Dep. G. K.; W. J. Sheehy, Fin. Sec.

1912—Nov. 28, Initiation; 12 members; Jas. F. Sheehy, Grand K.; W. B. Brueck, Dep. G. K.; T. E. Schwartz, Fin. Sec.

1913—Nov. 27, Initiation; 13 members; W. B. Brueck, Grand K.; L. J. Finn, Dep. G. K.; T. E. Schwartz, Fin. Sec.

1914—Nov. 26, Initiation; 15 members; T. E. Schwartz, Grand K.; Jas. Neylon, Dep. G. K.; V. M. Hogan, Fin. Sec.

1915—Nov. 26, Initiation; 10 members; L. J. Finn, Grand K.; Jas. Neylon, Dep. G. K.; V. M. Hogan, Fin. Sec.

1916—Nov. 30, Initiation; 15 members; F. T. Johnson, Grand K.; M. J. Becker, Dep. G. K.; W. J. Sheehy, Fin. Sec.

1917—Nov. 29, Initiation; 20 members; T. V. Pendergast, Grand K.; Edward Hogan, Dep. G. K.; W. J. Sheehy, Fin. Sec.

1918—Nov. 28, Initiation; 19 members; T. V. Pendergast, Grand K.; M. J. Becker, Dep. G. K.; W. J. Sheehy, Fin. Sec.

Total membership in 1918, Insurance.....67

Associate.87

154 members

Forty new members were admitted in 1919.

Twenty-five new members were admitted in 1920.

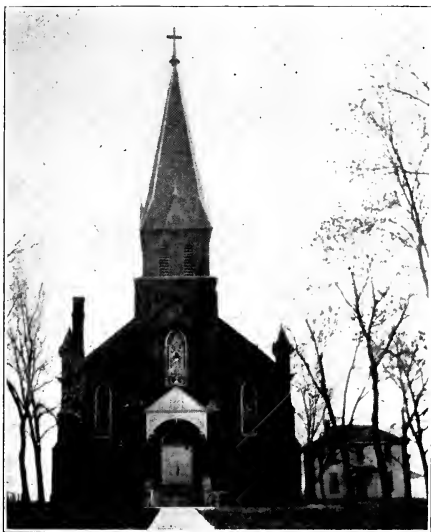
PART VII
WEA, MIAMI COUNTY

WEA, MIAMI COUNTY.

THE CHURCH OF THE HOLY ROSARY.

In July, 1857, the first settler took up his land-claim in the Wea township; his name was George Wickline, who by industry and perseverance became the owner of the northwest and the southwest quarters of section 30, range 25, township 15.

In the year 1859, Anthony Vohs and William Schwartz came to Wea and took claims in section 30. William Schwartz began with 40 acres but in after years became one of the wealthy men of Miami County. His



THE CHURCH OF THE HOLY ROSARY, WEA, KANSAS.

brother, Jacob Schwartz, came to the Settlement in 1860, and Joseph Vohs in 1863. This little group of families formed the nucleus of the Catholic Congregation of Wea. They were visited by Rev. Sebastian Favre from Lawrence, also, in after years, by Father Watron.

Father Pichler came from Endora in 1870 and Father Rudolph Meier was sent to Wea as its first resident pastor in 1871 and remained for two or three years. He built a small residence to which Father Redeker afterwards added a room, which room is now the kitchen attached to the Sisters' house. Father Meier went to Scipio from Wea and joined the Carmelite Order, where he received the name Pius. He was a man of great ability and learning, held high positions in his

Order and, finally, became the General of the whole Order in Rome.

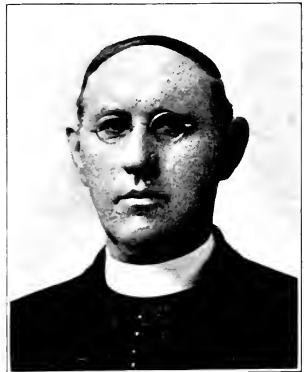
He was succeeded at Wea for a short time by Father Pichler until Father Abel became pastor of Paola in 1874. He attended Wea as a mission and was followed by Father Hurley from 1877 to 1881. Finally Rev. John Redeker was appointed resident pastor of Holy Rosary Church on October 23, 1881.



VERY REV. JOHN REDEKER.

The first modest building known as the "Holy Rosary Church" was erected in 1869. It was of wood and cost about \$3,500. Father Favre was the first to offer up the Holy Sacrifice of the Mass in this Church. It was used as a parish hall in after years. This frame building was destroyed by fire in 1906. In 1881 there were about 60 Catholic families or 350 members belonging to the parish. The second resident pastor was Very Rev. John Redeker. He was born in Westphalia, Germany, June 22, 1854. He received his literary education in his native country, studied Theology at Louvain, Belgium, and was ordained at Meehlin, May 22, 1880. He emigrated to

America the same year, arriving in this country, October 29. He came direct to Kansas, and was assigned to the position of assistant priest of the Catholic Church of Independence, Kansas. He was appointed to Wea, October 23, 1881, and immediately entered upon the discharge of his duties. He remained until 1887, then he was sent to Olathe, and finally, to Westphalia, where he remained until his death on March 7, 1916. Father Redeker was a man of deep piety, a learned and zealous priest, and left his impress on every parish he served. His immediate successor at Wea was Rev. Augustine J. Wieners who came in September, 1887. Father Wieners built a fine residence in 1892 and a large brick church in 1895-6. He established the parochial school, took great interest in the young people and in many ways proved himself a good shepherd and a wise administrator.



REV. AUGUSTINE J. WIENERS

In addition to the church and rectory at Wea, Father Wieners also built a house for the school teacher; at his departure there was a debt of only \$3,000, which was paid off in a few years.

The Louisburg church, exclusive of the foundations, is the work of Father Wieners. When we consider the limited means at the disposal of this young priest it is altogether remarkable how much he accomplished in the short space of ten years. Paxico, Wabaunsee county, became his next field of labor. There he remains as of old, ever busy, ever zealous for the Spiritual and temporal welfare of his flock.

The immediate successor of Father Wieners was Reverend Joseph Hohe.



REV. JOSEPH HOHE.

Father Hohe was born in the diocese of Wursburg, Bavaria, on the 25th of February, 1863. He passed through the university of his native town and then coming to America finished his theological studies at the Benedictine Monastery of St. Meinrad's, Indiana. He was ordained to the priesthood February 25, 1888 at Vincennes, Indiana, by Bishop Chatard and at once set out for Kansas.

After attending to various missions in the Diocese of Leavenworth, he was appointed pastor of Holy Rosary church, Wea, in November 1897, and continued in that position until the spring of 1912. The fine brick church that had been built by his predecessor, Father Wieners, had been completed

and furnished and all debts paid, when a terrible catastrophe overwhelmed the labors of years. On the evening of Passion Sunday, April 9th, 1905, a bolt of lightning struck the steeple and the church was quickly reduced to ashes. The Blessed Sacrament was saved, also the sacred vessels, vestments, and other movable things but, as a whole, the building was ruined. It was a severe blow to the pastor and people of Wea.

Mr. Q. V. McAfee of Garnett, Kansas, had built the church in the first instance and was now called in to restore it at any cost. He accepted the contract in June but the work of rebuilding did not begin until the 15th of August; it was carried forward with great energy and was nearing completion of the roof when on the 14th of September, 1905, a cyclone leveled the building and left it a tangled mass of ruins. The contractor became discouraged and seeking out William Schwartz notified him that he was through with the job. "But we are not through with it, Mac," he replied, "You can't afford to abandon the work now. Stand up to it, Mac, and we will back you to the limit."

Mr. McAfee took courage once more and, for the third time, began to bring order out of chaos. He and his men worked steadily all through the fall and winter. The plastering was done in February, 1906, and the heating plant installed at the same time. In early spring new furniture, new pews, altars, railing, and confessional were put in and these things added to the vestments, sacred vessels, and other valuables rescued from the fire the year before, enabled the pastor to invite the Rt. Rev. Bishop of the Diocese to dedicate the new church of the Holy Rosary at Wea on May 29, 1906. Right Rev. Thomas F. Lillis, D. D., consecrated the new altar also in a solemn manner and Father Beck of Argentine preached an able sermon. The first Mass was said in the new church, however, on February the 26th, previous.

When the church was finally finished a debt of only \$3,500 remained on the building. This was paid off by each member of the congregation assuming a part and giving his note for the amount. The plan worked very satisfactorily; in two years the debt was canceled.

It is worthy of record here that the splendid main altar and all the beautiful imported wood-carved statues that adorn the church are the gifts of the children of good old Jacob Schwartz, dedicated to the memory of their father.

There are two high-class stained glass windows in the sanctuary, imported from Munich, Bavaria; all the other windows are of American workmanship. When the church of the Holy Rosary is frescoed it will be one of the most beautiful in the diocese and one of the most interesting, historically considered.

On April 4th, 1912, Father Hohe was succeeded by Rev. John Bollweg and the latter, in turn, by Rev. Henry Freisberg in July, 1915.



FATHER BOLLWEG.

Father Bollweg was born in Neuenkirehen, Germany, on January 9th, 1865. He was educated in Paderborn, Floreffe, and Louvain, Belgium, and was ordained at Louvain on June 29th, 1891. He came to America on the 2nd of August of that year and was appointed to Shawnee. In 1893 he became pastor of Alma. In 1895 he was appointed to Mooney Creek; then to Wathena in 1901. He took charge of the Holy Rosary Church, Wea, on April 4th, 1912. He became Chaplain of Ursuline Academy in June, 1916, and went to Louisburg as pastor, April 15, 1919.

REVEREND HENRY FREISBERG.

Rev. Henry Freisberg was born in Nauort, Hessen-Nassau, Germany, November 25th, 1877. Received his literary education in Germany and Holland. Studied Philosophy and Theology in Belgium and was ordained at Louvain on June 29th, 1895. He came to America on the 15th of August of that year, coming direct to the Diocese of Leavenworth, Kansas, and had charge of parishes at Holton, Olathe, Nortonville, Everest and Eudora, Kansas, and was appointed to his present charge, Wea, Kansas, July 4th, 1915.

Father Freisberg is interested in Catholic Education and is building a large and imposing school at a cost of nearly \$20,000. It is a district school as well as a parochial one and the Ursuline Sisters are paid from the public school fund. There is also a High School department in the new building and all modern conveniences are installed.

Holy Rosary parish is fortunate in its location, in the richness of the soil and in the quality of its people who are both German and Irish in origin but, now, American in the full meaning of the term.

They are a progressive, industrious, and united body of farmers and stockraisers. Wea is financially one of the strongest communities in Miami County.



THE HOLY ROSARY DISTRICT SCHOOL.

NOTES ON THE FIRST CATHOLIC SETTLERS OF THE WEA PARISH.

WILLIAM SCHWARTZ.



WILLIAM SCHWARTZ.

Among the pioneer settlers of Miami County no man of any calling has occupied a more conspicuous place in the trials and struggles of pioneer days than William Schwartz, and it is only right to say, because it is true, that he never lagged behind, but was always with the first to act in any movement or enterprise for the general good of the community.

He was born in Nassau, Germany, May 4, 1838. At the age of eighteen years, in 1856, after having served an apprenticeship in the millright trade, he visioned the opportunities awaiting the ambitious young men of his country in far away America, and in obedience to the call to the opportunity, he like others of his day, left all his kindred behind, and faced westward across the Atlantic.

If a detailed narrative of his experience after leaving Germany, prior to reaching Miami County were written, it would be interesting, but would take too much space to tell here. Let it suffice to say, that his experience was quite similar to thousands of young men or mere boys, whose courage prompted them to do as he did, because they were moved with a profound purpose to

better themselves, and were able and willing to work. His willingness to work his mind as well as his body were pronounced characteristics of his, and everything he undertook to do, his work showed that his mind had fully worked out the varied business enterprises outside of his vast individual activity as an agriculturist. In matters of religion he pursued an unyielding, constant, course, always on hand at Mass, and at the business meeting of the congregation, with his wise counsel, his money and his willing hands to help in the labor to be performed.

Mr. Schwartz and Anna Doherty (referred to otherwise in this book as of the Doherty family) were married in Kansas City by Father Donnelly in 1864. Four children were born to Mr. and Mrs. Schwartz. Jacob A., the eldest, died in 1888. Dora M., the second, now Mrs. M. A. Kelly, lives on the original Schwartz home place near the Wea Church. Mr. and Mrs. M. A. Kelly were married November 22, 1893. Ten children have been born to them, all of whom are living. They are as follows: Phillip W., Anna J., Margaret U., Thomas E., Johanna M., Mary Frances, Dorothy M., Agnes C., William M. and Cecilia. William A., the third, was for more than thirty years manager of the Inter-State Mercantile Company of Louisburg, Kansas, but now of Cincinnati, Ohio. Wm. A. and Clara Strausbaugh of Paola were married in 1893. They have no children of their own. Agnes McNutt, now twenty years old, has made her home with them since she was five years old. Thomas E., the youngest, engaged actively in farming for many years. Later, he engaged in the mercantile business at Cleveland, Mo., for a few months, after which he associated himself with his brother, Wm. A., at Louisburg, Kansas, but in 1910 he became the Cashier of the Citizens State Bank at Paola, Kansas, and is still in that position. However, he still continued his farming activities through tenants. His wife was Margaret M. Vohs, eldest daughter of Mr. and Mrs Eugene Vohs of Wea. Their children are seven in number. William E., Leo T., Edward F., Eugene J., Lawrence M., Thomas A. and Mary Pauline, Margaret Ann having died January 5, 1913, at the age of five years.

DOHERTY FAMILY.

There were four brothers and one sister in the Doherty family: Martin, Thomas, Michael, John and Anna (Mrs. Wm. Schwartz).

They came from County Roscommon, Ireland, in 1865, and located south of what was then Aubry, Johnson County, Kansas.

Edward Doherty was married before he left Ireland, and they had a family of six children: Bridget (Mrs. Jacob Vohs), Patrick, Edward, Mary (Mrs. P. H. Murphy), John and Annie (Mrs. A. P. Conboy). Mr. and Mrs. Edward Doherty died some years ago, and were laid to rest in the Wea Cemetery, as were also their daughters, Mrs. Vohs and Mrs. Murphy, and their son, Patrick.

Martin Doherty was married to Ellen Kelly in 1868, and made their home in a comfortable Log House that was located directly across the road from the Wea Catholic Church. Their humble home was always open to the good Fathers that attended this parish (then a Mission) and the parishioners that came from afar. This very religious couple very frequently drove twenty-one miles to Paola in a lumber wagon, without even a spring seat thereon, to attend Mass on Sundays and holy days. Mr. Doherty died in 1882, and his good wife in 1889. Both were laid to rest in the cemetery near where they had long resided.

Thomas Doherty was married to Mrs. Paschal and lived on a farm West of Paola for many years, and later lived in the Indian Territory. They had five children: Ellen (Mrs. Eugene Papst), William, Edward, James and John. Mrs. Doherty also had a daughter (Mrs. Mollie Paschal, Osborne) by a former marriage. William died in 1917, and was buried in the Paola Catholic Cemetery. Thomas Doherty was also buried in the same cemetery.

John Doherty never married but made his home with his sister, Mrs. Wm. Schwartz. He died at Wea, and was buried in the Catholic cemetery there.

Anna (Mrs. Wm. Schwartz) came from Ireland with her brothers in 1865. She was married to Wm. Schwartz in Kansas City, Mo. by Father Dounelly. In those days, people did not travel in high power automobiles, but these good people took with them in their lumber wagon to the nearest town, Kansas City, Mo., twenty-seven miles away, a few sacks of wheat to have made into flour, so that they would have some flour in the house to begin housekeeping. This characteristic trait they continued all through life, and both lived to see the wisdom of their foresight. They had a comfortable and commodious home on their farm near Wea that was always open to all people of all creeds, and in the early history of this county was the stopping place of travelers from far and near. The writer of this article lived many years in this home, and knows that never was there a door locked, either front or rear, day or night, and never was anything large or small taken from this home. They had one daughter, Dora (Mrs. M. A. Kelly) who now lives on the old homestead at Wea. Jacob A. died in California, August 22, 1888. William A., was a resident of Louisburg until October, 1919, and now is a resident of Covington, Kentucky. Thomas E. lives in Paola, Kansas. Mrs. Schwartz died at the old home at Wea, August 3, 1895, and was buried in the cemetery at Wea.

MICHAEL KELLY

Was one of the early residents of the humble village of Wea. He was born in County Roscommon, Ireland, in 1827. After the death of his wife he came to Miami County, Kansas, in 1869, locating at Wea, Kansas. He was married to Mary Lannian, who was also from County Roscommon. They had four children, two of whom died when young. Bridget (Mrs. John Gritter), lives at Wea, Kansas. Mary (Mrs. Michael Flaherty), lives in Olathe, Kansas. Mr. and Mrs. Gritter have one daughter, Mary (Mrs. B. W. Seck) and one son, Albert Gritter. Both live near the present home. Mr. and Mrs. Flaherty have two daughters, Ida (Mrs. Clem Conboy), Kansas City, Mo., and Katherine (Mrs. Geo. Grass), of Olathe, Kansas. John Gritter was a carpenter by trade, and came to Wea in the seventies. He was married to Bridget Kelly in May, 1876. Mr. Gritter built many of the first good and substantial buildings in this community, and built the first Catholic Parsonage in Wea, which is now being used as a home for the Sisters who teach the Wea school. Mr. Gritter built the Altar, Communion Rail-

ing and Pews for the first church in Wea out of walnut trees, which they went to the timber for, and hewed out of the rough lumber. Mr. Gritter was one of the old class of workmen that labored under difficulties, but did fine work.

ANTHONY VOHS

Was born in Nassau, Germany, August 8, 1829. He and Wm. Schwartz were working in a saw mill east of Kansas City, Mo., in 1858, when they were offered an eighty acre tract of land in Miami County, Kansas, at \$3.00 per acre as part payment for wages due them. They borrowed transportation to Wea which was then a yoke of oxen and wagon. With these they wended their way through the prairies to inspect what later become their fine country home, and from which sprang up the Catholic settlement that was named Wea after the Wea tribe of Indians, and is also located in Wea Township. At the time Mr. Vohs and Mr. Schwartz located here, there were only two other families in this part of the county.

Mr. Vohs was married to Elizabeth Becker in Illinois, in 1858. Their family consisted of one daughter, Lena (Mrs. Anthony Bauer), who lives near Louisburg, Kansas; George at Plainville, Kansas, Anthony and Jasper near Paola, Frank at Osawatomie, and Joseph H. at Wea. Mrs. Vohs died September, 1876, and was buried at Wea. Mr. Vohs was later married to Barbara Hughes. Mr. Vohs died January 18, 1907, and is buried in the Wea cemetery.

EUGENE VOHS

Was born in Nassau, Germany, July 31, 1844, and came to Kansas in 1868, where he purchased a farm close to the Wea Catholic Church. He remained on the farm until 1876, when he bought the village store and became postmaster. In those days he had to haul the country produce to, and his merchandise from Kansas City, a distance of thirty miles. Wea was on a Star Mail Route, the mail being carried from Kansas City to Fort Scott and later from Kansas City to Louisburg. When the Missouri Pacific Railroad was built through this part of the county a R. F. D. Route was established through Wea, and the Wea Postoffice was discontinued.

Mr. Vohs was married January 9, 1872, to Margaret Goebel, daughter of Peter and Anna Goebel. Mrs. Vohs has one sister and three brothers, who are now or have been residents of Miami county, Mrs. Mary Legner and J. L. Goebel of Louisburg, Kansas, and P. W. and F. S. Goebel, now of Kansas City, Kansas. Mr. P. W. Goebel came to Wea when about fifteen years of age, and made his home with Mrs. Vohs for about four years. Mr. and Mrs. Vohs had a family of six children: Margaret M. (Mrs. T. E. Schwartz) of Paola, Kansas, Albert P., Jasper J. and Ida (Mrs. Terrence McGuirk) of Louisburg, and William E. and Lawrence F., on the home farm with their mother. Mr. Vohs died November 24, 1906, and was buried at Wea. Mr. and Mrs. Vohs took an active interest in the welfare of the community and were ever ready to give their time and assistance to the betterment of the community in which they lived.

JOSEPH VOHS

Came from Nassau, Germany, in 1858, where he was born February 24, 1829. He first located in Illinois, where he was married to Rose Hirt August 28, 1859. The following year they moved to Wea, where they lived continuously until their death. They had a family of twelve children. Those now living are John, William, Louise Spielbusch, Elizabeth Seufferling, Albert, Rose Strack, Joseph P. Vohs. One daughter, Mary, became Sister Barbara and was located with the Sisters of Charity of Leavenworth until her death. Three of the children died when young and Josephine Henry in 1918. Mrs. Vohs was born in Baden, Germany, in 1836.

They were both industrious and hard working people. Aunt Rose, as she was familiarly known, was a very generous and kind hearted woman, and could always be depended upon and found lending a helping hand to her neighbors and friends when in need of her services. These people remained on the home in

which they were located the year following their marriage until their death, which occurred in 1913; Mr. Vohs, July 13th, and Mrs. Vohs, December 25. Both were laid to rest in the Wea cemetery.

JACOB SCHWARTZ

Was born in Oberselters, Nassau, Germany, on October 22, 1832. He received his education there and came to the United States in 1860. His younger brother, William, had preceded him and was then located in Miami County. He well foresaw the possibilities of this new and undeveloped county, and had Jacob, as well as his sisters, Katherine Stahle, Elizabeth Seck, Helena Seck and Dora Papst Hirt, come direct to Wea, Kansas. Mr. Schwartz was married in 1862 at Kansas City, Mo., to Miss Annie Shilo. To them two children were born, Elizabeth and Dora. Mrs. Schwartz died in 1870, and the daughter, Elizabeth, in 1873. Mr. Schwartz was married again in 1872 to Miss Frances Bauer, who was born in the same town in Germany in 1849, and came to America in 1869. To them five children were born, Jacob, Frances, William, Joseph and Mary. Dora, now Mrs. Frank Gangle, as well as her two sisters, Frances and Mary, are now located in Kansas City, Mo. The two latter live with their mother. The three sons are all located on the old home farm or on adjoining farms. Mr. Schwartz died January 11, 1910, at his home in Wea, Kansas, and was buried in the Catholic cemetery there.

Mr. and Mrs. Schwartz were very active in the welfare of this community in which they lived, were liberal with their friends and generous in their gifts to the church in which they worshipped.

JACOB SECK

Was from Nassau, Germany, and was born October 9, 1841. He was married in 1865 to Elizabeth Schwartz, who was also a resident of the same village. The following year they came to Wea and located on a farm, where they raised a large family, and continued to reside until their death. Five of their children died when young. The seven living are Jacob H., at Wea, William G. at Hutchinson, Kansas, Bernard W., Anthony J., Mary D., Rosner and Lawrence A., who resides on the old home, and the others on adjoining farms. Berthold J. lives at Larned, Kansas.

Mr. and Mrs. Seck were hard working and industrious people, and this, together with their good business ability, enabled them to provide well for their family.

Mrs. Seck died in 1903 at their home, and Mr. Seck died at St. Margaret's hospital September 1, 1914. Both were buried in the Wea cemetery.

WILLIAM PABST

Was born in Germany December 29, 1840. He came direct from his home to Miami County in 1869. The following year he was married to Dorothy Schwartz. They had two children, Mary F. Vohs of Wea and Adam Pabst of Ransom, Kansas. Mrs. Pabst was born in Nassau, Germany, July 15, 1839.

Mr. Pabst died August 6, 1875, and was buried in Wea cemetery. Mrs. Pabst was married to Berthold Hirt in 1877. To this union two children were born, Bertha, now Mrs. Louis Gangle of Kansas City, Mo., and Joseph Hirt of Dorrance, Kansas.

Mrs. Hirt died November 9, 1909, and was buried in Wea cemetery.

ADAM MILLER

Was born in Nassau, Germany, August 1, 1829. He came to America at the age of twenty-five years, and located in Illinois, where he married Caroline Finch in 1861. They came to Wea in 1869, and located on a farm. Thirteen children were born to this union. Three died in infancy, and the balance are located as follows: Effie Keenan at Paola, Kansas, Joseph in Armourdale, Kansas, Bertha Conboy at Lawrence, Kansas, Frances Conboy and George Miller at Stilwell,

Kansas, Mary Seck at Wea, Eugene at Cleveland, Mo., Clarence at Rosedale, Kansas, Margaret Houston and Gertrude in Kansas City, Mo.

Mr. Miller died February 17, 1889, at Wea and was buried in the Catholic cemetery there.

Mrs. Adam Miller was born near Sandwich, Illinois, November 21, 1843. She died February 21, 1904, in Kansas City, Mo and was buried beside her husband at Wea.

They have forty-three grandchildren living and five dead. Also twenty great grandchildren.

PETE MILLER

Was born in Uber Selters, Nassau, Germany, January 22, 1831, and came to America in 1852. He worked at the blacksmith's trade, and on coming to Kansas was employed by the government for two or three years among the Delaware Indians. He married Miss Annie E. McGuirk, January 6, 1863, and came to Wea in 1864. The family consisted of nine sons, namely: Peter J., William A., Jacob T., Adam E., Anthony, Albert H., George A., Bernard J., and Lawrence Miller. Albert and George died in their 4th year and Adam in 1899. Peter Miller died October 12, 1901, and his wife, Anna, passed away June 27, 1909. They rest in the Wea cemetery, after a most laborious and honorable struggle to make a home for themselves and their children. They were eminently successful. They died respected by all, leaving to their sons an honored name and a reverence for the ancient faith for which they, themselves, made great sacrifices.

The giving of these few facts and dates in the life story of Peter Miller and his wife arouses a desire to know more about them—the father of a great home and the mother of nine sons. They were pioneers, we know; but in a generation or two it will be asked who was Peter Miller? Who was Anna McGuirk? There must be a beautiful story back of these names, but men have forgotten it. Even the grandchildren will know little, and the great-grandchildren nothing at all about the personalities of these two great characters, the founders of the family in America.

It behooves the children of the pioneer families to transmit in writing or in print a full account of their parents' wanderings and struggles, their bravery and their final victory over all obstacles. Time will give it value. No true man can afford to be ignorant of his ancestors. Pride here is legitimate and ennobling—a beautiful thing. The family tree is one that is worth climbing; every member of each generation should sit in its branches and rest in its pleasant shade and remember those from whom they have received every earthly blessing.

JOHN LARKIN

Among the early settlers of Johnson County was a remarkable young Irishman named John Larkin. He had been a sailor from his boyhood days and had seen much of the world. Endowed with a bright mind and a clear, unerring judgment, this youth assimilated a fund of knowledge which other men obtained with much labor from books. He was one of those remarkable men, once common in Ireland, who could solve mathematical problems without the knowledge of figures, and who could give weights and measures without the use of scales or measuring rod. He could sing correctly without the use of notes and spoke the English language eloquently, if not correctly, without any knowledge of the rules of grammar or any acquaintance with books or schools. He knew the sea and sky and all the coasts and bays of the civilized world. He met men of all races in all climes and endured hardships that would not be believed possible in our day.

Born in the County Down, Ireland, in 1820. Mr. Larkin took to the sea when that profession meant danger and superhuman labor. He came to America finally and settled in Peoria, Illinois, where he wooed and wed Mary Morgan, a young girl from his own county in Ireland. This event took place in 1859, after which the young couple moved to Kansas and preempted the claim in Johnson County which remained their home to the end.

Mr. Larkin was a remarkably shrewd business man, rough of speech, quick in action, honest in all his dealings. In the early days he formed a partnership

with Philip Conboy in the cattle trade. They drove fat cattle on foot to Kansas City and were amongst the first to give impetus to the meat packing industry for which the latter city is now justly famous. On one occasion, it is related, "Jack" Larkin was returning on foot from Kansas City after disposing of a large herd of cattle. He was overtaken by a farmer and his wife who kindly offered him a "lift." The trumper gratefully accepted the ride and lay on some straw in the well of the wagon. Proceeding slowly over the rough prairie-trail the party was attacked by robbers and the prosperous looking farmer and his wife were soon relieved of all their cash; as the highwaymen were departing the "tramp" in the bottom of the wagon lifted himself on his elbow and asked the thieves to give a poor man a quarter to get a bed that night. One of the robbers flung him a coin and passed on, not suspecting that Mr. Larkin had several thousand dollars on his person at that moment. Innumerable stories are told of "Jack Larkin;" but the ones told by Mr. Larkin himself, on himself, were rich and rare and racy to a high degree of wit and humor. He was an Irishman in the full sense of the word and had hosts of friends. Of course no one regarded him as a pious Catholic, but a fighting one he always was.

He established a fine home near Auburey (now Stilwell) and his children continue to prosper and are amongst the substantial people of the district. There were eight children in the family, six of whom are living and married in and around the old home place.

The mother died July 10, 1889, in the 54th year of her age. She was greatly respected for her splendid qualities of head and heart. She was a good Christian woman, a true wife and mother and never suffered discouragement to overshadow the terrible struggles of the pioneer days. Mr. Larkin lived to be 76 years of age; he departed this life on December 30, 1896 and was laid beside his beloved wife in Holy Rosary Cemetery, Wea. May they rest in peace.

PHILIP CONBOY

Philip Conboy was born in County Roscommon, Ireland, in 1833. He came to the United States in 1851 and married Sarah McCarrol in New York in 1853. She was a native of county Armagh. The young couple started west to seek what ever good fortune might be in store for them. The young wife proved herself to be a woman of sterling character, "a truly great woman, she was a home maker, a good manager and withal a splendid mother."

They resided in Dixon, Illinois, for a time and then came to Westport, Missouri, when Kansas City was only a small place. Mr. Conboy took great interest in the public life of the new city which has since become the metropolis of the west. He served two terms on the Town Council and afterwards acted as tax collector. Later, when the Civil War broke out, he was chosen City marshal of Kansas City. He was respected and honored for his fearless championship of law and order and his stern attention to duty. He remained a member of the State Militia until the end of the war in 1865.

About this time Mr. Conboy formed a business partnership with John Larkin in the cattle trade. Their venture was successful. The firm of Conboy and Larkin drove herds of fat cattle from the finest pasture lands of Kansas. They were instrumental in making Kansas City a center for the cattle trade which led eventually to its great packing industry. A whole chapter might be written on the adventures of these two remarkable men.

Famous "Jack" Larkin, Philip Conboy and even their town of Auburey are now only sacred memories. In 1866 Mr. Conboy purchased the homestead in Johnson County where he resided until his death in 1905. His good wife, Sarah Conboy, lived until 1914, thus closing a chapter of human interest, the like of which can never come again.

Their remains rest in the Catholic Cemetery of Wea, and their children still maintain the fine old home and, what is more, they maintain the high standard of faith and character for which the old folks were noted.

It seems as if Kansas was destined to receive the bravest and the best of those whom fate had cast upon our shores during those eventful years of revolution, fever and famine in Europe, beginning with 1846. There is undoubtedly much good material for literature back of the names we now pass by so care-

lessly. "What is in a name?" you will say; what interest can future generations find in men clad in homespun, or in women who never knew a note of music or read a line of Dante or saw a play of Shakespeare? Like the clods of the earth in which they delved, they surely can have no message for us of a brighter and better day.

Be not deceived; those men and women lived the tragedies and comedies that poets only dreamed of; they played upon a vaster stage than art could build and saw the sweep of nature's fingers over the mighty organ which God had made on the day, "When the stars sang together" and the mountains answered back to the sea and all nature piped its melody from throat and cloud and rippling stream along the pathway of a richer and fuller life than we can ever know.

These men and women passed through "purgatories" and "infernos" not imagined by the author of the *Divina Commedia*. Their lives are unwritten epic poems, replete with plots, contrasts and climaxes: with victories and failures, and plentifully varied with the joys and sorrows that lent to life its charm and its perfection. The theme ennobled the actors and made them heroic; the scenes were real, whereas art can only copy. God himself was its author and His Divine Son the teacher, and the best and bravest human hearts the world ever knew acted the play of life magnificently. If you want proof of all this, look around. The stage is right here, hallowed by the fame of the actors and the glory of their deeds.

THE KELLY FAMILY.

Philip Kelly was born in the County Tipperary, Ireland, in 1828. Coming to America in his young manhood he endured all the hardships of a long voyage and the still more trying conditions incidental to the life of an emigrant amongst strange peoples who were, as often as not, hostile to his faith and nationality—such were the ignorant backwoods Americans of those days; Philip, however, was from Tipperary and no contest went counter to the fame of his native county nor left a shadow of cowardice on the ancient name he bore. Like many thousands of his countrymen he labored with his hands wherever the opportunity offered. Finally we find him in Memphis, Tennessee, where he wooed and wed Miss Johanna Ryan, a girl of Limerick, who had come out of Ireland in her teens, in fact, she was but thirteen years of age when she arrived in Montreal, Canada. Fever and famine had done its work in the old land. Families had been disrupted and children cast adrift.

This child was taken as a hired girl by a family that lived in the forests, eighty miles from that city. Unable to stand the hardships and, also, afraid of her employer, she fled and spent a night among the wild animals in the timber and then walked most of the distance back to Montreal.

After a time she came to Boston and found employment in the factories of that city. Following the trend of the times, she, too, sought to better her condition by going west, away from the crowded condition of tenement life, and the degradation and intemperance to be found on every hand in the big cities of the East.

Cincinnati was then a thriving town, Louisville and Memphis were attracting thousands, and here again we meet Johanna Ryan. She had been through the stirring times of the vicious Know-Nothing movement which attacked her Church as well as her nationality. Then came the yellow fever to Memphis, causing terrible ravages among the people. Having married Philip Kelly in Memphis, she and her husband came north, up the Mississippi river to St. Louis and from the latter point took boat to Westport Landing on the Missouri where Kansas City now stands. This was away back in 1856. Then the cholera came and slew its thousands. Toil and struggle was, of course, to be expected. They hoped to own a home some day. The family moved from Kansas City to their newly purchased farm in Johnson County in 1868 and there, in the choicest part of the best state in the Union, found an abiding place and a final rest. However, the end is not yet. After two years of pioneer life Mr. Kelly's health failed and he succumbed to consumption. His death at his home in Auburey in 1870, left his widow almost helpless with her little son as her only treasure. The land she owned was only partly reclaimed. There was no one she knew, all were strangers, and yet, brave

woman that she was, she met the situation successfully and carried out her purpose magnificently. She became a successful farmer. Finally she won the admiration of her neighbors and the respect and honor of the entire community. She was a woman of pleasing personality, ready wit and indomitable courage. Strong in mind as well as in constitution she was able to endure any hardship. Though living a frugal and simple life herself, she was, nevertheless, a great entertainer and made hosts of friends. She loved to see all about her happy. She loved Kansas and was very contented with her final lot, seeing that her son, who had married the daughter of William Schwartz, a wealthy neighbor, was now a prosperous and an honorable citizen.

The grandchildren and their children's children will hark back to Johanna Ryan as the founder of their family and a heroine of the highest type, ever showing forth in her life that love and respect for religion which was typical of the old Irish people. Her faith it was that kept her.

She died full of years and honors in 1898 and rests beside her husband in Saint Mary's cemetery, Kansas City, Missouri. May her soul rest in peace.

MRS. CATHERINE STAHL.



SISTER WALBURGA.

Catherine Schwartz, the sister of William and Jacob, was born in Obersalters, Nassau, Germany, in 1834. She was married to Peter Stahl in 1854. The husband died in Germany in 1865. Mrs. Stahl with her children came to Wea in 1869. The children's names are as follows: Katherine, (Mrs. Honor Meyer), Anna, (Mrs. Geo. Furthmyer), Dora, (Sister Walburga of the Sisters of Charity of Leavenworth), Elizabeth, (Mrs. Geo. Vohs) and Peter J., who married Miss Mary Hirt.

Mrs. Stahl, "Aunt Kate," as she was familiarly called, was known for miles around for her charity in nursing the sick. She was the donor of many beautiful articles for the Wea Church, and was always a devout and helpful member of the congregation.

The story of her life is very interesting; it was, however, her beautiful personal qualities that endeared her to the hearts of all her neighbors.

For fifty years she went about doing good without, in any way, neglecting her own household. Her spirit of

kindliness coupled with her energy of mind and body made her a power for good amongst the people.

It is safe to say that Wea will long remember Katherine Stahl; nor need we fear that her children or her children's children will ever lose the Faith because her love of God, of the Church, and of all humanity was too great to be put into a coffin and laid away in a country church yard; her love will live and not die and other hearts will emulate her beautiful example for generations yet to come.

She died at the venerable age of 86 in St. John's hospital, Leavenworth, and her remains were taken to Wea where they rest amongst her own people, in the shadows of the Church she loved so well. She passed away surrounded by the Sisters of Charity and in the arms of her daughter, Sister Walburga, on February 14, 1920.

Rev. Wm. Michel of Kansas City, her cousin, officiated at the altar, and the pastor praised and exalted her many virtues.

MICHAEL O'KEEFE.

Michael O'Keefe was born in the County Kilkenny, Ireland, November 1, 1832, and emigrated to this country in 1846; he came to Kansas and to the parish of Wea in 1868. Mr. O'Keefe married Anastasia Norman, a young lady from his own county in Ireland on November 30, 1869.

Their children's names are Margaret, Joseph, Mary, John, Anastasia, Lucy, Edward and Lawrence. Mr. O'Keefe was a fair type of the plain people of Ireland. He came to America when it took six weeks to make the voyage. He was rugged in body and mind, simple in honesty, strong in what he believed to be right, true to his friends, industrious, and always successful and useful in his undertakings. He believed in Catholic Education for his children, always subscribed for and read the County Papers and one Catholic Journal. He knew his religion by heart. Just a year before his death he was heard reciting the Ten Commandments—in short, he was one of the old timers who had the faith deeply implanted in the heart. He died at Stillwell, Kansas, April 2, 1905 and is buried at Wea.

In the same year, 1846, Anastasia O'Keefe came to Cincinnati, Ohio, thence in 1865 to Kansas City, Missouri, where she met and married Michael O'Keefe. She came into this County for the first time on that day and took up life's burdens and for forty-seven years was a valiant worker and a defender of the Faith. She was a woman of energy and thrift, having a bright mind that swayed all around her. She was a lover of books and left no task unfulfilled. She was truly a pioneer and a good woman. She passed away on November 30, 1916, and rests beside her husband in Holy Rosary Cemetery. Mrs. O'Keefe was beloved by all and greatly respected by the entire community. The funeral oration was delivered by Father Kinsella of Paola, a native of her own County in Ireland. It abounded in many beautiful passages, extolling the valiant woman. "The price of her," said he, "is as things from afar and from the remotest coasts."

Stillwell and Wea have many finely built homes and well equipped farms, but the home of Anastasia Norman O'Keefe is not the least of them, nor is it excelled by the best she had known in her native land. All her hopes, surely, were fulfilled; she died, thanking God for all His blessings, not the least of which was the love and affectionate reverence of her children.

LOUISBURG, MIAMI COUNTY.

CHURCH OF THE IMMACULATE CONCEPTION.

This flourishing little town situated near the east side of Miami county, came into being immediately following the close of the Civil war. It was first started at a point some four or five blocks east of the business center of the present town near the Shield's spring and was then called St. Louis, or in speaking the name it came to be called Little St. Louis. On November 10th, 1868, the principal part of the present town site was surveyed by Charles Sims, Dr. R. F. Steger and D. L. Perry. The Missouri, Kansas and Texas railroad from Sedalia to Paola was started to be built through the town in 1870 and in order to avoid the confounding of the name of the town with St. Louis, Mo., the name was changed in 1870 to Louisburg. Among the early settlers who came to that vicinity in the territorial days that were identified as Catholics were the Shields, Cots, Dagnetts, Laramies, and the Morgans. Later came the O'Maras, O'Briens and Sloans. Prominent among the pioneers of the town were James Doyle and his sister Bridget, natives of Ireland. They were nephew and niece of Dr. Doyle (J. K. L.) Bishop of Kildare. Mr. Doyle became active as a town builder, but after a few years returned to his former home in Michigan and died soon afterwards. Miss Doyle, his sister, continued to live in Louisburg until the late nineties, when she moved to Paola. She was well educated, cultured and refined. The infirmities that came with the burden of years caused her to live a life of seclusion. She moved to Paola in 1897 and in 1917 she retired to the Little Sisters of the Poor in Kansas City.

L. A. Bowes and family settled on their farm east of Louisburg in the early seventies. During the seventies, P. W. Goebel settled in Louisburg and in the early eighties his mother along with her sons, Ferdinand S. and Joseph, settled there. Prominent among the Catholic families who came to Louisburg in an early day was Geo. Neiman, who came in 1869. He was a shoemaker by trade. He engaged in that business and later he added to his shop trade a stock of boots and shoes, and afterwards included a grocery store. Joseph Gangel and family located on a farm southeast of Louisburg in 1881. Dominic Maschler, with his family, came to the same neighborhood in 1882, and August Hauser and family came in 1884. The last three families came from Austria, Hungary. During all the years from the early settlement of the country until 1886 the faithful got along by going occasionally to church in Wea or Paola. The priests, each in their day at Paola, would go the rounds among the scattered people and occasionally say Mass at some private house in Louisburg. The Catholic population by 1886 had grown in numbers until they felt they were able to build a church of their own at Louisburg. Through the able leadership of Father Redeker of Wea the parish was organized and the foundation for the church building laid. In the midst of his early efforts Father Redeker was transferred from Wea to Westphalia.

He was succeeded by Father Wieners, who completed the frame church in 1887. It is dedicated to God under the title of "The Immaculate Conception." The beautiful cemetery, sloping gently to the east to welcome each morning's sun until the day of the resurrection, adjoins the town at the southeast corner of the town limits. It was purchased in 1898. Already it is well flecked with marble and granite of various hues, marking the last resting place of the mortal remains of many of the pioneers as well as many of the younger generation who have gone to premature graves. Father Hohe, who succeeded Father Wieners, built the rectory in 1903. Father Heuberger became the resident priest following the building of the rectory. He built the sacristy to the church and had the steeple improved. Extensive improvements to the property was made by Father McNamara, in the way of cement side walks,



IMMACULATE CONCEPTION CHURCH, LOUISBURG, KANSAS.

painting of the buildings and a general beautifying of the premises, all to the delight of the members who helped him make his administration a success. When Father Hohe came to Wea in 1897 Louisburg was still a mission from Wea. He found the Louisburg church building, then ten years old, run down, both inside and outside. The foundation had given way, letting the building settle which cracked the plaster until much had fallen off. He built a new foundation, had a steel ceiling put on, the side walls mended and canvas covered and the entire interior of the church decorated in oil by an expert frescoer. A new altar, statues and stations of the cross were purchased, and other improvements were made that occasioned financial sacrifice, but which were well compensated for in a revived spirit of zeal in the congregation. From time to time during the administration of the different priests, vestments,

sacred vessels and many beautiful and useful altar equipments have been added until the church now is well supplied in its needs both as to beauty and utility. In writing this chapter on Louisburg it has been quite impossible to get the names of all the Catholic people that have, at different times, lived in or around Louisburg, and, to have woven all their names and activities into this narrative would have been an utter impossibility because of needed information.

A vast number of Catholic people have come and gone from the vicinity of Louisburg, both before it had a church and since. Some would stay but a short time and never in a particular way leave any lasting memory. Others stayed longer and became distinctly identified as permanent citizens only later to move to other locations where business and schools held out inducements to attract them away. It is not uncommon in talking to some of those who have drifted to other places to hear them say they cherish in fondest memory the days spent in and around Louisburg, and it is said many of them wander back here from time to time purely for the purpose of satisfying that yearning to see the old town and have a kindly word with friends of former days.

There is pathos found in the retrospective view of Louisburg. The place as a town of business has seen better days. It at one time supported a population of more than one thousand people, well employed, and gave promise of growth, but there came a change in railroad building in adjacent territory and a change in her own railroad accommodations that checked the tide of the town's advancement, and as the town suffered so did the church in the loss of many of its most active members who moved away to places of better or more attractive opportunities. In this thought we are reminded of the sentiment as expressed by the poet when he said: "Those that go are happier than those that are left behind!"

The congregation is holding its own notwithstanding its handicaps. As some go away, others take their places and it is to be hoped it will increase in number and flourish in the coming years.

Louisburg and vicinity always was attended from Paola until Father John Redecker became the resident priest at Wea in 1881. From 1881 to September, 1887, he attended Louisburg as a mission. Father Wieners, who succeeded Father Redeker, attended Louisburg from Wea until November, 1897. Rev. Joseph Hohe succeeded Father Wieners from November, 1897, to April, 1912. Father Heuberger became resident pastor at Louisburg and remained six years and three months. Father Sylvester Meehan became resident pastor June, 1911, to September, 1913. Father Patriek McNamara took charge of the parish September, 1913, and remained until April, 1918, when he was succeeded by Father Pottgiesser, who remained in charge until April 14th, 1919, when he in turn was succeeded by Father John Bollweg, who is resident at this time.

MRS. ELLEN McGUIRK.
A Story of Human Interest.

The history of Catholicity in Miami County, Kansas, would not be complete without the special mention of a small Catholic community located on the north side of South Wea Creek, seven miles east and three miles north of Paola.

This immediate settlement was founded in the early spring of 1866, and centered around the person of Mrs. Ellen McGuirk. Her children were: Mary, Catherine, Margaret, Anna and Patrick H. The McGuirk children were all born in Ireland in the county of Monaghan, Province of Ulster, and though young at the time, they all remember the suffering and the horrors of the famine of 1848.

Terrance McGuirk, the husband and father of this family, witnessing the seeming hopelessness of a successful future in their oppressed native land, resolved to seek a home in the land of opportunity in far away America, and in obedience to his family obligations, and with the heroism always characteristic of his race, in 1851 he gave an affectionate goodby to his wife and children with the promise he would find a home in America and send for them, and with a sorrowful farewell to the land of his birth he sailed for the New World. Landing in America he caught the spirit as expressed by Horace Greeley: "Go West and grow up with the county," and following the impulse, he pressed westward and finally located in Jackson County, Missouri, not far from Independence.

He found employment at once and was soon prepared with means to send for his family, which, except Margaret, followed him in the early spring of 1852. They arrived at New Orleans May 3rd, and after a week spent in quarantine and a river boat voyage up the Mississippi and Missouri rivers, they met the anxious husband and father at Wayne's Landing, three miles out from Independence, Missouri. They at once took up their new home on the farm between Independence and Westport. Margaret, who remained behind in Ireland along with other relatives, joined the family in 1854.

The Catholic faith was naturally deep seated with the family, and no doubt strengthened by persecution in Ireland, as they lived in Ulster Province, where Orangeism dominated. All of them remember seeing the orange walks and witnessed to their chagrin and humiliation the stamping under foot the shamrock which to them was held in sacred memory in the beautiful tradition as St. Patrick's symbol of the triune God.

The home of this family always was a welcome place for the priest, and from which he never left empty handed. Father Donnelly on his rounds among his scattered people at once became a welcome guest, and the McGuirk home became a local center where the faithful of the vicinity gathered to hear Mass and receive instructions.

Mary, the eldest daughter, was married to W. H. Burns, March 11th, 1855, and they at once set up a home of their own. Their after-lives are nicely commented on in their obituaries later on in this narrative.

Catherine, the second daughter, was married to Patrick Rigney, April 5th, 1858, and their subsequent life is touched upon later in the obituary of Patrick Rigney. Mrs. Rigney still survives and lives in Louisburg, Kansas.

In 1858 a shocking sorrow came to the McGuirk family by Mr. McGuirk being killed, supposedly by a horse he was riding, some distance from home on a mission in behalf of the family, and the fact that his dead body lay on the ground all night uncared for until found the next day, lent tragedy to the affair that intensified the grief of the stricken family. Sad is the thought that a faithful husband and a devoted father, who had the fortitude and courage to do for his family what he had done up to this time, that cruel fate should cut short his life with but six years' effort in behalf of his family in the new land of opportunity. The brave wife, who with four of her five children, some yet quite young, when she faced the perilous Atlantic Ocean on a slow going sailing vessel to join her husband in a far off land, was equal to the task that fell to her lot on being left a widow. She maintained her home with her three younger children, making out the best she could, and then, in 1861, came the Civil War with the added troublesome border strife.

On January 6th, 1863, Anna, the fourth daughter, was married to Peter Miller. Soon afterwards Mr. Miller and his young wife moved to Kansas to what afterwards became Wea Parish. Besides their obituaries in this narrative their names are also mentioned elsewhere in this book on the notes of that parish.

The Civil War, with all the strife of theft and murder, so common in that part of Missouri, during the war, had sorely borne down on these people and the call of the prairies of Kansas in the late fall of 1864 found the families of W. H. Burns and Patrick Rigney living on the Colonel Polk farm, four miles northwest of what is now Louisburg, Kansas. The spring of 1866 found Mrs. Ellen McGuirk and her daughter, Margaret, and son, Patrick H., along with the Patrick Rigney family, establishing the center of the little Community on South Wea Creek. W. H. Burns' family joined them in 1869. This same year a sister of Mrs. McGuirk, Mrs. Catherine Murphy, also a widow, along with her daughter, Mary, and son, Patrick, joined the community. The Murphy family all have gone to their reward. This same year, 1869, Margaret McGuirk, the third daughter, was married to Max Miller and moved to Paola, where they lived for a few years, when they moved to a farm ten miles southeast of Paola, near Block. In March, 1878, Mr. Miller died. In 1881 Mrs. Miller moved to Louisburg, where she still lives. Having no family responsibilities of her own, she became a benefactor to the newly organized parish and contributed liberally of her means and untiring personal efforts to build up and maintain the parish. Among

her bequests is the splendid bell in the belfry of the church.

The little colony on South Wea Creek became the social center for people far and near and the open door hospitality extended by those people soon made their homes known to be places where strangers seeking shelter and food would not be turned from their doors. The families grew in number until the Ellen McGuirk family tree numbered more than twenty.

These people realized they had gone far afield as regards location to church, but their faith, by inheritance and made strong by persecution, found enchantment and inspiration rather than despair in overcoming their handicaps and difficulties. The old custom practiced back in Missouri when Father Donnelly would come to their home and say Mass and gather the children around him for instruction soon came to be the established custom in the new community. In those days Paola was the only place of a resident priest in this county, and Father Watron for a time looked after their needs. Later on came Father Abel. Wea was then a mission out of Paola. This community being midway between those two places, a distance of twenty miles, it became a stop-over-night place at regular intervals for the priest. The faithful of the community, along with the McCarthys and Sheridans, who lived to the southwest a few miles, knew when to look for the priest, so all would gather to hear Mass and have the children instructed. Thus the place really became a mission. This was the practice during Father Abel's time and continued during Father Hurley's years in Paola. When Father Hurley left Paola Wea ceased to be a mission from Paola, and Father Redeker became the resident priest at Wea and with that change the half-way mission ceased and the community became distinctly as belonging to the Paola Parish, until the church was built at Louisburg in 1887, when they became members of that parish.

P. H. McGuirk, the fifth child of Ellen and Terrance McGuirk, their only son, was married to Mary McCluskey, November 26, 1876, at Paola, Kansas. He and his wife continued to live on the farm a few years, when they moved to Louisburg, but later returned to the farm, where they both are living today. Their children are: Terrance, John, Edward, Theresa, Mary, Henry and Margaret, all of whom are married and have homes of their own, except Mary and Henry, who are with the parents on the farm.

Ellen McGuirk in her declining days in 1881 went with her daughter, Margaret, to live in Louisburg, where she died August 5th, 1886, being seventy-two years old at the time of her death. The writer would fail to do justice to this noble woman if no special or further comment was made of her. She came from a parental lineage of people recognized in her country as not having suffered so keenly the pressure imposed on the common peasantry of that unfortunate land. Though not especially educated, she bore the distinct marks of culture and refinement that made her a noticeable character, and thus she commanded the

highest esteem and respect of all who came in contact with her. Her advice and counsel was always considered worth while. Her children were obedient to her in youth, and as their mother, when they were grown, she never surrendered her parental right to advise them to the extent of chastisement. She exercised the parental right to correct and even to chastise her grandchildren. She stood for honesty and fair play in all things, and while she was not contentious, she would not condone wrongdoing from anyone for the sake of personal popularity. She stood above the petty things of life, and with those high conceptions she taught her children the way they should go. She especially idolized her only son, Patrick, until the day of her death. That only can be explained by the fact that because he was a man he typified to her the faithful husband who had been so good to her and whose memory she cherished so keenly that the anniversary each year afterwards of his untimely death was a funeral day to her. The encomiast would find it difficult to overrate the influence for good in the world of the somewhat obscure individuals of her kind, and it is a sad commentary that such worthy characters are so easily lost sight of after they pass out of life. She fought the good fight to the highest degree in all the duties she owed to her family and friends and in matters of faith, as taught by Holy Mother Church, she carried from Ireland the faith of her fathers and nurtured it in her own family, and at least by good example, planted it in America, and in faith we believe she will receive her reward on the morning of the resurrection. Well might all her grandchildren, especially, cherish her memory and often recall in solemn reflection the faith, fortitude and sacrifice of this noble grandmother in the hope of bringing to themselves a merited benediction. Fleeting time since her death has called two of her daughters and three of the sons-in-law to their eternal reward. The following obituaries of the deceased, taken from the local papers at the time of their death, shed some light on the type of her children and those who, later, by marriage, became members of the Ellen McGuirok family.

THE DEATH OF WM. H. BURNS, HUSBAND OF MARY E. McGUIRK.

William H. Burns died at his home in Kansas City, August 8, 1894, of Bright's disease. He was born November 15, 1818, aged 75 years, 8 months and 24 days. Mr. Burns was born in Dublin, Ireland, and spent most of his youth in traveling in foreign countries, where he gained a knowledge of manners and customs of the different nations. Having an unusual retentive memory, he was an interesting conversationalist, especially on the cradle lands of the Bible and also of the peculiarities of China and India, where he had spent several years. He came to this country in 1848, and was married to Miss Mary E. McGuirok March 11, 1855, at Westport, Mo. He was at that time employed by the Shawnee and Delaware Indians as a stonemason. He immediately moved with his wife to the newly opened territory of Kansas and settled at what was known as the Delaware crossing on the Kaw river, where he had charge of a ferryboat and had the honor of crossing the first legislative body that met in Kansas. He moved back to Westport in 1856, lived there until the spring of 1857, when he moved to the Hayes settlement near Westport. He returned to Westport again in 1859, where he was employed by William Bernard & Co., wholesale merchants, for the Mexican trade

and remained in their service until 1864, when he removed with his family to Miami County, Kansas, where as one of the pioneer settlers he endured the hardships and privations that are always experienced in frontier life. He improved and lived upon his farm there for a number of years, but his health failing he left the farm in the spring of 1884. He purchased a home in Louisburg, Kansas, and lived there until November, 1892, when he moved to Kansas City, Mo., where he died. He was a kind and devoted husband and a loving father. He was the father of eight children, five daughters and three sons, of which he leaves four daughters and two sons to mourn his loss. The remains were brought to Stillwell, Kansas, where they were met by sorrowing relatives and a host of friends. From there he was taken to the Catholic church at Wea, where the funeral services were conducted by Rev. Father Wieners. This is the second time at the same place within three weeks that this bereaved family have been called upon to stand beside the open grave to see a loved form laid away; first little Leo Kelley, and now the aged grandfather. They have the heartfelt sympathy of the community.

DEATH OF PETER MILLER, HUSBAND OF ANNA McGUIRK.

Peter Miller, one of the first settlers of the north part of Wea township, a man highly respected by all who knew him, had a stroke of apoplexy on Friday afternoon, October 11, about 3 o'clock. He, with his son, Peter, Jr., was returning from Kansas City, Mo., riding on a lumber wagon. When two miles west of Belton, Mo., he suddenly spoke to his son, saying that he felt rather queer, had a sensation of heat and fullness in chest and head, and in a very few minutes he leaned over the spring seat and became unconscious. He was carried into the house of David Roberts and Dr. Strether of Belton was summoned. The doctor remained the entire night with Mr. Miller and Dr. G. A. Boyle of Louisburg was called Saturday morning. The doctors pronounced his case as hopeless. Mr. Miller never regained consciousness and died at 5 p. m. Saturday.

The funeral was held at the Wea church Tuesday at 10 o'clock, the Requiem Mass being said by Rev. Father Hohe, and interment in the Catholic cemetery.

Peter Miller was born in the Dukedom of Nassau, now a province of Germany, in 1831. Came to America in 1852 and settled in Pennsylvania, where he spent about three years as a wholesale grocer. He then came west and worked a year for the Delaware Indians and after that worked at the wagon making trade in Westport. In 1861 he enlisted in Company "I" Second Kansas and served three years.

Mr. Miller was married to Miss Anna McQuirk in Westport, January 6, 1863. He was a foreman for a time in the Great Western wagon shops and from there in 1864 he moved to his late home in Wea township. Nine sons were born to them, of whom two died in childhood and one, A. E. Miller, died in 1899. His wife and six sons survive him. Two sons reside in St. Louis, one in Greenwood county and three at home.

DEATH OF PATRICK RIGNEY, HUSBAND OF KATHERINE McGUIRK.

Another pioneer has gone. Patrick Rigney died at his home, ten miles east of Paola, and four miles southwest of Louisburg, on June 12, 1911, aged 80 years, 2 months and 25 days. Mrs. Rigney survives, and so do the following named sons and daughters: Mrs. Mary Thompson, wife of John Thompson, who lives in Sugar Creek township, this county; Mrs. Lena Barnes, wife of C. W. Barnes, of Richland township, this county; John Rigney and W. L. Rigney, of this county; Maurice F. Rigney of Kansas City, Mo.; Maggie Rigney, Charles and Harry Rigney at home.

There was a large funeral at Louisburg last Wednesday, the 14th inst., where Reverend Father Meehan conducted the burial service from the Catholic church. Interment was in the cemetery near there.

It was the 17th of March, 1831, in King's County, Ireland, that Patrick Rigney was born. When 16 years of age he reached America. From the Atlantic coast he came with the regular and ever-increasing hosts seeking homes in the west. Rugged of build, and with the strength of youth, he was a power among his as-

sociates. In fact, his was to lead and command. From Michigan he came to Kansas City and there he was married, in April, 1858, to Miss Katherine McGuirk. The couple went back to Michigan in a wagon and returned to Kansas City in 1861. Then Mr. Rigney crossed the plains to New Mexico. Upon his return in 1866 he moved to Miami County, and located on one of the Col. O. H. P. Polk farms in what is now Ten Mile township. Two years later he bought the homestead where he lived until the end, on the north side of what is known as "Little Wea," nearly directly east of Somerset, this county.

With his good wife all the hardships of early days were met and mastered. The hewn log house was Rigney's castle. It was good and stout because he reared it with his own hands. The next work to his own home building was the rearing of a school house and helping to build the little stone Catholic church in Paola. He held back from no task and shirked no hardships. When past sixty years of age he was still a man of powerful mold and it was easy for him to do two days' work in one. His honesty was of the early pioneer stamp that never needed re-enforcing in any manner whatever. In labor he saw dignity and a future competence. Homes he made, both for himself and his children and to each he gave liberally in property.

To his faithful wife, whose unselfish labors helped him to subdue the wilds of the west, and keep a roof o'er head and plenty beneath, is due in part the success and the good example Patrick Rigney gave to the world. To her in her sorrow, every old settler's heart goes out today.

MRS. ANNA E. MILLER DEAD.

Mrs. Anna Miller, one of the first settlers of North Wea township, a woman highly respected by all who knew her, died Sunday morning, June 28th, at 8:45 a. m.

The funeral was held at the Wea church Tuesday, at 9 o'clock, the Requiem Mass being by Rev. Father Hohe, and interment in the Catholic cemetery.

Anna E. McGuirk was born in Monaghan, Ireland, 1846. When a girl of six, with her parents she crossed the Atlantic and came to America. They settled in Kansas in 1852, living on a farm south of Westport, known as the Ward place. Here she lived until the breaking out of the Civil War, when with her mother moved to Westport, her father, Terrance McGuirk, having been killed by a horse, March 3, 1859.

Miss Anna E. McGuirk was united in marriage to Peter Miller, January 5, 1863. Nine sons were born to them, of whom two died in childhood and one, A. E. Miller, died in 1899. She leaves six sons, William, Jacob and Barnard, who are at St. Louis in business, Peter and Anthony are prosperous farmers, living in the northern part of this township, and Lawrence is on the homestead, where his mother died.

A Catholic funeral ceremony is very impressive. A large body of people were present at the funeral of Anna Miller last Tuesday, yet they were all subdued and thoughtful. There was no crowding into the church. No looking back at late comers. As the casket was being carried from the church to the cemetery no one attempted to precede it, but all with bowed head and measured tread, silently followed all that was mortal of Anna Miller to its last resting place. And consistency is also found here, in that no elaborate monuments appear, it being held that only fleeting mortality which must soon return to dust lies buried there, that the living must not think of their loved ones as having returned to earth, but rather to hope and pray that their immortal spirits shall enter into eternal rest.

A GOOD MOTHER CALLED HOME.

Mrs. Mary E. Burns died at her home in Louisburg, June 9, 1914, at the age of 74 years, one month and three days. With the passing of this remarkable woman is closed the last chapter in a life whose full years were beautifully rounded out in service to others. No person knew Mrs. Burns who did not admire her, and none knew her intimately without loving her. She was possessed of a

bright mind and remarkable memory which with her sunny disposition and her rare gift of entertaining conversation made her a most companionable woman. She was ever hopeful and helpful to others in all afflictions. Though her days were full of her own strenuous duties, yet, she was never too busy, nor too tired to serve her neighbor in sickness or distress. Her ready sympathy went out to those in trouble and she rejoiced in the joy of others. Her optimistic theory of life never failed to shed its roses on those with whom she came in contact.

Mary E. McGuirk was born in Monaghan, Ireland, May 5, 1840, and came to America with her parents in 1852, where they located at Westport, Mo. March 11, 1855, she was married to William H. Burns, also a native of Ireland, and a man of education and travel, who at that time was employed as a stonemason for the Shawnee and Delaware Indians. Soon after this she removed with her husband to the newly opened territory of Kansas, where they settled at what was known as Delaware Crossing of the Kaw river. It was here that her husband, while in charge of a ferryboat, carried across the Kaw river, the members of the first legislative body that met in Kansas.

They moved back to Westport in 1856, then to Hayes Settlement in 1857, back again to Westport in 1859, where they lived until 1864. During these years Mrs. Burns passed through many interesting and perilous experiences attendant upon the Civil War. Her husband, then employed by the Bernard Co., wholesale dealers for the Mexican trade, was gone for many days at a time; and she, filled with anxiety for his safety, remained at home with her small children. The border troubles were every-day happenings with her, and the battle of Westport, and Quantrell's raid were at her very doors.

In 1864 she came to Miami County, where with her husband, she endured the hardships and privations of pioneer life. Here they broke the prairie, established a home and reared their family, suffering the same inconveniences with their pioneer neighbors, but enjoying with them the simple pleasures of that time.

She moved to Louisburg in 1884, then to Kansas City in 1892, where in 1894 Mr. Burns died. After his death Mrs. Burns made her home in Louisburg, where she gained a host of friends, all of whom have proven themselves to be "friends indeed." She was the mother of eight children, six of whom survive her. They are: Mrs. Ellen Kelly, Mrs. Susie E. Frank, Mrs. H. L. Williams, Mrs. Fred Weir and W. S. Burns of this city, and E. J. Burns of Kansas City. Besides these there are two sisters and one brother, Mrs. Kate Rigney, Mrs. Margaret Miller and P. H. McGuirk of Louisburg. Among numerous other relatives are numbered eleven grandchildren, and three great grandchildren.

She bore her last illness bravely and while suffering displayed a great patience and undying trust in her God. A few days before her death she repeated these lines:

"Other refuge I have none;
Hangs my helpless soul on
Thee;
Leave, O leave me not alone
Still support and strengthen
me."

From the green old sod of Ireland she brought the Faith of her fathers, in light of which she walked unflinching to the end.

The funeral services were held at the Catholic church in Louisburg, Wednesday morning, June 10th, conducted by Rev. Father McNamara. Interment was in the Catholic cemetery at Louisburg.

As a parting word on the Ellen McGuirk family let it be said that every one of them heroically kept the faith and endeavored to pass it on to their posterity.

A retrospective view of the lives of such people, as to the hardships they endured for their families along with the sacrifices they made for the faith, makes the thoughtful observer to wonder at times how lightly religion is accepted by some of the succeeding generations. The serious thinker is struck with amazement when he sees so many lightly casting aside the priceless heritage of faith which came to them as a birthright, showing no disposition to make any sacrifices in order to preserve it for themselves, or to pass it on to their posterity.

PART VIII
OSAWATOMIE, MIAMI COUNTY

OSAWATOMIE, MIAMI COUNTY.
St. Philip's Church.

The history of Osawatomie and vicinity is very interesting. Long before the town was established in 1855, destiny had marked the place. A small band of Pottawatomie Indians from Indiana settled there in 1837 and gave their name to the creek that empties into the Marais des Cygnes near Osawatomie. There were many Catholics amongst these Indians, and, learning that there were Black-robbers among the Kickapoos near Fort Leavenworth, they sent a request for a priest to visit them. The Jesuit Father, Christian Hoecken, came at once, though it was in



THE ORIGINAL ST. PHILIP'S CHURCH, OSAWATOMIE, KANSAS.

the middle of winter. The journey on horseback took eight days; he arrived at Pottawatomie Creek early in January, 1838. He was welcomed by the poor Indians as an angel from heaven and there, we venture to say, he laid the foundations of our Holy Religion in Kansas.

The second Catholic Church, in what was afterwards known as the State of Kansas, was constructed at or near where Osawatomie now stands; that was in November, 1838. It was built by the Indians and measured 22 by 40 feet. Kickapoo had the first church, which was afterwards abandoned; but the mission established at Pottawatomie Creek remains to this day at St. Marys, Pottawatomie County, Kansas.

After the removal of the Pottawatomie Creek mission to Sugar Creek, Linn County, in 1839, we read nothing more of the place in Catholic annals until 1858.

In December of that year Father Schacht visited Osawatomie and

said Mass at the home of a Mrs. Remington, and then passing beyond the town to the southwest, about two miles, he came to the home of the first Catholic settler of Miami County, James Poland, where he rested, said Mass, and consulted in regard to future plans for building a church at Osawatomie. These plans were quickly matured, a site was obtained and the foundations were about to be laid when a defect in title was found, which frustrated the whole design, and Paola was chosen as the place of the first church. In the early days the Town Company of Osawatomie donated ground to each denomination for church purposes, but the plot on which the present Catholic Church now stands remained unclaimed until 1889. Father Gleason placed the deed on record in the name of the Catholic Bishop of Leavenworth. Right Rev. L. M. Fink, O.S.B., and Father O'Conner, his immediate successor, began the work of founding the parish and building the Church of St. Philip. From 1889 to 1918 is a long series of years, but it took all that time to make a success of Catholicity at Osawatomie. The town itself was founded by people from the New England States and the spirit of the place was, of course, strongly anti-Catholic. It felt the effects of the border ruffian warfare and was once burned down. The name and fame of John Brown afterwards made the place famous in song and story; no less so the name and fame of Horace Greeley, who called into being the great Republican Party at a meeting once held at Osawatomie, so it is said.

Ex-President Roosevelt made a pilgrimage to the town in 1911 and, after visiting the monument and park maintained there by the patriotic societies of Kansas in honor of John Brown, he made one of his most famous speeches and inaugurated a new movement, if not a new progressive party which has greatly affected the whole country.

The first and oldest state institution, the State Hospital for the Insane, is located at Osawatomie, and the first Division Point of the Missouri Pacific Railroad, together with the repair shops, are also located in the town. It is one of the oldest Masonic centers in Kansas, and the Elks have also a splendid home. All the societies are well represented, but the churches of the various denominations are rather poorly sustained.

In the summer of 1889, Father O'Conner, the pastor of Paola, said Mass in Osawatomie. The old stone school house that is now a part of the Remington Lumber Yard was used and, afterwards, a frame building which stood where Johnson's furniture store is now located, served as a meeting place for the few scattered Catholics.

The railroad shops, the round house, and the section along the Missouri Pacific furnished the congregation. The people were eager to contribute towards the erection of a church; plans were drawn and Father O'Conner gave the contract to Mr. Petty of Paola in 1891.

A good rock foundation was laid for a frame building, 30 by 60 feet; there was no Sacristy or tower called for in the contract. Just the four walls with the pews, windows and doors, exclusive of plastering.

Father O'Conner died on Tuesday, March 3rd, 1891, and was succeeded by Reverend Nicholas Neusius as pastor of Paola. He remained until the following August. The church at Osawatomie had no sanctuary furniture, not even an altar, a common board being used for that purpose. About this time Mrs. Shanklin obtained a gift of an old altar—the one now in use—from St. Augustine's church, Knox County, Illinois, in the diocese of Peoria.

The Sanctuary steps and foundation for the altar were constructed in Father Neusius' time and the beautiful little altar was placed in position at last. The altar is of walnut, painted white, and adorned with carved scroll work.

Mrs. Franklin and Mrs. Douglas collected money from the men in the shops for this purpose, Catholics and non-Catholics giving cheerfully. They also raffled a silver tea set, which added much to their fund, and thus an important step in the furnishing of the little church was accomplished.

Father Madden became the next pastor of Paola, from September, 1892 to 1893. During his time the altar railing was put in place. The ladies gave a ball and raffled a silver water pitcher with considerable financial success and thus the railing was paid for.

Father Quick followed Father Madden, but in his time nothing was done to speak of.

Then came Father Burk, from September, 1893, to September, 1894. He was followed by Reverend Anthony Dornseifer, who invited the Passionist, Father Erasmus, to give the first mission ever preached at Osawatomie.

In Father Dornseifer's time the organ was bought. To make the money for this a Social was given and a voting contest was carried on, at which \$200.00 was realized, and thus the organ and other things were paid for.

Father Francis Taton was the next pastor. He was appointed to Paola in July, 1895, and remained until August, 1903. Father Taton did much for Osawatomie when we consider his limited means and the continual changes that took place in the railroad management. He built the Sacristy and added the choir gallery. He procured vestments and many other things needed for divine worship. He, like his predecessors, was very attentive to the instruction of the children and never neglected to give the people an opportunity to approach the Sacraments. Few can realize in our day what a labor it was to attend to Osawatomie from Paola in all kinds of weather the year round, and this for thirty years. Every priest felt the strain.

Father Burk came again as pastor in August, 1903, and remained until December, 1914. He was prompt in his attendance and gave a monthly Mass on the 4th Sunday to the Asylum. He built the steeple to St. Philip's church, and Mrs. Mary Smith donated the bell, in memory of her son, Francis Ellis Smith. His health failing and feeling unequal

to the task, Father Burk requested a change and was succeeded by Father Kinsella.

Father Kinsella became pastor on December 4th, 1914, with the understanding that he was to have an assistant priest as soon as possible. Many months passed, however, before the boon was granted. Fathers John F. Purcell and Michael J. O'Farrell became assistants in turn. In the meantime Father Kinsella found some work to do at Osawatomie and, incidentally, he learned the history and traditions of the place. He became greatly interested in the church and in the people and sought to inspire them by telling them that in twenty years the Centennial of Catholicity in Kansas would be held at Osawatomie; that it was now time to bestir themselves and not be taken unawares, for years pass swiftly. He impressed on them his idea that Osawatomie had a bright future and that the hand of God was over it in some mysterious way. On one occasion he said in a sermon: "I foretell, without being, at all, a prophet, that the day will come, and many of you will see that day, when Osawatomie will have a fine church, a Catholic school, a Sisters' house, and a priest's residence. Catholics will multiply; they will come from the farms around and the industries within your town. The grime and sweat and tears of eighty years will have their reward some day."

Henceforth events shaped themselves favorably and matters moved on swiftly to a renewed life. The railroad shops were regaining their old-time importance and many of the officers and employees were Catholics. The future looked hopeful.

During Father Kinsella's time the church was repainted, electric lights were installed, a fine vestment case was placed in the Sacristy, books for a free library were purchased and, finally, the cottage west of the church was bought for \$1,300.00. The purchase of this very modest home for the priest was made possible by the giving of the personal notes of S. L. Landis, James Churchill, W. G. Boisvert, to the owner of the property. This transaction added materially to the size of the church grounds and became the deciding factor in the Bishop's mind to raise the mission to the status of a parish. The above named gentlemen deserve the credit.

Father Catterlin of the Redemptorist Order, who gave a two weeks' mission at Osawatomie in November, 1917, also gave his testimony to the Bishop in favor of the appointment of a pastor to St. Philip's church.

The important step was finally taken in the spring of 1918, and Father Vallely, pastor of Lansing, Kansas, and Chaplain of St. Vincent's Home, was appointed first resident pastor. He said Mass and preached for the first time here on Sunday, April 7th, 1918. The new pastor found a good piece of property, well located, on which was a neat little church fully furnished, all free of debt. The residence, however, was a makeshift in appearance but rather neat and pleasant inside. Up to this time no priest felt at home in Osawatomie. The people were always kind,

of course. The home of Mr. and Mrs. John Churchill was always open to him; there he lodged and found refreshments year in and year out when he came to say Mass or to instruct the children.

This was the one redeeming feature of the mission for many years. To this may be added the continual kindness and helpfulness of W. G. Boisvert and the Burns family. Finally, S. L. Landis and Mrs. Landis gave a warm welcome to the priest during these latter years—their house being contiguous to the church. Gratitude demands here the record of these facts because they typify the story of Mary and Martha as related in the Gospel. These good people, busy about many things, cheered the drooping spirits of the lonely and weary priest who had not whereon to lay his head.

The little cottage was furnished at last by the ladies of the parish so that the priest could now sit by his own fireside and be refreshed at his own table and feel the comfort of his own home, simple and humble though it was.



REV. EUGENE F. VALLELY.

Father Vallely began at once to plan for the future; he got every Catholic in the shops to donate one day's pay a month to a building fund, the other members of the Congregation giving a fixed yearly amount for the same purpose.

The first year (1918) saw \$925.17 placed to the credit of that fund. The second year (1919) raised the amount to \$3,807.38, and on April 1st, 1920, the plans were being formed for a fine brick combination building—church and school—to be finished by September following. The Sisters' apartments will be in the same building. The church portion to be completed interiorly at a future time, but the school rooms to be ready by Sep-

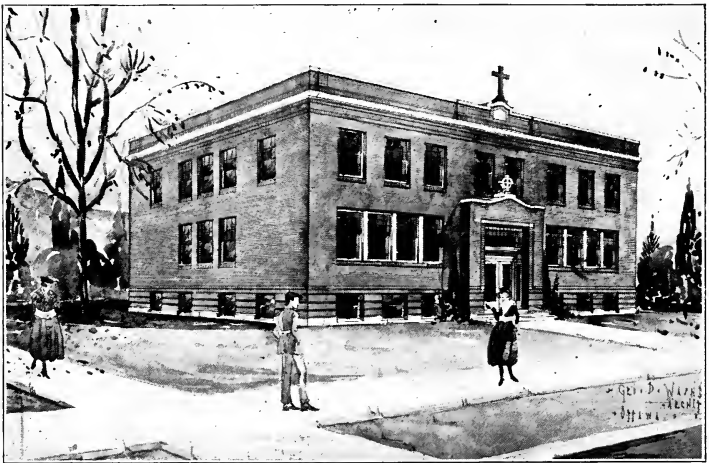
tember, 1921.

Thus in the short space of four years, a transformation has taken place at Osawatomie that augers well for the future of the Church in that famous little city. By the year 1938 the Centennial will be celebrated fittingly, it is hoped, and further improvements planned and executed.

The young pastor deserves great credit for his wise and energetic efforts and for his ability to win the good will and co-operation of all the people of his own flock and, what is more, of the general public, or rather

the public spirited citizens of the town. He has settled down to work like a native of Kansas, although, as his record will show, he is a product of the Eastern schools and an alumnus of a New York college.

Rev. Eugene F. Vallely was born in Reynoldsville, Pa., December 23, 1888, but was raised in Du Bois, Pa., where he attended the grade and high schools of St. Catherine's church, graduated in June, 1906. In the fall of 1906 he entered St. Bonaventure's College, Allegany, New York, and received his A. B. degree in 1911. He made his theological course in the same institution and was ordained by Bishop Ward in St. Benedict's Church, Atchison, Kansas, April 3, 1914. He sang his first



THE NEW ST. PHILIP'S CHURCH AND SCHOOL.

Solemn High Mass at Du Bois, Pa., Easter Sunday, April 12, 1914.

Father Vallely was then assigned as assistant at St. Thomas Church, Armourdale, Kansas City, Kansas, where he remained till September 1, 1914, when he was transferred to St. Mary's Church, Kansas City, Kansas, as assistant to Rev. Alexander Jennings. Upon the illness of Father Jennings in November, 1915, he assumed charge of the parish and continued during the illness and after the death of Father Jennings until September 1, 1916, when Father Burk assumed the rectorate of St. Mary's. From St. Mary's he went to Leavenworth as Chaplain of St. Vincent's Home and Rector of St. Francis de Sales, of Lansing, until April 1, 1918, when he became the first resident pastor of Osawatomie.

PERSONAL NOTES.

Sister Mary Luke (Julia Gaffney) of the Order of Saint Vincent De



SISTER MARY LUKE (GAFFNEY)

Paul, Leavenworth, hails from Osawatomie. She is the first of St. Philip's parish to enter Religion.

Mrs. Shanklin, Mrs. Franklin and Mrs. Douglas were the great workers of the early days!

In later years Mrs. Leininger and a band of able assistants collected a monthly tribute for the priest amounting to about \$25.00. They furnished the Altar with linens, flowers and carpets and kept the church in order.

Mr. Churchill and Mr. Boisvert were the pillars of the church for many years. They deserve the inclusion of the following obituary notices in this history.

RESPECTED OSAWATOMIE MAN DEAD.

(From the Western Spirit.)

A patriot and a patriarch, John Churchill, died at his home in Osawatomie, Kansas, on Tuesday, May 4th, 1916. Had he lived until the 20th of June, he would have been 83 years old. He was, therefore, 82 years, 10 months and 16 days of age. Mr. Churchill was a soldier and a railway man. The principal years of his life were spent in the government and railway service.

John Churchill was born in the County Mayo, Ireland, June 20th, 1833, and came to the United States when he was 16 years old, landing at Philadelphia. A few years later he went to Chicago and after spending a few years on the river as steward of different steamboats, he finally brought up at St. Louis. Here he enlisted in the First Missouri Infantry and served his full term of enlistment, much of the time at the front. He had already done some work as section foreman and on his return from the army he took up railroading again. April 15, 1865, Mr. Churchill went to Philadelphia, where he and Mary J. McElheny were married by Archbishop Ryan and the couple returned to St. Louis. It was about this time that he accepted a job with the Missouri Pacific railroad, and from that time on he stayed with the company. It was in 1889 when Mr. Churchill and his family moved to Osawatomie. He is survived by his widow and five children. Mary A., James W. and Matthew P. Churchill live in Osawatomie; Thomas F. Churchill is a resident of Hoisington, and the other daughter, Mrs. Elizabeth Griffen, resides at Rock Island, Illinois.

On Sunday, May 7th, 1916, funeral services were conducted at the Catholic church in the city of Osawatomie by Reverend Father Kinsella and interment was in the Catholic cemetery in Paola. The flag of the United States was wrapped around the casket. The Knights of Columbus of Paola attended in a body.

Miami county has lost a man who gave good example, whose life was a pattern for young men. He was an Irish gentleman in the fullest sense of the word, honest, brave, religious, temperate and charitable. In speaking of him as an Irishman, we refer only to the place of birth; the honor he always accorded to the "Old Sod," but in all else he was an American in every fiber and every thought. When war called for stout arms and brave hearts he went to the front in behalf of his country, and his record as a soldier is one of the best. The Grand Army button, that matchless emblem of valor, was his to wear and he wore it. In church matters he was considerate of everybody else's feelings and beliefs. Deep down in his heart he was a Catholic and he so lived that in being an honor to the Church Militant he was sure to be honored at the last by the Church Triumphant. For a man to live so that all of his name and blood carry with them and in them a passport to the honor and respect of the world is convincing proof that virtue is its own reward.

PASSING OF W. G. BOISVERT. (From the Graphic, Osawatomie.)

William G. Boisvert was born at LaBaie du Febure, Quebec, Canada, August 28, 1852. He died at St. Mary's Hospital, Kansas City, Mo., January 16, 1919. He came to Kansas in 1881 and had been a resident of this city for 34 years. He was married to Elizabeth Hosp, at Garnett, Kansas, March 4, 1883. He leaves to mourn his taking away, his wife, Elizabeth Boisvert, two children, Ethel and Charles F. Boisvert, both of Osawatomie, five brothers and sisters, and a grandson, Chas. Dow Boisvert.

The life of W. G. Boisvert was interwoven with all progressive movements of this city. He was a staunch supporter of the water system, electric lights and paving. He was the champion of many civic improvements. To the student, the life of William Boisvert must drive home the fact that glory is only a furrow in the dust, but at the same time, it cannot help teaching that it is worth while to stamp that dust underfoot—so as thereon to leave an impression by which the world and posterity may know that we have once journeyed along the road of life. In the going out, this good man left his impress. The substantial things he stood for and helped to build will be his monument to this and future generations. He was a devout member of the Catholic Church; a charter member of the Elks Lodge; was trustee of this order for many years. He was a tireless worker in this capacity of trustee and largely responsible for our magnificent Elks' Home. He was also one of the oldest members of the City Fire Department. Many of the younger members of the fire department dropped out during the years it has been in existence, but Will G. Boisvert was faithful to the end, a period of service covering a quarter of a century.

The character of William Boisvert was as the open day. Neither darkness nor shadow rested upon it. Like beautiful landscape, its varied features were plainly seen; there was nothing hidden that should be revealed; nothing concealed that should be known. The page of his life is clearly written, without a blot or stain. His work was unchallenged. The breath of suspicion could not reach it. The rancor of aspersion could not touch it. His acts of mercy, though many, were unproclaimed. They were like the gentle dew of heaven, that nourished the soil of human poverty and lifted up the downcast and fallen. He recognized the fact that human justice and benevolence have not as yet eliminated justice from the social fabric. His word was his bond and those who knew him best asked no other security. In sorrow and in disappointment, in the struggle with the affliction and battle for his life, though sustained by an unflinching energy, resignation pointed the way. Two words, duty and resignation, were the leading exponents of his nature. In the consummation of his business plans, William G. Boisvert was a constructor and not a destroyer. He has, indeed, lived well, upon the tombstone of whose grave can be carved the verity: "Herein lieth a man who was a creator and not a destroyer."

PART IX
EDGERTON, JOHNSON COUNTY

EDGERTON, JOHNSON COUNTY.

The Church of the Assumption.

The first homesteaders of this district began to arrive in 1854. By the spring of 1857 a few Catholic families were settled on the surrounding land in Miami and Johnson counties; it was known as the "Bull Creek Parish," or Bull Creek district.

The Pioneer Catholics were:

Mr. and Mrs. John McCarthy.

Mr. and Mrs. Murtha Noland and family.

Mr. Frank Wachenburger.

Mr. Florence McCarthy, Sr., The Rothwell Family.

Mr. James DeCoursey.

Miss Johanna Coughlin, sister of Mrs. John McCarthy.

Daniel Leahy. John Griffin, John Fenoughty and John Dean. Thos. Keating.

Mr. Patrick O'Connell and wife.

Mr. Edward Coughlin, two sons, Thomas and Edward, and daughter, Jane.

Mr. and Mrs. John Dwyer (Santa Fe). "Long" John, Dennis and Daniel Dwyer (brothers.)

Mr. and Mrs. Michael McCarthy and daughter.

Mr. Reynolds Crowley, brother of Mrs. Michael McCarthy.

Mr. and Mrs. Patrick Brickley. The Gorman Family.

Mr. and Mrs. Dennis Murphy, Dennis Dwyer and Timothy Dwyer, (brothers).

Daniel and John Galivan (brothers). Mr. Jacod and family (French).

Mr. and Mrs. Michael Keneally. Jeremiah Dwyer (cousin of the above).

James and Thomas Clarke. The Knipscher Family.

Peter and William McCormack.

Dick Carberry. Thomas O'Mara.

James Keating, now in Gardner parish.

Michael Watson, now in Gardner parish.

James King, now in Gardner parish.

Thomas Lovett and family, now in Gardner parish.

George Lovett, now in Gardner parish.

Thomas Carroll, now in Gardner parish.

"Grandpa" Taton and two sons, relatives of Father Taton.

There was a settlement of French across the line in Douglas County. Some of these were the Garmont family, Mignot family and the Rousleau family. Mr. Matthew Babee was one of the earliest settlers.

Nearly all of these had come from Ireland and France. They were a good class of people, honest and industrious. They were imbued with the old Faith and left nothing undone to bring the blessings of Religion into their rough and lonely lives. They lived in dugouts, sod houses, log cabins and, finally, in comfortable homes. The land was rich and the pastures extensive. The climate was excellent, though variable. It took years to understand the peculiarities of the new surroundings and to fit themselves to fight the battles of life on the prairies. Some, of course, fell by the wayside, chiefly through their own fault, while the frugal, industrious families and individuals went forward to success and

affluence.

There is no finer land in the United States, no grander country than eastern Kansas, and this land God gave to our people after generations of cruel tyranny in the old world and after the plague and the famine had passed away. The older people fully appreciated these facts. They were grateful to God and showed it in their generosity to the Ministers of religion and in their zeal for the up-building of the Church in the New World.

“The first priest to visit the settlement was Father Bernard Donnelly; he celebrated Mass in the home of John McCarthy in October of the year 1857. Only five or six families were here at the time. The rest came during the following few years. Father Donnelly walked out from Kansas City to attend this little flock; he did not ride. Father Bruner George walked also; he did all his missionary work on foot and recited his rosary as he walked along,” says J. W. McCarthy. Father George’s headquarters was at Lawrence.

In 1857 the Catholic families that had settled in this district began the construction of a church. It was built of logs, held together by wooden pins and rendered airtight or wind proof by mortar forced in between the logs. The men of the district hewed and hauled the logs, hacked them into shape, laid the foundations, and built what was, perhaps, one of the first Catholic churches in Kansas for white people exclusively; there had been Indian chapels in Kansas since 1837 at Kickapoo; 1838 at Pottawatomie Creek; 1839 at Sugar Creek; 1847 at Osage Mission and 1849 at St. Mary’s. Bishop Miege moved to Leavenworth in 1855 and there built a very modest church.

No white people could own land in Kansas before 1854. After that date, therefore, we must look for the first white settlement (Kickapoo?) and then for the first Catholic settlement or body of people capable of building a church and forming a community or parish. Bull Creek district (now Edgerton), embracing a part of Miami and Johnson counties, had a regular church, dedicated to God under the patronage of St. Columkil, where divine services were held from 1858 onwards. During the next few years, a flourishing community sprang up around the little church, which was only 14x16 feet in dimensions. It was located near the east side of the present cemetery, on land donated by Mr. Murtha Noland. Father McGee came to dedicate the church and to celebrate Mass in it for the first time. This took place in April, 1858, says venerable Florence McCarthy. Nothing could have been more primitive, more simple, than this first public Catholic function in these parts, yet, back of it all, was a flood of human sentiment, of sad recollections, and fond memories that nothing but the sky above and the vast plains beneath could encompass. The little church was only a figure, a symbol of the grand old Church of their Native land, and they besought the Patriarch, St. Columkil, to preside over it, as he did over Ancient Iona.

The little chapel grew dear to the people as the years went by, for it became the center of their social as well as their spiritual life. To this humble chapel came the famous Father Ivo Schacht on his way to Paola and other points south, in 1859; he continued his visitations up to 1862. Father Schacht was a noted preacher and some of his finest sermons were delivered in the church at Bull Creek, for there was no other church, then, anywhere in the vicinity.

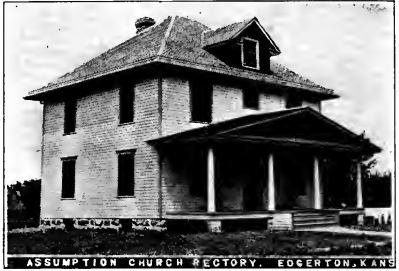
Father Bruner George came on foot from Lawrence in 1860, or thereabout. Father Sebastian Favre came, also, from Lawrence, on horseback, during the Civil War period; he was followed by Father Francis J. Wattron, who came from Paola in 1866. In his time the Stone Church was built. It is supposed that he continued to visit this settlement until 1874. In 1870 the town of Edgerton was laid out and the railroad built. Henceforth the settlement was known as "Edgerton, Johnson County," but the parish boundary extends far into Miami County on the south side, and that fact is the cause of its inclusion in this volume. It would take a separate work to do justice to this—one of the oldest Catholic Settlements in Kansas. It will be a misfortune if the memory of those heroic men and women should pass into oblivion; they deserve better of posterity. The more we know of the pioneers of Kansas the more are we moved with admiration for their many virtues.

The old stone church was built in the cemetery, about 75 feet south of where the Log Church once stood.

"It was commenced in 1866 and dedicated in 1867."—Florence McCarthy.

Rev. Father Noonan succeeded Father Wattron in 1874. He remained eighteen months and resided in Edgerton. Rev. Father M. J. Casey attended Edgerton from Olathe for several years and was succeeded by Rev. M. J. Gleason of Paola in 1885. Rev. Father Pujos became a resident pastor in 1889. Reverend Joseph A. Pompenev, D.D., came from Leavenworth as resident pastor in 1890. In speaking of this period Doctor Pompenev remarks: "I succeeded Father Pujos as resident pastor in March, 1890. Father Pujos must have been the first resident pastor. He purchased a two-story frame building two blocks south of the location where the new church was erected and used it as the first pastoral residence. I occupied that house between March, 1890, and October, 1893, when I was appointed to Pittsburg. Rev. B. Hudson succeeded me (as a non-resident pastor). He lived at Olathe. He sold the pastoral residence at Edgerton to Martin Kelley. The old stone church was still standing when I left Edgerton in 1893. The new church was built in the town of Edgerton as an accommodation to the priest and to a considerable number of parishioners who lived north and west, and who had to drive through town and a mile and three-fourths beyond the town eastward to the old church." The cost of this new building was about \$3,000.

After Father Hudson, came (between 1893 and 1910) Reverend Fathers Lee, Kennedy, Freisberg, McInerney, Galvin, and Herron, all of Olathe. Edgerton was once more a mission station. Reverend Dennis J. Fitzpatrick became residence pastor in January, 1910. He built the present pastoral residence at a cost of \$2,646.00. This zealous young priest did much for the financial and spiritual welfare of the parish. He lived in the sacristy of the church until the new residence was finished in May, 1910. By the end of the year he was recalled home by his own Bishop in Ireland to the great regret of the people of Edgerton. He was succeeded by Reverend B. F. McGeary as resident pastor.



After Father McGeary, came Reverend Lawrence Kramer in 1913, as resident pastor; he was followed in turn by Reverend David C. Hall, the present worthy pastor who was appointed in April, 1916.



REV. DAVID C. HALL.

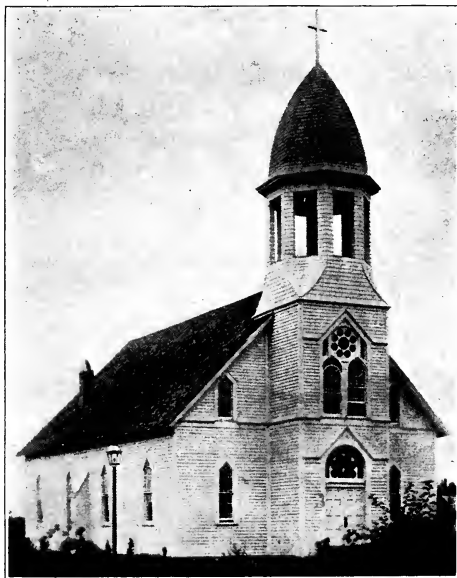
During all the years, many good priests came at stated times to minister to the people, while, at other times, priests who were not interested in the place acted as pastors for a time and passed on. The spirit of faith and piety grew cold, some remained away from Mass, while others became penurious and failed to contribute, according to their means, to the support of religion. Discord and disunion threatened the very life of the parish. This, however, was more apparent than real, for the people were still Roman Catholic to the heart's core and took small account of such bickerings. Family prayer and the observance of fast and abstinence was strictly maintained, and few, if any, ever missed their

Easter duty.

In writing of the early days, Mr. J. W. McCarthy says: "In the log cabin of Mr. and Mrs. John McCarthy was celebrated the first Mass, which was attended by four or five families only, namely: Mr. and Mrs. Patrick O'Connell and family, Mr. and Mrs. Daniel Gallivan and family, (Santa Fe) John Dwyer and family, (Black) Dennis Dwyer, Mr. and

Mrs. John McCarthy and family, Mr. Murtha Noland and family. This was in 1857.

“In this log cabin of Mr. McCarthy were administered all the sacraments of the Church except Holy Orders. It was the home of all the priests and Bishops up until 1880. Strange to say, that there were no deaths in the community except one, a sudden death in a saw mill, up until the year of 1870 that were not attended by a priest, for there was never a night too dark or cold for certain young men in the congrega-



CHURCH OF THE ASSUMPTION

tion to go for the priest or doctor. They would ride one horse and lead another for the priest or doctor to ride on. The round trip would take two days and two nights. They would always have to return with the priest. Those young men were Michael Keating, John Reding, Maurice Buttinore, J. W. and Florence McCarthy, Junior (brothers).

“The land donated for the cemetery was: First, one acre by Mr. Murtha Noland, the Northeast one; the next was given by Mr. Michael McCarthy, the Southeast one; the Northwest one was donated by Mr. Michael Kenneally, and the Southwest one by Mr. Patrick Brickley. The present cemetery now.

“The first to enter Religion was Hannah McCarthy, daughter of

Mr. and Mrs. John McCarthy, now Sister Felicitas of the Order of St. Vincent De Paul of Leavenworth. Next, Mary Sullivan, a step-daughter of (Black) Dennis Dwyer, Sister Zita. She died shortly after her profession in the Order of St. Vincent De Paul. May Knipscher, daughter of Mr. and Mrs. Theodore Knipscher, Sister Mary Bernard, Order of St. Vincent De Paul. Father John Knipscher, S.J., a brother of Sister Mary Bernard. The next is Mr. J. Leo McCarthy, S.J., a scholastic, teacher of St. Mary's College; he is a son of Mr. and Mrs. J. W. McCarthy, nephew of Sister Felicitas. Margaret Kauffman is now a Novice, if I understand right, of the St. Joseph Order of St. Louis, a daughter of Mr. and Mrs. Joseph Kauffman, now of Edgerton, but formerly of Louisburg. Do not know her Sister name. Agnes McCarthy is a Postulant of St. Vincent De Paul of Leavenworth.

"The Edgerton people did not only build three churches at Edgerton but were assessed to help build a residence and to furnish it at Baldwin. They helped to build the second church and residence at Olathe, and to furnish them. The stone church at Edgerton was built in or about the year of 1866-7."

Some of the old family names have disappeared from the district and many new ones have been added to the parish roster. There are now about forty-five families in the parish.

The main altar in the present church as well as many other splendid gifts came from the venerable pioneers, Mr. and Mrs. Florence McCarthy.

The young people have scattered far and wide, filling places of honor in all walks of life—while still retaining much of the old Catholic spirit of their ancestors. The future of the parish is now assured. It is financially and spiritually prosperous.

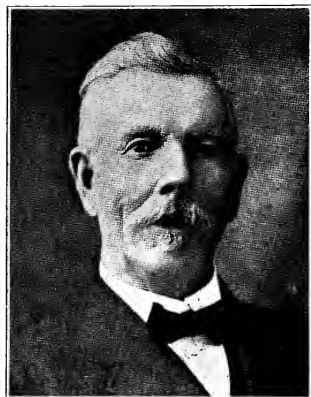
A parochial school will, some day, crown the work and an increased Catholic population will be attracted to Edgerton district on account of its religious and educational advantages as well as its rich soil and healthful climate.

IN MEMORIAM.

Thomas Coughlin died at his farm in Richland township, Miami county, Kansas, Saturday, January 10, 1920, at the age of 93 years, five months and fifteen days. He was a great character, a natural leader of men, who was above the petty dissensions of life, fair minded and just. He was a true Christian and practiced it every day of his life. He was wonderfully devoted to his family, and to him his boys were always his children, and his happiest moments were when he had them all about him. He looked forward each Sunday to the visit of his two sons in Paola, Edward and Robert, and was always solicitous for the welfare of his family, even as the shadows were closing about him. His mental

vigor was remarkable, enabling him to direct the management of his large business interests as unerringly and successfully as in the earlier years of his life. His death brings sorrow to all the community where he lived and wherever he was known. The heritage of a great life is the most valuable possession that he could have bequeathed to his family.

Mr. Coughlin was born July 26, 1826, his life reaching far into two centuries. His birthplace was the town of Moate, county of West Meath, Ireland. His father lived on seven acres of rented land, which he farmed by the use of a spade. Thomas came to America in 1849, requiring seven weeks and three days to make the voyage. He was sick three months and in quarantine in the city of New York after his arrival. As soon as he was able, he hired to a farmer in New Jersey and worked for \$6.00 a month during the winter and for \$15 a month during harvest. In 1852 he went to Crawfordsville, Indiana. The same year he sent for his father and brother to come to this country and sent them \$40 to pay for their voyage. He came to Kansas,



THOMAS COUGHLIN.

March 10, 1858. He was told at St. Louis that he would not be able to make the trip, because of the border troubles, but said that he was never treated with more courtesy than on this trip, which he made overland, riding a horse. The people where he stopped would not let him even saddle his own horse or pay for his keep. He put in a little ten acre crop of corn, and in June of that year, in company with Peter McCormick and Michael Coughlin, walked to Leavenworth, making the trip in one day over Indian paths, and worked the remainder of that year and the next on the government farm at Leavenworth. In October, 1859, he returned to Crawfordsville and worked for a Mr. Blair as a packer and butcher until 1865, when he again came to Kansas. His father came to this State in 1865.

Mr. Coughlin was married in Kansas City in 1868, by Rev. Father Donnelly, to Miss Bridget McLaughlin, his Crawfordsville, Indiana, sweetheart, who faced the hardships of the early days with her husband, uncomplainingly, and who was her husband's best inspiration.

Privations then were many and comforts and necessities few, but there would have been no pioneering, no development of the sturdy pioneer character, if this had not been true. He brought practically nothing with him to Kansas except his determined purpose, his sturdy character and the integrity that illuminated his whole life and which are characteristic of his family. The prairie cabins were few and widely scattered, and when he went away from home at night he hung a lantern at his cabin door to guide his return. He walked to Leavenworth for his provisions and carried them home on his back. Finally he became the

proud possessor of a pony, and by working an occasional day for the neighbor pioneers, he secured the use of another pony with which to break up his prairie farm and get part of it planted. From this humble beginning, by slow degrees, with what we now regard as the hardships of pioneer life, but which were then considered merely the incidents necessary in the country's development, came the splendid estate of 1,100 acres of the finest land in Kansas, well improved and well stocked, which he leaves to his family. With its accumulation came the development of the splendid citizenship for which Thomas Coughlin stood. His life was in the open, physically and mentally, and because of his well ordered life and regular habits, he was as sturdy as the oak that withstood the storms of ages, and lived far beyond the allotted span. He leaves his widow, one daughter and five sons, his children being among the most useful and respected citizens of Miami county. The daughter is the wife of W. L. Rigney of Paola. Three of the sons assisted their father in the management of his farms, Thomas J., John and Charles F. Coughlin, and two of the sons live in Paola, Edward H. and Robert E. Coughlin, who are leading members of the Miami county bar.

The funeral was held Monday, January 12, at 10:30 o'clock a. m., from Assumption church at Edgerton. His pallbearers were his five sons and his son-in-law, W. L. Rigney. Solemn High Mass was said by Father D. C. Hall of Edgerton, assisted by Father A. J. Domann and Father T. H. Kinsella of Paola. Burial was in the Catholic cemetery at Edgerton.

Thomas Coughlin climbed the rugged pathway of life, conquering and surmounting obstacles that seemed almost impassable, and in the fulness of years gazed calmly down from the heights, with the consciousness that he had fulfilled life's best mission and left no duty undone.

PART X
THE URSULINE ACADEMY, PAOLA

THE URSULINE ACADEMY, PAOLA.

From Brescia to Milan, from Milan to Aix, from Aix to Paris, from Paris, indirectly, to Strasburg, from Strasburg across the ocean to Louisville, Kentucky, and from Louisville to Paola, Kansas, Ursuline Academy traces her long line of princely ancestry. This illustrious descent, centuries old, is the precious heritage upon which the fruitful work of the Ursulines in behalf of Christian education for nearly a quarter of a century in the Diocese of Leavenworth has been founded.

On the feast of the Immaculate Conception, December 8, 1894, two Sisters left the train at Paola, Kansas, and made their way toward the Rev. Father Dornseifer's residence. No, they were not charity Sisters begging a pittance for Christ's poor, almost the only Sisters Paola had ever known. On another mission had these Sisters come, a mission that was to fructify a hundred fold beyond the most roseate visions of any citizen of our little village on that December day of '94. Ursulines from Louisville, Kentucky, they were, strangers on the strange soil of Kansas. Simply and briefly they told the purpose of their coming to the Reverend Pastor. They had been sent by Bishop Fink to investigate the possibilities of establishing a convent and academy at Paola.



SISTER ANGELA MEYER
FIRST NOVICE

Like a bomb from a clear sky came this message, but the people of Paola rose to the occasion. Father Dornseifer called in some of the prominent parishioners and the matter was discussed with the Sisters. Greatly encouraged by the kindly attitude of the townspeople, Mother Jerome, for it was no other, who had come to lead her little band of Ursulines to Paola, returned to the Bishop with, however, no definite plans made. In the meantime liberal offers were made by other towns to the Sisters for the location of their school. When it was seen in Paola that these openings were being seriously considered, Mr. Jacob Koehler and Mr. Joseph E. Maxwell, a Catholic and a non-Catholic, went to the Bishop and promised in the name of the townspeople of

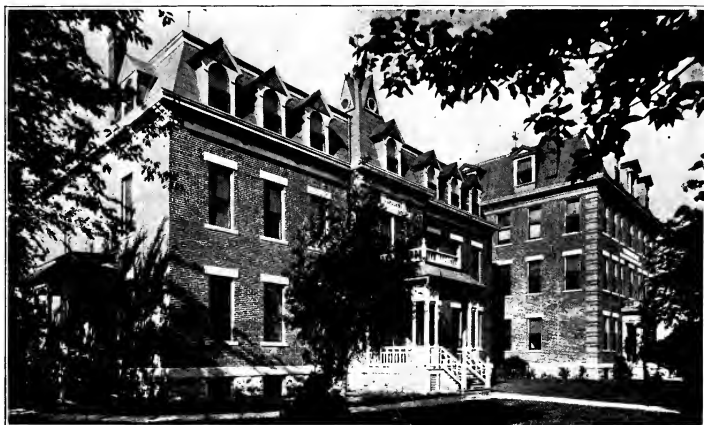
Paola, the plot of ground for the projected building if the Sisters would come to Paola. Bishop Fink favored the Paola offer and finally in May, 1895, the deal was made whereby five acres of the present Academy grounds on East Wea Street were purchased and presented to the Ursulines. The first great step was taken with the acceptance of the ground:



MOTHER JEROME

and great was the gratitude of the recipients towards the kind donors. But—the Sisters were penniless; moreover, they were strangers, with none to whom they might turn for help. At this critical time there appeared the friend, without whose help the present magnificent buildings and extensive grounds of Ursuline Academy could never have been realized. Mother Jerome's father, Mr. Andrew Schaub, of Pittsburgh, Pa., came forward and promised financial security to the Sisters. Then, and then only, did the Bishop give his consent for the Ursuline's permanent establishment in Paola. Through the efforts of Mr. Schaub a loan was secured in the East and plans were begun in earnest for Paola's future convent and academy.

Mr. J. N. D. Clark of Kansas City, Kansas, was secured as architect, and upon the shoulders of our respected parishioner, Mr. Jacob Koehler,



THE ORIGINAL URSULINE ACADEMY, PAOLA, KANSAS.

devolved the self-assumed burden of the superintendency of the building. The contract for the building was let to Mr. John Fordyce of Paola, with sub-contracts for lighting, heating, etc.

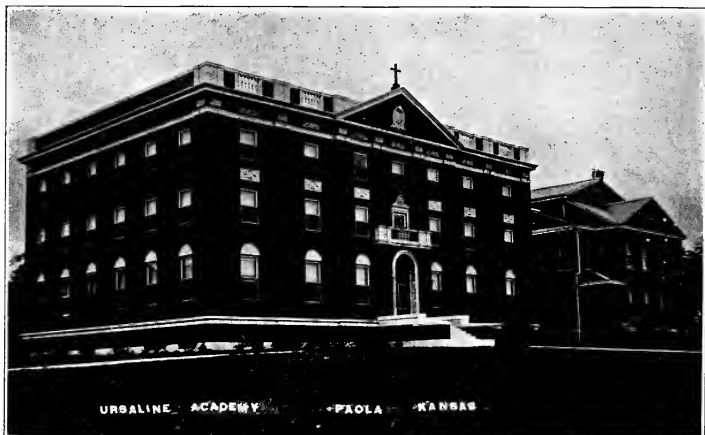
In July, Reverend Father Dornseifer was removed from the pastorate of Paola, and under his successor, Rev. Father Taton, the work for the Academy was continued. All plans were now rapidly perfected and on July 25, 1895, Mr. Koehler turned the first spade of earth that began the excavation for the new building.

Paola was but a village then and East Wea Street was a corn-field. It was a dreary looking spot indeed to Mother Jerome and her Sisters from the East, and only that firm faith in the Divine Providence that was directing them could have sustained them and made them look

over the stubbles of that corn-field and see the abundant harvest that the future years were to bring.

On September first the corner stone of the new Academy was laid in the presence of two thousand people. Very Rev. John F. Cunningham of Leavenworth, Vicar General of the Diocese, laid the stone and Rev. Father Michael, C.P., of the Monastery of Normany, St. Louis, Mo., delivered the sermon. These two eminent clergymen were assisted by Rev. Fathers Redeker of Westphalia, Curren of Emerald, Elias of Scipio, Podgersek of Greeley, Cusson of Nebraska City, Dornseifer of Ottawa and Taton of Paola.

Work on the building progressed rapidly during the fall and winter



with a few delays caused by the cold weather. By March 1, 1896, the Academy was ready for occupancy, having been completed at a total cost of \$12,000.

Then the little Ursuline community came to its new home in Paola. That building is only the minor part of the house as it stands today, but to them, then, it was a palace, with the best heating, lighting and water facilities that Paola could afford. The school was opened at once as a parochial and boarding school.

On June 20th the new building was dedicated by Rt. Rev. Bishop Fink. Rev. Father T. H. Kinsella delivered the dedicatory sermon and the doors of the Academy were thrown open to the people of Paola, who vied with each other in welcoming the new comers into their midst.

School was reopened in September with four boarders and about forty day scholars. One school year succeeded the other in rapid succession now, for in all pioneer work, the years, though hard and fraught

with trials, pass quickly under the banner of hope that always spurs the pioneer builder on to still greater things.

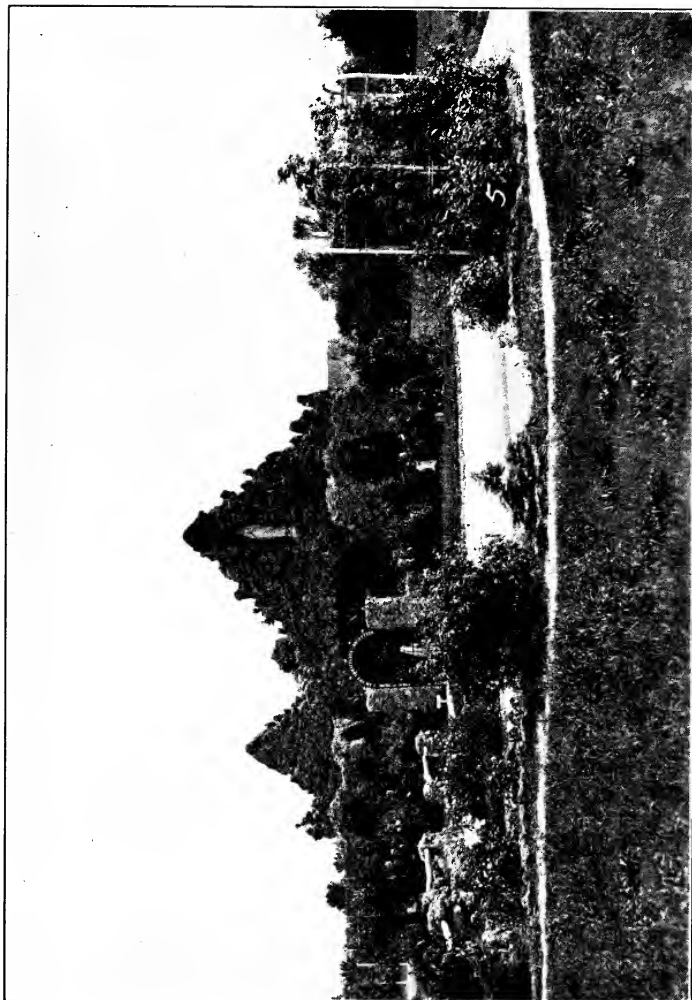
The closing days of the Nineteenth Century saw the Louisville Ursulines firmly established in their new home. The first perilous years of founding their school, of breaking through the reserve of a strange people and making friends where at first there were none, were safely passed and the new century ushered in an era of firm faith in the possibilities of the years that lay before them. Although still laboring under difficulties the school was growing. The first class was graduated from the four years Academic course in 1901. These first graduates were: Miss Ethel Boisvert of Osawatomie; Miss Nellie McCarthy, Osawatomie; and Miss Clara Calhoun, Nevada, Missouri.

In 1902 the St. Patrick parochial school was built and the Academy became exclusively a boarding school with day school accommodations for the Academic grades. The first building was fast becoming too small to accommodate the increasing number of pupils. Three and one-half acres were added to the original five acres and in the summer of 1904 a second building was begun. This building was erected at the cost of \$22,000 and consisted of the present chapel, dormitories, dining and recreation halls.

But during all these years there was one great hindrance: the Sisters had no chaplain. There was no Holy Sacrifice of the Mass on Sundays. It was a Catholic boarding school with only the Parish church to administer to the spiritual wants of its pupils, daughters of good Catholic parents who placed religious training first in the education of their children. Through mud and rain, in the heat of summer and the inclemency of Kansas winters the Sisters with their little flock of pupils made their way to Holy Trinity church and there in an already overcrowded auditorium, assisted at the Holy Sacrifice wherever kneeling room could be found. Needless to say all of this was a serious obstacle in the way of growth and progress for the school.

Finally in 1902 a chaplain was promised the Sisters. A small chaplain's residence was erected and the Rev. Father Hippalite Topet, O.S.B., of Sacred Heart at Shawnee, Oklahoma, became the first spiritual director for the Ursuline Academy. He was succeeded in a few months by Rev. Father Gracian Ardens. To Father Gracian is due much credit for his indefatigable labors for the school in its struggling days not only in a spiritual but also in a temporal way. Father Gracian was succeeded by Rev. Father Vincent Montalibet, O. S. B., and Father Eloi Juston, O.S.B., who was chaplain until 1908. Since then the chaplains up to the present time have been: Rev. D. Fitzpatrick, Rev. John Ryan, Rev. A. J. Smits, O. C. C.; Rev. Ignatius McDonald, O. C. C.; Rev. F. Alban, O. S.B.; Rev. J. Bollweg and Rev. T. H. Kinsella.

The next decade of years marks a period of steady growth for Ursuline. She steadily climbs upward to her place as one of the leading educational institutions of Eastern Kansas. Both buildings are outgrown,



THE GROTTA, URSULINE ACADEMY.

the grounds have been extended to include thirty acres to the south and west of the original site, and funds are at hand to erect a \$100,000 Auditorium and Music Conservatory. But one obstacle hindered the development of the plans. A public road divided the Academy Grounds. At last in 1913 under the mayoralty of Mr. L. B. Smith, the Paola City Council magnanimously granted the concession asked by the Academy and the street was vacated. Now that the school's holdings were no longer divided the way was clear for the enlarging of the institution. Wilder



REBECCA AT THE WELL. From the Art Room. Painted by Sister Cecilia.

and Wight of Kansas City drew up the plans and F. M. Spencer & Son of Topeka secured the contract for the third building. By November, 1916, all work was completed and where once there was only a cornfield, St. Ursula's Auditorium now stands, the pride not only of those who had toiled to make it possible, and the master builder who had erected it, but even of the townspeople of Paola. The building is absolutely fire proof and modern in every way. The Auditorium which occupies the first and second floors is one of the finest west of the Mississippi River

and is unequalled for the beauty and detail of its workmanship. Surrounding the Auditorium are the music rooms and on the third floor are dormitories and private rooms. With the erection of this last building the grounds of the new and enlarged campus were laid out under the direction of Mr. Edward F. Koenig of Chicago. The central feature of the campus is the Grotto of Lourdes, an exact reproduction of the original in Lourdes, France, and erected in memory of Andrew and Magdalene Schaub, to whose untiring efforts much of the success of the school in its early days is due. On the East campus is a shrine of the Sacred Heart, a miniature reproduction of Castle Rheinstein on the Rhein and erected by private donations.

Mt. Calvary Cemetery which joins the campus on the south attracts the admiration of all visitors at the Academy. In the center is the Calvary group, a work of unquestionable art, which was erected in memory of Carl and Barbara Heinzman. Surrounding the cemetery is designed a wall of petrified rock and the fourteen stations, making even more sacred the holy ground where Christ's faithful sleep their last sleep beneath the pines and flowers that loving hands have helped to plant.

The fine residence now used as a home for the Chaplain was purchased in 1919.

Thus in less than a quarter of a century the almost impossible has been accomplished. The number of pupils has passed the hundred mark, and each year from Ursuline classrooms, a hundred young harvesters of knowledge (where once there were only four), go out to the North, South, East and West. The school was chartered January 3, 1898, by the State Legislature of Kansas as the Ursuline Academy of Our Lady of Lourdes.



CHAPLAIN'S RESIDENCE.

It is empowered to confer Academic honors, has a two years College course, is affiliated with the University of Kansas; College of New Rochelle, New Rochelle, New York; Loretto College, St. Louis, Mo.; Notre Dame College, Notre Dame, Indiana; College of St. Mary's of the Woods, Indiana, and approved for teacher's credits and State Normal certificates. The Community from the handful of followers who came with Mother Jerome to Kansas has grown with the school and now numbers over fifty members with missions at Tulsa and Bartlesville, Okla-

homa; Rosedale, Wea and Greeley, Kansas. The seven pioneer Sisters who first came to Paola, to plant the seed from which has sprung a great institution and are still laboring with unwavering faith for the accomplishment of their great end are: Mother Jerome, Mother Thomas, Sister Lawrence, Sister Genevieve, Sister Benedict, Sister Matthias and Sister Lucille. But none of these things could have been accomplished without the good will and the earnest cooperation that have been shown at all times by the citizens of Paola. There have been many difficulties but all have been surmounted by the united efforts of all toward the noble goal of education—education tingling with all the modern innovations of a highly cultured and progressive country; but shielded and strengthened by the firm armor of religion, and the experience of the Ages. The present generation has seen a gigantic work begun. In God's hand lies the power that is to push onward this embryo task for generations yet to come. The future beckons. Ursuline Academy has taken but the first step in the fulfillment of her ambitions, her ideals, and her sacred trust.

SILVER JUBILEE OF SISTER MARY ANGELA

Of the Ursuline Convent, Paola, Kansas,

September 30, 1920

At an early Mass on the morning of the Jubilee, the Sisters and pupils offered up their prayers and Holy Communions for the Jubilarian; and at nine o'clock a Solemn High Mass was celebrated by Rev. E. Scherer of Greeley, Kansas, assisted by Rev. James A. Ordning of Olathe as deacon, and Rev. Father Koch of Edgerton, Kas., as subdeacon; Very Rev. A. Domann being master of ceremonies.

The music under the direction of Sister Cecelia was in keeping with the occasion.

The address by Rev. T. H. Kinsella, LL.D., was as follows:

Reverend Mother, Respected Sisters, and dear young ladies:—We are celebrating today the Silver Jubilee of Sister Angela. Jubilees always suggest age and therefore I am tempted to call her dear old Sister Angela, forgetting that she is not old in years but rather old in virtue and heavenly merit. We congratulate her today in a light vein of youthful merriment because it is only a step in the fleeting years that lead to her golden crown.

Silver is beautiful but gold alone is the standard. To you, then, young ladies is given the privilege of celebrating Sister Angela's Jubilee all by yourselves; we but look on, your teachers sit back in admiration of your exuberant joy as displayed in the last evening's musical and literary program, and in this morning's spiritual bouquet, followed by this solemn service of thanksgiving into which I now insert my humble discourse in tribute to the Jubilarian and in praise of her labors as a nun in the Order of Saint Ursula. My discourse today will be but the first chapter in the story of a life that will continue on, I feel certain, to the golden years of achievement wherein Sister Angela, like the great foundress of the Order, St. Angela of Brescia, will accomplish the will of God without stopping to consider the glorious results that are sure to follow.

Great women have adorned the pages of history in the old world as well as in the new; Rebecca, Esther, Judith, and many others down to her before whom the Angel bowed in reverence as the Queen of Heaven and the mother of the

redeemed. Then, too, the martyr's palm, the virgin's spotless robes and the confessor's chains were shared by many noble women during the first ages of our era.

We have had a Helena, a Scholastica, a Clara, and we have had a Teresa whose great learning and spirituality placed her apart and gave her the right to be regarded as a Doctor of the Church. When she began her great reform, her worldly means consisted of three pennies—three sous. Her friends remonstrated, saying: "Teresa, what can you do with three pennies?" She replied, "I know that Teresa and three sous cannot do anything, but Teresa, three sous and God can do all things," and subsequent events proved the truths of her words.

Then came the great women of modern times—Jane Frances De Chantel, Madame LeGras and a host of others in France. England and Ireland produced an army of valiant women from the earliest times down to the present century, and, finally, America developed a type of womanhood that has been an honor to the race. For my purpose today I shall mention only two or three. Mother Elizabeth Seton, who founded the Sisters of Charity at Emmitsburg in 1810, and Mother Catherine Spalding, the foundress of the Sisters of Charity of Nazareth, Kentucky, in 1812. Then came the Sisters of Loretto near Fairfield, Kentucky, under the saintly Father Nerinx. All three Orders were American in origin and grew to maturity under the stress of poverty and adverse conditions.

Not in any age did women rise to a higher plain of heroism nor attain a greater degree of spiritual perfection than those native American women living and laboring in the log cabins of the New World. Their followers are now numbered by the thousands and their institutions of learning and beneficence dot the continent from Boston to New Orleans and from the Atlantic to the Pacific Ocean. It was my good fortune to have passed my college days in the immediate vicinity of those early foundations and to have been influenced by the primitive simplicity that still lingered there. My sister dwelt in the Order of Nazareth for thirty-three years and her remains now rest in one of the most hallowed spots in all America—the little cemetery of Nazareth.

There were others, of course, mothers, wives, and daughters of the common people who were truly great, but whose deeds are not recorded on earth but rather in heaven. Who has not heard of Margaret of New Orleans? She is one of many. It took the soul of the South and the heart of the French people to place that unlettered woman on the pinnacle of fame. Margaret Haughery was the orphan child of parents who had fled from fever and famine in Ireland. The girl was taken as a servant from Baltimore to New Orleans, where she had learned one thing well, namely, how to make good coffee, and to this she added another accomplishment, that of making good bread. Margaret noticed one day how the poor sailors after long voyages rushed from their ships to the drinking places along the river front. She then bethought herself that if she would make some buns and warm coffee they would prefer that to the "drink." Following her inspiration she established her little stand near the water's edge. Gradually, as bees find the flowers, the sailors found Margaret's buns and coffee and found them as sweet as "mother used to make." The fame of these buns spread and all New Orleans wanted them. She enlarged her business, then built an extensive bakery, hired an army of helpers and conducted a very successful business. Then she began to think of the orphans—"Maybe they, too, would like my buns," she said, and she baked a few extra batches and sent them over to the Catholic Orphan Asylum; the next day the Protestant Orphan Asylum received its share and, then, the Jewish Asylum came next. The more Margaret gave away the more her income increased. Daily her bread vans called at the orphanages but no bills were ever presented. People began to take notice; Margaret had become a power in the commercial life of New Orleans. Men of business came to consult her, her counsels were found to be safe and her business foresight unerring. The woman who never wore anything but calico

and a sun bonnet is now regarded with respect by the whole city.

As her last days approached she willed all her wealth to the three orphan asylums and at last she gave up her noble spirit to the Hand that gave it. She finished her course in all the simplicity of faith and trust in her Divine Savior. A great silence fell on the City of New Orleans when Margaret Haughery died; her funeral was not like any other ever seen in that city. The mayor and council attended and all denominations poured out en masse. All the orphans of the city made a wonderful sight to behold and the Cathedral and all the adjoining streets were filled with mourners. The Archbishop blessed the remains and, then, an almost endless file of people followed the body of that humble woman to her grave. The people of New Orleans would not, could not forget. They erected a magnificent monument to her on the principal plaza of the city—the first ever raised to a woman in America, it is said—and at its unveiling were all the municipal officers, the governor of the state of Louisiana, three ex-governors, the clergy of all denominations, and the archbishop of New Orleans surrounded by a concourse of people, including the orphans, that was beyond the power of man to number. Such is the story of an humble American woman.

My dear young ladies, I will now read to you a letter written by Mother Catherine Spalding some sixty-five years ago. It will doubtless remind the older Sisters present of letters written by Mother Jerome during the formative period of this institution. It was written when I was but one year old. It will form the first fine thread that weaves our own destiny into one great pattern of wonderful lace, wrought by the invisible fingers of a Divine Hand.

"Jan. 9, 1855.

"My heart yearns for you all with maternal interest. Oh, if you all have hearts as devoted to all the interests of the community as mine is, there would truly be but one common interest and self would be laid aside. * * *. Our community must be the center from which all our good works emanate, and in the name of the Community all must be done. Then let none of us be ambitious as to who does more or who does less. God will judge it all hereafter. Let us therefore strive hard daily to secure our eternal union in the bosom of our Blessed Lord in Heaven. Our Church is finished; we are just preparing to put the seats in it. Then there will be an edifice to the honor of God, not indeed as fine and rich as the one built by Solomon; but as fine as His poor daughters of Nazareth could build for His honor for future generations. We hope to use the new academy next summer; then we are ready to begin to arrange this house for the Community, where the Sisters may live as a regular community should live. As it is, we are all scattered and sleeping about where we may find most convenient. Oh, how I long to see all fixed as a Community should be, and then I may lay me down in peace! Pray for me, my dear child, that God in His own good mercy may give rest to my poor soul in a better world; for in this life there has been little rest for me—and indeed we should not seek rest here, for here is the time for labor and sorrow. Now, my good Sister, do not be too particular with your poor Mother. You know how hard it is for me to write since I have suffered so much severe pain; I never expect to be entirely well again * * * write to me whenever you can. I am always

"Your sincere friend and Mother,

"Catherine."

On January 9, 1855—the date of this letter—the Territory of Kansas had just begun to exist. There was no church then in the little nameless place which we now call Leavenworth. Atchison, Topeka, and many other important towns and cities did not then exist, yet the threads in the beautiful pattern are moving swiftly and little by little we begin to notice a design. Oh, how wonderfully beautiful is that piece of lace, all wrought out by the hand of God! Never

have the eyes of my mind beheld anything like it. The stitches that form the loops and links are being formed right here in this chapel and there is a place in the piece for each one of us if we be in harmony with God's Holy Will. In imagination we can picture to ourselves two spools of thread, one of silver and one of gold. The spool of gold unwinds at Nazareth, Kentucky and the spool of silver at New Castle, Indiana. These threads like spiders' webs are carried far afield and meet on the banks of the Marais Des Cygnes River in far off Kansas.

Then came other threads from the Rhineland, France and Italy. Watch the threads moving! Mother Catherine was now dying at Louisville on the 20th of March, 1858, and on that same day a band of pilgrims was passing down the Ohio River from New Castle, Indiana, by way of Cincinnati, and had landed at Louisville preparatory to taking another boat that would bear them around Cairo and up the Mississippi to St. Louis, thence by way of the Missouri River to Westport Landing; this was on the 26th of March and on the 28th they arrived by wagon at this point—forty miles inland, and on the 29th they finished their twelve days' journey at Osawatomie.

A little band of Sisters of Charity of Nazareth arrived in Leavenworth from Nashville, Tennessee, that same year and their chaplain, Father Ivo Schacht, came out on horseback to minister to the scattered people of Johnson and Miami counties. He it was who built the first church at Paola, assisted by a donation of land and money from the Chief of the Peoria tribe of Indians. His parishioners were the same families that had lately arrived from Indiana. They were the Allens, the Cunninghams, the Collins, the Sheehans, and the Morans with their wives and children. Then followed the great drought of 1860, the failure of crops and finally, the Civil War. The Mission languished but was never abandoned. A long line of successors followed Father Schacht and many eminent priests labored here to complete his work. A generation passed and Paola grew in numbers, wealth, and beauty. Finally the Ursulines came and established this academy in 1896, chiefly because there was a Catholic church in the town. Therefore, it can be said that this great Order of teachers would not be here today if Father Schacht had not founded the church at this point. Father Schacht never would have arrived here if the Sisters of Charity had not come to Leavenworth in 1858 and those Sisters sprang from the foundation laid by Mother Catherine Spalding at St. Thomas' seminary near Bardstown, Kentucky, Bishop Flaget and Father David being, of course, the real founders. These saintly men go back to the days of the French Revolution. It thus can be seen that the threads are running true to form; the silver and the gold commingling. The emigrants from Indiana or rather from Ireland are now about to play their part. It was for them and through them that Holy Trinity church was built and rebuilt and restored again from its ashes a third time. These first Catholic settlers of 1858 were the prime cause of all that is ours in Paola today.

The Ursulines' history runs back through the ages; the thread of their destiny is of purest gold and is now being woven into the selvage of the pattern by the Divine Hand. Coming out of Italy through France and Germany they arrived in the United States at an early period of our history. This branch of the order, however, came from Cologne to Louisville, Kentucky, during the last century, at the invitation of Father Leander of the latter city. As a boy I knew Father Leander and I visited the original foundation of the Order on Shelby Street in Louisville; that was fifty years ago. Good Sister Angela is not the only one who is celebrating a Jubilee today. It is my Golden Jubilee of the day I knelt in that beautiful convent chapel and asked God to bless me, to guide me, and protect me through all the years. I have said that prayer many thousand times since and the good God has never failed me. Notice

once more, dear children, how the threads interlace, commingle, are lost to sight only to reappear again. Thus a hundred lives from many nations are all combined in working out the pattern.

Let us take this precious filmy thing and make a frame, a background for Sister Angela's picture—what more beautiful in all the world? Thus she will become a part of the whole design as if the piece were made for this occasion and for her alone whereas, in reality, she is but a tiny strand in the selvage, so far only twenty-five stitches have been taken and it is impossible, as yet, to tell what its final effect will be. Doubtless it is meant to beautify and strengthen, to bind the whole into unity and finality "unto the coming of the day of Our Lord Jesus Christ."

Sister Angela Meyer was born in St. Louis and came of a refined and devout Catholic family. While yet quite young she came under the influence of a holy nun of the Ursuline Order—Sister Innocent, who is still living at Louisville, having celebrated her Golden Jubilee and is now awaiting her day of final victory. Little Angela was only a postulant in Kentucky but coming to Kansas with Mother Jerome and her companions she received the white veil at Scipio in 1895. She followed the Community to the new foundation at Paola, and after two years, in 1897, she made her vows to which she has faithfully adhered through peace and joy, through stress and storm adown the silver years of her young life. For six years she taught music at the academy and for nineteen years her energies have been devoted to popular education in the Parochial schools. She has the distinguished honor of being the first novice of this community, and the first person to receive the holy habit of the Ursuline Order in Kansas and the first among the first in every virtue. She has propped up the foundations of this house and stood by the mast when its ship of destiny seemed to be on the verge of sinking. Endowed with a fine mind and a resolute will, she feared nothing, she braved the storm, and re-awakened the drooping spirits of all around her.

Yes, I am right, the tiny golden strand introduced into the selvage of the pattern was meant not only to beautify but also to strengthen; to unite, console, counsel, and inspire. The day may come, and it never fails in Kansas to come, when stress and storm, cyclone or tornado may sweep across the face of things unexpectedly; and then, it will require the courage and the faith of Angela, it will require an angel hand to prop again the foundations and to guide the barque of destiny into peaceful waters should the occasion ever arise. On the other hand, it can be said, that a greater danger lurks in the other extreme; perpetual peace and prosperity is more dangerous than adversity because of the inherent weakness of human nature. Our Blessed Lord said, "when I am lifted up I shall draw all things to Myself," not when I have worked miracles or when I have spoken the wisdom of My Father to the sons of men but, rather, when I have been lifted upon the cross, "I shall draw all things to Myself," and the first fruit of the redemption was the penitent thief on the summit of Calvary. From that day to this, all peoples and tribes and tongues have been drawn "to Christ and Him Crucified."

St. Paul said, "I glory in nothing save in the Cross of My Lord Jesus Christ," "I preach Christ and Him Crucified," "I die daily that Christ may be manifest in me." It can be said, my dear young friends, that no mere human being ever drew more souls to Christ than St. Paul, because with Christ he was nailed to the cross.

Our venerable foundress, Mother Jerome, in all her struggles and sorrows carried the cross that Mother Catherine Spalding and Mother Elizabeth Seton carried. With St. Paul they all could truly say, "With Christ I am nailed to the cross," but can others claim that distinction? You have drawn all else to yourselves—name and fame and popular esteem. You have won the respect of our fellow citizens, the approval and respect of our Rt. Rev. Bishop and, what

is more than all the admiration of your chaplain—no small matter; you attract many pupils, and the friendship of many friends; your magnificent buildings and beautiful grounds are very attractive indeed. The curriculum is the all important thing because a great school must flourish here and Ursuline Academy must stand in the first rank so as to be attractive and worthy of patronage. Music, painting, dancing, and domestic science hold an important place in the daily grind; nor are religious instructions and chapel services in any way restricted—all of which is very beautiful, and all as it should be, but a statue of Mary is out in the cemetery kneeling at the foot of the cross and the living Martha is busy about many things. The result is expressed in the words of St. Peter, "Master, we have labored all night and have taken nothing." Where are those beautiful young souls that pass from year to year? Where are the nuns of the future? Has the Crucified One ceased to draw all hearts to Himself? Is the day of doom at hand? Has the Cross become again a stumbling block to the Gentiles? Is Christ rejected once more? No, my daughters in Christ, a thousand times no, it is we who have feared to follow Christ to the summit of Calvary where alone we can draw all hearts to Him—'glorying in nothing save in the cross of their Lord Jesus Christ'—desiring nothing but to be brides of the Lamb and singing nothing but that new song not given to others to sing—following wheresoever He goeth, even to Calvary that they might reign with Him forever in heaven.

May God help us all, and may the blessing of the Most High descend upon us and upon Sister Angela today and grant her many years of life, and may her golden days be as fruitful and happy as the silver years that have passed. Upward, then, and onward, Angela, Ad majorem Dei Gloriam.—Ad multos annos.

APPENDIX

APPENDIX.

FATHER HOECKEN'S DIARY

Of the Pottawatomie Mission At Sugar Creek.

(This diary has been in the archives of St. Mary's College and it is now printed for the first time. A pretty close translation of the original Latin will leave it to speak for itself, with its own authority. The narrative is written in the third person, as is usual with Jesuit annals; nevertheless, in two or three verbs the ending of the first person slipped inadvertently from the pen, a mark which alone would reveal the authorship, even if we had not the assurance of tradition. The mission was started at "Pottawatomie Creek" (near Osawatomie), usually named Osage River, and by some authorities "Marais des Cygnes," a tributary to the Missouri River.)

Beginning of the Mission on Pottawatomie Creek, Miami County, Kansas.

HISTORY OF THE CHURCH DEDICATED TO GOD UNDER THE TITLE OF THE IMMACULATE CONCEPTION OF THE B. V. MARY ON SUGAR CREEK.

A. D. 1837, a band of Pottawatomie Indians, in number about 150, came to this place from Indiana, where some of them had long before been baptized in the Catholic Church by Revs. Stephen Badin and Deseille. A few months after their arrival in this territory, their chief, Nesfwawke, learned from somebody that there were Catholic priests residing in the Kickapoo settlement. At this news, the chief immediately went to a trader and asked him to write to the clergyman at the Kickapoo village, to get information for him on the matter he had at heart. The trader did so, and the letter was brought to the Kickapoo settlement towards the end of the year 1837. The Fathers at that time stationed at the Kickapoo mission were Revs. Felix Verreydt and Christian Hoecken, S.J. The latter, as soon as he understood the purport of the letter, prepared for the journey without delay, and set out for the mission, glad at heart; all the more so because they had been a long time laboring among the Kickapoos without fruit.

This occurred in the beginning of the year 1838, in the month of January. It was midwinter and the intense cold made it scarcely possible to travel. Yet though progress was slow, the Father was buoyed up with hopes of success, and held on his way cheerfully. It took eight days to reach the river called by the Indians Pottawatomie Creek. There he found the band of Indians, referred to above, miserably situated; some were living in tents, others in hovels constructed of logs and bark. Their destitution was visible in their food and clothing, as well as in their huts. They possessed nothing, and had no means of subsistence beyond the corn and meat supplied by the government, however, this did not lessen their veneration for the priest, whose arrival was greeted with a warm and cordial reception. But, mindful of the old adage, "Si Romae fueris, Romano vivito more; si fueris alibi, vivito sicut ibi," he was obliged to suit himself to the surroundings, and when he got a breakfast, well and good; when he got none, he was satisfied. Some days he had his supper, other days he went without it. Yet so overjoyed and recreated in soul was he at the sight of those faithful Catholic Indians, that his exhilarated spirit did not feel the need of bodily refreshment.

First Mass Under Difficulties.

A few days after the Father's arrival, the Holy Sacrifice was to be celebrated, and an altar and sanctuary prepared—an undertaking of no little difficulty under the circumstances, for the Father had brought with him but a few linen cloths, barely necessary as altar cloth, corporal, etc., and the Indians, scantily clothed themselves, had no linen to spare for decorations. At length after much deliberation and consideration, they succeeded in fitting out a place for saying Mass. In the middle of a semi-circle that was inclosed with strips of old calico, and open

to the skies, a barrel was set up, with a log thrown across it for the altar—such a thing as a plank was not to be found—and old rags and trappings were hung around for ornaments. But the greatest difficulty was to dispose and steady the altar, so that the chalice could stand on it safely. As there was only one candlestick, a bottle was used to hold the other candle.

The work done, the chief and his family squatted down on an Indian mat directly in front of the altar. At this signal, the priest began to recite the divine office, in preparation for the sacrifice. He was vested and about to commence, when lo! the bottle candlestick toppled over and ignited the drapery behind the altar. At once the priest rushed forward to smother the flames, and succeeded in burning one hand badly; but the Indians soon saw his predicament and running up, they quickly extinguished the blaze. After this the priest proceeded with the Mass, and at its conclusion he discoursed to them on the Ten Commandments of God.

The rest of the week the Father spent in visiting the sick, who were not a few; he baptized many infants and several adults, and also re-validated irregular marriages.

After staying about a fortnight, he took leave of the chief, promising to visit him again soon and retracted his steps to the Kickapoo village.

SECOND VISIT.

1838—In May, 1838, the Superior of the Missouri Jesuits, Rev. P. J. Verhaegen, paid a visit to the Kickapoo mission. While there he decided to make an excursion with Father Hoecken to see how the Pottawatomies were situated. They set out together, and after a journey of several days arrived at their destination. The delight of the Indians was great; and encouraged by the visit they pressed Father Verhaegen with entreaties to leave the other Father with them. To satisfy them, the Superior consented so far as to leave Father Hoecken there for some time, but not permanently. So Father Hoecken remained to console them. And to secure their good will, he made himself serviceable by healing their diseases. One of these cures is worthy of notice for its happy consequences. There was a boy afflicted for a long time, and reduced, I may say, to the point of death. His parents came in haste to the above mentioned Father, saying, that they were desirous to devote their son to the Religion. The Father went to visit the boy; and in a few days he restored him to perfect health. On witnessing the cure, the parents offered to the Religion not only their son, but all their sons and daughters and themselves likewise. Accordingly all the family received the sacrament of Baptism. And to this day they have persevered faithfully in the practice of their religion.

The Father was thus occupied about three weeks, baptizing the infants on his rounds, and a good number of adults in danger of death. This done, he returned to the Kickapoo Mission.

Some weeks after his return, he received a letter from his Superior, Father Verhaegen, granting him permission to go and labor among the Pottawatomies, near the river Osage, or (as it was then called) the Pottawatomie Creek. Wherefore the Father got ready as soon as possible, and departed immediately for his destined mission at the aforesaid place.

THE MISSION ESTABLISHED.

In the meantime the Pottawatomie chief had built himself a new hut, which he at once offered to me. His offer I accepted, on condition that he would continue to occupy it with his family. In this hut was the Divine Sacrifice celebrated every Sunday, and often during the week; and on such occasions the chief used to assemble his people by blowing a good-sized trumpet, which sounded with a loud noise over the prairies. Though not very musical, the chief's horn was a good church bell.

This was the condition of things for two months or so, during which intervals many infants and some adults were regenerated at the sacred font of Baptism, when another band called the Wabash and St. Joseph Pottawatomies arrived; it was on November 4, 1838. They came here along with Rev. B. Petit, from Indiana. The Father had been among them about six months, and he

remained with me two months, (propter infirmitatem) to recover his health and strength, and then departed from this place on January 2, 1839.

By the advice of their pastor, these Indians immediately constructed a church 40 feet long and 22 feet wide; and by means of wood and bark and canvas they raised shanties for a temporary shelter, until they could select a fixed abode. For this purpose, we determined to explore the country, soon after the late addition to our members, and setting out we discovered the land which we now occupy at Sugar Creek. We chose this locality for several reasons; because it afforded sugar and abundance of timber, and especially as a place remote from American settlers and from other Indian tribes addicted to intoxication. We remained, however, on the old ground at Pottawatomie Creek until March, 1839. From November 4th to the end of the year 1838, we had 300 confessions and 200 communions.

1839—In March, during the season of Lent, all our Indians moved off to the river called Sugar Creek. The first work done at the new settlement was to build a log church. It was the fourth Sunday of Lent, when I called the tribe together and told them all to come on Monday, to work at building a church. They were on hand promptly, and in three days the church was finished, so that I was able to celebrate Mass in it on the Thursday following. From that on, I had thirty communions every Sunday, and many more confessions, including the catechumens whom I heard every day. Up to the middle of July, 1839, I had baptized a hundred catechumens.

Towards the end of April, Rev. H. Aelen, S.J., arrived; but he worked among the Ottawas, Peorias, and Weas (probably the Iowas) and other tribes until July, when he returned and found Father Hoecken prostrated by sickness. On return of Father Aelen, Father Hoecken went to St. Louis to recruit his health and treat with the Indian Superintendent on important business.

Father Hoecken had received certain papers from Rev. B. Petit, promising, on the part of the government, to build a church and a priest's house on the new reservation in Kansas. As soon as he arrived at St. Louis, he went to see Mr. Pilcher, the Superintendent of Indian Affairs, and inquired about the grant signified and pledged in these documents. This gentleman was very kind in his manner, and assured him that he would attend to it. And not long after, he sent to Father Hoecken \$2,000 for the church.

The Indians were sorely tried by sickness and disease after the departure of their father and physician; and, being without medicines, they died in great numbers in this and the succeeding year—1840.

Towards the end of the year 1840, several hundred more Indians arrived from Indiana. For their accommodation a new church was built, which was blessed on Christmas Day, 1840, by Father Aelen.

In July, 1841, a new cemetery was blessed.

For a period in 1841, about the months of May, June and July, Father Eysvogels was assisting Father Aelen on the mission.

Father Aelen baptized a good many Indians while he was directing the mission, receiving into the Church at different times, up to the month of September, 1841, in all 220 souls.

On July 8, 1841, Father P. J. Verhaegen brought to the mission four ladies of the Sacred Heart, to educate and christianize the Indian females. On July 15, a school was opened for the girls by these good religious, viz., Mother Philippine Duchesne*, Mother Lucille Mathevon, Madam A. O'Connor, and Sister Louise Amyot. The school was attended with success from the beginning. Mother Duchesne did not remain long; for, on account of her advanced age, (73) she was recalled to St. Charles, Mo., in 1842.

NOTE—This apostolic religious is worthy of further notice. When Mother Gallitzin, the assistant general of the Sacred Heart Religious in America, visited the Sugar Creek Mission in March, 1842, she saw that Mother Duchesne was too old and feeble for this life of hardship, and persuaded her to return to St. Charles, where she died at the age of 84, having spent thirty-four years in the hard and edifying service in the United States. Mother Duchesne was the pioneer of the ladies of the Sacred Heart in America. It was her ardent desire to save and civilize the poor Indian savages, that brought to this hemisphere the blessing of that religious and successful body of educators, whose refinement and graces of heart and soul has since diffused themselves over the best families far and wide throughout the country. On May 29, 1818,

Feast of the Sacred Heart, Mother Duchesne arrived in St. Louis, leading a band of five, and established the first Home of the Sacred Heart at Florissant, Mo. As Superior of the order she opened the first Convents and Academies of the Sacred Heart, beginning with St. Charles and St. Louis, Mo. When relieved of the Superiorship in 1840, her fervent spirit exulted in going to Sugar Creek as to the promised land; the greatest longing of her life was going to be fulfilled among her simple and docile savages on a real Indian mission. We may judge of her disappointment when the body, at the age of 73, was unable to keep pace with the brave devoted soul. But God took the desire for the deed, and in her place raised up many heroines molded after her example, though for so short a time the mission was edified by her solid virtue, and was, no doubt, helped by her prayers during her long preparation for death in a distant city.

Moreover, on August 29, 1841, there arrived at this mission Revs. Felix Verreydt and Christian Hoecken with two lay brothers, Andrew Mazella and George Miles.

After this the Indians took heart and showed signs of new life, having their physician restored with a supply of medicines and other necessities that were wanting before. So they began to build houses and to labor in fields and to do other work with renewed energy. They likewise increased greatly in numbers, by additions from other places, and partly by natural increase.

On June 19, 1842, Rt. Rev. Dr. Kenrick, the Bishop of St. Louis, came to this place to administer the sacrament of Confirmation. Many of the Indians had been confirmed in Indiana, whence they emigrated. About three hundred received the sacrament on this occasion; 260 on the first day, and the rest on the 20th of June.

In the year 1842, 235 Indians were baptized. About this time Father Aelen left this mission. In his place came Fathers Eysvogels and Adrian Hoecken. Father Eysvogels went to Platte Purchase, remained there till December, 1842; Father Adrain Hoecken departed in May, 1843, for the Rocky Mountains Missions. In 1843 the Fathers P. Verheydt and Soderine spent a short time at the mission.

BOYS' SCHOOL.

A school had been built for the boys as early as 1839, but was not opened till 1840, and then only for a short time. Another school was erected towards the close of the year 1841, and in the beginning of the year 1842 it was well attended; and it continues so up to the present day—January 31, 1844. In 1843, 145 Indians were baptized. (In 1843 the Catholic Indians of the mission were reckoned to amount to 1,200).

Two other ladies of the Sacred Heart arrived in 1843 to assist in the schools, Mother C. Thieffy, as Superior, and Madam Xavier.

SODALITIES AND RETREAT.

In 1843, Rev. F. Verreydt organized some of the Indians into an anti-liquor brigade, under the leadership of Brother Francis Van der Borcht. They were instructed to keep watch that no liquor was brought into the village; and if anyone had been observed with liquor, they were to go out immediately, surround the place, search for the liquor, break the bottle and spill the liquor. This they constantly did, and the custom is kept up to the present day.

The Arch-Confraternity, in honor of the Pure Heart of the Blessed Virgin Mary, for the conversion of sinners was started in the month of May, 1843, by Father Verreydt; and many had themselves enrolled in this confraternity.

In November of this same year, another society, called the "Society of Jesus and Mary," was set on foot; but it was not well organized till January, 1844. Several hundred heads of families were inscribed in this society.

At the close of the year 1843, a spiritual retreat of eight days was preached to the Indians, according to the method of the Spiritual Exercises of St. Ignatius. It continued into the beginning of the present year, 1844, and it has produced admirable and abundant fruit.

1844, April 1, Rev. Father Verreydt has set the Indians to work hewing and preparing lumber for the extensions of the church. April 2-4, the same Father preached a triduum, which was well attended. It was given in English and in Indian. April 12, fourteen Indians of both sexes made their first Communion.

April 15, Rev. Father Verreydt sent one of ours to the village of the Ottawas to instruct some catechumens. In March preceding, a catechist had gone on the same mission. April 23, Rev. Father Verreydt visited the Osages, at a place called Osage, to make arrangements for establishing there a new missionary station.

WORKING GUILDS.

On the advice of their priests, the Indians have organized themselves into working bands for the purpose of helping one another in manual labor. This is the plan of organization: In each band an overseer is appointed who arranges the work and gives directions to the rest—where, when and how they must work. The overseer also presides at the prayers, which were said in common.

May 12, Father Provincial, Rev. J. Van de Velde, arrived on his annual visitation, according to the custom of the Society of Jesus. He remained up to May 29. During his visitation Major Thomas Harvey, the Indian Superintendent, was also our guest for ten days, from May 18 to 28. He promised several favors to the Indians before going away.

FORTY DAYS' RAIN.

June here, as everywhere around, it has been raining for forty days in succession, and great floods covered the country. The damage, however, was not great.

June 14, the Association of the Sacred Hearts of Jesus and Mary was established.

July. Father Verreydt undertook a journey to Independence, Mo., to administer the sacraments to the Catholics there and in the adjacent district. July 31 being the feast of our holy founder, St. Ignatius Loyola, the Sacred Heart Ladies distributed rewards for good conduct to the girls attending school. Also during this month, preparations for building a new church were going on, in felling trees, splitting logs, making posts, etc.

August. The school statistics were cast up in form and sent to St. Louis, to comply with the government regulations requiring an annual statement from the school teachers on the Indians' reservations.

INDIANS LEGISLATING.

August 22. On the octave of the Assumption of the B. V. M., the Indians drew up a code of laws, which were unanimously agreed to and were put in writing to impress their observance. Moreover, they elected constables to see to it that these laws were well observed. August 25, a solemn procession took place in honor of the Immaculate Heart of the Blessed Virgin. The attendance was large and their devotion was manifest. August 30, Father Verreydt made another excursion to Independence and also to Westport (now part of Kansas City) to visit the Children of the Faith.

September 13. The Indians, having received their annual allowance in money from the American government, have set apart a certain sum (\$109.50) for medicines and the sick, to be given out by the hands of their Priest. September 16, Rev. Father Verreydt went with the Indian Superintendent to the town of the Osages to select a site for school buildings.

September 20, Mr. Charles Findlay contributed \$20.00 for the poor. September 21, Mr. Joseph Sire, as a contribution to our church building, has promised to supply the nails and laths or shingles, enough for the whole church: i. e., 40,000 shingles and two or three barrels of nails. September 26, Rev. Father Verreydt has gone to St. Louis to consult Rev. Father Provincial about the Osage Mission.

September 27, premiums were distributed in our school for boys, on the feast of SS. Cosmas and Damian, the anniversary of the first confirmation of the Society of Jesus.

October 20, a new Indian agent visited the mission in company with Mr. Joshua Carpenter, who was lately put out of office by the American government.

On account of great abuses growing out of the laws which the Indians framed for themselves some time ago, I was compelled, by my responsibility as their

pastor, to have those laws abolished. October 31, Father Verreydt returned from St. Louis with Rev. Francis Xavier de Coen, who has been sent by Father Provincial to do work on these missions.

COUNCIL BLUFFS.

November 4, I started on a missionary excursion to Council Bluffs, Iowa. While there I baptized twenty-one infants of the Indians, etc. (i. e., besides the usual works of zeal, as opportunity offered) received from friends some donations for widows and orphans, which I divided among them after my return from Council Bluffs, in December. In the month of November Father Verreydt made a journey to Deep Water, to break the bread of life to the German settlers; and in December he again visited the American and French Catholics residing at Independence and Westport.

December 25. On Christmas day the feast of the Nativity of our Divine Lord Jesus Christ was solemnized with unusual splendor. The communicants at Mass were very numerous. We gave a dinner to the members enrolled in the "Society of Jesus and Mary," recently established.

OUTLYING MISSIONS.

1845. In the beginning of January, 1845, the Indians were working for Father Verreydt, splitting logs and hauling lumber to inclose a new cemetery. January 10, Rev. Father X. de Coen proceeded to the Ottawa Reservation, to establish a mission there and make arrangements for saying Mass and administering the Sacraments once a month. January 20, Fort Scott. Rev. F. Verreydt made an excursion to Fort Scott, to see about starting a new mission there and find a place where the surrounding Catholics could meet for divine worship. He took this occasion to talk with Colonel E. Choteau and the agent of the Osages about the proposed buildings at Osage. We owe it to kind Providence that the hunting this winter has been more successful than in any other year since the Indians came to this territory. Indeed, it is a mark of the special protection of God, without which the poor people must have suffered the greatest hardship, for no provisions are now scarce and very dear.

February. As a measure of relief, a grant of about 3,000 bushels of corn was freely offered by the American government to these Pottawatomies, to make up for the loss of their crops by the floods of the last year; and the same was divided among them in the beginning of this month. February 5. The Indians are busy preparing lumber for the new church. We presented them with a barrel of pork and 200 pounds of flour. February 7, Father de Coen went out to his mission at the Ottawa Reservation. February 10, Father Verreydt was called on by the Osage Indians to go and mark out the grounds and settle the plans for the school buildings. A joiner was hired by the Indian agent to oversee the work and finish the structure.

March 10, Father C. Hoecken visited the settlement called Deep Water, Missouri, to give the Germans living around the opportunity to receive the Sacraments. He made a collection for the poor. At the same time Father X. de Coen was away on his monthly excursion to the Ottawas, and this time he took in his rounds the tribes of the Chippewas and Peorias.

March 20, Father Verreydt departed for Westport and Independence, taking Brother Van Borcht as companion on the journey. March 23. Some of the Pottawatomies have set out on a hunting expedition, in order to provide a supply of game for the national feast, which it is customary to have on Easter Sunday. We contributed flour and coffee for the festival. The agent, Colonel A. J. Vaughn, partook of the dinner.

The alms collected for the poor and the destitute widows and orphans amounted to \$45, which was promptly distributed, partly among the Peorias and partly here, according to the wishes of the donors.

April. The agent, Colonel A. J. Vaughn has obtained from the government a stretch of arable land for our Indians—as much as 200 ox teams can work in a day, some 200 acres in extent—to encourage them to plow and till their fields. April 4, Father de Coen went on his usual mission to the Ottawas, to administer the Sacraments.

April 14, the chief of the Chippewas paid us a visit with his family. He asked to have a mission established for his tribe and arrangements were completed for a regular mission among the Chippewas, near the stream called Osage River.

April 18, Father de Coen set out with two Indian interpreters to visit the Peorias and Weas, with the purpose of establishing missionary stations among those tribes if he found them well disposed. He visited the Catholics on his way and gave them the Sacraments.

PEORIAS AND WEAS ASK INSTRUCTIONS.

The chiefs of the above tribes met in council to hear the proposal of the Father. At the end of his speech they consulted together and agreed that he might baptize their children. They asked him to return within two weeks and explain the Catholic religion, assuring him that they were ready to embrace the teaching and practice of the Catholic prayer, and that they would bring their children in that prayer.

Father de Coen returned home the 23rd of the month, 1845. In the month of May the same Father de Coen went to the Chippewa reservation, at the invitation of the chief of that tribe. These Chippewas held a council with the Ottawas, and came to the conclusion that they ought all to embrace the same religion, since the Pottawatomies, Ottawas and Chippewas were brothers, and, consequently, ought to have the same sentiments and be of one mind.

May 6. Today two of the Peoria tribe came to the mission, being sent by the chief to make inquiries about the Catholic religion. We satisfied them and dismissed them the following day, loaded with presents of meal and lard. May 8, Rev. F. X. de Coen took a journey to the German settlement at Deepwater, to say Mass and give the sacraments to the Catholics.

POTTAWATOMIE BOOKS.

The books in the Pottawatomie dialect, which had been sent to Cincinnati and St. Louis to be printed, were brought to the mission, May 21, and were at once distributed among the Indians. The same day we received a trunk full of medicines, worth about fifty dollars, a present from the Indian superintendent.

CHANGES AMONG THE RELIGIOUS.

May 23. Rev. Father Provincial J. O. Van de Velde arrived on his annual visitation, at the close of which he took with him Brother Van der Borcht, promising to send another lay-brother in his place. The Superioress of the Sacred Heart religious also withdrew Mother C. Thiefry and Madam Xavier, and left on the Mission a Sister of the name of Mary.

May 25. Corpus Christi was celebrated by the usual solemn procession in honor of the Blessed Sacrament of the Altar, performed with great order and piety. Many of the Peoria village were in attendance.

GOVERNMENT AID TO GIRLS' SCHOOL.

June. Early in this month we received a letter from the Superintendent of Indian Affairs, informing us that the American government promised to appropriate \$500 annually for the support of the Academy of the Ladies of the Sacred Heart. June 11, Rev. Father Verreydt proceeded to the Osage reservation to attend to the mission and make arrangements about the schools which the government intended to establish there.

July. In the first week of July, I accompanied the Indians on a hunting expedition. After twenty-two days I came home. July 12, Father Provincial kept his promise by sending us Brother Regan to be cook, and Carissime J. Diels, a novice, to teach the boys. July 13, Estanikwot, the Chippewa chief, came himself to ask for a catechist to instruct his people in religion.

PROHIBITION COUNCIL.

Towards the end of July the Indians held a council, and unanimously agreed

on a course of action in case any one would bring liquor into the village or sell it to others.

August 11. For some time all the Indians have been hard at work on the new church; all are busy—some digging the foundations, others getting rock and carrying materials.

In the latter part of August, Father C. Hoecken took his departure for St. Louis, to solicit help for the widows and orphans. He returned with the alms on the 23rd of October.

DISEASE AND DEATH.

In September and October almost all the Indians fell sick, and many deaths occurred. Among the children, especially, the mortality was great.

Mr. J. B. Sarpy contributed \$120 to the building of the new church, instead of the shingles which he had promised to furnish. Meanwhile, Rev. Father Verreydt attended to the missions at Westport and Independence, Mo., visiting the Catholic families.

CONFIRMATION BY BISHOP BARRON.

December 17, Right Rev. Bishop Barron arrived at the Mission. He stayed a fortnight, and administered the Sacrament of Confirmation to eighty Indians during Christmas week. The festival of Christmas was observed with great devotion and rejoicing. Besides the beautiful ceremonies at Mass, a crib was made this year to give the Indians a lively representation of the birth of the Divine Infant in the stable at Bethlehem.

THE PEORIA TRIBE ALL BAPTIZED.

A. D. 1846. Some Peoria Indians were at the Mission to witness the festivities of Christmas. On their return, Father Christian Hoecken repaired with them to the Peoria reservation, twenty-five miles distant, to instruct and prepare them for baptism. He remained there ten days, by which time he had baptized them all and blessed their marriages according to the rite of the Holy Catholic Church. (January 6, 1847.)

FIRST PAYMENT TO THE ACADEMY.

January 11. The Sacred Heart ladies received \$500 from the civil government. This is the allowance granted to their school, to be paid annually, dating from July 1, 1845.

February. Rev. Father Hoecken set out with an Indian guide, in the beginning of February, to seek along Kansas river the lands apportioned to the Sacs Indians, and to try what he could for the salvation of their souls.

March. Mr. M. Giraud gave forty bushels of corn, commonly called maize, for the indigent widows and orphans.

March 16, Rev. Father Verreydt made a journey to Deepwater, to visit the German families and give them the sacraments.

April. At the request of Bishop Barron, the same Father went to the town of Westport, in April, to hear the confessions of the French Catholics residing there, that they might make their Easter Communion. About the same time Father F. de Coen made an excursion to the Peoria reservation. At the close of the month Father Verreydt again visited the Germans at Deepwater.

BLESSING THE CROPS.

April 25. On St. Mark's day, according to the good old Catholic custom, the usual procession walked around the fields, chanting the Litany of the Saints, to implore God to bless the fruits of the soil and preserve the crops. This reminds us of the kindness of the government in distributing corn and potatoes to our Indians in time for sowing and planting.

COUNCIL BLUFFS.

May. In obedience to the wishes of the Superior of the Mission, Father C. Hoecken undertook a journey to the place called Council Bluffs, Iowa, to examine what prospect there was to do something for those Indians. While there, this

Father baptized fifty infants and a squaw who was dying. He returned to this mission on June 15.

GOVERNMENT PURCHASE.

June 17. On the way he was joined by delegates from the American government, who were commissioned to purchase the lands of the Pottawatomies. These commissioners succeeded in making terms for the purchase of the Pottawatomie reservation at Sugar Creek. In the month of June Father F. de Coen paid a visit to the Osage reservation to see if the school buildings in process of construction there were finished and ready for use.

The annual procession of the Blessed Sacrament took place on the Sunday within the octave of Corpus Christi. It was conducted with all possible splendor.

Thirty dollars received in alms has been bestowed on the widows and orphans. Mr. Hagebuck, a German Catholic from Deepwater, has donated some articles of linen to the church besides some clothes for the poor.

MISSION WORK AMONG THE SOLDIERS.

July. In the month of July the project of a mission was started among the soldiers of Fort Scott, many of whom had been brought up in the Catholic religion. For this purpose Father F. de Coen ventured to introduce himself at the Fort, on July 12. He preached and broke the Bread of Eternal Life to them; and he left them the following day rejoicing.

PROHIBITION ENFORCED.

July 22. On the feast day of St. Mary Magdalene, the Pottawatomies met again to devise more stringent measures against intoxicating liquors. For this purpose they invited the agent, Col. Vaughn, to attend, and, at his suggestion, it was determined that anyone thereafter caught bringing liquor into the mission should be locked up in the guard-house at Fort Scott.

August. Father C. I. Hoecken made an excursion to the reservation of the Sacs, Piankichas and Miamis, to try to convert those tribes. He found the Sacs absent on a hunting expedition, but met with a kind reception from the other Indians, who asked him to come back after a few weeks. He baptized their children, and promised to return.

August 17. Father F. X. de Coen went to the Osages to baptize their infants.

A PRISON BUILT.

In the month of August another council was held at the Mission, and with unanimous consent three laws were passed to suppress drunkenness, libertinism and card-playing. These laws were committed to writing and promulgated. Soon after, the tribe came together and built a prison to punish the evildoers.

Before the end of August I returned to the camp of the Piankichas, celebrated Mass there and baptized their infants. All these Indians expressed a desire to become Catholics. Some time later I made a tour of the principal cities of the United States, to obtain assistance from the charitable and to awaken interest in the condition of these Indian tribes, and I took along the manuscript for two books to be printed in the Indian dialects.

1846—September. On my journey through the United States, I (Father Hoecken) gave to press two books, one in the Pottawatomie dialect and the other in the vernacular of the Peorias, Piankichas and other tribes. In October, Rev. Francis Xavier de Coen was recalled and left the Mission to go to St. Louis. About the same time Rev. John Schoenmakers was sent out here to visit the Sugar Creek Mission and the new mission among the Osage Indians.

BAPTISM OF THE KICKAPOO CHIEF.

Pasidji, the chief of the Kickapoos, came to the Mission in November, earnestly asking to be baptized. The Fathers of the Mission were all absent; but Rev. J. Benoit happened to be here and he received the chief into the Church on November 13, giving him the name of Joseph. The new convert was 60 years of age. His fervent piety was a source of edification to all, but especially to those who had known him before.

In December, Father Verreydt proceeded to Independence, Mo., to meet Father Peter J. de Smet, who was expected to land there on his return from the Rocky Mountains.

1847—January. Rev. Verreydt attended the Peoria mission, baptizing an adult and many infants. Early in February, Rev. C. Hoecken returned from his tour through the States, bringing to the Mission the alms which he had collected from the cities for the Pottawatomies and other Indian tribes in the then Missouri Territory.

PIANKICHAS BAPTIZED, 1847.

March 1. Father Hoecken went on the mission to the Peoria village to instruct the tribe for First Communion, taking a Pottawatomie Indian to help him. While thus employed, he met a band of the Piankicha nation, who, with their chief, Wakochinga, had come to see him. These also he instructed in the faith, regenerated them all in the waters of Baptism, and blessed their unions with the sacred bond of matrimony.

MIAMI MISSION, 1847.

March 15. A letter was received from the Superintendent of Indian Affairs at St. Louis, in reference to establishing a mission among the adjoining tribe of the Miamis. On Shrove Tuesday, we gave our Indians a national holiday, to cheer their spirits and encourage them to begin the fast of Lent, on Ash Wednesday.

April. The feast of Easter Sunday was observed with great devotion and solemnity. The Pottawatomies held their national festivities, to which they invited many from the neighboring tribes, who had come for religious services. In the latter part of April, Rev. C. I. Hoecken made an excursion to the Piankicha reservation and remained ten days, instructing them in the commandments of God. When they were sufficiently instructed, he baptized about sixty of them.

PIANKICHAS TILL THE FIELDS, 1847.

After their conversion, the Piankichas began to till the soil; and the Father excited their diligence by distributing seed to sow in their fields. In the month of May, we hired a carpenter to repair for the Peorias their mill, which had long lain broken.

JUBILEE AND MAY DEVOTIONS, 1847.

May. Rev. Fr. Verreydt went to Deepwater to preach to the Germans, and afford the settlers an opportunity to gain the indulgence and privileges of the Jubilee. We dedicated the month of May to the ever Blessed Virgin Mary, singing or reciting every day the Litany of Loretto.

May 18. A novena was begun in honor of St. Francis Hieronymo for the welfare of the Mission, and every morning Benediction of the Blessed Sacrament was given during the novena. Toward the close of the month Rev. Fr. Hoecken visited the Peoria village, to prepare them to make the Jubilee.

FIRST COMMUNION—FORTY PEORIAS, 1847.

After suitable instructions, about forty of them approached to receive the Holy Eucharist for the first time, on Trinity Sunday.

June. A solemn novena was proclaimed to be made for the general welfare of the Mission, in honor of the Most Holy Sacrament of the Eucharist, accompanied with the exposition of the Blessed Sacrament every day of the octave.

PUBLIC PROCESSION—FOUR INDIAN TRIBES.

June 6. A great concourse of Indians from the neighboring reservations of the Peorias, Miamis, Piankichas, etc., collected at the Mission to take part in the public procession of Corpus Christi. They behaved with edifying devotion, and the day was orderly throughout.

A DAY OF FASTING.

June 15. On the vigil of St. John Francis Regis, a public fast was announced in our church, to obtain relief in the distressful condition of the Mission. To this end special prayers were offered up, and good works recommended to be per-

formed on that day, and the people were urged to go to confession and communion.

July 1. Very Rev. James Oliver Van de Velde, our Provincial, arrived at the Mission and stayed with us for several days.

PROHIBITION COUNCIL.

The Indians living at Pottawatomie Creek came to hold a council with our Indians at Sugar Creek in the latter end of July. They decreed unanimously, that: Whoever thereafter should bring into these lands intoxicating liquor, should forfeit for his first offense half his annual pay from the government, and for the second offense should forfeit all his money. Likewise that whoever would kill another, should forfeit his own life.

FATHER TRUYENS—NEW MISSIONER, 1847.

August. Rev. Father Verreydt departed for St. Louis in the interest of the Mission, to obtain supplies and beg aid for the Indians. We welcomed him home again on September 4, and greeted Rev. Charles Truyens, who came with him, being sent by the Father Provincial to assist us in our missions. On the feast of the Pure Heart of the B. V. Mary, the Indians joined devoutly in the customary procession, which was marshaled and managed with much pomp and dignity in honor of the Mother of God.

September 17. The mission to the Peorias was attended to by Father Truyens. After saying mass, and administering sacraments to the faithful, he came home on September 20.

AN OFFICIAL LETTER, 1847.

An official letter received at this date. It makes a precise statement on the part of the civil government, that, in the payment for the Pottawatomie purchase, "no compensation can be allowed for the Catholic church and the priests' residence and improvements." The reason assigned is, "that no mention was made of them in the Secretary's report, when the land was sold by the Indians." It concludes with the recommendation that we compound for our loss with the Indians. The Indians—to their credit—made no trouble about it.

In September, Father C. Hoecken made his annual retreat at the Osage reservation. He returned to the Mission on October 2.

Father Verreydt furnished the Peorias, who were quite destitute with articles of clothing which he had bought at St. Louis. He also gave them corn for planting in the Autumn. This month, our Indians received payment from the civil government; and they offered a certain sum out of their portions for a new church to be built in the territory to which they are going to move near Kansas river.

In the beginning of October, the time of their annual payment, the Indians contributed to the erection of a church and a house for the priests, by the river called Kansas, seventeen hundred dollars.

Rev. C. Truyens set out for the Peoria mission, and then passed on to the Piankicha reservation. Father Verreydt, the Superior of the mission, has decided that henceforth these tribes, the Peorias and Piankichas, shall be visited every month on the first Sunday.

PROSPECTING ST. MARY'S MISSION.

1847—November 1. Rev. Father Verreydt took a party of Indians to explore the country along the Kansas river, where the government had assigned a new reservation for the Pottawatomies, and to select a suitable and central locality for the new mission.

Beginning in October, Father C. Truyens directed a spiritual retreat for the Religious of the Sacred Heart at Sugar Creek. Rev. Father Bax, from the town called Neosho, paid us a visit the first week of November. He took away with him articles donated to his mission by Father Provincial and Mother Galitzin, besides presents of altar linen from the Ladies of the Sacred Heart.

N. B.—Father Hoecken's diary here comes to a sudden close, and there is a gap in the annals of the Mission up to September, 1848, when Father Maurice Gailland, S. J., continues the narrative in the new reservation at St. Mary's,

Pottawatomie County, Kansas. A study of the baptismal record seems to reveal that the Indians began to move into their new lands—"50 miles square on the Kaw river immediately west of the present city Topeka"—in the fall of 1847. Father Hoecken is registered for baptisms performed in that locality in December, 1847, and thereafter. The other Fathers, with the Religious of the Sacred Heart, remained at Sugar Creek until September, 1848. The decrease in the number of baptisms shows how the Indians were scattered in 1848. The baptisms for '46, '47, '48 were 178, 142 and 48 respectively. The baptisms for 10 years (1838-1848) were 1,430, out which 550 were adults.

OLD RECORDS.

A. M. D. G.

STATUS ANIMARUM INDIANORUM NOMINE PEORIAS ET PIYANKICHAS,
A D. 1846 ET 1847.

Patronus Ecclesiae Peorearum, est St. Franciscus Xavarius.
et

Titulus Ecclesiae Piyankicharum, est Patrocinium Beatissimi Joseph.
Status animarum Indianorum nomine Miamis, Weas, Peorias,
Piyankichas et New York Indians.

Josue Gabriel Achauwisewa
uxor

obiit Fevrier Catherine Kichamikikange.
1847.

Inf., Francois Xavier, natus Januier 3, 1847.

Cohab. frater I. G. A. Christian Tacques Pandauwe, 12.

Basile Boyer Viduus
Infantes.

Jean Parakwai, 11. C.

Jean Baptiste, 5.

Joseph Matchiranchauwa, 3.

Cohab. Ignace Marissa, 60 C.

Francois Borgia Boyer
uxor

Matilde Roi-con-king.

Baptiste Peorea
uxor

Infantes. 8.

Charles Charore C.
uxor

Rose Kindikwe. C.

Infantes. Tacques Kitakimankwe. 7.

Francois Chingwakiya
uxor

Agatha Mangokwe.

Infantes. Marie Anne. 1.

Agnes Entiginau. Vidua. C.

Gregoire Cipakiya.

Agnes Kalkammansa.

Infantes: 8.

Marie Magdalene. 6.

Julie Kiritokwe. Vidua.

Infantes.

Victoire Kiritokwe. 30. Vidua.

Infantes.

Marie Therese. 1.

Note: These baptismal records were entered on vacant spaces in the old book in after years.—T. H. K.

On the 16th of April, 1854, the undersigned baptized solemnly John Kisansa, son of Kisansa and Ackignamcha, about one month old.

Godfather, Joseph Gibeau.

Godmother, Mary Gibeau.

J. SCHOENMAKERS, S. J.

- Jean Baptiste Kirisonsa obiit
 uxor
 Lucie Hopannikikwe.
- Inf. Caliste. nata December, 1846.
- Paul Kichiwoinisa
 uxor
 Francoise Karissakwawa.
- Infantes.
 Pierre, 7.
 Francois, 4; obiit, 1846, January 8th.
 Marie Louise, nata Sept., 1846.
 Catherine Kinchitanokwe. C. obiit.
- Infantes.
 Louis, 5.
 Marie, 10.
 Caroline Kinontekwe. Vidua.
- Infantes.
 Jean, 13.
 David, 4.
- Henricus Ignatius Kintchikonsa. C.
 uxor
 obiit Oct., 1847—
 Marie Elizabeth Chankochingu. C.
 Marie Anne, 4.
 Caroline, nata Nov., 1846.
 On this 9th of January, 1853, the undersigned baptized privately, Marcus,
 son of Luther Paseal and Manda Pioria. Godmother has been Felicita Guiro. The boy was born on the 22d of Nov.,
 1850, and belongs to the Peoria nation.
- PAUL MARY PONZIGLIONE, S. J.
- Joseph Mahinambe. C.
 uxor
 Marie Minauwatokwe. C. obiit.
- Infantes.
 Joseph Kocuinta, 13.
 Francois Minauwatointa. 10. obiit.
 Jacques, 5.
 Marie Louise—obiit, 1846.
 Elizabeth, 4. obiit, 1846.
- Cohab. Julia sororis Mahin.
 Eransita, 9.
- Francis Mekositta. C.
 uxor
 Pelagia Arikokanga. C.
- Infantes. ——— natus statim obiit, 1847.
- Marie Manitokwe. Vidua, obiit, 1846.
 Infantes. Joseph, 5. obiit.
- Baptiste Mekositta. obiit.
 Coh.
 Kirisokwe.
 Bapt. Jan. 9, 1846—Infantes Marie Therese, 4 months.
- Joseph Mechiwirata
 uxor
 Marie Louise Nowekamokwe, obiit 1846.
- Infantes.
 Louis Kinclisa, 6.
 Michikaterokwe, 3.
 Catherine Kichamikikange, 20.
 Guillaume, 22. C.
- Felix Jamison Marstchakke
 uxor
 Josette, 3.

Pierre, 6 months.

I baptized, the fifth of December, 1847, Felix, son of Felix Jamison and Josette Kirisokwe, who was born the 3d, 1847. Godfather, George Namkikwea; Godmother, Cecelia Cheukasinga.

C. TRUYENS, S. J.

Samuel Minarikwoto
uxor

Agnes Mayakwagne.

Cohab. frater Joseph. obiit, June, 1847. 76.

Pierre Narrakwot
uxor

Marie Anne Pankichwoka.

Infantes.

Louis, 5. obiit, 1846.

Cipiwa, 6.

Joseph Ningotkapwe.

George Nemkfwiga. C.

obiit, Oct., 1847. Etienne Newapimente. 1870.

Ignace Nawekosiga

uxor

Marguerite Tekigwe. obiit, Oct., 1847.

Infantes.

Cohab. Kirisona, 12.

Andri Wapannikikapwe, 18.

obiit. Jean Ev. Nipiyakinta, 19. C.

Henricus Pimkauwata C.

uxor

Therese Pitatammakwe. C.

Infantes.

Cecilia Chinkachinga, 14. C.

Francois Namoit, 7.

Cohab. duce orphanie

Nidachimikwe, 9, Bapt.

Ontanakitammikwe, 7, Bapt.

28th of February, 1848, I baptized Mary, daughter of Henricus and Therese above named. She was three weeks old. Therese was godmother.

C. TRUYENS, S. J.

Marie Pinipakikamokwe. Vidua. 60.

Infantes—12.

Philomine, 6.

Pelagie Pilarokokange. Vidua.

Infantes.

Ambroise Pakangia, 25.

Josias Rapheal Pintayo. C.

uxor

Josephine Nomdamokwa. C.

Infantes. Marie Jeanne, 3.

On the 10th of January, 1853, the undersigned baptized privately, Joseph, son to Pitan-machi-cha-pa and Chipacha-chasique, who was born in the month of January, 1851, and who belongs to the Peoria nation. Godfather has been John Bourg.

P. M. PONZIGLIONE, S. J.

On the 16th of April, 1854, the undersigned baptized solemnly, Peter, son of Pitan-machi-cha-pa and Chipacha-chasique, about one year old. Godmother, Sophia Bourdeau.

J. SCHOENMAKERS, S. J.

Pierre Rapintinta 19. C.

Jean Baptiste Renipinja.

uxor.

Cecile Cipakigwe.

Pierre Sesikwahanga.

uxor.

Josette.

Louis Francois Xav. Tetro. C.
uxor. Odilda Marie Papindkwe. C.

Infantes.
Ignace. 12.
Francoise. 10.
Michel Tekona. 20. C.
Michel Tchiswewa. C.
uxor.

Cecile Pankantamo. obiit 1847.
Infantes. Elizabeth. 2.
Pechkamokwe.

Matri. dux. Sept. 5, uxor.
1647.

Therese. Vidua. C.
Infantes Jean Kirisanta. 9.
Martr. Juncta Vide Wakiwita Helene Mankogwe. C. obiit.
Antoine Wakachata. C.

On the 10th of January, 1853, the undersigned baptized privately Peter, son to Wonsapie and to Chilsoque, of the Peoria nation, about 4 months old. God-father has been John Bourg.

PAUL MARY PONZIGLIONE, S. J.

Henricus Wapewisia. C. obiit.
uxor.

Philomine Mekontakewe. C.

Infantes.
Otilde Mekontakewe. 6. obiit 1847 July.
Marie Elizabeth Wapunnikikapokwe.
Marie Anne. 8.
Cecile bapt. Apr. 1847.

Cohab. Soror ux Francoise Arenipisikwe. 26.
Guillaume Wakakosiga. 22. C.
Matri. dux. uxor.

Aout 15, 1847

Marie A. Achte.

Francois Xav. Wakochinha.
uxor.

Cecile. obiit.

Infantes. Josephine. 12.
Simon. 7.

_____2.

Aloysius de Gonz. Wakewita. obiit. 1847.
uxor.

Helene Mankogwe. C. obiit.

Infantes.
Marie. 1.
Magdaleine. 5.

A. M. D. G.

Status animarum Indianorum nomine Miami.
Weas, Peorias, Piankishaws, New York Indians.

le 12 dec. 1847 j'ai re cu le consentement mutuel de jiseph Bourdon fils de Francois Bourdon et de Lisette Peret, et de Sophie Gibeau fille de Louis Gibeau et de Marie Louise Robidou et leur ai donne la benediction nuptia'e en presence de deux temoins.
C. TRUYENS, S. J.

le 14 Mai 1848 j'ai re cu le consentement mutuel de Joseph Bouch et de Menastchi, en presence de deux temoins.
C. TRUYENS, S. J.

j'ai re cu le consentement mutuel de Hamilton Bertrand et de Eliza Parson

avec dispense te due difference de culte.

C. TRUYENS, S. J.

le 17 Juillet 1852, j'ai re cu consentement mutuel de mariage de G. B. Bourre et de Rose Anne Gibeau temoins Pierre David Gibeau et Marie Ebneranfene.

J. B. MIEGE, S. J.

Die 2d Maii Baptisavi Joanuem Crooth eodem die consensum matrimonialem accepi ejusdem cum Waw-paw-ke-ke-quah, Testes, James Aveline and L.G oin.

Stephen Cott and Mary Cott On the 7th of June 1854 the undersigned received the mutual consent of matrimony of M. Stephen Cott, 55 years old, and of Mary (Vajeret) Cott 58 years old. (Mr. Cott is a Canadian and Mrs. Cott is a half-breed Weas.) Witnesses, Louis Gibeau and Louis Bourg. PAUL MARY PONZIGLIONE, S. J.

Mr. William Shaw and Mrs. Rosalia Cott On the 10th of January, 1858, the undersigned received the mutual consent of Matrimony of Mr. William Shaw, an American, and of Mrs. Rosalia Cott, a half-breed Weas, dispensando in disparitate cultus. Mr. Wm. Shaw having never been baptized. Witnesses, Mr. Stephen Cott, Mrs. Mary Cott. PAUL MARY PONZIGLIONE, S. J.

Racheal Donahoo and Stephen Cott On the 29th of April, 1858, the undersigned received the mutual consent of matrimony of Mr. Stephen Cott (son of Mr. Stephen and of Mrs. Mary Cott) and Miss Racheal Donahoo, dispensing on the impediment Disparitatis cultus. Witnesses, Mr. Stephen Cott, Mrs. Mary Cott.

P. M. PONZIGLIONE, S. J.

le 12 dec. 1847 j'ai re cu consentement mutuel de Charles Gibeau fils de Louis Gibeau et de Marie Louise Robidoux et de Adeline Prayone fille de Etienne Prayon et de Aloide Prebert et leur ai donne le benediction nuptiale en presence de deux temoins.

C. TRUYENS, S. J.

j'ai re cu le consentement mutuel de Joseph Gibeau fils de Louis Gibeau et de Marie Louise Robidoux et de Mathilde Prayon fille de Etienne Prayon and de Aloise Robert avec dispense du difference consanguinite, en presence de temoins.

C. TRUYENS, S. J.

Sophia Bourdon and Isac Howard On the 1st of May 1858, the undersigned received the mutual consent of matrimony of Mr. Isac Howard and of Sophia Bourdon belonging to the Miami nation. Witnesses, Mr. Fonsaint Cartiser and Mrs. Joseph Cartiser.

P. M. PONZIGLIONE, S. J.

On the 3rd of August the undersigned received the mutual consent of matrimony of David Gibeau and Mary Ebner, having dispensed with the impediment. Witnesses, Mary Gibeau, Elias Gibeau.

J. J. BAX, S. J.

On the 25th of May, 1857, the undersigned joined in the bonds of matrimony James H. Benson and Mary Gibeau catholicam cum dispensatione disparitatis cultus. (Miami Nation, Linn Co., Kansas Terr.) Witnesses, John Bourg, Mrs. Bourdon. J. SCHOENMAKERS, S. J.

BAPTISMAL REGISTER OF THE MIAMI NATION.

1848.

In the year of our Lord one thousand eight hundred and forty-eight, on the second day of September, 1, the undersigned, baptized Josetta, daughter of Pemame and Mariame Cota, born on the twenty-fourth of August the same year. Godfather, Louiton.

C. TRUYENS, S. J.

Moisis and Micheal Gibeau On the nineteenth of September, in the year of our Lord, one thousand eight hundred and forty-eight, I baptized Moisis and Micheal Gibeau, sons, Charles Gibeau and Adeline Prayon,

born on the same day—I baptized Moisis under condition. Godfather, Louis Gibeau; Godmother, Matilda Prayon—of the latter, Godfather, Micheal Richardsville; Godmother, Mary Louise Richardsville.
H. VAN MIERLO, S. J.

On the first of October, in the year of our Lord, one thousand eight hundred and forty-eight, I baptized Archange Rosaly Philomena Bourdon, daughter to Joseph Bourdon and Sophia Gibeau, born on the twenty-ninth of September last. Godfather, James Gibeau; Godmother, Mary Rosaly Gibeau.

H. VAN MIERLO, S. J.

his
James X Gibeau.
marque

her
Mary Rosaly X Gibeau.
marque
Peter Cingweusa

On the 28th of December, 1848, I baptized Peter, one year and two months old, son of

On the 1st of October, 1849, was baptized privately, Catherine Wapipiziggue, daughter to Akolekanga and Pekenta, 5 years old.

J. Schoenmakers, written for

REV. H. VAN MIERLO, S. J.

La Ferriere
Marguerite

On the first day of July, 1849, I baptized Marguerite, daughter of Peter La Ferriere and Jane Valet, born 12, January, 1849. Godfather, Mr. Richardsville; Godmother, Aloise Gibeau.

C. TRUYENS, S. J.

Joseph Driver

On the fifth day of August, 1849, I baptized Joseph Kawahangasalia Driver, about 12 years old. Godfather, Joseph Gibeau; Godmother, Madam Wilson.

H. VAN MIERLO, S. J.

Catherine
Mipipiu

On the 9th of December, 1849, the undersigned supplied the ceremonies of baptism to Catherine Mipipiu Shiskirri, daughter to Askolestha and Dekonsa, born in the spring of 1845. Godmother, Mary Gibeau.

J. J. BAX, S. J.

Alexius
Nangonza

On the 25th of March, 1850, the undersigned baptized solemnly, Alexius Nangonza, son to Duyshani and Sousanne Aiol, born in March, 1850. Godfather, William Bat; Godmother, Mary Gibeau.

J. J. BAX, S. J.

On the same day the undersigned baptized solemnly, son to Francis Valley and Hishshe-lo-suat, born 2d of February, 1850. Also son of Manereo and Frances Guen, born the winter of 1850. Godfather, Joseph Bourdon; Godmother, Mary Gibeau.

J. J. BAX, S. J.

On the 9th day of June, 1850, the undersigned baptized solemnly Sabwainshagho (alias Thomas), one year old, son to Thomas Smith and Mrs. Mangantechwa. Godfather, Jaco Robbideau.

J. SCHOENMAKERS, S. J.

On the 4th of June, the undersigned baptized solemnly Mary Kititonongkwey, about 33 years old, daughter to Mainsonshe, (mother unknown). Godmother, Rose Anne Gibeau.

J. SCHOENMAKERS, S. J.

On the 10th of June, 1850, the undersigned baptized solemnly James, about 5 years old, son to Jabaisekanh, and Mrs. Petatomekwa. Godmother, Jane Robedo.

J. SCHOENMAKERS, S. J.

Catherine
Wasangworta

On the 11th of July, 1850, the undersigned baptized solemnly Catherine Wasangworta, daughter of Nikansa (Sepiurrel) and Panaekikanja, about 30 years old. Godfather, Michel Tezkansa.

J. J. BAX, S. J.

Clemens Bourdon On the same day Clemens Bourdon, son to Joseph Bourdon and Sophia Gibeau, born 5th of June, 1850. Godfather, Charles Gibeau; Godmother, Felice Revard. J. J. BAX, S. J.

John Bourge On the 2d of January, 1857, the undersigned baptized solemnly Francois Bcurge, son to Jaque Kasankide and Fakansa, about 3 months old. Godfather, John Robideau; Godmother, Mary Gibeau. J. J. BAX, S. J.

1852.

On the 29th of February, 1852, the undersigned baptized solemnly Joseph Paul Gibeau, son to Peter David Gibeau and Mary Ebner, born 25th of February, 1852. Godmother, Mary Gibeau. PAUL MARY PONZIGLIONE, S. J.

On the 1st of March, 1852, the undersigned baptized privately Catherine Aul, about 25 years old, daughter to Mr. Aul. (Died spring, 1852.) PAUL MARY PONZIGLIONE, S. J.

Elizabeth Annowell On the 1st of March, 1852, the undersigned baptized died on the privately Elizabeth Annowell, born the first of January, 3d of April, 1853. 1852. Daughter to Mr. Annowell and Mrs. Annowell. Godmother, Catherine Aul. PAUL MARY PONZIGLIONE, S. J.

Mary Pakonge-kwoi On the 9th of May, 1852, the undersigned baptized solemnly Mary Pakonge-kwoi, daughter to Kilnasanzan (alias Godfrey) and Gin-dig-kwoi, about 5 years old. Godfather, Joseph Bourdon; Godmother, Mary Gibeau.

Also Margarite Lanepi-jik-kwoi, daughter to the above father and mother, about 13 months old. Godfather, Jaco Robbudeau and Sophia Bourdon.

Also Baptist Woipin-rang-woi, son of Sakazkwoi (alias White Loom) and Lan-van-na-kwoi, about 5 years old. Godfather, John Robbideau; Godmother, Mathilda Gibeau. J. J. BAX, S. J.

Josephine Fekonsazkwoi, daughter to Maekonsa and Landana-Fekonsazkwoi kig-kwoi, about 4 months old. Godfather, Eliah Gibeau, Godmother, Ro'asia Gibeau. J. J. BAX, S. J.

Margaret Mainer On the 21st of September, 1852, the undersigned baptized solemnly (but under condition si numquam bone baptisate fuisti) Margaret, daughter to Nantsa and Edward Mainer, native of the state of Tennessee. Godfather has been Joseph Bourdon, Godmother, Sophy Bourdon. PAUL MARY PONZIGLIONE, S. J.

Adele Tebeau On the same day the undersigned performed the ceremonies of the Holy Sacrament of Baptism on Adelide Esther, daughter to Matilda and Joseph Tebeau, born the 5th of July, 1852. Godfather has been John B. Robbudeau and Godmother, Sophy Bourdon. (The child had already been baptized by J. B. Miege.)

PAUL MARY PONZIGLIONE, S. J.

1853 On the 23rd of October the undersigned performed the ceremony of the Holy Sacrament of Baptism on Margarite Mary Lonsa, daughter of Margarite and James (or Jaco) Robbudeau. The child was born on the 28th of September, 1853, and was privately baptized on account of sickness. Godmother, Mrs. Margarite de Richardville. PAUL MARY PONZIGLIONE, S. J.

1854 On the 28th of September the undersigned baptized solemnly Louis, son to Joseph Tebeau and Matilde Reoume, born 10th of September. Godmother, Mary Tebeau. THEOD. HEIMAN

Hillarius Honywell On the 25th of December 1854, the undersigned baptized solemnly Illai, or Hillarius Honywell, son of Mr. Honywell, who was born the 10th of August, 1854. Belonging to the Miami nation, living near

the Miami village. Godmother has been Mrs. Mary Jebaeu.
PAUL MARY PONZIGLIONE, S. J.

Anne Polen In the month of November of the year 1854, Rt. Rev. John B. Miede baptized solemnly Anne Polen, daughter of Mr. Moses Polen and of Mrs. Angioque Polen (Ottawa-half-breed) about one year old, living near the Mission of M. Micar on the Ottawa creek.

PAUL MARY PONZIGLIONE, S. J.

John Baptist Guetaca-pua On the 21st of November, 1855, the undersigned baptized John Baptist, son of Guetaca-pua and Jacon-jaque, about 2 months old belonging to the Miami nation. Godfather, Ely Jebeau, Godmother, Mary Jebeau, PAUL MARY PONZIGLIONE, S. J.

Mary Smith On the 6th of April, 1856, the undersigned baptized solemnly Mary Smith, an orphan child about 7 years old, raised by Mr. Guin. The child was born in Westport. Godfather, Micheal M'Guin, Godmother, Mrs. Margaret Richardville. PAUL MARY PONZIGLIONE, S. J.

On the 9th of November, 1857, the undersigned baptized solemnly in domo paterna, Agnes Frank, born on the 1st day of September, 1857, daughter to Louis Lafountain and Mary Bourdon; Godfather, Joseph Lafountain, Godmother, Agnes Demon. J. SCHOENMAKERS, S. J.

Richard Lafountain. On the 30th day of December, 1858, the undersigned baptized solemnly in domo paterna Richard, born September 28th, son of Thomas Lafountain and Martha Beck.

Godfather, Louis Lafountain.

Godmother, Mary Lafountain.

IVO SCHACHT, Missionary.

Paul Gotecah-Poech. On the 19th day of June, 1859, the undersigned baptized solemnly Paul, born in August, 1858, son of Go-te-cah-Poech and Fa-con-sachuah.

Godfather, Fonsaint Cartissere.

Godmother, Mathilde Jibeau.

IVO SCHACHT, Missionary.

Sarah Anne and Edward Robedeaux. On the same day the undersigned baptized solemnly Sarah Anne, born 11th of April, 1857, and Edward, born November 11th, 1858, children of John Robedeaux.

Godfather, Fonsaint Cartissere.

IVO SCHACHT, Missionary.

Howard. On the same day, privately, a child of J. Howard, in Miami Village. 7 days old.

IVO SCHACHT, Missionary.

1860.

Louisa Lafontaine. On the 30th day of January the undersigned baptized solemnly Louisa, born July the 9th, 1859, daughter of Louis Francis Lafontaine and of Mary Magdalene Bodeaux; Godfather Anthony Schmitt being godfather, the child is a Miami.

IVO SCHACHT, Missionary.

1861.

Mary Elizabeth Pascal. On the 10th day of April the undersigned baptized solemnly Mary Elizabeth, born in March, daughter of Luther Pascal and Elizabeth Burke; Lucier Dagenette and E. Price being sponsors, the child is a Wea half-breed.

IVO SCHACHT, Missionary.

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