ORIGINS OF CATHOLICITY IN RICHARDSON COUNTY NEBRASKA

BY

SISTER M. BERNADETTE REIFERT O. S. U.

A THESIS

Submitted to the Faculty of The Creighton University in Partial Fulfillment of the Requirements for the Degree of Master of Arts in the Department of History

OMAHA, 1934
Thesis Approved

By

P. Raymond Nelson Major Adviser

Thomas A. Bondem Dean
FOREWORD

The present study was undertaken, originally in a modified form, at the suggestion of Doctor P. Raymond Nielson, whose sustained interest, unfailing encouragement, and able direction throughout, have made possible its completion. To him I make grateful acknowledgment for guidance in accurate gathering of facts, and for training in workmanship, to group and compile them; for reading the first draft and proposing revision, that was made before putting it into the present form; and in general, for giving untiringly indispensable assistance.

The aim at the outset was to gather the history of Saints Peter and Paul Parish, Falls City, Nebraska. Doctor Addison E. Sheldon, Nebraska State Historian, advised that it begin with the arrival in Richardson County Half-breed Tract of the French-Indian Catholics, in 1830, after the Treaty of Prairie du Chien. An attempted search into the early records of the above-mentioned parish, which showed there were none for the years previous to 1891, changed the objective to a history of Origins of Catholicity in Richardson
County.

This called for the history of the Half-breed Reserve, which led in turn, to the investigation of background Nebraska Church History to establish the fact that Jesuit missionaries in Indian Territory did not penetrate into Nebraska, prior to the opening in 1854, of the Territory to unrestricted settlement. A negative proof did not suffice but called for the inclusion of first missionary activity in and about the state.

It seemed necessary to clarify beginnings in the county, to give place to all origins in Nebraska, embracing priests, parishes and places of worship. The part of the Benedictines in founding the Church in the state had to be included, because it was so closely connected with their ministrations in the county. Similarly, the introduction of the secular clergy was bound up with origins in the county and state.

The history of Catholicity is a record of the achievements of the clergy,—but it is essentially the account of the activity of the people with whom they are charged. Hence in the parish histories the social, racial and economic aspects, and in the case
of several, the political situation, clamored for considera-
tion. The result—rather disappointing—is a far more ponderous treatment than was anticipated in the beginning.

Mrs. Lucile M. Reynolds of Creighton University Library aided the initial search into secondary sources; Miss Bertha Baumer assisted the investigation in Omaha City Library and Miss Eva T. Canon that in Council Bluffs Library. The study of Nebraska history and publications in the State Historical Library was guided by Doctor Sheldon. Mrs. C. Ballenger provided the files of early Nebraska newspapers, and Sister Rita Buttel, O. S. U., helped read them.

Reverend Gilbert J. Garraghan, S. J., directed the research in Nebraska origins from primary sources, in St. Louis University Library; he proposed, in this connection elimination and some modification that has been embodied. The librarian, Reverend Henry Regnet, S. J., gave help for completing bibliographical data. Doctor George Donovan of Webster Groves College assisted with the reading of records and letters of early Jesuit missionaries which were supplied by the Reverend George Donnelly from the archives of the St. Louis
Diocesan Chancery.

The Benedictine history was compiled from materials in the Abbey Archives at Atchison, Kansas, provided by the librarian, Reverend David Kinish, O.S.B. The Hon. John Galvin suggested the way into related history of the early Church in Council Bluffs. Much of the data previous to the erection of the Lincoln Diocese, was made available through the courtesy of the Right Reverend Monsignor Colaneri, from the Omaha Diocesan Library, and by favor of the Reverend Edward Gleason, from the earliest records of baptisms and confirmations at St. Philomena's Rectory in Omaha.

The most prolific sources for parish histories were Father Shine's manuscripts in the Lincoln Diocesan Library, and the records and correspondence in the Chancery Office, which the Most Reverend Louis B. Kucera kindly submitted for perusal. Pastors who allowed me to read and take notes from parish annals and records are: the late Reverend John Murphy of Rulo, Reverend Ivo P. Weiss of Nebraska City, Reverend M. A. O'Boyle, of Dawson, and Reverend John J. Hoffman of Falls City. Miss Zadie Keeling loaned me her files of early Falls City newspapers to complete the records of Falls City Parish. To Mr. Lewis O. Edwards, Richardson County
Historian, I am indebted for verification of statements and correction of differing opinions received in interviews with local pioneers; and for the gathering of missing facts in parish histories.

Expression of thanks is due to friends and acquaintances for answering numerous letters of inquiry; to Messrs. David R. Reavis, Edwin S. Towle, Jerry Kanaly and Lewis P. Wirth for furnishing answers to questionnaires, and to Mother Stanislaus Bougger, O. S. U., for compiling them; to Wilbur Werner for assisting with interviews; to Miss Rose Knobe, instructor in Commercial at Sacred Heart Academy and her class for arranging and typewriting the first copy; to the following for reading the first draft and calling attention to mistakes and omissions: Rev. David Kenish, O. S. B., Mrs. Philip Horan, Miss Katherine Tiehen, Miss Frances Kelly and Mr. L. P. Wirth; to Miss Lucille Kendall of Omaha for preparing the final form; lastly and most gratefully to members of my order for accompanying me on trips, assisting me in note-taking, and for giving interest, support and innumerable helps toward the furtherance of the undertaking.
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>FOREWORD</td>
<td>IV</td>
</tr>
<tr>
<td><strong>I. CATHOLIC ORIGINS IN NEBRASKA</strong></td>
<td></td>
</tr>
<tr>
<td>1. Planting the Cross</td>
<td>1</td>
</tr>
<tr>
<td>2. Ecclesiastical Jurisdiction, 1650-1850</td>
<td>6</td>
</tr>
<tr>
<td>3. Missionary Activity in the Vicinity of Nebraska</td>
<td>8</td>
</tr>
<tr>
<td>4. Earliest Ministrations in Nebraska</td>
<td>14</td>
</tr>
<tr>
<td>5. The Vicariate East of the Rocky Mountains</td>
<td>20</td>
</tr>
<tr>
<td>6. Erection of the Vicariate of Nebraska</td>
<td>24</td>
</tr>
<tr>
<td><strong>II. BEGINNINGS OF CATHOLICITY IN RICHARDSON COUNTY</strong></td>
<td></td>
</tr>
<tr>
<td>1. The Half-breed Tract</td>
<td>26</td>
</tr>
<tr>
<td>2. Organization of Richardson County</td>
<td>32</td>
</tr>
<tr>
<td>3. First Churches in the State</td>
<td>37</td>
</tr>
<tr>
<td>4. The Benedictine Missionary Circuit</td>
<td>43</td>
</tr>
<tr>
<td>5. Benedictine Ministrations in Richardson County</td>
<td>49</td>
</tr>
<tr>
<td>6. The First Secular Clergy in the County</td>
<td>53</td>
</tr>
<tr>
<td><strong>III. ORGANIZATION OF THE FIRST PARISHES IN RICHARDSON COUNTY</strong></td>
<td></td>
</tr>
<tr>
<td>1. Saint Mary's Parish, Arago</td>
<td>57</td>
</tr>
<tr>
<td>2. Immaculate Conception Parish, Rulo</td>
<td>65</td>
</tr>
<tr>
<td>3. Saint Ann's Parish, Barada</td>
<td>82</td>
</tr>
<tr>
<td>4. Saint Mary's Parish, Dawson</td>
<td>92</td>
</tr>
<tr>
<td>5. Saints Peter and Paul Parish, Falls City</td>
<td>101</td>
</tr>
<tr>
<td><strong>BIBLIOGRAPHY</strong></td>
<td>132</td>
</tr>
</tbody>
</table>
CATHOLIC ORIGINS IN NEBRASKA

Planting the Cross

Theoretically, earliest ecclesiastical jurisdiction over Nebraska dates back to the beginnings of the American Church when Pope Alexander VI by a bull of June 23, 1492, transmitted to the new world the continuity of the Catholic Church. He appointed as Vicar General Reverend Bernardo Boil, Benedictine of the Abbey of Monteserrat, who, influenced by the reform of monastic institutions in Spain, affiliated in 1492 with the Friar Minims of the Order of Saint Francis of Paula. On Columbus' second voyage he came to the new world with several assistant priests and in co-operation with the Admiral organized the new mission.

More probably Catholicism in Nebraska took its origin in 1541 when Coronado penetrated to the Platte River from New Mexico in search of the Seven Cities of Cibola in the land of Quivira. Having returned to New Mexico, his chaplain, Reverend Juan de Padilla, a native of Andalusia, Spain, young, strict and vigorous, who had occupied important posts in Mexico and given

---

up an honorable position to become missionary, set out again the next year to convert the Indians of this region; he took along the most necessary equipment for saying Mass. On his departure, which must have been in the summer of 1542, it is probable he took the same route Coronado had taken, through northeastern Kansas, not far from the boundaries of Nebraska, to the southwest, and perhaps through the southeastern corner of Colorado into New Mexico. In Quivira, meeting Indians on the warpath in 1542, he gave his life as America's protomartyr.

Father Shine's assumption that Fray Padilla "watered Nebraska's soil with the life blood of America's first Christian martyr" is open to disagreement; the solution depends on the site of Quivira. That Coronado found the Wichita on the Arkansas and Little Arkansas

---

exactly where they settled, seems capable of proof through a careful study of the Coronado narrative. The identity of Wichita as the capital of Quivira, of the country of the Wichita as Quivira, and of the Wichitas as the descendants of the Quivirans, seems indisputable from the utensils, arrows and sign language they used, and from the character of the dwelling they erected,—a house closely thatched with grass to the pinnacle of the roof. Although Father Padilla's tomb has never been found, it marks a point where Catholicism came together; where hardy pioneers from the South and from Canada met to join both ends of the advance of the Catholic faith across the North American Continent.

The establishment, after 1661, of the Jesuits in the country of the Great Lakes marked the beginnings of evangelizing the Mississippi Valley. But not until the epochal voyage of Father Marquette in 1673 revealed the fact that the St. Lawrence could communicate with the Gulf of Mexico, was the way opened to the rise of

the missions, which attained to full fruition only after
the dispersion of the French clergy during the Reign of
Terror. There was, so far as can be historically proved,
no priest in this region with the privilege of a Vicar
General, prior to the planting, in 1661, of the Cross
by La Salle.

A Franciscan chaplain, Reverend Pedro Minguee,
who had been stationed at Zuno, New Mexico, in 1705, and
since 1706 at Nambe, Santa Cruz and Santa Clara missions
in New Mexico, is believed to have accompanied the
Spanish Expedition of Pedro de Vellasur from Santa Fe,
in search of French intruders in the Spanish province,
to the banks of the Platte, where nearly all the
Spaniards as well as the notorious Jean L'Archeveque,
the betrayer of La Salle perished in the massacre of
August 17, 1720, at the hands of the Pawnees and French.
Father Shine's claim that the leaf from an officer's
diary preserved in Paris archives belongs undoubtedly

9. Henry De Courcy, The Catholic Church in the
United States, 21-3.
10. Rev. Edmund Pusch, O. S. U., History of
Benedictine Abbey, MSS.
11. Rev. Eugene Hagedorn, O. F. M., The
Franciscans in Nebraska, 192.
12. Shine, Missions of Nebraska, MSS.
13. Histoire de la Colonisation et de Missions du
Sonora Nouveau, Mexique Chihuahua et Arizona Jusque l'an
to Father Minguez, and that he was killed in Platte County, four miles northwest of Columbus, has not, like the massacre of the Expedition and the site on Looking Glass Creek, near the confluence of the Platte and Loup Rivers, been investigated by critical studies. After 1720 we hear no more of the Franciscans in Nebraska until 1877.

It is possible missionary visits were made into what is now Nebraska after the division of Louisiana into three ecclesiastical territories, in 1722, when the district north of the Ohio was entrusted to the Society of Jesus and the priests of the foreign missions of Paris and Quebec. There was a French military post, near the mouth of the Kansas River, to judge from a Kansas writer, who quotes from Canadian archives that a sum of money was appropriated there for the support of a Jesuit among the Kansas Indians. So far it has

14. Shine to Rev. M. A. Stock, O. F. M.
15. Shine, Indian Missions, MSS.
16. Prof. E. E. Blackman, Curator of Nebraska State Historical Society, quoted by Hagedorn, op. cit., 192.
been impossible to locate him.

Ecclesiastical Jurisdiction
1671-1850

The first ecclesiastical jurisdiction over the Trans-Mississippi West, including what is now Nebraska, that can be definitely established, was exercised successively from Canada, Cuba, and Louisiana. In 1671, approximately, the Mississippi Valley came under the Vicariate-Apostolic of Canada, established in 1658, where Recollects, Jesuits and secular clergy had at first derived jurisdiction directly from the Holy See. This Vicariate-Apostolic of New France comprising all Canada and Louisiana Territory on both sides of the Mississippi, was erected in 1674, into the Diocese of Quebec. From that time until 1777 jurisdiction over the Trans-Mississippi West was exercised, at least in theory, from Quebec.

Despite the cession by France to Spain by the secret treaty of Fontainebleau in 1762 of the entire

20. Shine, Indian Missions.
22. Garraghan, The Catholic Church in the Early Middle West, MSS.
23. April 30, 1933, Garraghan, to author.
west bank of the Mississippi, together with the city of New Orleans, and the formal transfer of the territory in 1765, Rome took no official cognizance for some years of the new political status. No ruling of canon law determined that ecclesiastical jurisdiction shifts automatically with shifting political boundaries. Immediate repudiation by colonial authorities representing Spain, of all jurisdiction of the See of Quebec in the territory surrendered, inaugurated a protracted struggle over this question. It was finally settled only in 1777, when Rome recognized the authority of the Bishop of Santiago de Cuba on the west side of the Mississippi.

From 1777 until 1787 jurisdiction was exercised from Santiago de Cuba; from 1787 until 1793 from Havana; and from 1793 until 1826 mostly from New Orleans as See of the Diocese of Louisiana and the Floridas. With the erection of the See of St. Louis in 1826, extending from the Gulf of Mexico to Canada, and from the Mississippi River to the Rocky Mountains, the Trans-Mississippi West came under the jurisdiction of this see, St. Louis.

Bishop Rosati, consecrated in 1824, presided until 1840. In 1841 he was succeeded by Bishop Peter Richard Kenrick, who in 1847, when the see was raised to an archdiocese, became first archbishop. The seventh Provincial Council of Baltimore gave him authority to consecrate suffragan bishops. In 1850 was erected, dependent on the Archdiocese of St. Louis, the Vicariate East of the Rocky Mountains.

Missionary Activity in the Vicinity of Nebraska

In 1834 the Holy See entrusted the Indian Missions to the Fathers of the Society of Jesus. They conducted in Indian Territory missions dependent on the Diocese of St. Louis until 1851, when the Vicariate was committed to Bishop John B. Miege, S. J. By 1835 missionary activity had reached to the western Missouri state-line and beyond, where Father Van Quickenborne had made several visits to the junction of the Missouri

28. April 30, 1933, Garraghan to author.
32. Ibid., IV, 32.
and Kansas Rivers, and from there had entered Indian Territory. In June, 1836, he opened among the Kickapoo, in the immediate vicinity of Fort Leavenworth, along the western frontier of Missouri, the first Jesuit Indian Mission in the West. Legislation in 1837 and 1838, having authorized chaplains for a considerable part of the army, Fort Leavenworth became increasingly a religious center. This created a new field for the Jesuit Fathers from the Kickapoo Mission, who were the first priests to administer the sacraments to the widely scattered Catholics of this part of the Indian frontier and to evangelize the roving bands of Iowa, Sauk, and Fox Indians who then claimed its ownership. The Catholics in that vicinity continued to receive periodical visits from the priests resident at the Mission until its closing in the autumn of 1840. Of the four churches on or near the Missouri frontier served by Jesuit priests in 1839, when Kansas or Westport Landing

33. Garraghan, Catholic Beginnings in Kansas City, 85, 89.
34. Garraghan, St. Ferdinand de Florissant, 209-10.
was incorporated, two were the Chapel of St. Francis Xavier at the Kickapoo Mission near Fort Leavenworth and the Church of St. Francis Regis at Westport. In 1841 the number of Catholics in Indian Territory was more than eight hundred.

There is no record that either Father Christian Hoecken who was employed on the mission circuit of the Missouri River towns prior to 1836, or Father Van Quickenborne who in the summer of 1835 visited the various Indian tribes along the western frontier of Missouri, or Father Nicholas Point of St. Francis Regis Church, who for a time in 1840-1841, attended the needs of Catholics in Jackson County along the Missouri border, or any other priest on the second series of missionary visits 1839-1846, penetrated into Nebraska Territory. According to Father Rothensteiner the Kickapoo are located west of the Missouri River, between the Little and Big Nemaha in what is now Richardson

37. Garraghan, Catholic Beginnings in Kansas City, 92-3, 98.
39. Litterae Annuae of the Society of Jesus
41. Garraghan, Catholic Beginnings in Kansas City, 97, 101-2.
42. Garraghan, Interview.
County; but after the treaty of Prairie du Chien in 1830, part of this became a half-breed tract where no Indians resided. Besides the Missouri River barrier, the above might have been an additional reason why the Jesuit Fathers did not visit the Kickapoo on the Nebraska side.

Whether or not the Catholics in the half-breed tract made petition for a priest cannot be ascertained by the Bureau of Catholic Indian Missions, since the records go back only as far as the seventies. The best hope for an answer, according to Monsignor Hughes, Director of the Bureau, would be a search into the archives of the Wisconsin State Historical Society in Madison, which are especially rich. When Bishop Edward Barron in 1846 made a confirmation tour through Western Missouri he requested of Father Verreydt, Superior of Sugar Creek Mission, established in 1838 sixty miles south of the Kickapoo station, and for a time the only mission in Indian Territory, that he go to Westport to hear confessions of French residents.

44. Reuben Gold Thwaites, Early Western Travels, XXVIII, 145.
and enable them to fulfill their Easter duty. There is a possibility that the French Catholic half-breeds in the tract availed themselves of such ministrations as these, and others at the churches near Westport Landing and Fort Leavenworth. Father De Smet's letters bear out that the spark of living faith among the half-breeds soon leaped into flame when opportunity for the services of religion was given them.

St. Joseph's Mission among the Potawatomi on the Missouri River near Council Bluffs, was opened in 1838 by Fathers De Smet and Verreydt, S. J. Federal authorities in Washington, acting on the advice of the shrewd secretary of war, John C. Calhoun, had assigned to the Society of Jesus, when they re-entered the Western territory in 1823, this base of operations for missionary activity. The "Old Blockhouse" erected there in 1837, by Company C., First U. S. Dragoons, at the direction of Colonel Kearney of Leavenworth, to protect

46. Garraghan, Catholic Beginnings in Kansas City, 113.
47. Catholic Telegraph, 1840, IX, 178.
48. Letter of John C. Calhoun to General Clark, cited by Garraghan, Emergence of the Missouri Valley into History, 18.
the Potawatomi from their enemies, is thought to be the one that Colonel Kearney turned over to the missionaries. Father De Smet replaced the flag by the belfry and cross and dedicated the improvised chapel to the Blessed Virgin and Saint Joseph. On this occasion Father Verreydt remarked that "he saw the devil clap his tail between his legs and take flight over the hills." Besides the 2000 Potawatomi Indians in the vicinity, there were some thirty families of French half-breeds living in groups five to twenty-five miles apart. The Fathers gave instructions about once a week, both at the mission and in the Indian camps scattered about; those preparing for baptism they instructed twice a day. In 1838, during four months 118 were baptised. For lack of financial

50. Chas. H. Babitt, Early Days at Council Bluffs, 53.
support, hostile invasions by the Sioux and ravages of
drunkenness, by 1840 the mission had declined and the
Indians were almost entirely dispersed. The small
government allowance was not extended to Council Bluffs.
In 1841 the Jesuit Fathers abandoned the Mission and
the missionaries moved to Sugar Creek in Kansas.
Their labors, however, bore lasting fruit; in 1847
when Father Augustine Ravoux came from Fort Pierre to
Council Bluffs he found forty Catholic families there
and in the vicinity. Some of these became a few
years later the nucleus for the early church in Omaha.
In 1855, when Father William Emonds was resident pastor
of Council Bluffs, the old blockhouse was still stand-
ing.

Earliest Ministrations in Nebraska

Old Fort Atkinson, the first trace of a
Catholic settlement in Nebraska, owes its origin to

the epic overland journey by Lewis and Clark in 1804, which made known to the world the headwaters of the Missouri and the route to the Western Sea. Established near what is now Calhoun, Nebraska, about thirty-five miles above Omaha, it was, until its evacuation in 1827, occupied by the Sixth U. S. Infantry from Plattsburg, New York, who were Catholic almost to a man. Of ministrations by priests or church services at Fort Calhoun there is no record.

French Catholics in the Richardson County Half-breed Tract undoubtedly benefited by the services of the missionaries on their trips up and down the Missouri River. Father Shine relates how on his first trip to establish the Council Bluffs Mission, Father De Smet passed the village of the Sauk Indians, which archeological investigation proves to have stood on the present site of Rulo, Richardson County. Father De Smet and the Jesuit missionaries on their frequent trips visited the Catholic Indians and they found among the half-bloods some intelligent Frenchmen who could

61. Lewis C. Edwards, History of Richardson County, 65-70.
act as interpreters and assist them in learning the language. In a letter in 1839, Father De Smet speaks of such an "excursion 360 miles farther from St. Joseph, Potawatomi Mission in the Indian Territories through the country of the Omahas...to afford the benefit of baptism to some children and to give some adults some idea of our holy religion.

There were Catholics in Bellevue, Nebraska, during the early forties. Father Christian Hoecken, who in 1841 resided at St. Joseph's Mission, later made regular trips from his residence at Sugar Creek Mission, up the Missouri River to look after the Catholic Indians. In 1843 and 1844 he was baptizing in the neighborhood of Bellevue. An appeal from Catholics on the Missouri River in 1847 was the occasion for new missionary activity in the vicinity of Nebraska; Father Nicholas Point's Register contains records of

62. Shine, Indian Missions.
64. Catholic Directory, 1841, 100, 143.
65. Shine, Old Bellevue From a Catholic Viewpoint, MSS., 9-11.
baptisms for Bellevue on July 6, 1847, but there is no record of his having baptized in Nebraska. Records for St. Mary's, Kansas, for 1850, show that the following were baptized for Bellevue: Edward, Paul and Michael Barnaby, Susanne and Fontenelle Logan and Joseph La Flesche.

That Father De Smet celebrated the first Holy Mass in Nebraska, in September 1851, on the occasion of the Great Council at the junction of Horse Creek and the Platte River in Scotts Bluff County, is capable of proof.

"After eight days journey along the Platte, we arrived at Fort Laramie without the least trouble or accident. The commander of the fort informed us that the Great Council was to take place at the mouth of Horse River, in a vast plain situated nearly thirty-five miles lower down on the Platte. On the second Sunday of September, feast of the Exaltation of the Cross, three days after my arrival, some lodges of buffalo-hides were arranged and ornamented as a sanctuary, on the plain of the Great Council. Under this tent I had the happiness of offering the Holy Sacrifice, in presence of all the gentlemen assisting at the council of all the half-bloods and whites and of the great course of Indians."}

---

67. Garraghan, Trans-Mississippi West; Nicolas Point, Jesuit Missionary in Montana of the Forties, 60-1.
68. Garraghan, Notes from Saint Mary's Baptismal Records, MSS.
70. Chittenden and Richardson, op. cit., II, 673.
What Father De Smet terms Horse River must be Horse Creek, which rises in the Laramie Mountains, Wyoming, and empties into the Platte River in Scotts Bluff County, Nebraska. The atlas shows no other Horse River in Wyoming. After baptizing twenty-nine half-blood children and five adults, Father De Smet made his way along the Platte River, baptized the twin children of Sargent Fox at Fort Kearney, now Nebraska City, and took the southern course across the present Lincoln Diocese.

Reverend Jeremiah F. Trecy was engaged during the years 1855-1859 in apostolic work among redmen, halfbreeds and whites in his ten missions. They ranged over a part of Nebraska, Iowa and Dakota, a distance of from 15 to 470 miles from his center of activity, St. John's Mission, also called St. Patrick's Colony, on the site of the present Jackson, Dakota County, Nebraska. He devoted himself especially to Indians scattered over the upper country in forts and

71. Father De Smet, Original Records of Persons Baptized, MSS.
trading posts of whom Bishop Miege had said in 1853; "It is our earnest wish to visit them as soon as possible," Father Trecy was more pleased with the bearing of the Ponca in the territory of the Niobrara River about the Nebraska-Dakota boundary, than any other Indians he visited. He hoped to see established among them a permanent mission and a manual labor school, but his attempt to arrange with A. B. Greenwood, the Commissioner of Indian Affairs, his plan to get Sisters or Brothers for the school, and his entire project for the Ponca Indians failed.

Ministering to Indians and Canadian French half-bloods gave Father Trecy some thrilling experiences. Once, when he had baptized twelve half-bloods, his life was for the first time endangered, by three young warriors. One of them wished to marry a half-blood maiden Father Trecy had just baptized; filled with a

73. Catholic Directory, 1853, 140.
75. February 1, 1850, Father Trecy to Bishop Loras, loc. cit., 273.
77. February 12, 1860, Father Trecy to Bishop Loras, loc. cit., 274.
superstition that by baptism she became a white woman, he thought she would not be allowed to marry him. After the ceremony the three young braves mounted ponies and followed Father Trecy, but through the intervention of one of the half-breed chiefs whose daughter he had baptized, Father Trecy and the warriors finally parted in peace.

In his report to Bishop O'Gorman Father Trecy mentions other Nebraska missions, not on his circuit, that were in need of the ministrations of a priest,

"There are several other missions that should be seen to, varying from 50 to 100 miles, from this place, namely, Fontenelle, Pasyfic, Sana-talena (St. Helena) St. James, North Bend, etc."78

Among his stations on the Upper Missouri circuit was Fort Randall. When he visited it the first time, October 2, 1856, he found there over 600 Catholics, mostly Irish.

The Vicariate East of the Rocky Mountains

The territory from the Missouri River to the Rocky Mountains, and from the south boundary of Kansas to the British line, including the present states of

Kansas, Nebraska, Oklahoma, the part of North and South Dakota west of the Missouri River, Wyoming, Montana and a part of Colorado was erected by Pope Pius IX in 1850, on the petition of the Fathers of the Seventh Council of Baltimore, into a vicariate apostolic. Rev. John B. Miege, S. J., a native of Savoy, was consecrated by Archbishop Kendrick in 1851 to the new see of Messenia in partibus, a suffragan of St. Louis. When the Bishop took charge of the probably 5000 Catholics in this territory, a flock consisting of half-breeds, Indians, people stationed at military posts, and those whose duty it was to protect emigrants to California against attacks from Indians and robber bands, he made St. Marys, Kansas, his first episcopal residence. Fathers Shoemakers, Bax, and Hiemans were the only secular priests who greeted the Bishop when he took possession of his vast vicariate,

---

82. Shea, Hist. of the Cath. Church, IV, 263.
comprising what are now the Dioceses of Leavenworth, Wichita and Concordia in Kansas; Omaha, Lincoln and Grand Island in Nebraska; Lead in South Dakota; a part of Bismarck in North Dakota; Cheyenne in Wyoming; Helena and Great Falls in Montana; Denver in Colorado; and Amarillo and Oklahoma in Oklahoma, Indian Territory having been under the jurisdiction of Bishop Miege.

As missionary and superior of the Jesuit Fathers, Bishop Miege visited Kansas, Nebraska, Colorado and Indian Territory. In 1855 he moved his residence to Leavenworth, Kansas. Almost the only priest accessible for consultation to younger priests of the Mission, he was adept in handling the intricate questions on the political complications of Nebraska and Kansas. While charged with the Vicariate from March 25, 1851 to May 8, 1859, he made three visits to Nebraska. The first in 1855, when Omaha and Nebraska City had their

86. The New Catholic Dictionary, Map facing, 983.
87. Pold, loc. cit., 137.
89. Shine, "First Catholic Bishop in Nebraska," Collections of the Nebraska State Historical Society, XVI, 212.
beginnings, was urged by a letter from Governor Cuming of Omaha. On this occasion the Bishop promised to send a priest to Omaha and asked Father Jeremiah Trecy at St. John's Settlement, now Jackson, Dakota County, Nebraska, to minister to Omaha Catholics. He gave assurance during his second visit, in the spring of 1857, that he would obtain for Nebraska a resident vicar apostolic; this was done the following year through the Provincial Council of St. Louis. On his third trip, according to the Bishop's letter, he was prevented from coming to Omaha; in Bellevue Colonel Sarpy offered him a block for the immediate erection of a church, but finding no Catholics there, he declined. Contradictory to the Bishop's statement, records show that in 1858 twenty-two were confirmed in St. Mary's Church, Omaha, among them Cecilia Theresa Burkley. The discrepancy may be due to a lapse of memory on the part of Bishop Miege since 1859, the end of his Nebraska jurisdiction.

91. Ibid, 4.
93. Confirmation Register, 1858, St. Philomena's Rectory, Omaha, Nebraska.
Erection of the Vicariate of Nebraska

Vast extent of jurisdiction, dearth of priests and influx of white population necessitated the division of the Vicariate East of the Rocky Mountains, hitherto occupied solely by Indians. Bishop Miege, reluctant to assume a regularly organized diocese among the whites, requested a separation. On January 6, 1857, was erected the Vicariate of Nebraska to include Nebraska, the Dakotas west of the Missouri River, and Wyoming and Montana east of the Rocky Mountains; cutting off Kansas and eastern Colorado, with the latter directly under the jurisdiction of Bishop Miege at Leavenworth until he secured its transference in 1860 to Bishop Lamy of Santa Fe. The Vicariate of Nebraska was not further reduced until 1880, when the Dakotas were erected into a separate vicariate. Montana, until 1887, was a part of the Omaha Diocese; also Wyoming. To Bishop Miege who continued to govern the newly-

94. Garraghan, Manuscript, 13.
95. Rev. James Aherne, "Diocese of Omaha,"
97. W. J. Howlett, "The Diocese of Denver,"
98. Aherne, loc. cit., 250.
established vicariate, until the appointment in 1859 of Bishop O'Gorman as resident vicar apostolic, belongs the significant place of founder of Catholicity in the Vicariate, for undertaking with characteristic submission and dependence on divine assistance the gigantic, and humanly speaking impossible task; while his persistent solicitude to supply for Omaha priests and a place of worship, made permanent the doubtful and disheartening beginnings of the infant church in frontier Nebraska.

100. Aherne, *loc. cit.*, 250.
BEGINNINGS OF CATHOLICITY IN RICHARDSON COUNTY, NEBRASKA

In accordance with President Jackson’s Indian policy, the United States Government selected early in the 19th century, in what was called Indian Territory, beyond the Missouri and Arkansas frontiers, fitting locations for modified reservations to accommodate her new Half-breed element. These were the progeny of French Canadian trappers and traders and their Indian wives, who came down in successive parties from the Rocky Mountain Region to the settlements that were shaping themselves on the Missouri. Richardson County was a portion of the famed Half-breed Indian Tract, set aside on July 15, 1830, by the Treaty of Prairie du Chien, for "the Omahas, Ioways, and Ottoes...Yanckton, and Santie Bands of Sioux," Michael Barada (Berdeau), the father of Antoine Barada, acting as interpreter for the deputation of the Omaha tribe, signed the treaty.

This strip of land for inexhaustible soil

2. A. T. Andreas, History of Nebraska, II, 1302.
resources is one of the most valuable in the world. In a beautiful country, it extends north to the Little Nemaha in Richardson County, east to the Missouri, and with no determined boundary on the West, about twenty miles long and ten miles wide. It had been occupied by half-breeds of the tribes before the treaty of 1830. No Indians resided on this Tract; those found here in 1853-1854, were themselves early arrivals in Nebraska Territory.

The treaty of 1837 with the Saux and Foxes, who had become permanent neighbors in Richardson County by the exchange of their lands on the Fox and Wisconsin Rivers for territory between the Kickapoo and Great Nemaha Rivers, contained a promise to allow the United States Government "to cause these lands to be surveyed." The Sauk and Fox were brought to their land on the Great Nemaha in 1854, after the surveys of Kansas and Nebraska had been completed. The first Nebraska survey made in 1837 by Reverend Isaac

8. Hon. David D. Reavis, Answer to Questionnaire.
10. Thwaites, Early Western Travels, 1748-1846.
XXII, 259-60.
11. Thwaites, op. cit., XXVIII, 145.
13. Ibid., 63-4.
15. D. D. Reavis, Questionnaire.
McCoy, when Nebraska Territory comprised the states of Kansas, Nebraska, the Dakotas, Montana, a part of Colorado and Wyoming, was the Half-breed strip between the line from the Little to the Great Nemaha Rivers.

With three sides of this land meandering streams, no surveys west of the Missouri River, and no base lines from which to establish a survey, the only sectionizing possible was a random diagonal line on the west, from southeast to northwest. The south extremity of the line was to begin at a point ten miles west of the mouth of the Great Nemaha in Richardson County and the north terminus at a point ten miles west of the mouth of the Little Nemaha in Nemaha County. After the passage of the Kansas-Nebraska Bill, this crooked line through manipulation to extend the survey, became the occasion of disagreement whether the ten miles west of the mouth of both the streams should be judged by a straight line or by the meanders of the streams.

Most noteworthy was the dispute of 1857 over the location of the county seat of Richardson County, when a re-survey of the line put Archer, the county seat off the government lands.

---

17. Addison E. Sheldon, *History and Stories of Nebraska*, 103.
18. Reavis, *Questionnaire*.
20. Reavis, *Questionnaire*.
and within the limits of the Half-breed Reserve.

Prior to 1830 the nearest Indian Agency was Council Bluffs where Mr. John Dougherty, resided as Indian agent from 1827 until 1828, when he removed to Cantonment Leavenworth. According to the report of Richard W. Cummins, the Leavenworth Agency, a Methodist-Episcopal undertaking, made a beginning in 1838, instructing the different tribes to prepare them for the central manual labor school conducted by Moses Merrill.

The story of the Half-breed Tract, romantic in detail, gives no hint of internal influences designed to promote religion. The abortive purpose of the reservation became manifest in the fraudulent and corrupt administration by white men, who through lust for land and profit, by meretricious unions and concubinage brought dishonor on their race. Under the terms of the Treaty of Prairie du Chien of 1830, the wives of the men being classed as partly Indians, were entitled each to a half-section of land in the Half-breed Tract. The wild days of allotment of lands,

when Rulo, the only highway of contact with the outside world, and the most populous town in Nebraska Territory, became a center of shameful traffic in Half-breeds and of dishonest land assignments—the consideration being frequently that seductive commodity, a generous quantity of whiskey—these left deep and permanent marks on early Richardson County.

External impetus to plant and keep alive the faith among the inhabitants of the Half-breed Tract, many of whom were Frenchmen and Catholics, was not wanting. Although Catholic by descent, only a few had been baptized and their knowledge of religion was negligible. Elisha Dorion, an interpreter for the Iowa Tribe, was raised by a family on the Half-breed Tract and educated to become a priest. That they were ready converts Father De Smet testifies in 1852: "With a few exceptions all the half-breeds are baptized and received as Children of the Church. During twenty years they have petitioned for Catholic priests and have manifested their good will to meet the wants of their missionaries and maintain them." On the other hand, polygamy was

27. November 7, 1931, D. D. Reavis to author.
so common that Father De Smet said of them: "They change wives as often as the gentlemen of St. Louis change coats."

Surely this prolific field became the object of the solicitude of the Church and of the zeal of Jesuit missionaries in the Indian Territory. Trading posts in the vicinity, that became also religious centers—Council Bluffs, Fort Calhoun, Chouteau's or Kansas Post, Fort Leavenworth,—and the nearest, Bellevue—suggest the probability that the French Catholics in the Tract used to advantage the ministrations offered by priests at these trading posts. Still, permanent results among the half-breeds themselves were hardly achieved; their habitual idleness, their wandering disposition, discontent in a settled abode, the many dialects of the unwritten Indian language, difficult of pronunciation, and the paucity of interpreters,—all conspired to make of the missionaries laboring among them, genuine heroes to God. Their zeal and self-sacrifice have left an

29. Mullin, loc. cit., 201
indelible impress; the Church has made itself from that time, part and parcel of the history of Richardson County.

Organization of Richardson County

Richardson County, named for Honorable William Richardson, third territorial governor, was organized in 1854 following the proclamation by President Pierce of the extinction of Indian titles, which opened Nebraska to unrestricted settlement. In 1855 Richardson County was reorganized to include its present limits. Several treaties during the years 1815 to 1817, and a Grand Treaty, January 5, 1819, had extinguished Indian titles to the Half-breed Tract. Allotment of lands in the Tract was authorized by An Act of Congress of July 31, 1854, which empowered the President of the U. S. to fulfill the 9th and 10th articles of the Treaty of July 15, 1830, at Prairie du Chien by "causing said reserved Tracts to be surveyed and allotted to the parties properly entitled to the same." When this allotment was begun according to the McCoy survey of

32. Andreas, op. cit., II, 1300.
33. U. S. Statutes at Large, 33rd Congress 1st session, X, 332.
1837, after the passage of the Kansas-Nebraska Bill, it brought in a heterogeneous population—the hungry, the venturesome, the gambler, the harlot. On the advice of the allotting agent a new survey was ordered to supply them with land; this "land grab" that gave to the half-breeds a slice out of the public domain, four sections wide and some thirty miles long, moved the west line a mile farther west, and put Archer, the county seat since the first territorial legislature in 1855, within the limits of the Half-breed Reservation. Judge Dundy, then living in Archer, went to those in charge of the Office of Indian Affairs at Washington D. C., and demanded a re-survey. He finally succeeded to have the allotment finished according to the McCoy survey, but not until many of the stampeded citizens had moved to Falls City. There Mr. Dundy acquired the picturesque property on East Hill and built his beautiful mansion which he sold to St. Francis Xavier Parish in 1891, after he had moved to Omaha to take up his duties as U. S. District Judge. It is today the home of the

35. November 7, 1931, D. D. Reavis to author.
36. Towle, loc. cit., 86.
Ursuline Nuns. In 1857 by a contested election, which resulted in the "Meek-Davis tragedy," a double murder, the county seat was removed to Falls City, the present county seat. Through the efforts of Judge Dundy, the "patron saint" of Falls City and of Richardson County, the contest was finally settled in 1871, in favor of Falls City.

The half-breeds did not become a racial factor in Richardson County. Very few remained on their lands most of them selling them as soon as allotted and scattering among the tribes from which they came, or becoming members of other tribes by marriage. Some few took to the towns and became valuable citizens. The early history of Richardson County is a part of the history of the West of this period, with the same vexatious problems, of Indian land claims and their disgraceful non-fulfillment. Newspapers during the years 1854 to 1858, the "Rulo Western Guide," the first paper published in the county, the "Falls City Broadaxe," the second, and the "Nebraska Palladium," tell the story.

41. Reavis, Questionnaire.
42. November 7, 1931, D. D. Reavis, to author.
43. Edwards, op. cit., 715.
44. Johnson, op. cit., 524.
of the Manypenny Treaties, of the failure of commissioners to meet their appointments for hearing the half-breed claims, and of the encroachments on Indian lands to benefit settlers.

In Richardson County the half-breed claims and allotments were gradually absorbed by four well-defined groups of settlers. First came the "claim-stakers," for whom the Johnson Party from Sioux City blazed the trail, in 1855. On their arrival they found two white inhabitants, F. X. Dupuis and Charles Martin, both living with Indian squaws. The former had married the widow of "White Cloud", the noted old chief of the Iowa Indians; the other had rescued from an Indian camp in the mountains of Utah, a captive maiden about to be sacrificed on a funeral pyre. Succeeding after much parley, in effecting his purchase, he carried her away from the land of her fathers, to the present site of Rulo and made her his wife. Skilled in all the arts taught to Indian girls she became a good housewife. They were devoted to each other until her death in 1859. Among the earliest white settlers who played an important

45. The Palladium, August 6, 1856.
part, rather questionable in its influence in shaping the history of the county, were three brothers, Jesse, Isaac, and John Crooke, whose names appear on the abstract of title to Half-breed Lands almost immediately following the issue of the patent to the half-breed. Jesse Crooke, who purchased 10,000 acres of the Sauk Reservation from the government, during his life had been owner of some 20,000 acres of Nebraska soil. He started the first prairie farm on his claim on Muddy Creek a mile north of the present Falls City. Among the earliest homeseekers of this pioneer era, 1854-1860, were the Germans who settled Arago in 1858. In the period, 1850-1870, some Irish founded Dawson. After 1863 came the homesteaders, who for $14 registration fee could settle 160 acres; the years of building and development, 1870-1890, brought the permanent settlers.

The treaties which made Indian land subject to pre-emption, while they were the "death-sentence of the

47. November 7, 1931, D. D. Reavis, to author.
greater part of Bishop Miege's diocese, the Vicariate East of the Rockies, and of ministration in Nebraska by Jesuit priests, were a deciding factor for the trend of development of Catholicity among the early settlers in Nebraska and in Richardson County.

First Churches in the State

St. John's Settlement also called St. Patrick's Colony, was located on June 24, 1855, by Father Trecy and a party of seven men from Dubuque Diocese, on the site of the present Jackson in Dakota County. It was the earliest established parish and the first center of Catholicity in Nebraska. Bishop Loras, who had ordained Father Trecy and who had appointed him during the period of July--August, 1851, to St. Raphael's Cathedral, in Dubuque, encouraged his idea to bring Irish immigrants from eastern cities to the free lands of Nebraska. After the Buffalo Convention early in 1856 to sponsor Catholic

52. Frank J. Burkley, A Pioneer Missionary, 1, MSS.
colonization in the West, Father Trecy founded on June 2, 1856, St. Patrick's Colony, the only accomplishment of the Convention. On account of severe weather and meager crops in 1856, grasshoppers in 1857, and the frequent Indian raids which impoverished the colonists, they never completed the church, a double log building, which was used, nevertheless, for services, with branches cut from trees for an improvised roof. In 1857 when Father Trecy was in the East he tried to secure help against the previous year's crop-failures and to tide St. John's over the national panic. At a public meeting in New York City, after making a plea for his colony, he met a bitter denunciation from Archbishop Hughes for promoting an artificial scheme under the influence of land agents. The Archbishop prophesied that inevitable hardship would embitter these people lured away from their homes by what seemed to him but a further development of "Irishism". A severe storm in

57. February 18, 1933, Mrs. Gertrude Henderson to author.
1860 destroyed the church still under construction.

Insofar as Father Trecy was the principal motor in the transactions, quarrels about land division became church affairs. The Buffalo Convention failing them, dissatisfaction with the location of St. John's followed distress in the colony; in 1860 the last building was moved to Jackson and Father Trecy returned to Dubuque. So incensed did the colonists become against Father Trecy that he had to flee to escape their indignation. He later joined the Diocese of Mobile, Alabama, and died on March 7, in the Alexian Brothers Hospital, St. Louis, Missouri. That he persisted in his missionary purposes, his confidence in Divine assistance unshaken by failure, a letter he wrote in 1860 to Bishop Loras concerning the Ponca Mission attests:

"Nor do I suppose that He, who gives those wandering creatures Grace to demand to know His Divine Truths will fail to afford means equal to the emergency that they may come to

60. December 16, 1878, Rt. Rev. John B. Miege to Father Schaffel.
63. Griffin, loc. cit.
64. "The First Catholic Missions in Nebraska," Mid-America, III, 269.
a knowledge of Him. Grant we cannot get Sisters or Brothers at present, neither at all, even so have we not the same means Protestants have; or with the like material can we not do as they; whose end is but here below."65

The disappointment Father Trecy experienced in his abandoned colony, numbering two hundred at its greatest extent, was doubtless a potent factor in bringing to fruition his whole-hearted apostolic zeal in his ten missions, which give him a more distinguished share than is generally recognized, in planting the Church among the scattered Catholics and Indians of the Upper Missouri and the surrounding country, during the pioneer period of Nebraska history.

Omaha City became, in compliance with Bishop Miege's request, Father Trecy's second mission in Nebraska. Finding on his arrival in July, 1855, that Father Emonds had visited the place a few days before, he left the care of the Catholics, numbering about one hundred, to him during his stay at Council Bluffs, from May to

65. February 13, 1860, Father Trecy to Bishop Loras, Mid-America, III, 374.
68. Catholic Directory, 1860, 211.
August, 1855. In 1856 Father Trecy performed two marriages in Omaha; in July and August, 1857, seven baptisms; and during the summer of 1858, six baptisms.

The lots for the prospective St. Patrick's Church, deeded on May 30, 1855, were purchased by Father Emonds who on May 14, 1855, had celebrated the first Mass in the court room of the old capitol building on the present site of Omaha Central High School. In the attempt to build the church Father Emonds encountered serious opposition and peril to his life. Some people objected to the sale of the lots assigned by acting Governor Cuming because they were part of a park; word went abroad that "the Irish were jumping the park," and they began the digging of trenches amid threats of pistols. By finding the cornerstakes the Irish soon

---

72. Baptismal Registry for Omaha, 1856, cited by Burkley, op. cit., 5.
73. Register of Deeds, Douglas County, cited March 25, Miss Marie Ruland to author.
75. James W. Savage, and John T. Bell, History of Omaha, 345.
calmed the belligerents, but before they had completed the foundation Bishop Loras called away Father Emonds and the building was abandoned.

In 1856 Reverend Thomas Scanlon from St. Joseph, Missouri, and Reverend John Cavanagh from Chicago Diocese, gave a new impetus to Catholicity in Omaha. Father Scanlon celebrated the second holy Mass in Governor Cuming's residence on the site of the present St. Mary Magdalene's Church. The resolution of Bishop Miege, who gave $500 toward it, and sent Father Cavanagh from Leavenworth to build it, brought about the erection on the lots Father Emonds had purchased of Omaha's first church. Governor Cuming's wife, a Catholic, and Messrs. James Ferry, O'Connor and Murphy, started the subscription list and managed the construction of the

---

78. Fitzmorris, loc. cit., 113.
81. Msgr. Ant. Kuhls, Extract from Letter, May 11, 1908, cited by Shine, MSS. [This must be the Monsignor Kuhls who labored forty-five years in the Diocese of Leavenworth, and who is mentioned under this topic.] Oath. Encycl., IX, 104.
building. Upon its completion, in August, 1856, Father Scanlan dedicated it St. Mary's Church,—the first of any denomination in Omaha. This was the church Bishop Miege saw in the spring of 1857, the first erected in Nebraska under his jurisdiction.

The Catholic Directory mentions Omaha City the first time in 1856 as "having a church building that will soon be supplied with a priest." Until St. Philomena's was built in 1869, this little brick church was used. Father Scanlan remained on a few months; he was succeeded from October 19, 1856 until January 26, 1857, by Father John Cavanagh, the first resident pastor, who later entered the Trappist Monastery of Mt. Melleray, near Dubuque.

The Benedictine Missionary Circuit

In 1875, when he was already very feeble and

84. Catholic Directory, 1856, 158.
86. McCarthy, "Catholic Church in Omaha and Nebraska," Morton, op. cit., II, 442.
87. Baptismal Registry for All Nebraska, 1-3.
the vicariate was being administered by his coadjutor, Bishop Fink, Bishop Miege wrote: "I was able to send only one priest to Nebraska, I haven't another to send, and yet there are thousands of Catholics in those parts." The Catholic Directory for 1858 mentions that Father Trecy was attending Omaha from St. Patrick's Colony in Dakota County. Reverend Francis Cannon, O. S. B., of St. Vincent Abbey, (now St. Vincent Arch-abbey), Beatty, (now Latrobe), Pennsylvania, who was sent in 1858, to the Benedictine priory which had been founded in 1856 at Doniphan City, near Atchison, Kansas, became resident pastor of St. Mary's Church, Omaha, in August, 1858. Prior to that time several other priests had made a brief stay at St. Mary's; Father James Power was resident pastor there from March until June, 1858. The first Benedictine priest to exercise ecclesiastical functions in Nebraska was Reverend

89. Andreas, op. cit., 730.
90. Catholic Directory, 1858, 151.
92. Baptismal Registry for All Nebraska, 3-10.
93. Ibid., 7-9.
Augustine Wirth, who in 1858 founded St. Benedict's College at Doniphan City; in 1859 both the priory and college were moved to Atchison, now Leavenworth Diocese. In 1857 he attended Nebraska City, Omaha, and several other places, where Catholics were living south of the Platte. Baptisms are recorded by Father Wirth at St. Mary's in Omaha for August, 1857, and again for February, 1858. Father Cannon ministered there from August, 1858 until October, 1859. Total lack of secular priests prior to June, 1859, ordained for and in the Vicariate of Nebraska, renders significant the contribution at this juncture by the Benedictine Fathers of Atchison to the establishing of Catholicity in Nebraska.

On May 8, 1859, Rev. James O'Gorman, prior of the Trappist Monastery, eight miles west of Dubuque, Iowa, was consecrated titular bishop for the Vicariate of Nebraska. An old Irish Trappist brother aptly

95. Rev. Thomas Bartl, O. S. B., Catholic Church, "Daily Nebraska Press, December 30, 1876, cited by Pusch, The Benedictines in Kansas, MSS.
96. Baptismal Registry for All Nebraska, 4-7; 20-35.
97. Colaneri, Record of the Secular Clergy of the Diocese of Omaha, Nebraska, from 1858-1891, MSS.
98. Aherne, loc. cit., 249.
described the Bishop's vast jurisdiction as "eighteen times as large as Ireland which has twenty-eight
bishops and dioceses." Father O'Gorman, educated at
Trinity College, Dublin, and ordained at Mt. Melleray,
County Waterford, Ireland, had been induced after
the famine of 1848, to leave Tipperary with a colony of
Trappists. Possessed of a vigorous, well-trained mind,
a strong character and a charming personality, the
Bishop by his efficient ministration and holy life left
a strong impress on Omaha and future generations.
When he took charge of the some three hundred families
of white settlers living along the river counties
in the Vicariate, Father Cannon at St. Mary's and
Father Trecy at St. John's were the only priests in
Nebraska; the brick church in Omaha and the frame
church in Dakota County, the only churches. Missions
had been established in Plattsmouth, Nebraska City,
Rulo and other places. A Jesuit Father was minister-
ing to the Indians in the Vicariate.

100. Shine, First Resident Catholic Bishop of
Nebraska, MSS.
101. Kempker, Sketch of Bishop O'Gorman, MSS.
103. Shine, "First Catholic Bishop in Nebraska,"
loc. cit., 213.
104. Rev. M. Dowling, S. J., Creighton University,
Reminiscences of the First Twenty-five Years, 30.
Nebraska stations south of the Platte became at the request of Bishop O'Gorman, in 1859, the missionary field of the Benedictines, a plan Father Trecy had suggested to the Bishop in the report of his missions: "The missions south of the 42nd parallel, Father Cannon, O. S. B., can give better than I." Father Augustine Wirth, O. S. B., visited Nebraska missions again in February and March, 1858. He found neither organized parishes nor well-known roads anywhere in the mission circuit. Not until the early sixties were missionary roads established, making possible trips with a definite objective; previously the only landmarks used by scattered Catholics were trails, Indian paths, creeks and rivers. At the end of 1859 Fathers Casimir Seitz, O. S. B., and Philip Vogg, O. S. B., made the circuit to Nebraska City and all missions south of the Platte, until 1861 when Father Emmanuel Hartig, O. S. B., came as resident pastor to Nebraska City. Father Thomas Bartl, O. S. B., attended all missions along the Missouri River in Nebraska; Rulo, Plattsmouth, Brownville,

and Arago until 1866. During 1870-1871 Father Anthony Kasper, O. S. B. visited missions south of Nebraska City to the Kansas line. Fitted out with altar stone, vestments, sacred vessels, altar wine, hosts and books, the missionaries mounted their Indian ponies and were off only to return after a month or two.

Unsettled social conditions due to the great question of the day, "Shall Kansas be a slave state or a free state," which brought slave-holders from the South and Puritans from New England to settle, to vote, to fight and to plant the spirit of freedom, did not prevent the Fathers from going out regularly on their trips. The ravages of the Civil War, too, made doubly hard the carrying out of their heroic labors. An attempt, prompted by war bigotry, to draft into military service some of the clerical forces of St. Benedict's, called Father Thomas Bartl, O. S. B. in 1864 to do militia duty. By his firm stand against the draft, Father Augustine Wirth, O. S. B. saved the community from premature death.

107. November 2, 1902, Abbot Innocent Wolf, O.S.B., to an inquirer from Sutton, Nebraska.
108. Rev. Edmund Pusch, O. S. B., Missionary Life in the Early Sixties, MSS.
A northern circuit led the missionaries up the Missouri River, making a stop wherever there was a settlement east or west of the stream in Iowa, Kansas or Nebraska. On this circuit was Rulo "the front door of Richardson County" and the first Catholic settlement in the county, located on its eastern boundary ten miles east of Falls City, the county seat, on a series of high hills overlooking the Missouri River. The first priests to visit Rulo were Father Augustine Wirth, O. S. B., in August, 1857, and February, 1858, when he passed up the river to Omaha, and Father Edmund Langenfelder, O. S. B., in 1859. Father Francis Cannon, O. S. B., baptized in Rulo on February 16, 1860. He must have remained several days on that occasion, since on February 21, 22, and 23, he baptized twelve persons. Rulo is first

---

110. Ibid., 58.
111. Edwards, op. cit., 236.
112. Rev. Thomas Corcoran, History of St. Mary's Church, Dawson, Nebraska, 1.
113. Shine, Immaculate Conception Church, Rulo, MSS.
114. Rulo Parish Records, 1859.
115. Liber Baptizatorum pro Civitate Nebraska, 1859-1860.
mentioned in the Catholic Directory in 1860 as being
attended from Nebraska City by Father Francis Cannon,
117
O. S. B. Father Casimir Seitz, O. S. B., the first
118
priest ordained in Leavenworth, perhaps the first
119
to receive Holy Orders in the Vicariate of Nebraska,
on April 27, 1857, after making his vows in St. Vincent's
archabbey, Beatty, Pennsylvania in 1856, attended
120
Rulo in the spring of 1860. During his residence in
Nebraska City, Otoe County, in the summer of 1860 when
121
he began the erection of St. Benedict's Church there,
until July, 1861, Father Philip Vogg, O. S. B., made
122
regular visits to Rulo. Father Emmanuel Hartig, O.S.B.,
who succeeded him, attended Rulo until 1863, when the
123
first secular priest resided there. In 1862 Father
Thomas Bartl, O. S. B., whom Father Emmanuel Hartig,
O.S.B., had asked from the Abbey in Beatty for the

117. Colaneri, Compilation of Catholic Directory,
Diocese of Omaha, 1860-1891.
118. Miss Christine Seitz, Interview, cited
December 23, 1932, by Mother M. Olive Mead to author.
120. Necrologium Congregationis Americano-Cas-
siensis Ordinis Sancti Benedicti, 1912, cited December
21, 1932, Rev. David Kinish, O. S. B., to author.
121. Shine, History of Diocese of Lincoln, 15.
122. Rev. Ivo C. Weiss, Outline History of
St. Benedict's Parish, Nebraska City, 10.
123. Shine, History of the Diocese of Lincoln, 16.
124. Colaneri, Compilation of Catholic Direc-
tory, Diocese of Omaha, 1860-1891.
extensive missionary field in the Northwest, made the
mission circuit to Rulo. Again during a short vacancy
in 1865, and during a part of the year 1866, Father
Emmanuel Hartig, O. S. B., took charge. During the
years 1865-1867, Father Thomas Bartl, O. S. B., gave
Sunday services in all the stations including Rulo.

Arago, an obsolete town founded in 1857, facing
east on the Missouri River, about fifteen miles north­
est of Falls City, was an early Catholic settlement on
the mission circuit. The few and poor Catholics were
at first deprived almost completely of the blessings of
religion. Benedictines from Atchison came, perhaps,
one a year as far as Omaha and administered the sacra­
ments. In 1861-1862 Father Emmanuel Hartig, O. S. B.,
at regular intervals, held services for the scattered
Catholics, sometimes at Arago, sometimes at the home of
a farmer, Mr. John Burens where he notified them to meet.
When Father Thomas Bartl, O. S. B., held services in
Arago in 1862, quite a number of Catholics were present;

---

125. Anonymous, Geschichte der Katholischen
Gemeinde in Arago, Richardson County, Nebraska, 1857-
1879, 3.
127. Pusch, Missionary Life in the Early
Sixties, MSS.
128. Rev. Mauritius, O. F. M., Geschichte der
Katholischen Gemeinde in Arago, Richardson County,
Nebraska, 1857-1879, Translation, 4, MSS.
from that time on frequent meetings were held. In 1862 about seven Catholic families under the leadership of Mr. Joseph Otto Wirth tried to build a church, but Bishop O'Gorman found it impossible to answer their appeal for financial aid, and Father Hartig told them that to build a church without a resident priest would be of no avail. 

During a part of 1866 Father Emmanuel Hartig, O. S. B., attended the stations in all Richardson County. Although it was not on the mission circuit, he visited Falls City. In the vicinity of Dawson he ministered to Catholics the first time in August, 1861, at the house of Mr. John Rothenburger; he continued to make occasional visits to Dawson up to the year 1874. Hardships and exciting adventures were not wanting on Father Hartig's missionary journeys. On one occasion after proving himself a priest, having been released from arrest as a spy by federal soldiers, he was a few hours later taken by confederate soldiers, who attempted to force him to reveal

129. Geschichte, 3, 6.
131. Shine, History of Lincoln Diocese, 16.
the number of men and cannon he had seen in the federal camp. On his refusal, the commander, after some delay, ordered his release. Another time, he was suddenly surrounded by a war party of howling Indians intent on scalping him; by drawing his breviary from his saddlebag he identified himself as a "Black-gown." The Indians shook hands and accompanied him as an escort against other hostile bands.

First Secular Priests in Richardson County

After 1865 secular priests became gradually adequate for the increasing number of Catholic settlers in Nebraska. Father William Kelly, Nebraska's pioneer priest was ordained in Omaha in June, 1859, and soon succeeded Father Francis Cannon, O. S. B., there as resident pastor. By 1868, except in Dawson, secular priests had replaced the Benedictines in Richardson County. In July 1865 Father Kelly took charge of Rulo. Previously no secular priests had labored in the southern part of the state or in Richardson County with the

---

133. Shine, Biography of Reverend Emmanuel Hartig, O. S. B., MSS.
134. Colaneri, Record of the Secular Clergy of the Diocese of Omaha, 1858-1891, MSS.
135. Baptismal Registry for All Nebraska, 1849,36.
136. Shine, Priests, Residence and Time of Service in Rulo, MSS.
exception of Reverend Hugh P. Kenny and Reverend Almire Fourmont. Father Kenny, who for a few months in 1858 resided in Nebraska City, is thought to have attended stations in South Nebraska, but there is no record that he held services in Richardson County. Father Fourmont became first resident pastor of Rulo in June, 1863. By 1868 priests ordained in the Vicariate numbered eight.

About this time, desire on the part of the secular clergy to take over all Nebraska parishes, and some dissatisfaction with the Benedictines became manifest. Reverend John Curtis, ordained in Omaha in 1866, in a letter to Bishop O'Gorman charged Father Emmanuel Hartig, O. S. B. with falsifying the number of Catholics in Nebraska City, that whereas to the Bishop he had reported 400, to a Catholic Almanac for German priests in the United States he had stated them to be 1200. In "number of Catholics in Nebraska City,"

---

138. Shine, *Immaculate Conception Church, Rulo.*
139. Colaneri, *Record of the Secular Clergy of the Diocese of Nebraska, 1858-1891.*
140. Ibid.
Father Hartig may have included all the souls in his keeping: the Catholics residing South of the Platte River in and near the stations of his mission circuit. When some thirty years later this venerable priest was arrested at Tecumseh upon warrants sworn out by some of the men whom he had served at the cost of so great self-sacrifice, he said to them, "Is this the way you reward me? Is this the way you remember the many long trips I made to you on horseback from Nebraska City?"

In the above-mentioned letter Father Curtis goes on to say:

"I humbly judge it undesirable and religion will not be remarkably propagated by permitting the German Benedictines, apparently inferior in intellect and education, to monopolize whole counties in your lordship's vicariate, excluding other priests, if you can reasonably hope that good secular priests can be supplied and supported. The time is not far distant when secular priests must be doubled and trebled." 143

The Benedictines discontinued their apostolic labors in Nebraska, except in Falls City and in Nebraska City. In Saints Peter and Paul Parish, Falls City,

142. Corcoran, op. cit., 3.
143. January 14, 1870, Curtis to Bishop O'Gorman.
they assisted periodically for Christmas, Easter and Pentecostal services, until May, 1934, when the Most Reverend Louis B. Kucera made announcement that their faculties for dispensing the sacraments and preaching in the Lincoln Diocese had been removed from the Benedictine Fathers of Atchison. On September 7, 1912, they gave up Nebraska City, their last parish in Nebraska, where Father Emmanuel Hartig, O. S. B., whom Bishop Bonacum appointed Vicar General of the Diocese and Dean of Nebraska City, completed fifty years as pastor of St. Benedict's Church. To this grand old man, soldier of the cross and founder of Catholicity in Richardson County, belongs a place of prominence in the early history of the Church in Nebraska.

ORGANIZATION OF THE FIRST PARISHES

St. Mary's Parish, Arago

Arago, the first town incorporated in Richardson County, on January 10, 1860, was, at the zenith of its prosperity, in 1870-1871, the metropolis of the county and Southeastern Nebraska. Its origin is traceable to the depression of 1857, which threw out of employment a large number of men in Buffalo, New York. A group of mechanics and workmen employed at one of the largest establishments in the city, to avoid joining the "walking street parade," organized a German Colonization Society which encouraged the migration of and gave financial aid to the party of Germans who founded Arago. At a convention called in 1858 they chose for the prospective town the name of the great French traveler and explorer, Dominique Francois Arago. After the first twelve settlers from Buffalo had landed at Arago on July 4, 1858, during that year and the next, many others followed. This home of the old freighters, and manufacturers of wagons for ox-teams, in its

flourishing days the only good market in the county, boasted at that time not only a population of 1500, but extensive commerce, the arrival and departure of steamboats being almost a daily occurrence. When the St. Joseph and Council Bluffs railroad on the east side of the river, was built in 1865, the company bought the steamboats for ferries, and business on the Missouri was practically at an end. The completion of the Atchison and Nebraska railroad to Falls City in 1871, also took off Arago trade. Thereafter some business men, among them Messrs. Joseph Otto Wirth and Michael Gehling, removed to Falls City; others returned to their homes in Buffalo. The six families living on the townsite today are proof of the short-lived prosperity of Arago.

The first attempts of the few German and French Catholics of Arago to build a chapel or acquire a house for services were unsuccessful. In 1862 they failed to secure from Bishop O'Gorman a mission fund of $100 for the erection of a church; Mr. Joseph Otto Wirth's appeal to the Jesuit Superior of Buffalo

remained unanswered and his latter to his home in Bartenstein, Württemberg Germany, requesting his father and the priests of the place to assist, brought a negative answer. On the occasion of the first holy Mass celebrated at Mr. J. O. Wirth's home in 1863, by Father Fourmont, then residing at Rulo, the Catholics held a meeting with him to decide where the prospective church should be erected. Disagreement resulted: one faction wanted it near Mr. Buren's farm; the other and Father Fourmont in Arago. The two parties failing to unite, the first severed connection with Arago Catholics and affiliated with Rulo. The other, which called itself the Arago Parish, found it impossible to build a church; but they elected Messrs. J. O. Wirth, Joseph Portrey and Lawrence Santo trustees, and purchased for a place of worship a house in which Father Fourmont held services.

During Father Fourmont's stay at Rulo, all of which time he attended Arago as a mission, he kept no records of baptisms. Father Fourmont, a short eccentric Frenchman, born in 1819, in Sable, France,

had from 1852 until 1856, attended Pokegon Indian Mission, now Silver Creek, Michigan, from Notre Dame, Indiana. Later he was in charge of St. Vincent De Paul Church in New York City, and in 1860-1863, was pastor of St. John's Church, Columbus, Nebraska, with missions in Fremont, Cummings City, Dakota, (St. John's, now Jackson, Nebraska), Ponca and Sioux City, Iowa. Having no residence in Rulo, he made his home with a farmer, and led more the life of an Indian and of a hunter than of a priest, roaming about the prairies with a gun on his shoulder. He asserted that he was subject to the jurisdiction of no bishop, but could change his residence at will. When in 1864 his project of building a stone church at Rulo was thwarted, he donated to the Arago Parish a set of vestments and a chalice. Then, on the pretext of making a collection tour, he left, and came again in the spring of 1865, only to leave soon for Topeka and then for Leavenworth, Kansas. Later he returned to France, where he died in 1872.

At the time of his visit to Rulo in 1864, for

the purpose of making investigation about the church under construction, Bishop O'Gorman promised the Arago farmers a German priest. When in 1865 he sent Father William Kelly who did not understand German, the parishioners became dissatisfied and roughly accosted Father Kelly, but his imperturbable affability won the confidence of even his enemies. For the short time he remained, he left no baptismal records. The Catholic Directory mentions Arago the first time in 1856. For a few months toward the end of 1866, until his removal in February, 1867, Father Kerrigan, a would-be priest, lived in Rulo and attended at Arago in Peter Frederick's house and in the school. In spite of his fiery eloquence, his scandalous drunkenness leaves doubt if he was a priest. He was succeeded in Rulo and Arago from March, 1867, until March, 1868, by Reverend John Hayes.

In April, 1867, Arago received its first and only resident pastor, Reverend F. Uhing, recently arrived from Germany. Ordained in Omaha, March 8, 1867, he became one of Nebraska's noteworthy

12. Colaneri, *Record of the Secular Clergy of the Diocese of Omaha, Nebraska, from 1858-1891*. 
pioneer priests, leading like the others, more or less the life of a wandering apostle. He made a hazardous attempt to build on a hill of the town a brick church at a time when there was a rise in building material and labor. In this project, inexperience and his kindly heart betrayed him into mismanagement and advance payments, that spelled bankruptcy for the parish. The incensed parishioners manifested in church their indignation against Father Uhing. They were angered at Messrs. J. O. Wirth and Peter Frederick also. After the removal in March, 1868, of Father John Hayes from Rulo, Father Uhing went to reside there until his own removal to St. Charles Precinct, near West Point, Nebraska in July, 1868. Father Theodore Majerus, who took charge of Rulo from September, 1868, until February, 1871, gave services regularly at Arago in a one-story, one-room shanty which was donated in 1867 by Mr. George H. Walther.

At this time of crisis Mr. J. O. Wirth and Mr.

Peter Frederick saved Arago Parish from disruption, and made possible its continuance. In January, 1871, they bought from the Methodists a small church, and on January 25, Mayor Walther made a donation to the parish of an additional lot, which served Arago Catholics as a place of worship until 1889. In this church Mr. J. O. Wirth's son, Mr. Louis P. Wirth, now one of the foremost Catholics of Falls City and president of Falls City State Bank, was, before the family moved to Falls City, the first altar-boy.

In 1889, when the Catholic population of Arago had decreased, the old church was moved a mile west on the prairie, and Mr. Joseph Frederick financed the building of new St. Mary's church two miles west and a mile north, on land donated by Mrs. Lawrence Santo.

Since the departure of Father Uhing, Arago has had no resident pastor. There were few Catholics in

15. Warranty Deed, Charles B. Walther to James M. O'Gorman.
16. Mrs. Joseph Frederick, Interview, cited by Sister Mary Anne Frederick, O. S. U., Interview.
17. January 11, 1933, Louis Wirth to author.
18. February 6, 1933, Brother Louis Wirth, C. SS. R., to author.
Arago; most of them lived in the country. In 1869 when the first Barada Church was built, some Arago Catholics had joined that congregation. During the years 1871-1876 priests from Rulo regularly attended Arago, five times a year. Reverend Ferdinand Lechleitner who visited the Arago Church for a time, formed a First Holy Communion class at the Williamsville Church, not far from the Joseph Portrey farm, but discontinued after having a disagreement. This must have been in 1871, when Father Lechleitner was in Rulo for a few weeks. A petition to the Bishop by Arago Catholics to have for resident pastor Father Bernard, who had charge of Rulo from 1874 until 1876, was not granted. From September, 1876, until November 1877, while there was no priest in Rulo, Arago was taken care of from Falls City;

22. Lawrence Santo, Interview, cited January 11, 1933, Louis Wirth to author.
25. Shine, Priests, Residence and Time of Service in Rulo.
27. Shine, op. cit.
since that time it has been a mission of Rulo. In 1879 there were in Arago 35 Catholic families, in all 140 parishioners. When new St. Ann's Parish was organized in Shubert, East Barada affiliated with Arago Parish.

Immaculate Conception Parish, Rulo

Five Frenchmen, called the Johnson Party, who in the summer of 1855 located Rulo, originally called Rouleau, were among the earliest white settlers in Richardson County. When they came to the east part of the county for the purpose of inspecting lands along the Missouri, allotted to their wives in the Treaty of 1830 at Prairie du Chien, they found, residing in what is now Barada Precinct, John B. Didier, also a Frenchman. The chief founders of the town, Charles Rouleau, for whom it was named, and Eli Bedard had married half-breed women who were sisters. In 1856, the Party laid out Rulo on

31. Mrs. Joseph Frederick, Interview, cited by Sister Mary Anne Frederick, O. S. U., Interview; cf. post, 87-92.
32. Constant R. Marks, "French Pioneers of Sioux City and South Dakota," South Dakota Collections, IV, 256.
Mrs. Rouleau's lands; in 1859 when the town was incorporated, more lands belonging to Mrs. Bedard were included in the townsite.

Charles Rouleau, the trapper, was born in France. He came to Indiana and trapped along the Missouri River from St. Joseph to Fort Pierre, where he married Amelia Menard. For many years he worked for fur companies in Dakota. Francis Parkman mentions him at Fort Laramie in 1846, characterizing him as having "a broad, ruddy face, marked with as few traces of thought or care as a child's" leading like other trappers a life of constant variety. Even after the misfortune he had to freeze off both his feet, he remained the same blithe spirit as before, with an unlucky partiality for squaws. He rolled about the camp all day on his stumps of feet, talking, singing and frolicking with them as they were engaged in their work. To his son David, who married Mary Story, were born four children, three of whose names appear in the Rulo baptism records. Their daughter

34. April 19, 1918, Miss Sadie Roubidoux to Father Shine.
35. White Cloud Globe, April 18, 1918, cited by Shine, Charles Rouleau, MSS.
Rosalie Rouleau made her first Holy Communion during a mission at Rulo in 1879. During this mission given by Rev. F. X. Weininger, S. J., noted apostle to German-speaking Catholics, many adult converts were baptized and instructed for first Holy Communion.

In its early days this town had, perhaps, the most mixed population of any its size in the county. The great number of idle people about the streets possessed of unique physical characteristics, were a mixture of French, Indian and American blood. By the government they were classed as Indians; yet the separate lands allotted to them would make them citizens, a fact which prolonged in the county, after its inception during the first territorial legislature of 1855, the heated strife over voting rights. Some contended in 1860 that "persons living on the reservation have not now, nor never had any more right to vote or hold office in the County of Richardson than had the Indians themselves." Other settlers of Rulo came with the various expeditions that stopped on the banks of the Missouri,

38. Mrs. Philip Horan, Interview.
40. Falls City Broadaxe, 1860.
many about 1865-1870; they were French, German and Irish. Some Catholics who settled in Rulo during these years were prevailed on to come to Nebraska by relatives who had immigrated previously from Canada. Among them were Daniel Rawley, his wife and six children, all of whom were born in Huron County, Canada.

When the Atchison and Nebraska Railroad, now the Burlington and Missouri was built in 1871, a station known as the "Rulo Y" was built a few miles to the southeast of Rulo and from there a stub line to Rulo, an incident which influenced profoundly the subsequent development of Catholicity in Rulo. The church built in 1872 stood near what is called the "cut-bridge", spanning the railroad cut which came between the church and the parish house still standing there, known as the "Philip House." This worked an increased hardship on priest and people for church services; in addition to the inconvenient roads there was now the mud from the "cut" and no kind of bridge for crossing it. For the convenience of the people who lived in the more populous section near

41. Hoffman, Rulo Parish Records, MSS.  
42. Mrs. Julia Scott, Interview.  
43. Status Animarum Rulo, 1878.  
44. Edwards, op. cit., 238.
town, this church was moved in 1887 by Bishop Bonacum to the site of the present one. The sum of $3500 paid the Rulo Congregation by the Atchison and Nebraska Railroad Company, became for Bishop, priests and people a subject of contention that it took long years to settle. As affecting the history of the town, the "Rulo Y" is perhaps the one factor that prevented Rulo from meeting altogether the fate of such river towns as Arago. In 1885 the company at a cost of more than $1,000,000 constructed over the river at Rulo, one of the largest bridges spanning the Missouri, to connect with the Kansas City and Council Bluffs line on the other side. Rulo has now about 750 inhabitants. In that much of the county history—especially the thrilling history of the early days, when due to the absence of a territorial court, disorder and lawlessness reigned—was formed in Rulo, it is perhaps the most interesting town in Richardson County.

German and Irish Catholics in Rulo agreed to unite their efforts for the building of a church;

45. Horan, Interview.
46. Affidavit by Rulo Parishioners, December 7, 1899.
the French said they would build their own. On January 1, 1864, Charles Rouleau and Emelia, his wife, conveyed to Bishop O'Gorman three lots for a church. During the same year Father Fourmont began the erection of a stone edifice with walls four feet thick, modeled after the European basilicas. He told the people there would be no sermons or instructions given, and no Catechism taught in Rulo before the building was completed, which would take two years. Impatient to have services, and Father Fourmont being so frequently absent on long hunting or fishing trips, the parishioners took into their own hands the management of the building. After the foundation was laid they found it impossible to pay the workmen who clamored for their wages. Bishop O'Gorman came to Rulo and ordered sold the stone material in the foundation, to meet their obligations.

A letter written in October 1864, to Bishop O'Gorman by Messrs. Kencelaur and Budreau, voiced the earnest desire of Rulo parishioners to be given the

48. Warranty Deed, Charles and Emelia Rouleau to James M. O'Gorman.
49. Shine, Immaculate Conception Church, Rulo.
50. October 10, 1864, W. Kencelaur and S. Budreau to Bishop O'Gorman.
51. Shine, Immaculate Conception Church, Rulo.
"Many of us have spent from youth our life in the Rocky Mountains, on the plains, and another portion have been living here for eight years without ever having heard the word of God. We need instruction and we do not receive any whatever. The Holy Sacrifice of the Mass we have assisted at a few times only within the year, but never an instruction or a Gospel of the Sunday read to us once. Like persons poor, indigent, unhappy and hungry, we feel our necessity, our wants and loudly call for the bread of life." 52

As a result of these difficulties Father Fourmont was dismissed, and in July, 1865, Father William Kelly from St. Mary's, Omaha, took charge. During the year he remained, he constructed a small frame church. Catholics who moved to Rulo during those years found many quarterbreed Indians attending the Church.

Father Kelly, before his ordination had been for fifteen years a Christian Brother in Armagh, Ireland. He was assistant at St. Mary's in Omaha until July 1861; then for six months he took charge of St. John's in Dakota County; after that he returned to Omaha. Once during the Civil War, he barely escaped being hanged by "Vigilantes." Riding a pony

52. October 10, 1864, W. Kencelaur and S. Budreau to Bishop O'Gorman.
53. Shine, Immaculate Conception Church, Rulo.
54. Scott, Interview.
in the dusk of the evening he was suddenly halted near Nebraska City by a group of men who were search­
ing for "Rustlers," southerners engaged in running off horses for the Confederacy. Father Kelly's protests that he was a Catholic priest proving of no avail, as a last resort he begged his captors to search his saddle-bags. When they found him to be a priest, they allowed him to go on his way. He was recalled from Rulo to collect funds in the East for old St. Philomena's Cathedral; from 1871 until 1874 he took charge of Lincoln; later, yielding to his chronic discontent and inveterate wanderlust, he severed connections with Bishop O'Connor and Omaha, and went to Cheyenne, Wyoming, where he built the first church; and his last years he spent at St. Philomena's in Omaha.

After Father Uhing, Reverend Theodore Majerus became resident pastor of Rulo, in September 1868. He erected a brick church in the fall of 1870, but just when it was completed a cyclone so totally de­stroyed it that not a stone was left. During these

56. Shine, History of Lincoln Diocese, 16.
58. Shine, Immaculate Conception Church, Rulo.
years the congregation passed through a period of unusual distress: Father Majerus was suspended, and left Rulo in March 1871. Later he became a member of the Trappist Order of New Mellary in Dubuque, Iowa.

To succeed Father Majerus, Fathers Ferdinand Lechleitner and P. Boucher were sent to Rulo, the former to minister to German and Irish settlers; the latter to attend the French. Father Boucher remained only a week; Father Lechleitner, a month. This pioneer of German priests in Nebraska spent his first winter in the West at Fort Randall on the Missouri River, ministering to the spiritual wants of soldiers and Indians who camped near by. Subsequently, while stationed near Crete, he attended all the territory west to Colorado and south to the Kansas line, having built, he declared, forty small churches, which served until people could erect better. He was stationed at various places in the Diocese of Omaha, among them Valentine and St. Libory. At his re-

---

60. Mauritius, op. cit., 8.
62. Shine, Immaculate Conception Church, Rulo.
quest, he was transferred in 1903, to the Lincoln Diocese.

Reverend John J. Erlach, who came to Rulo in 1871, erected a new frame church. Constructed L-shape it served also for priest's residence, until 1881. Mr. and Mrs. Jim Tangney lived in the smaller wing with the priest, and kept house for him. It was used successively for a private residence, a public school, and a janitor's home. This is the church Bishop Bonacum moved to the new site he purchased soon after his accession to the see of Lincoln; the one that burned shortly before the erection on the same site of the present Immaculate Conception Church, was the one that was built later near the Philip House. It sorely needed renovating but the people were too poor. When there was but a slight storm, the worshippers were in danger. Father Hoffman wrote of it in March, 1896, "If nothing be done, it will collapse."

64. June 18, 1903, Rev. Ferdinand Lechleitner to Bishop Bonacum.
65. Shine, Immaculate Conception Church, Rulo.
66. Mrs. Philip Horan, Interview.
67. Affidavit by Rulo Parishioners, December 7, 1899.
68. March 13, 1896, Father Hoffman to Bishop Bonacum.
After Father Erlach's transfer in January, 1873, priests residing in Falls City took charge of Rulo Parish until the arrival of Father Bernard in 1874. He left in 1876, and Falls City priests again administered to Rulo until Reverend August Rausch took up his residence there in November, 1877.

Previous to 1877, Rulo priests took care of several missions. They attended Brownville in Nemaha County, as early as 1868, and Bourke's Settlement, better known as Berg's Cemetery, in the vicinity of Barada, beginning 1871; but both missions were discontinued in 1876, when Rulo came under the ministration of Falls City priests. In 1878, Rulo Parish numbered 90 Catholic families, more than 400 people. To judge from later letters and archive materials, their time of service in Rulo tested severely the endurance of priests; some considered it an inferior parish, rather an apprenticeship to a more desirable appointment. Financial and social conditions in Rulo, frequent change of pastors, and after the coming

69. Shine, Immaculate Conception Church, Rulo.
70. Catholic Directories, 1876.
71. Status Animarum, Rulo, 1878.
72. May 28, 1901, Rev. Carl Stapf to Bishop Bonacum.
of the railroad and the decline of business on the Missouri, the repeated exodus of better families, made for the retardation of the growth and progress of Rulo Parish.

Resident priests of Rulo before Father Sproll remained on an average two or three years; many of them a shorter time. In January, 1881, Father Rausch was succeeded by Reverend J. A. Buschman who purchased that year the parochial residence. He left in March, 1883, and during the short vacancy that followed, Reverend J. Fitzgerald from Auburn attended here a few times; after that, until September, 1883, Reverend Christian Fitzgerald resided in Rulo. Following him Reverend Henry Rauth took charge, but he soon had to leave on account of ill health. During his absence priests from Falls City again ministered in Rulo; and from March, 1885, until December, 1886, Reverend William McDonald resided there. The early priests labored under adverse and trying conditions to plant and keep alive the faith in the pioneers and first settlers. Many of them, when Rulo met the common fate

73. Rulo Parish Records.
74. Shine, Immaculate Conception Church, Rulo.
75. Rulo Parish Records.
of all river towns, after the advent of the railroad, moved to Falls City. Catholics from Rulo more than Catholics from Arago, made a significant contribution to the founding and upbuilding of the church in Falls City.

Reverend O. N. Turgeon's pastorate, 1887-1890, was one of the most troubled in the history of Rulo Parish. The Diocese of Lincoln had been erected on August 2, 1887, and Reverend Thomas Bonacum, rector of the Church of the Holy Name in St. Louis, appointed first bishop. Soon after taking up his see the Bishop tried to secure Sisters for Rulo. He failed to get them the first year, but had promise from a sisterhood for September, 1889. Pressure to complete the school caused trouble; priest and people declared it impossible of fulfillment. Ensuing entanglements and other complications resulted ultimately in Father Turgeon's suspension. The parishioners who were genuinely devoted to him, resented it as an injustice, and Father Turgeon refused to discontinue offering daily the Holy Sacrifice of the Mass. For some time

he lived in Rulo with a Catholic family, and came early each morning to say his Mass. Father Stultz, who had been sent by the Bishop to succeed him, also celebrated daily Mass. One morning the new pastor ordered out of the church the worshippers who had come early to assist at Father Turgeon's Mass. After some years Father Turgeon was reinstated. He labored subsequently in Nebraska; in 1895 at the church of Our Lady of the Holy Rosary in Saunders County; for a time as chaplain of the Ursuline Nuns in York; and later as pastor of Burchard and Table Rock, in Pawnee County. He lies buried in Ss. Peter and Paul Cemetery, Falls City. Since the end of his pastorate in 1890, there have been resident priests in Rulo.

How to raise funds for the completion of the school and for the support of Sisters was the problem that for years after 1887 perplexed Rulo priests and people. The people had placed in Bishop Bonacum's hands the balance remaining to the congregation of the money paid by the Atchison and Nebraska Railroad Company, when they cut through the church property. The sum left from it after he purchased the site for and

78. Horan, Interview.
80. Rulo Parish Records.
and moved the church, the people wished to use for the building of a parochial residence near the church; the Bishop used it for the erection of a convent, (school), which he did not complete. During succeeding years of financial stress the people found it difficult to maintain the church and support a priest, and repeated attempts to have an order of Sisters purchase the school failed, because there was misunderstanding about the deed between the Bishop and the parishioners.

Reverend John J. Hoffman, pastor of Rulo from 1895, until 1900, who grasped thoroughly the situation in Rulo Parish, indicated in his letters to the Bishop a plan of improvement and building that bade fair to establish the parish on a sound financial basis. He suggested it had been advisable rather to give to a religious order this school than allow it so long to foment strife. Some of the best families moved away, in the meantime, for lack of opportunity to have their children educated, and no new families came. Yet

81. Affidavit by Rulo Parishioners, December 7, 1889.
82. March 13, 1895, Father Hoffman to Bishop Bonacum.
83. February 8, 1898, Father Hoffman to Bishop Bonacum.
84. March 13, 1897, Father Hoffman to Bishop Bonacum.
when the Sisters of St. Joseph from Concordia agreed
to take the school and "to pay the amount to buy the
building as they earn the money," the parishioners
objected.

"This way of disposing of the building will
be of great damage to the congregation. For
in case the Sisters should fail to have a
good school during the first year they will
leave the place and the result will be that
it thereafter be impossible to dispose of
the building or to have school here. The
trustees think it best if we could sell the
property to the Sisters at a price they are
willing to take it--Then we will be able to
build a residence near the church." 85

Father Hoffman's proposal, that a sisterhood be invited
to build there an orphanage to support the school, sug-
gests a paradox.

The school having been completed by Father
Stultz previous to Father Hoffman's pastorate, finally
in 1903 Reverend Bernard Sproll moved it to its present
site adjoining the church. It was opened in September,
1903, by Sisters of the Precious Blood from Roma, Illi-
nois, and has been conducted successively by Saint Jo-
seph Sisters from Concordia, Kansas, Sisters of St.
Francis from Milwaukee, Wisconsin, and from Clinton,

85. July 31, 1895, Father Hoffman to Bishop
Bonacum.
86. February 28, 1896, Father Hoffman to Bishop
Bonacum.
Iowa. In 1929, the number of families having been reduced considerably, the parish found it impossible to continue the school.

Later builders of Rulo Parish reaped the fruit of the hardships incident to pioneer struggles. In 1899 Father Hoffman erected a small church on the Sauk and Fox Reservation outside Rulo on a site nearly central to all points of the reservation. The Indian Department at Washington received favorably his petition for assistance. Once a week he drove to Sacred Heart Chapel and held services, during summer months in the afternoon, for the Indians on the reservation. Father Sproll during his extended pastorate, 1901-1913, laid the foundation of religious instruction and solid Catholic training in Rulo. He erected a large two-story parochial residence. In 1913 he was still attending Indian reservation which was later discontinued. Reverend R. J. Bickert who took charge from 1913 until 1916, began during the former year and completed in 1914, the erection of the Immaculate Conception Church

87. Horan, Interview.
88. November 27, 1899, Father Hoffman to Bishop Bonacum.
89. Shine, Immaculate Conception Church, Rulo.
to replace the old once which burned on January 6, 1913. Reverend John J. Murphy known among Rulo people as the "Saintly Priest," was pastor from 1916 until his death on March 18, 1932. Under his loving pastoral service the parish moved on noiselessly; he raised no edifice, and left no monument except the living faith in the minds and hearts of his people.

St. Ann's Parish, Barada

Barada village, an inland town located in what was the Half-breed Tract in the northeastern corner of Richardson County eleven miles north of Falls City, and four miles west of the Missouri River, was first settled by the French and half-breed Indians to whom the lands were allotted. It was named for Antoine Barada, son of Michael Barada, the educated Frenchman employed as interpreter by the United State Government in the Treaty of Prairie du Chien, and his full-blood Indian wife of the Omaha tribe. He was born in 1807 near the present site of Fort Calhoun in Washington County, Nebraska. Captured early in his seventh

90. May 7, 1933, Reverend R. Egan to author.
year by the Sioux, in one of their forays on the Omahas, he was taken to a Sioux camp. Only his extraordinary physical development at that age, which made him an object of curiosity to the Sioux, saved him from the fate of ordinary captives. After being kept a close prisoner for two years, a company of traders purchased his release for ten ponies and he returned to his parents. Soon the adventures and hardships of pioneer hunting lured him from his home. During this year, 1816, when only nine years old, he accompanied the Northwestern Fur Company of St. Louis on their journey northwest to the mountains. He spent that winter in company with some Indians in the limits of Richardson County. This pioneer hunter, perfectly familiar with mountain and plain from the Missouri river to the Pacific coast, settled in 1856 on his farm in the precinct that bears his name. He is remembered in Richardson County, where he remained until his death in 1887, particularly for his heavy-set frame, broad shoulders and prodigious strength. Being refused his request, toward

92. Antoine Barada, Transactions and Reports of the Nebraska State Historical Society, 11, 344.
the end of his life, to return to his tribe and participate in the allotment of Omaha lands was a source of great sorrow to him. He was buried in the Catholic cemetery east of Barada.

That Antoine Barada was Catholic appears from the record of his baptism in 1826, and of his marriage in 1839, at Carondolet, St. Louis, and from the record at Nebraska City of the baptism, February 16, 1860, of Thomas, son of Antonio Barrady [Antoine Barada] and "Marcelite" or Marcellet, Vien, "apud oppidum Rulo."

His marriage to Marcellet, also known as Josephine, Veien (Vierhen), was blessed with nine children.

Fulton Peters, a pioneer of Barada married his sister Euphrasia; their daughter, Julia Peters, died in Richardson County.

Some of the earliest pioneers who came soon after Antoine Barada, were Firmin Douville, Stephen

97. Liber Baptizatorum pro Civitate Nebraska, March 16, 1859, to March 4, 1860.
100. Ibid., 192.
101. September 22, 1926, Thomas L. Sloan to Father Shine.
Story, John B. Didier and the most historic figure of them all, Zephyre Rencontre, who had accompanied the Lewis and Clark Expedition. His children drew lands from the government as half-breeds in Richardson County. When the French Indians to whom this land had been allotted, sold out their holdings to white settlers and moved farther west, there came into the eastern part of the township a colony of Germans who largely predominate to this day. Enterprising Catholics among them early built a neat and substantial church.

The first years which record Catholic activity in this vicinity are 1867-1868, when Berg's Cemetery was started a half mile east and three miles north of Stella, six miles west and five miles north of old St. Ann's Church. Members of this early center of Catholic activity who assisted in erecting the first church building in 1869, were Fulton Peters, brother-in-law of Antoine Barada, Tobias Lollman, August Bucholz whose mother Maria was born in Bavaria.

105. Miss Frances Kelly, Interview.
in 1793, and Joanna Buchholz. The last-named sold to the parish for $50.00 two acres for the erection of a church, and Tobias Lollman constructed of heavy lumber hewn from logs in neighboring woods, with rafters not nailed, but framed in like a barn, this solid building which they called St. John the Baptist Church. The warranty deed for the church land was not filed until November 1, 1872. Father John Hayes celebrated the first Mass, probably in 1867, on the Buchholz Tract. He and Father Majerus during their residence in Rulo attended the wants of Catholics in the vicinity of Barada. St. John the Baptist Church mentioned in the Catholic Directory the first time in 1871, served one of the largest lists of communicants of any of the early churches in the county. It was visited from 1871 to 1876 ten times a year by priests from Rulo. In September, 1876, when Rulo was attended from Falls City, because no priest was residing

109. Register of Deeds, Book No. 19, 292, cited
111. Mrs. Thomas Murphy, Interview.
112. Catholic Directories, 1871-1876.
there, Barada became a mission of Falls City.

Father Quinn's report to the bishop in 1887 mentions for Barada 35 families, 98 paschal Communions and 75 children. Thereafter Falls City priests served the needs of this parish, at first monthly, later, during 1880 to 1882, bi-monthly. In 1885 the old church was torn down.

Father Lee, then attending the parish from Falls City, built a new church on the three acres donated for that purpose by Mr. Miles Kelly, one mile south and four miles west of old St. John's in Barada, and at the request of Mrs. Anna Litey, who donated $1000 toward the building fund, called it St. Ann's Church. The following members donated the remaining $2000 for the erection of the church: Miles Kelly, Michael O'Connell, John Ahern, Anthony Ege, Thomas Murphy, John and James Hanley, Michael Casey, Martin Kelly, W. B. Wells, John H. Kelly, John Diesner and W. E. Kelly. Mary Ege, daughter of Anton Ege, now

113. Rulo Parish Records, cited by Shine, Immaculate Conception Church, Rulo.
114. Corcoran, op. cit., 5.
Sister Odilia Ege, O. S. U., of York, Nebraska, through founding a young ladies' sodality, stimulated Catholic Action among the young people of the parish, who received regularly corporate Holy Communion, recited the Office of Our Lady, held business and social meetings, and by their contributions made possible the building of a choir loft and the purchase of an organ. The Catholic Directory mentions St. Ann's near Shubert five miles from Barada and three miles from Shubert the first time in 1887.

Father William McDonald, in 1884 assistant in Falls City, in 1885 zealous pastor of Rulo, and in 1886 appointed to Dawson, had in 1884 attended St. Ann's, which was served at this time, some years monthly, others bi-monthly, from Falls City. During 1894 Father McDonald attended St. Ann's from Dawson to which it had been permanently attached in 1889. In 1895 it was again attended from Falls City.

During the first ten years of his pastorate in Falls City Father Bex zealously promoted the interests of Barada Mission. In 1896 he built a sanctuary

117. Miss Frances Kelly, Interview.  
118. Corcoran, op. cit., 10.  
119. Cf. post, 89, 100.  
120. Catholic Directories, 1885-1895.
addition to the church, and during the following year an organ gallery. He held regular bi-monthly services until 1905. The ten years following, until the division of the parish in 1915, the church was vacant except for intermittent services. Pastors of Dawson, living near Shubert, were in charge of this first Parish of St. Anne from 1889 to 1914 and made occasional visits; priests residing in Falls City and Rulo attended it from time to time. In 1913, old St. Anne's in Barada was discontinued as a mission of Falls City.

During the pastorate in Dawson of Reverend F. A. O'Brien, from 1911 to 1914, the station that in 1915 was united with new St. Ann's Parish near Shubert was nominally attached to the mission at Salem, one of the oldest towns in the county, seven miles west of Falls City. Mr. Herman Tiehen, born in Hanover, Germany, who had moved in 1865 to his farm in Salem precinct, built in 1901 for himself and his children
at a cost of $4000, St. Herman's Church, with the un-
derstanding that it was to be his personal property 129 until certain conditions be fulfilled. According to his daughter, Miss Katherine Tiehen, the above-men-
tioned sum was only $2,500.

"In good faith my parents deeded to Bishop Bonacum St. Herman's Church in Salem after it was completed in the fall of 1901 or 1902. Then at father's death, March 4, 1911, mother bought a tract of land for a cemetery and gave it to St. Herman's Church. In October, 1919, mother made requests in deeds that every year $100.00 be given to St. Herman's Church for fif-
teen years, which would be in 1935. If there was a clause in the deed to that effect I don't believe my parents knew it, for I never heard them talk of it. There is still Mass once a month." 130

It was attached to Falls City from 1902 to 1912. In 1913, Reverend Kornbrust resided there for a time, but the arrangement to have it an independent parish did not finally go into effect. The few Catholic families in Salem experienced after the death of Mr. Tiehen in 1911, too great difficulty to maintain a resident priest. In December 1914, St. Herman's and St. Ann's parishes received a common pastor, Reverend Paul Hasler, who for a half year previous had been in charge of

129. February 28, 1906, Rev. R. Bex to Bishop Bonacum.
130. Miss Katherine Tiehen, Interview.
131. Ibid.
Salem missions. With the generous help of the con-
gregation he built in 1915, a parish house west of
St. Anne's Church, and changed his residence to
Shubert. Since that time pastors of Shubert have
attended both parishes.

Circumstances conspired to bring about in
1915 the division of Barada Parish. Dissatisfaction
on account of the irregularity and infrequency of
services, inconvenience to and from Church, and
lack of financial support, as parishioners yielded to
the attraction of the more progressive community to
the northwest near Shubert, dealt the deathblow
to old St. John's congregation and to Barada Village.
Because it was being profaned, the parishioners dis-
mantled the church which had been for thirty years the
scene of genuine, religious fervor; they removed the
beautiful altar, and moved the building two miles to
the south and one and one-half miles to the east of Shu-
bert, to set it up there, and remodel it into the pres-
ent St. Ann's Church. Then West Barada united with New

134. Bolejack, Interview.
135. Frederick, Interview, cited by Frederick,
Interview.
St. Ann's, and East Barada with Arago, but some of the parishioners refused to join either division. To the present a few of these quondam faithful members have not renewed affiliation with a Catholic congregation.

St. Mary's Parish, Dawson

The first Catholic in the vicinity of Dawson, who settled there in 1853, was Mr. John B. Rothenburger. He came from Alsace-Lorraine in 1840 to Jefferson City, Missouri. After staking his claim one-half mile south of Dawson, he returned to Jefferson City, and came back in the spring of 1854 only to find occupied the log house he had built; so he located on a farm about two and one-half miles distant. His daughter Katherine later married Herman Tiehen of Salem. Mr. Rothenburger has four great-grand-daughters religious: Sister Clara McDougall, an Ursuline of York, the year before her death in St. Joseph Hospital in 1922, volunteered her services to the community of Falls City, which had become, a few years before, an autonomous house; Sisters Francesca and Helen of the same

137. Kelly, Interview.
138. Bolejack, Interview.
139. November 11, 1931, J. W. Rothenburger to author; cf. ante, 89-90.
family,—all former residents of Falls City,—are religious of the Holy Cross, teaching in Austin, Texas and in Boise, Idaho, respectively; Sister Ludgera Rothenburger of the School Sisters of St. Francis is stationed in Geddes, South Dakota.

Thomas Farrell and Michael Riley, brothers-in-law and forerunners of the first colony of Irish pioneers in the county, settled near Dawson in 1859. At the close of the Civil War, after the grand muster—out in the summer of 1865, about fifty veterans established themselves in Grant Precinct. They came from Ohio, Indiana, Illinois and Iowa, among them the Drapers, Allens and Busers. On account of intolerable conditions in Ireland after 1848 they had emigrated from County Tipperary to Salem, New Jersey.

Bryan Riley, his sons, and Thomas, Dennis and Honora Fenton came in 1867 from the vicinity of Norwich, Connecticut, on the strength of the pioneer repre-

140. December 15, 1920, Sister Clara McDougall, O. S. U., to Mother Anastasia Kleiss, O. S. U.
141. Angeline Rothenburger, Interview.
143. Edwards, op. cit., 121.
144. November 11, 1931, J. W. Rothenburger to author.
145. Shine, History of St. Mary's Parish, Dawson.
sentations of Michael Riley, Thomas Farrel, and relatives. More neighbors from Connecticut in 1868 swelled the number of New England factory workers in the colony—Rigans, O'Gradys, Keims, Murphys, Rourkes, O'Donnells, Carvers and Sullivans. Soon after the completion of the Atchison and Nebraska railroads came an industrious colony of Pennsylvania farmers,—Herms, Uhlmars and other relatives. More cosmopolitan than limited in their attitude, they agreed to stand together; hence unusual fraternal kindness, loyalty and good fellow-ship pervaded the heterogeneous group of congenial spirits in this so-called "Yankee-Irish Settlement." There was in them an element of intellectuality, a culture, and a capacity for enjoying the better things in social life,—uncommon in a western village of the seventies,—that continues in Dawson to the present. As a young girl tersely put it, "Dawson is not like other small towns."

The village was so called after Joshua Dawson who completed, in 1868, on the Nemaha, a saw-and grist-

146. Edwards, _op. cit._, 119.
147. Fenton, _loc. cit._, 562.
148. Edwards, _op. cit._, 120.
149. Ruth Kanaly, _Interview._
mill that attracted a store, a post office and a blacksmith shop. When the railroad reached here in 1871, William Draper had laid out into town lots what is termed South Dawson, and had it recorded as Noraville after his wife. The official name never took with the people; until 1880 it was called Dawson's Mills, since then Dawson. After the limited area of the original townsite was taken up, the selfish policy of the owners of choice building lots retarded the growth of the village until J. H. Hagadorn laid out an addition in 1881. During the next few years it grew to a progressive town, but the Union Pacific and Rock Island railroads later cut off half its territory, and destructive fires in 1889 permanently interfered with trade. It is located 14 miles north and west of Falls City, and about 9 miles north of the Kansas—Nebraska state line.

As far as can be ascertained, Father Vogg then stationed at Nebraska City, and visiting Rulo and Brownville, said the first Mass in 1860 at Mr. Rothen—

150. Edwards, op. cit., 121.
152. Corcoran, op. cit., 2.
burger's home. The next priest to supply the spiritual wants of the few scattered Catholics in the neighborhood of Dawson was Father Hartig.

"On the 28th of August, I had the first time service at the house of Mr. John Rothenburger. I sent the Reverend William Kelly, in the year of 1862, to Tecumseh, Steinauer and Rothenburger's because I had no time to go myself, but I attended the mission up to the year 1874." 154

From July, 1863, to June, 1865, Father Fourmont frequently said Mass at Rothenburger's where he left a set of vestments up to the time of his departure from Rulo; during the remainder of 1865, Father Kelly visited this station. From the beginning of 1866 to March, 1867, while there was no priest at Rulo, Dawson Catholics had no services except during his short stay toward the end of 1866 by Father Kerrigan. Up to this time Mass was said in private houses,—Rothenburger's, Rileys, Fentons, Tighes, Cooks, Boyles and Tiehens.

In the space of twenty years Dawson Catholics built four churches. The corner stone for the first was laid July 4, 1878 and its erection begun by Father

Quinn who was soon moved to Tecumseh, and succeeded by Reverend John Lee. Father Lee ministered to Dawson Catholics longer than any other priest. When the church was only partially completed in May, 1879, he arranged for a mission; a severe storm during one of the services caused the frail church to collapse almost instantly. Every one of the fifty-five worshippers escaped with scarcely a scratch except Mrs. Patrick Ryan who had a shoulder broken. When they removed the debris they found an aged couple, Daniel Riley and his wife, so intent on saying their beads they did not realize the extent of the destruction.

The following Sunday, in answer to Father Lee's appeal, in fifteen minutes the congregation subscribed $800 for the immediate erection of a new church. Upon the assertion in a sermon by a clergyman in Omaha, that the destruction of the Dawson Church was an evidence of the wrath of God because a Fenian bond had been placed in the corner stone, Father Lee who had a horror of secret societies,

155. Corcoran, _op. cit._, 3-7.
after making a search found the bond, and returned it to the owner.

Bishop O'Connor had been made Vicar Apostolic of Nebraska in 1876. It was he who introduced the first parochial schools, and in 1877 built Creighton College. As one of its officers, he induced the Catholic Colonization Society, formed in 1879, to purchase land in Greeley County, an enterprise which proved a success financially and spiritually. When he learned of the destruction of the Dawson Church, he donated $50.00 for the erection of a new one. This one was no sooner ready for services in the spring of 1880, than it was destroyed by incendiaries. A certain Hanlin, chiefly implicated, was shot in a resulting brawl, and died of the wound. The insurance on this church for $1200, made a starting fund for the third church erected on the former site, in 1884. It stood eighteen years, a monument to the zeal and devotion of the parishioners.

158. Aherne, loc. cit., 50.
In 1884 Mr. William Fenton purchased for the use of the congregation the present cemetery. Father Lee, in 1886, bought for $1000 the rest of the block on which the church had been built, and had the house furnished and fitted up for a parochial residence. On June 18, 1886, Reverend William McDonald, Dawson's first resident pastor took possession of it; he remained until August 31, 1894, when he was removed to Hastings, Nebraska. Reverend Joseph Conley came here from Falls City in September, but after six months died of consumption. He was succeeded by Reverend P. S. McShane, during whose pastorate a severe electric storm on September 15, 1898, caused the third church to be burned to the ground. Until March, 1900, services were held in a public hall. Lapse of insurance made this a total loss to the severely tried congregation, but, true to type, they took immediate steps, under the direction of Reverend Thomas Corcoran, pastor since November 1898, to build at a cost of $10,000, the present St. Mary's Church. Bishop Bonacum dedicated it on

July 31, 1900.

Father Shine thinks Shubert mission was attached to Dawson from 1879 to 1912; Father Hasler says: "In theory, pastors of Dawson had charge from 1889 to 1914" of this parish, which after its foundation, twice changed name and affiliation. Originally, St. John Baptist parishioners attended the old church just east of Barada Village; in 1885 the first congregation and later settlers built a new church southeast of Barada and changed the name to St. Ann's Parish; and in 1915 this second church was moved to the southeast of Shubert and remodeled into the present St. Ann's Church. The affiliated members from East Barada and Shubert mission are known as new St. Ann's Parish. Since 1914 Dawson has had no mission.

Reverend John Loughran, pastor from 1908 until 1911, purchased ground for and began the erection of the parochial school. Soon after his arrival, Reverend F. A. O'Brien, completed the school. He opened it in

164. Shine, St. Mary's Church, Dawson.
165. Catholic Directories, 1879-1912.
166. Hasler, loc. cit., 385.
168. Cf. ante, 87.
September 1913, with Dominican Sisters in charge.

There were in 1914 about sixty Catholic families in Dawson. Since 1922 Benedictine Sisters from Mount St. Scholastica Academy, Atchison, Kansas, have taught the Dawson school.

Saints Peter and Paul Parish, Falls City

Falls City, the county seat of Richardson County, about ten miles west of the Missouri river and about four miles north of the Kansas-Nebraska line, was incorporated on May 17, 1858. John A. Burbank, who in 1856 had come from the Atlantic seaboard in quest of a location for a town, yielding to the persuasion of Mr. John Stumbo, owner of a mill on the banks of the Nemaha, who lies buried about two and one-half miles west of Falls City on the bluff above the original falls in the Nemaha river, chose this townsite for Falls City. At first the town was named Laneville in honor of the foremost member of the townsite company, General James H. Lane of Territorial

171. Shine, St. Mary's Church, Dawson.
172. May 17, 1933, Sister Zita Belter, O. S. B., to Rose Knobe.
173. Shine, St. Mary's Church, Dawson.
175. Falls City Journal, May 17, 1933.
Kansas notoriety. For $50.00 he bought the land on which Falls City was originally located. A group of villagers at Nemaha Falls, one of the beauty spots in this part of the country, lost their homes on account of the severe flood of 1858. They promised to move to the higher site, on condition, that to commemorate their village, the word "falls" be retained in the name of the new town. For this consideration General Lane waived his claim in favor of Falls City.

The first permanent residence, David Dorrington, his wife, and his son, William E. Dorrington, came in September, 1857. In 1858 there arrived in what was derisively called the "Jim Lane town" or "Abolition hole," Isham Reavis, Falls City's first lawyer. The famous underground railway, had its first station at Falls City, and the old hotel that once stood on Ed. Bell's corner had been the

177. Andreas, op. cit., 1036.
headquarters of John Brown, General Lane, and other anti-slavery men, who frequented the town from 1856 to 1860. Jesse and Isaac Crooke and others from Archer, the former county seat, moved to Falls City in 1859.

Judge Elmer Dundy, responsible to a greater extent than any one man for the early progress of Falls City, came here from Archer in 1857, when Falls City was first laid out. Elected to the territorial legislature, he served until 1867. In 1869 he was appointed United States district judge, an office which he held until his death in 1896. After he married Mary H. Robertson in 1861, they made their home in Falls City until 1884, when they moved to Omaha. In the famous Ponca Indian case, the "Indian Emancipation Act," when the Poncas were forcibly deported by order of the government from their reservation on the Niobrara to Indian Territory, and some

182. Cf. ante, 33.
183. Towle, loc. cit., 84.
who escaped to the Omaha Reserve were arrested by soldiers, the proceedings came before Judge Dundy in the United States Circuit Court. He rendered the decision that the Indian is "a person or citizen under the law", and is entitled to the protection of the writ of habeas corpus. Liberal in his views, and broad in his sympathies, he took an active interest in the Catholic Church in Falls City. Prominent Catholics in Rulo and in the Half-breed Tract, who were also important men in the county, made objection to Mr. Dundy because he opposed Rulo for the county seat. Falls City in its early days can boast of no greater than Judge Dundy.

Until 1860 when it was made the county seat, Falls City built very slowly; it had then only fifteen or twenty dwelling houses. Like other towns it suffered a period of stagnation during the Civil War. The new Union House commenced in 1865, which

185. Reavis, Questionnaire.
received patronage from the traveling public as one of the best hotels in Nebraska, became a factor for the growth of the town. By 1870 Falls City began to show promise of rapid development and permanent prosperity, especially after July 4, 1871, when the Atchison and Nebraska railroad was opened to a point, a mile east of Falls City, known as Piersons Point. There were at that time about 350 inhabitants. Previous to 1912 when the town was made a division point of the Missouri Pacific railroad, there was little indication of the subsequent progress of Falls City. Since then there has been a noteworthy growth, economic, social and cultural. The population in 1930 was 5,787.

From 1860 to 1867 a number of Catholic families took up homes in Falls City: Lawrence and Martin Ryan, Michael Casey, Maurice and John O'Brien, Edward and Thomas McKeiver, Dennis McCarthy,

186. Edwards, op. cit., 502; 305.
John King, Robert E. Kanaly, James Casey, Con Egan, John Sheehan and James McFarland. These were the so-called "ten-section Irish." Some who came later to benefit by the "ten-sections" were Sullivans, McMahons, Eatoughs, and Morans. It was through encouragement from Morans that Daniel Rawley and his family came from Huron County, Canada, to Rulo. Rawleys moved later to Falls City; their granddaughter Margaret Sullivan, now Sister Teresa Sullivan, the second member of the parish to become a religious, entered the Ursuline Convent in York, Nebraska, in 1903. The "ten-sections" most probably has reference to a tract of land, ten sections in area, near Preston, a part of an Indian reserve, that had not been taken up by settlers.

Tradition has it that the first holy Mass was celebrated about 1860 in Mr. Coleman's home, and again in L. A. Ryan's home. Mr. Jerry Kanaly thinks he can recall that Mass was celebrated at

190. Towle, Questionnaire.
191. October 15, 1931, Sister Teresa Sullivan, O. S. U., to author; cf. ante, 68.
192. Ibid.
193. February 9, 1933, Edwards to author.
his home, before the above mentioned families came to Falls City, but this is evidently a mistake, for Mr. Kanaly was then living in Rulo. According to Father Hoffman the first Mass was not said until August 3, 1868, by Reverend Theodore Majerus, but this, evidently, is a mistake. Prior to the appointment of a pastor, and the erection of a church, resident priests of Rulo attending the wants of the few Catholics in the vicinity of Falls City, celebrated Mass in private homes, Jerry Kanaly's, L. A. Ryan's, Thomas Coleman's, Martin Gehling's and John O'Brien's. A Methodist Church had been erected in 1867.

Activity toward building a Catholic church began in June, 1871. Reverend Philip J. Erlach, appointed to Rulo in April, started the movement by raising money in Falls City and in the neighborhood. By the end of the month subscriptions having gone up to $2000, he continued his efforts further from

194. Horan, Interview.
196. Louis P. Wirth, Questionnaire.
197. D. D. Reavis, "Churches in Richardson County,"
198. February 8, 1933, Edwards to author.
199. Cf. ante, 74.
The congregation purchased from E. S. Towle and R. A. Wherry for $50 lots at the corner of Twelfth and Harlan Streets, a popular site close to the business section, occupied by such prominent Catholics as L. A. Ryan and John Gehling. They were deeded on July 3, 1871, to L. A. Ryan, T. Coleman, J. Farrel, Eugene Casey and Maurice O'Brien, first trustees of St. Francis Church.

"The probability is that he will erect a church worth about $4,000. The society in Falls City consists of 16 families and there are perhaps twice as many more from the surrounding country who would unite with them and help erect the church. Besides the people are prescribing liberally, irrespective of sect or creed,—all seem to be anxious to see every Christian creed represented in Falls City. Father Erlach holds services occasionally in the district school house and all are cordially invited." 203.

Nor did people of other creeds disdain his invitation; many attended the services. With such interest from people in the vicinity—Catholics in the broadest sense—who gave moral support and financial aid, the construction of St. Francis Church went on rapidly.

201. Jerry Kanaly, Questionnaire.
204. Edwards, Interview.
By December 1871, the church was complete except for plastering and ornamenting the inside, which had to be postponed until the following spring. The building was in condition in December, however, for accommodating the congregation. Having some five or six missions under his charge, Father Erlach could hold services in it only once a month. The construction was retarded, most probably, for lack of funds; since subscriptions were not all paid the church was in debt. An ad Father Erlach gave the Nemaha Valley Journal for publication, asked all who had subscribed money, to pay in order that the mechanics and workers employed in the building, could supply their wants for the winter.

In January, 1872, Reverend Ferdinand Lechleitner was appointed first resident pastor of Falls City. He held services on the first and third Sundays of the month at Falls City; on the second Sunday in Barada;

207. Shine, St. Francis Church, Falls City, Richardson County, MSS; cf. ante, 73.
on the fourth Sunday in Grant Precinct, now Dawson. By this time, undoubtedly, the church was plastered and decorated although the Nemaha Valley Journal gives no account of a dedication. Lack of funds, poor facilities for traveling—there being no north and south railroad—or absorption in the complexities of pioneer life, may have prevented a formal ceremony; or, it may be, the press omitted to give publicity to this event, which should have been a red-letter day in the community. The church was valued at $2,300, and had a seating capacity of about 350.

Reverend John A. Hayes, formerly of St. Gabriel's Church, 221 East 35th Street, New York City, succeeded Father Lechleitner, in July, 1873. In 1874 he purchased four more lots adjacent to the church and built a parochial house consisting of two rooms. The grasshopper plague of 1875 having destroyed growing crops, the Catholics of the vicinity, at a mass meeting on Sunday June 6, 1875, voted to send Father Hayes

209. Edwards, Interview.
211. Career Records.
the early history of Falls City; both banks failed on account of the financial crisis, and many Catholics left the congregation and sought homes in more prosperous towns. During Father Hayes' absence the parish was in charge of his cousin, who had come West for his health, Father Buckley, the brother of Mrs. J. B. McConnell, of Falls City. He died on December 5, 1875, and his remains were interred under the church.

After returning from his successful collecting tour, Father Hayes was transferred in January, 1876, to Nebraska City.

For the next six months, it seems, there was no priest stationed in Falls City, until the appointment in August, 1876, of Rev. Francis Bobal, the first resident Bohemian priest in Nebraska, later Monsignor Bobal. He remained in charge with Dawson as a mission until October, 1877, when, on account of failing health, he was succeeded for two years by Rev-

212. Shine, *St. Francis Church, Falls City.*
213. Towle, *Questionnaire.*
214. Reavis, *Questionnaire.*
215. Shine, *St. Francis Church, Falls City.*
216. Ibid.
erend Chris J. Quinn. Father Quinn being in later years without means of support begged Bishop Bonacum for admission into the Lincoln Diocese.

Falls City appears in the Catholic Directory the first time in 1877. The following missions are listed for 1878: Rulo, Barada, Dawson, Arago, and Pawnee comprising the stations of Table Rock, Turkey Creek and Ball's Branch, visited occasionally. The membership of St. Francis congregation at this time was about 250. Reverend Eugene Rhullier was sent in October 1878, as assistant to Father Quinn until the latter's transference in April, 1879. During the joint pastorate of Fathers Quinn and Rhullier they visited occasionally Barada Settlement and Dawson's Mills.

When Father Quinn was transferred in April, 1879, Reverend John Lee succeeded him as pastor, and remained in charge of the parish until January, 1888.

218. Shine, St. Francis Church, Falls City.
219. Rev. O. J. Quinn to Bishop Bonacum.
220. Catholic Directory, 1878, 413.
221. Andreas, op. cit., II, 1312.
222. Shine, St. Francis Church, Falls City.
224. Shine, Priests, Residence and Time of Service, Falls City.
Under him the church became free from debt and self-supporting. The entering into the county of the Missouri Pacific railroad, in 1881, contributed to the growth of Falls City and of St. Francis Xavier Parish, which increased in membership by 1882 to nearly 370. During Father Lee's pastorate Dawson and Barada missions were attended bi-monthly from Falls City. In September, 1884, Reverend William McDonald came as assistant to Father Lee. He is well remembered for his labors in Falls City and at the missions. In 1921 as pastor of Hastings, he erected one of the finest churches in the state. He was appointed to Rulo in 1885, and to Dawson in 1886. At the end of Father Lee's pastorate Father Morris who had come West from Chicago for his health, remained for a short time in Falls City. He in turn was succeeded by Reverend Kiram King.

During his stay of three years until July, 1891, Father King held the first meeting for the purpose of securing a Catholic cemetery for St. Francis,

---

227. Shine, Priests, Residence and Time of Service, Falls City.
228. Hoffman, op. cit., 2.
now Ss. Peter and Paul Church, which resulted in the formation of the cemetery corporation known as "St. Francis Xavier Roman Catholic Cemetery Association." Father King labored zealously and brought the people to love religion. It may be his trouble with the bishop, over financial matters and alleged scandal hastened his removal. At this time, in July, 1891, Reverend F. L. Loughran took charge for a few weeks; during his stay fire destroyed a part of the parish residence and most of the parochial books and records. On July 15, Reverend Dennis Fitzgerald, perhaps the most liberal of the early priests, came to Falls City, until December 1892. He projected the plan for the parochial school.

In February 1891, the parish bought for $6,000, a very reasonable price, the Dundy property—a deal that had been talked about for many years. The cit-

---

231. September 15, 1891, Rev. K. W. King to Bishop Bonacum.
233. Reavis, Questionnaire.
234. Louis P. Wirth, Questionnaire.
235. Of. ante, 33.
izens subscribed very liberally; Hon. Isham Reavis gave $100 toward the purchase. Father Fitzgerald, at the solicitation of Bishop Bonacum not of the parishioners, secured Sisters of the Precious Blood from O'Fallon, Missouri, in September, 1891, and the Parish turned over to them the property for an academy and boarding school, to be conducted under the supervision of Sister Constantia. The first year enrollment reached sixty-seven, one-third of the children non-Catholics.

Finding it impossible, in October, 1893, to make expenses, the Sisters refused to continue the school unless they should receive more support. Reverend James H. Conley appointed to Falls City in January, 1893, did what was in his power to provide means for the school in the face of the crop failure.

236. Wirth, Questionnaire.
237. Reavis, Questionnaire.
238. Wirth, Questionnaire.
239. September 18, 1891, Sister M. Constantia to Bishop Bonacum.
240. Shine, St. Francis Church, Falls City.
241. September 18, 1891, Sister M. Constantia to Bishop Bonacum.
and financial difficulties of that year, when it was impossible for the people to get money. By the end of the year almost one-third of the best families had moved away, and Barada which had helped maintain the pastor, was at that time not actively connected with Falls City.

"Reverend Father Conley called a meeting of the congregation to determine whether the congregation could and would be willing to make the additional sacrifice to conduct the school properly." 245

The individual representatives of the fifty-one families paying pew rent who expressed their views during the meeting, decided overwhelmingly in favor of closing the school. Only L. A. Ryan, Mrs. M. Gehling, and Mrs. William Kennedy voted that by each member doing his duty the school could be continued. Desirous of making improvements in St. Charles, Missouri, the Sisterhood of the Precious Blood refused to effect the purchase of the Dundy property. They conducted the school, however, until June, 1894, when they returned

244. October 12, 1893; November 10, 1893, Rev. James H. Conley to Bishop Bonacum.
245. October 15, 1893, Cornelius Regan, secretary of the parish committee, to Bishop Bonacum.
246. Ibid.
to O'Fallon, and the property reverted to the parish with an indebtedness of $3,300. The first religious vocation from Saints Peter and Paul Parish is proof of the good influence exercised by the Sisters during their brief stay. On August 15, 1896, Lydia Maurer, now Sister Adele, entered the Convent of the Precious Blood at O'Fallon, Missouri. Since then there have been ten more vocations from the parish, one a priest, and all of them students of Sacred Heart Academy. The two last, Grace Frederick, now Sister Mary Anne, O. S. U., and Wilma Goolsby, now Sister Catherine, O. S. U., are members of the Sacred Heart faculty.

The Dundy property became at that time, a subject of contention. The people, declaring they could not pay the debt and support a school, were unwilling to keep the property. Their fixed determination was to have a school only on condition that it be not a parochial school, but taken over by the sisterhood in charge. Accordingly, at the opening in September, they all sent their children to the public school, to remain

248. Shine, St. Francis Church, Falls City.
249. May 25, 1933, Mrs. Louis P. Wirth to author.
250. Sister Mary Joseph Miller, O. S. U., Interview.
there until the property was sold.

At this time of crisis Reverend Henry Bex, born at Lieshout, North Brabant, Holland, who had placed himself in 1884 under Bishop O'Connor was transferred, in May 1895, from David City, Nebraska, to succeed Father Conley. Father Bex' first accomplishment after the organized opposition of the previous year, when the parishioners refused to pay the Sisters a salary, was the opening of the school on the tuition plan in charge of the Ursulines, with Mother Mary Rose as first directress. This community from Peoria, Illinois, dated from the Kulturkampf. After their arrival in America, in 1878, Bishop Spalding invited them to take charge of a school in his Diocese. Through zeal for mission work of their foundress Mother Clara Cornely, they opened in 1887, their first Nebraska mission in Crete. To concentrate forces in Ne-

256. Sister M. Aloysia Hiller, O. S. U., History of the Nebraska Ursulines, 10.
257. Shine, History of the Lincoln Diocese, 12.
Nebraska, they purchased at the invitation of Bishop Bonacum, the present property in York, and established themselves there in June, 1890.

The Dundy Property, mortgaged in 1891 for $4,000, $1,300 of which the parish paid off during that year, was to be deeded in 1895, to "Ursuline Convent of York, Nebraska," according to certain stipulations from St. Francis Parish. All of these the Sisters accepted, including the clause that was added to make it permanent school property.

"We will convey to you the Convent property here, known as the Dundy Homestead, if you will assume and pay the amount due Judge Dundy, with interest, which we understand is about $3,500. We would also reserve a piece of 150 feet North and South, by 350 feet East and West, out of the northwest corner of the tract, for a church and pastor's residence. The deed being for convent purposes and containing a proviso that, if at any time your order shall cease to conduct or carry on such convent school, said property to revert to the grantor in the said deed, for the use of the said congregation, subject to any claim you may have

258. April 27, 1890, Mother Clara Cornely, O. S. U., to Bishop Bonacum.
259. Indenture, Thomas Bonacum to Luna L. Dundy, February 28, 1891.
260. Receipts, February 28, 1891; April 30, 1891, Luna L. Dundy per E. S. Dundy, Jr.
261. May 5, 1895, Ursuline Sisters to Bishop Bonacum.
for money paid on said debts or for lasting improvements made by you."  

Bishop Bonacum and the Sisters having made default in the payment of principal and interest of the mortgage and notes, Luna D. Newman, before marriage Luna L. Dundy, filed suit in the U. S. Circuit Court for the foreclosure of the mortgage. They made at that time a partial payment and received an extension of one year's time. In July, 1896, they paid by draft $500, to apply on the interest due on the property, and on September 6, 1897, $1,400, under agreement by draft to E. S. Dundy.

Later by the interposition of Mother Anastasia Kleiss, first local prioress after Falls City community received autonomy, the "permanent school property clause" was eliminated. The trustees of Saints Peter and Paul Parish on October 30, 1922, conveyed the property by an unconditional warranty deed to "Ursuline

---

262. April 25, 1895, Rev. H. Bex for Committee to Mother Superior of the Ursuline Sisters, York, Nebraska.

263. Promissory Notes, Thomas Bonacum to Luna L. Dundy, February 28, 1891.

264. Extension Agreement, Thomas Bonacum and Ursuline Sisters of York, Nebraska, to Luna D. Newman, September 1, 1897.

265. Receipts, Luna L. D. Newman per E. S. D., July, 1896, September 6, 1897.
Sisters of Divine Providence of Falls City, Nebraska. Mr. Louis Wirth who had promoted undiscriminatingly the interests of the parish, the school and the Sisters wrote:

"I desired that an unconditional deed be given...now I also desire that all concerned feel and exercise the Cordiale...It would be my wish and aim that the Congregation pay or help pay the present indebtedness and not quit at that...Our interests are mutual and all that is required is the guarantee that this order of things be perpetual. You should make some sort of agreement to this effect and in event of Laws enacted prohibiting the carrying out on your part what manner of settlement; also in event your order cannot for any reason continue then what manner of settlement...Thus I would ask you, work out your plan and submit it which should avoid future debates in years to come." 267

To the present no such agreement has been made; the possession and future sale of the property by the Sisters is in no way conditioned.

On the Convent grounds, to the east of the Dundy home, now the convent proper, the Sisters erected, in 1903, a frame school, which still serves the 200

---

266. Warranty Deed, Ss. Peter & Paul Parish of Falls City, Nebraska, to Trustees of Ursuline Convent of Divine Providence of Falls City, Nebraska.
267. February 5, 1924, Louis P. Wirth to Ursuline Sisters.
268. Mother Anastasia Kleiss, O. S. U., Interview.
pupils of Saints Peter and Paul Parish. Lillian Moran, Ailene Gillispie and Bertha Zimber were graduated at the first high school commencement held during that year.

In the summer of 1931, at the instance of the Most Reverend Louis B. Kucera, Sacred Heart Academy was made a parochial school.

Having received, under the jurisdiction of Reverend Mother Regis McMahon, Provincial Prioress, on October 8, 1919, the status of a Mother House, the Falls City Ursulines asked Bishop O'Reilly to obtain for them from the Holy See permission to assume the debt of $15,000 affixed to the Academy; the York community, however, transferred the title of the property without remuneration. The Falls City house was incorporated on March 2, 1920, as Ursuline Convent of Divine Providence.

In 1897 Father Bex enlarged the church to meet

269. May 27, 1933, Rose Knobe to author.
270. October 8, 1919, Mother Angela of Notre Dame, O. S. U., Prioress General to Mother Anastasia Kleiss, O. S. U.
272. June 20, 1923, Mother Irene Gill, O. S. U., to Mother Anastasia Kleiss, O. S. U.
the needs of the congregation, which recorded since the opening of the school a phenomenal growth. He added twenty feet to the auditorium, making the seating capacity about 400; built a tower and sanctuary to the front, and a sacristy to the rear; and remodeled the entire interior. The following year he improved the premises of the church and of the parish residence.

The Salem Mission, which he opened in 1902 was attended from Falls City until 1912. With the exception of Arago and Shubert all the churches in the county were at some time attached to Falls City— even Rulo, the mother church of the county. Since Dawson, Barada and Salem have been discontinued, Falls City has had no outside mission.

The church was still inadequate for the continuously growing number of parishioners, and not in keeping with other improvements in the city. On Sunday December 7, 1903, Father Bex called a meeting "to devise ways and means for the erection of a new church".

---

274. October 15, 1931, Sister Teresa Sullivan, O. S. U., to author.
276. Catholic Directories, 1902-1912; cf. ante, 90.
277. Cf. ante, 75-6.
278. Catholic Directories, 1886-1931.
The parishioners agreed, on that occasion, to originate a building fund, for the purpose of raising the money on the installment plan, and pledged themselves by unanimous vote to contribute at least $2,000 annually for five consecutive years. During the following year Father Bex gave a series of instructions on the law of church support, according to the individual's means. Then he requested twenty-four members of the parish to act as a committee on equitable apportionments, who should estimate every parishioner's share in the payments of the annual installments for the new church, according to his means and ability of earning a living.

In spite of serious opposition at that time from four prominent members of the parish, on the charge that, "paying assessments into a fund to be loaned out four or five years, and not to be used until such time, was unbusinesslike," in 1909, the foundation was completed and on May 2, Bishop Bonacum laid

the cornerstone. Over $10,000 had been contributed toward the building fund by the 120 subscribers, and there was on hand more than $3,000 for the super-structure of the building.

Untiring conscientious labor in the sacred ministry for twenty-seven years, especially the strenuous building program of the last five years and the accompanying resistance, left its mark on Father Bex. Some parishioners who took umbrage at his, "Sunday propaganda", suggested to the Bishop that a change of pastor "would be acceptable", to the greater number of Catholics in Falls City. Families had been driven from the parish and young men from the church, they said, by the intensive education to Church support. It may be these complaints to the Bishop were subjectively colored by the author's resentment of an asserted injury on the part of Father Bex against a deceased friend. In a subsequent letter, Father Bex branded the above-mentioned accusation as "slanderous".

286. March 5, 1906, Rev. H. Bex to Bishop Bonacum.
These increasing complexities did not affect Father Bex's faithful ministration of his parish. Although deeply attached to his parishioners, and wrapped up in his building project, the realization of which would have been his supreme satisfaction, he resigned after the laying of the foundation for the new church. Broken in spirit and in health he removed to Burchard, a smaller parish; there he died October 10, 1910.

No early pastor of St. Francis Church was so influential for lasting good as Father Bex. His singular knowledge of the history of the Catholic world and his sound views on many subjects, secular and religious, made him an interesting man; superior talents and attainments, and a polite, refined education, gave him prestige in the community. People esteemed him as a "perfect priest", who during his long ministry in the parish implanted the solid piety that has grown with the years.

The present pastor, Reverend John J. Hoffman,

289. Reavis, Questionnaire.
succeeded Father Bex on May 15, 1910. Born in 1871, in the Grand Duchy of Luxemburg, and ordained in St. John's Seminary, Minnesota, in 1895, he spent his first five years as pastor of Rulo. From 1900 he was stationed at Luxemburg, Nebraska, with Bellwood as a mission, where the parish saw an extraordinary development during the ten years of his pastorate. The growth of Falls City Parish after the advent of the Missouri Pacific railway and shops, made imperative the erection of a more spacious church than originally planned. For this reason Father Hoffman enlarged the foundation for the present church, begun by Father Bex, which the Most Reverend J. Henry Tiehen dedicated on September 13, 1911, Saints Peter and Paul Church. To make possible the building of a parochial residence, without placing an additional burden on the parish, Father Hoffman adopted a generosity plan for furnishing the church and altar by special donations. This plan he continues successfully to the present.

During the next ten years, he paid off the

292. Souvenir of the Golden Jubilee of St. Mary's Church Bellwood, Nebraska, 19.
remaining indebtedness and completed the equipment of the church and gymnasium. The parish was incorporated on November 14, 1916. After the re-decoration of the church in 1919, all was in readiness for the solemn consecration, which was performed by the Most Reverend Charles J. O'Reilly, on November 26, 1920, Thanksgiving Day. It was the first Nebraska church to be consecrated. William Murphy, thus far the first and only young man from the parish to join the priesthood, was ordained on May 24, 1924, in Saints Peter and Paul Church; he celebrated there his first holy Mass. Sister Dolores Murphy of the Ursuline Community, Falls City, lately deceased, was his sister. In 1923 Mr. and Mrs. John W. Mooney erected between the church and the convent, on ground belonging jointly to the parish and the Sisters, a grotto of Lourdes in memory of their son, John Elbert Mooney, a pupil of Sacred Heart Academy, who had been suddenly killed on August 16, 1922. Father Hoffman began in 1924 the erection of the Tiehen Memorial Gymnasium, which is now fully equipped for

296. September 17, 1924, Father Hoffman to Rt. Rev. Francis L. Beckman, D. D.
parish and school activities and interscholastic athletics. This was made possible by the generosity of the Misses Katherine and Agnes Tiehen. In 1925, there were 190 Catholic families in the parish.

Since the successful completion of the building program, Father Hoffman and the members of the parish, individually, and through their sodalities and organizations, have been concentrating their efforts with increased energy on "improvement of every department of divine service." The characteristic devotion, "the healthy spiritual parish condition" that today marks the faithful practice of religion among the 200 Catholic families, totalling some 500 members, in Saints Peter and Paul Parish, is tribute to Father's zeal and to continued, whole-souled response from the people. When a future posterity busies itself with gathering, preserving and drawing inspiration from the records of the past, the services of Father Hoffman's ministry will call for more than the passing mention of this account; from his center of fecund activity in Falls City during these twenty-three years, he has

297. May 27, 1933, Rev. L. V. Barnes to author.
298. Hoffman, Sermon, January 1, 1924.
300. Rev. William Murphy, Interview.
been the predominant factor for strengthening in faith those within and without the Church and for establishing solidly Catholicity in Richardson County.

301. Reavis, *Questionnaire*. 
BIBLIOGRAPHY

The title "BIBLIOGRAPHY" is centered on the page.
Manuscript Materials

Benedictine Abbey Archives, Atchison, Kansas


Hartig, Rev. Emmanuel, O. S. B., "Letter" to Father Bartl, August 1, 1862, quoted in Father Pusch's Manuscript from History of St. Vincent's Archabbey.


Necrologium Congregationis Americano Cassiensi Ordinis Sancti Benedicti, 1912.

Pusch, Rev. Edmund, O. S. B., History of St. Benedict's College.

Pusch, The Benedictines and Bishop Miege in the Vicariate of the Indian Territory, East of the Rocky Mountains.

Wolf, Abbot Innocent, O. S. B., "Letter" to an inquirer from Sutton, Nebraska, August 20, 1902.

The above sources furnish the history of the Benedictine missionaries who engaged in activity in the state and county; the itinerary of their mission circuit; the extent of their labors, especially in Rulo; and Abbot Wolf's letter quotes Career Records, of Benedictines who ministered in the state and in the county. All are unpublished except, "The Benedictines and Bishop Miege," which appeared in the Abbey Student of November, 1924, and the Necrology, which was published by St. John's Abbey, Collegeville, Minnesota, in 1912.
Angela of Notre Dame, O. S. U., Prioress General, to Mother Anastasia Kleiss, O. S. U., October 8, 1919; October 9, 1920; July 20, 1922; August 9, 1923.

Emunds, Mother Augustine, O. S. U., to Ursuline Sisters, Falls City, April 14, 1916.

Extension Agreement, Luna D. Newman and Thomas Bonacum et al. (Ursuline Sisters of York, Nebraska), September 1, 1897.

Indenture, Thomas Bonacum to Luna L. Dundy, February 28, 1891.


McDougall, Sister Clara, O. S. U., To Mother Anastasia Kleiss, O. S. U., December 15, 1920.

McMahon, Mother M. Regis, O. S. U., To Mother Anastasia Kleiss, November 28, 1917; October 13, 1920.

Minutes of Meeting, Trustees of Ss. Peter and Paul Parish, September 25, 1920, (Copy).

Minutes of Council Meetings, Ursuline Convent of Divine Providence, Falls City.

Minutes of Community Chapter, Ursuline Sisters, York, Nebraska, relating to conditions for autonomy of Falls City House, (Copy).


Promissory Notes, Thomas Bonacum to Luna S. Dundy, February 28, 1891; Rev. H. Bex to Ursuline Sisters, York, Nebraska, May 1, 1895.

Receipts on Promissory Notes, Luna L. Dundy (Newman) per E. S. Dundy, Jr., February 28, 1891; April 30, 1891; July, 1896; September 6, 1897.
Ursulines of Falls City to Mother Angela of Notre Dame O. S. U., August 15, 1919.


Warranty Deed, Saints Peter and Paul Parish of Falls City, Nebraska, to Trustees of Ursuline Convent of Divine Providence.

Wirth, Louis P., to Ursuline Sisters, February 5, 1924.

The solution of the Dundy Property question and the explanation of the autonomy of Falls City Community were gathered from these archive materials.

Letters to Author

Barnes, Rev. Leslie V., May 27, 1933.
Barrett, Rev. Timothy, S. J., July 12, 1931.
Bonds, C. W., Commissioner of Indian Affairs, December, 1931.
Bonhomme, Mother Mary Bernard, O. S. U., April 2, 1893.
Bowdern, Rev. Thomas S., S. J., April 19, 1934.
Burkley, Frank J., February 8, 1933.
Canon, Eva T., Librarian, Council Bluffs Library, May 24, 1934.
Egan, Rev. T., May 7, 1933.
Edwards, Lewis C., November 12, 1931; January 9, 1933; January 2, 1933; May 12, 1933; May 25, 1933.
Farnum, Jessica L., Secretary of the Library of Congress, July 13, 1931.
Fenton, Mrs. William T., May 2, 1934.

Galvin, Hon. John M., January 8, 1933; February 9, 1933; December 31, 1933; May 31, 1934.

Garraghan, Rev. Gilbert J., S. J., April 30, 1933; July 31, 1931; September 20, 1931; April 20, 1933; February 9, 1933.

Gehling, the Misses Amelia and Josephine, May 27, 1933.

Graves, W. W., September 24, 1931.

Henderson, Mrs. Gertrude, February 17, 1933.

Hughes, Rt. Rev. Msgr., William, Director of Bureau of Catholic Indian Missions, June 25, 1931.

Kanaly, Miss Mary, May 12, 1933.

Kister, Rev. G. R., S. J., October 12, 1931.

Kinish, Rev. David R., O. S. B., December 21, 1932; May 9, 1933; May 18, 1933; January 1, 1934.

Knobe, Miss Rose, May 27, 1933.

McCarty, Rev. Thomas J., February 6, 1933.

Malthy, M. S. H., July 10, 1931.

Mead, Mother M. Olive, December 23, 1932.

Messrs. Kanaly, Reavis, Towle, and Wirth, October 21, 1931, Answer to Questionnaire.

O'Hern, Rev. T. J., S. J., July 8, 1931.

Owen, Sister M. Lilliana, S. L., October 30, 1931.

Reavis, Hon. David D., November 21, 1931; November 7, 1931.

Regnet, Rev. Henry H., S. J., Librarian, St. Louis University, May 11, 1933; July 5, 1934.

Rothenburger, J. W., November 11, 1931.
Rothensteiner, Rev. John S. J., April 13, 1931; June 16, 1931.

Sheldon, Dr. Addison E., November 9, 1932; September 20, 1931.

Sullivan, Sister Teresa, O. S. U., October 15, 1931.

Weiss, Rev. Ivo C., November 9, 1932.

Wirth, Brother Louis, C. SS. R., February 6, 1933.

Wirth, Mrs. Louis P., May 25, 1933.

Wirth, Louis P., January 30, 1933; December 27, 1933; February 6, 1933; February 29, 1933; January 11, 1933; January 31, 1934.

Letters in Author's Possession

Belter, Sister Zita, O. S. B., to Miss Rose Knobe, May 17, 1933.

Biting, Hattie, to Mother Stanislaus Bougger, O. S. U., July 16, 1931.

Goolsby, Mrs. William, to Sister Catherine Goolsby, O. S. U., May 24, 1933.

Wirth, Brother Louis, C. SS. R., to Mr. Louis P. Wirth January 30, 1933; February 3, 1933.

These letters supplied missing facts and cleared up points of doubt concerning origins,--social, racial, political, ecclesiastical--in the state, county and parishes. Of particular value are the following: Father Timothy Barrett's from Woodstock, Maryland, a copy of the entries in the Catalogue of Jesuit Missions, 1835-1859, concerning the time of residence of missionaries at their respective missions in the Vicariate of the Rockies, and giving a list of letters by the missionaries and sources which contain them; one of Mr. Edwards' explains the Half-breed Tract, and several others help build up the history of Barada Parish; Mrs. Henderson's letter solves a problem about the Jackson
Church,—that services were held in the four walls during the summer, with branches from trees for a roof; the questionnaire as answered by Messrs. Kanaly, Reavis, Towle and Wirth, is a view of the history of Saints Peter and Paul Parish, Falls City, from its earliest beginnings to 1900; one of Hon. David D. Reavis' letters is a masterly treatment of the Half-breed Tract, social, racial and political; Doctor A. E. Sheldon's letter explains fully the social-religious side of the question as related to the Half-breed Tract; and Mr. Louis Wirth's correspondence furnished much of the history of Arago and Falls City Parishes.

Lincoln Diocesan Archives

Affidavit of Rulo Parishioners, April 9, 1894.

Annals of Bellevue, 1820-1834.

Annual Report for Saints Peter and Paul Parish, 1933.

Anonymous, Geschichte der Katholischen Gemeinde in Arago, Richardson County, 1857-1879.

Career Records.

Financial Reports, Barada, 1867-1892, (copy).


Financial Reports, Rulo, 1888-1895, (copy).

Letters:

Bex, Rev. H., to Bishop Bonacum, February 28, 1906; March 15, 1906; March 11, 1906.

Bex, Rev. H., for Committee to Rev. Mother Superior, Ursuline Sisters, York, Nebraska, April 25, 1895.


Conley, Rev. James to Bishop Bonacum, October 12, 1893; September 3, 1894.

Constantia, Sister M., to Bishop Bonacum, September 18, 1891.

Cornely, Mother Clara O. S. U., to Bishop Bonacum, April 27, 1890; May 30, 1890; May 5, 1895.

Curtis, Rev. John, to Bishop O'Gorman, January 14, 1870, (copy).

Emunds, Mother Augustine, O. S. U., to Bishop O'Reilly, D. D., September 29, 1918.

Hoffman, Rev. John J., to Bishop Bonacum, July 31, 1895; November 27, 1899.


King, Rev. Kiram W., to Bishop Bonacum, September 15, 1891.

Lechleitner, Rev. Ferdinand to Bishop Bonacum, June 18, 1903.


Quinn, Rev. C. J., to Bishop Bonacum.

Regan, Cornelius, to Bishop Bonacum, October 15, 1893.

Roubidoux, Miss Sadie, to Rev. M. A. Shine, April 19, 1918.


Sloan, Thomas to Father Shine, September 22, 1926.

Staff, Rev. Carl, to Bishop Bonacum, May 28, 1901.
Turgeon, Rev. O. N., to Bishop Bonacum, September 24, 1903; October 8, 1903.

Turgeon, Rev. O. N., Correspondence; Diaries.

Ursuline Sisters to Bishop Bonacum, April 20, 1895.

Wirth, Louis P., to Bishop Bonacum, April 20, 1895.

Mauritius, Rev., O. F. M., Geschichte der Katholischen Gemeinde in Arago, Richardson County, 1857-1879, Translation, 1903.

Quit-claim Deed, Council Bluffs and Nebraska Ferry Company to John Baptist Miege.

Resolutions adopted by the members of St. Francis Parish, Falls City on December 7, 1902.

Shine, Priests, Residence and Time of Service, Falls City, 1859-1901, (copy).

Status Animarum, Arago, 1879-1880, (copy).

Status Animarum, Rulo, 1878-1880, (copy).

Warranty Deed, Charles and Amelia Rouleau to James M. O'Gorman.


Warranty Deed, Charles F. Walther to James J. O'Gorman.

Warranty Deed, Robert A. Wherry to L. A. Ryan, T. Coleman, F. Farrel, Eugene Casey and Maurice O'Brien.

Reliable information for the history of Arago, Rulo and Falls City parishes was available in these manuscripts. The Geschichte of Arago, complete from the founding of the parish in 1859 to 1872, was found by Reverend John J. Hoffman under the old Arago church; and English translation of it was made in 1903 by Reverend Mauritius, O. F. M. Records of Arago and Rulo families and parishioners, 1878-1880, give their
births, baptisms, marriages, deaths, and for some, explanatory notes about place of birth, arrival and departure from the parish. Father Shine's correspondence is an attempt, in the main, to ascertain facts for biographies on Charles Rouleau and the Rulo Family; his letter to Reverend Anastasius Stock, sets forth the reason why Franciscans came to Columbus, and contains biographical material on Fathers Fourmont, Kelly, Erlach, Ryan and Juan Minguez, O. F. M. The letter from Reverend R. L. Bickert to Father Shine gives an account of the Catholic half-breed Indians in Rulo and on the Sauk and Fox Reservation; those baptized among them total about 100; the second and third generations are not practical Catholics. Father Shine's correspondence with the Missouri Historical Society, and other answers to his inquiries contain valuable information for the worker in primary sources. The list of "Priests, Residence, and Time of Service." Father Shine copied from the respective parish records. His manuscript collection of primary and secondary sources which has been donated to the Lincoln Diocese is in the keeping of the Most Reverend Louis B. Kucera. With a view to future utility for the compilation of Nebraska Church History, the writer made some attempt to organize the scattered materials and left in the Lincoln Diocesan Library a tabulation of the approximate contents of the two boxes. The Resolutions of the members of St. Francis Church, an extract from the Records of St. Francis Church, p. 47, created a building fund, contributions for which were to be made on the installment plan, at the rate of at least $2,000 annually; Father Bex was authorized to solicit, and besides him no one had a right to draw from the fund. The Resolutions provided also for the election of a building committee. Diverse viewpoints of Rulo parish history, 1887-1900, are written in the affidavit and in the correspondence of Fathers John J. Hoffman and O. N. Turgeon. Letters by Father Bex, Conley and King, by Sister Constantia and Ursuline Sisters, by Messrs. McKeiver, Regan, and L. P. Wirth helped establish and interpret the facts relating to the property, the school, and the building project, for the history of Falls City Parish from 1890-1910. The Career Cards in the files at the Bishop's house, are brief accounts of each priest, including place and time of birth, studies and ministration. Annals of Bellevue contain records of steamboat trips, news
of trading posts in the vicinity, accounts of activity of important persons, references to fur companies, and items about Michael and Antoine Barada.

Missouri Historical Society, Jefferson Memorial, St. Louis


Letters, 1816-1831, photostat copies.

The Report by Indian Agent, John Dougherty, shows when he moved from Council Bluffs to Leavenworth. Fort Leavenworth Agency having been under St. Louis Superintendency, these letters from the Indian Trade Office in St. Louis, from Fort Atkinson, Council Bluffs and Fort Leavenworth, suggested relevancy, but they offered nothing specific.

Omaha Diocesan Archives

Career Records, of priests in the Diocese.


Colaneri, Records of the Secular Clergy of the Diocese of Omaha, 1858-1891.

Letters:

Burkley, Frank J., to Rev. Ivo C. Weiss, April 21, 1931.

Kencelaur, W., and Budreau, S., to Bishop O'Gorman, October 10, 1864.


Trecy, Rev. Jeremiah F., to Bishop O'Gorman, August 4, 1859.
The Record of the Secular Clergy of Omaha indicates whether priests came from another diocese; if not, when ordained in the Omaha Diocese; when they left or died; and what priests were in the diocese in 1891. Names of Priests in the Lincoln Diocese shows there were 35 at the time of its erection. The letter from Messrs. Kencelaur and Budreau gives the parishioners' interpretation of internal conditions in Rulo Parish. Bishop Miege's letter telling about his three visits to Nebraska, is published in Father Shine's article, "The First Catholic Bishop in Nebraska," Collections of the Nebraska State Historical Society, XVI; Father Trecy's letter, which gives an "accurate account" of the ten missions, "that have grown up from my first coming into the territory," is published in Mid-America, new series, III, 268-75, (January, 1832), together with letters to the Department of the Interior and to Bishop Smith of Dubuque, concerning the founding of a permanent mission and a school among the Ponca Indians. A copy of these autograph letters is in the Lincoln Diocesan Archives. Career records of some early priests were supplied from their manuscript letters in the Omaha archives by the Right Reverend Monsignor Colaneri.

Parish Records

Dawson: Record of Baptisms for Barada, 1886-1899.

Falls City: Minutes of Committee Meetings.

Falls City: Annual Report for 1933.

Nebraska City: Records of Baptisms and Marriages, 1860-1931.

Rulo: Priests Who Visited and Resided at Rulo, 1856-1931.

Rulo: Records of Baptisms, 1878-1897.

A fire in 1891 destroyed the early parish records in Falls City.
Catalogus Parochiarum et Missionum Sacerdotum, Communitatum Religiosarum, 1818-1858.

Letters:

Aelen, Rev. G., S. J., July 2, 1837; September 25, 1839.


Duerinck, Rev. J. B., S. J., September 1, 1834.

Eysvogels, Rev. A., S. J., November 24, 1838; November 29, 1839.


Rosati, Rt. Rev., to the Propaganda, 1822-1840.

Roux, Rev. Benjamin, February 19, 1933; April 20, 1839.

Van Quickenborne, Rev. Charles, S. J., September 8, 1823; February 22, 1837.

Verhaegen, Rev. J., S. J., April 30, 1830; June 4, 1841.


A complete list of the contents of this depository is printed in the St. Louis Catholic Historical Review, I, 26-39. Neither these letters, written in French, German and English, nor others from the Society of the Propaganda of the Faith and from the Leopoldine Association, nor the reports, made reference to missionary endeavor within the present limits of Nebraska.
St. Louis University Archives

Collet, Oscar W., Index to St. Louis Cathedral and Carondolet Church Baptisms. Transcribed 1918 by Francis P. Douglas.

Collet, Index to St. Louis Cathedral and Carondolet Church Burials, transcribed 1918 by Francis P. Douglas.

Collet, Index to St. Louis Cathedral and Carondolet Church Marriages, transcribed 1918 by Mrs. E. Boyd Ware.

Collet, Index to Cahokia Marriage Register 1740-1870.

De Smet, Baptismal Records, 1867.


Garraghan, History of the Jesuits of the Mississippi Valley.


Litterae Annuae of the Society of Jesus, 1836.

Registres des Marriages aux Kaskaskias, 1741-1843.

Register of Osage Indian Missions.

Register of St. Mary's Kansas, (copy).

The Index to Baptisms for the Cathedral covers the years 1765-1829; for Carondolet 1823-1840. The Cathedral marriages begin in 1826; the indices of both churches end with 1839. Burials for the Cathedral cover 1700-1839; for Carondolet 1823-1840. The Carondolet Register for 1826 makes mention of the baptism of Antoine Barada; that of 1839 of his marriage to Marcellite Vien, and of the baptism of his father, Michael Barada. Dupuis and Barada marriages are listed in the Cahokia Registers. Marriage Records of the
Kaskaskias is indexed by Mrs. H. F. Beauregard, Father De Smet's Letter Book contains letters, mostly unpublished, written to him by his Provincial, by Major Gilpin, by Fathers Bex, Duerinck, Gaillard, Christian and Adrian Hoecken, Nicolet and Shoemaker, by Mesdames Duchesne and Gallitzin, and by others. The letters by Fathers De Smet, Hoecken and Verrydt, the Litterae for 1836, containing the towns on the Jesuit mission circuit, Father De Smet's List of Baptisms for 1851, made on his trip among the Indians on the Upper Missouri and its tributaries, which was transcribed for the Missouri Historical Society, his later Record of Baptisms for 1876, the Register of the Osage Indian Missions, the Church Register of St. Mary's Kansas, copied at St. Mary's College by Miss Stella Drumm—none of these suggest missionary visits in, nor mention baptisms for Nebraska. Father Garraghan's manuscript History of the Jesuits in the Mississippi Valley, has a chapter on Bishop Miege, detailing his missionary activity in the Vicariate East of the Rocky Mountains, in Nebraska, and in Omaha. How anxious Bishop Miege was to have the territory of Nebraska detached from his Vicariate appears in his letter to the Jesuit General in Rome, quoted in Father Garraghan's manuscript, which explains, "the pressing need of the situation," and asks, "an immediate and effective remedy."

St. Philomena's Parish Archives, Omaha

Baptismal Registry for Omaha, 1856-1864.
Liber Baptizatorum pro Civitate Nebraska, 1859-1860.
Records of Confirmation, since 1858.

The Registry for Omaha furnishes a reliable list of early priests and their time of service; Reverend Francis Cannon, O. S. B., wrote the records in the Liber Baptizatorum from March 16, 1859 to March 4, 1860, among them a baptism in Rulo. Earliest confirmations in the state are recorded for 1858.
Government Publications


Report of the Commissioner of Indian Affairs, No. 60, "Leavenworth City," 1858.

Reports of the Secretary of the Interior, "Executive Documents," 1854; 1855; 1857.


Newspapers

Catholic Herald, 1842-1847.

Catholic News Letter, 1845-1848.

Falls City Broadaxe, 1860-1862.

Falls City Journal, May 17, 1933.


Kansas City Star, October 2, 1927.

Nebraska Advertiser, 1856-1863.

Nebraska City News, 1857-1863.
Nebraska Palladium and Platte Valley Advocate, 1854-1856.
Nemaha Valley Journal, 1868-1875.
Omaha Sunday Bee, October 20, 1912.
Omaha Wochenblatt, January 26, 1933.
Scrap-book of Clippings on Diocesan Matters, 1877-1890.
St. Louis News Letter, 1846-1848.
True Voice, August 25, 1933.
True Voice, December 22, 29, 1933.
True Voice, March 30, 1934.

The Catholic World, the Catholic News Letter, and the St. Louis News Letter give some accounts of early Catholic missions. The early Nebraska and Falls City papers contain a discussion of the complications attending allotments of land in the state and in the Half-breed Tract, and the consequent dispute over voting rights in Richardson County. Origins of Catholicity in Falls City, the building of the first Church and the early growth of St. Francis Parish are treated in the Nemaha Valley Journal, 1868-1875. The Omaha Sunday Bee of October 20, 1912, is a compendium of facts on Nebraska gathered by the organization of the Omaha Daily Bee. "From Flintlock Gun to Radio" in the Falls City News of November 4, 1926, tells the story of how Falls City townsite was chosen. The author, Mrs. Margaret Messler, is the grandmother of Doctor Frederick Hoffman of Falls City. The Kansas City Star of October 2, 1927, expounds the Zimmerman-Connelley theory as to the probable location in Rice County along the Arkansas River of the Seven Cities of Cibola, the gold lands of Quivira. The Omaha Wochenblatt, January 26, 1933, carries a reprint from the Yearbook of the Association of German-Catholic Emigrants, 1931-1932, "The German-Catholic Element
in Nebraska,"—past, present, future,—and its relation to the growth and progress of the Church in the State. The Scrapbook on Diocesan Matters Monsignor Colaneri prepared for the Omaha Diocesan Library. The bound editions of the True Voice, Tenth and Twenty-fifth Anniversary, on file in the Omaha City Library, give in miniature the early history of the Church in Omaha, and in Nebraska. The issue for August 25, 1933, contains an article on the early Church in Jackson, Nebraska, and proves the absence of early Catholic settlers in Bellevue, Nebraska; the January 1934 issues, publish a series of radio addresses on the early Church in Omaha.

Biographies, Memoirs, and Writings of Public Men

Burkley, Frank J., A Pioneer Missionary, (copy).


Jesuit Relations and Allied Documents, 73 vols., The Burrows Brothers Company, Cleveland, 1900.

Kempker, Sketch of Reverend Jeremiah Trecy.


Messler, Mrs. Margaret, *Legend of the Nemaha Falls as Told by Poquemaha.*


Rush, John, *Biographical Sketch of the Late Right Reverend J. M. O’Gorman.*

Shine, First Resident Catholic Bishop in Nebraska.

Shine, Major Thomas Fitzpatrick.

Shine, Reverend John Cavanaugh.

Shine, Reverend William Emonds.

Shine, Right Reverend James O’Gorman, Trappist.

Shine, The Barada Family.


An attempt to clarify through *Jesuit Relations* the problem of jurisdiction over the Trans-Mississippi West, 1859-1863, proved futile. *The Life Story of Thomas Fitzpatrick* offered nothing directly relevant. *Lives and Letters of Fathers De Smet and Ponziolone,* describe early missionary activity in and about the state. In the *Journal of the Fur Trading Expedition*
are printed some of the early church records, transcribed for the Missouri Historical Society. The biography of Mother Philippine Duchesne gives an account of the schools among the Indians from Florissant in 1824, to St. Mary's in Sugar Creek, Kansas, in 1842. Early Western Travels describes accurately the location of the Richardson County Half-breed Tract and makes clear that no Indians resided there. A Pioneer Missionary is a copy of Mr. Burkley's autograph sketch of Reverend Jeremiah F. Trecy. In The Oregon Trail there are several references to Charles Rouleau. The pertinent biographical sketches by Fathers Kempker and Shine, and Mr. Rush, all unpublished except the "Sketch of Reverend Jeremiah Trecy" in Mid-America, III, 229, are in the Lincoln Diocesan Library.

Catholic Directories


The Official Catholic Directory, P. J. Kenedy and Sons, 44 Barclay Street, New York, 1912-1931.


For convenience the above tabulation is chronological rather than alphabetical. A complete set of Catholic Directories published, with the exception of the first Almanac, in 1817, are in the St. Louis Diocesan Library. During the years 1818-1821, no Almanac appeared; in 1826-1863 there was none for the entire United States; from 1886-1896 Sadlier's Catholic Directory and Ordo continued in the field with Hoffman Brothers' rival publication. The History of United States Catholic Directories by Joseph H. Meier is published in the Catholic Historical Review, I, 299-304, (October, 1915), and in a Reprint of July 24, 1916. Monsignor Colaneri's Compilation consisting of sheets on the "Vicariate of Nebraska", and complete Directories for most years since 1857, are in the Omaha Diocesan Library; in St. Benedict's College Library, Atchison, Kansas, there is an almost complete set of Catholic Directories.

General Histories: Church and Political

DeCourcy, Henry, The Catholic Church in the United States, Edward Dunigan and Brothers, 1856.


General and local histories offered little for my subject, except the following: Andreas' *History of Nebraska*, containing extended description of counties, towns and villages, contributed a ground work of facts on church and social history of Richardson County; Rhodes' *History of the United States* treats intimately the "Kansas-Nebraska Struggle"; Shea's *History of the Catholic Church* gives an account of the origin and progress to 1890, of the Church in the Omaha and Lincoln Dioceses; and volume two of *The Catholic Church in the United States*, which is a *History of the Religious Communities of Women*, gives a sketch of the Nebraska Ursulines.

**Special Works**


Corcoran, Rev. Thomas, *History of St. Mary's Church*, Dawson, Nebraska, December, 1903.


Garraghan, The Emergence of the Missouri Valley into History, America Press, 1926, III; Catholic Historical Review, IX, 308-321, (April, 1927).

Garraghan, Saint Ferdinand de Florissant, Loyola University Press, Chicago, 1923.

Garraghan, Trans-Mississippi West; Nicholas Point Jesuit Missionary in Montana of the Forties, Reprint, 1930.


Half Century of Religious Progress, St. Anthony's Catholic Church, Steinauer, Nebraska, "Golden Jubilee Souvenir, 1833-1933."

Hayes, A. B., and Cox, Sam D., History of the City of Lincoln, Nebraska, State Journal Company, Lincoln, Nebraska, 1880.


Hiller, Sister M. Aloysia, O. S. U., History of the Nebraska Ursulines.

Hoffman, Rev. John J., Historical Sketch of Saints Peter and Paul Parish, Falls City, Nebraska, 1871-1921. Printed, 1921.

Holweck, Rev. F. A., Kirchengeschichte von St. Louis, Amerika Print, 18 South 6th St., St. Louis, 1917.


Johnson, Harrison, *History of Nebraska*, Henry Gibson, Omaha, Nebraska, 1880.

Kempker, Rev. John F., *History of the Catholic Church in Iowa*, I, Republican Publishing Company, Iowa City, Iowa, 1887. (In Iowa Historical Society Library; volume II seems not to have been published.)


Sheldon, Addison E., History and Stories of Nebraska, The University Publishing Company, Lincoln, Nebraska, 1914.

Sheldon, Nebraska the Land and the People, 3 vols., Lewis Publishing Company, Chicago, 1931.


Shine, The Lost Province of Quivira, Reprint, April, 1915, Catholic Historical Review, II, 3-19.

Shumway, Grant L., ed., History of Western Nebraska and Its People, Western Publishing and Engraving Company, Lincoln, Nebraska, 1921.


Souvenir of Golden Jubilee of St. Mary's Church, Luxemburg, Bellwood, Nebraska, 1874-1924, The Art Printery, Columbus, Nebraska.


Weiss, Rev. Ivo C., Diamond Jubilee of the Founding of St. Benedict's Parish, Nebraska City, Nebraska, 1856-1931, Printed, 1931.
Guides to Nebraska History and Archives


Watkins, Albert, Outline of Nebraska History, Nebraska State Historical Society, Lincoln, 1910.

Miss Abel's scholarly work, The Slave-holding Indian, "drawn from documents, contains (vol. I) a chapter on "The Indian Country, 1830-1860", including the Half-breed Tract. Mr. Bolton, in Spanish Borderlands, locates Quivira in Kansas. The American Fur Trade of the West, covers the pioneer trading posts of the Missouri Valley, and accompanying volume III is a map (copyright, Francis P. Harper, 1901,) showing the location of Indian tribes, trading posts, and routes of travel. Father Corcoran's History of St. Mary's Church, Dawson, Nebraska, among Father Shine's materials, although unpublished is complete to 1903 and well authenticated; it is supplemented by a list of "Priests, Residence and Time of Service," 1859-1907. In St. Vincenz in Pennsylvanian some of the Benedictine missions in Kansas are enumerated, but there is no mention of Benedictine missions in Nebraska. Franciscans in Nebraska proved useful for Franciscan origins and for biographies of later secular priests. For racial and social origins, for political and geographic background, and for the history of colonization, Edwards' History of Richardson County was indispensable. Father Garraghan's Catholic Beginnings in Kansas City suggested points of contact for Catholics in the Half-breed Tract, that laid a foundation for the superstructure of the Church History of the county; The Catholic Church in Chicago, makes pertinent biographical references. The Emergence of the Missouri Valley into History, a study of the exploration of the Missouri, and missionary enterprise in the region, contains, (facing p. 10), a sketch map of the Mississippi basin, hitherto unpublished, to illustrate a Relation based upon two letters, February 28, and March 4, 1900, of the famous pathfinder, Henri de Tonty. Trans-Mississippi West; Nicholas Point, Jesuit Missionary, describes a phase of the western missionary movement in the Blackfeet country, operating 1841-1847, from Fort Lewis, then the remote Northwest; the material
is from Father Point's unpublished letters. *A Centenary of Catholicity in Kansas*, which has much the same value to this study as *Catholic Beginnings in Kansas City*, carries an appendix, "Father Christian Hoeckcn's Diary of the Pottawattomie Mission," printed the first time from the original in the archives of St. Mary's College, Kansas, and "Old Records", 1846-1861, of the Church of St. Francis Xavier. *America Moves West*, and *The Last Frontier* discuss the Indian land policy and the Indian problem; the *History of the American Frontier* has a chapter on "The Permanent Indian Frontier." Miss Rosicky's book makes reference to the first resident Bohemian priest in Nebraska. *A Century of Dishonor* is a sketch of the United States Government's dealings with some of the Indian tribes, including the Ponca, for whom Judge Dundy gave his momentous decision. Father Rothensteiner's monumental *History of the Archdiocese of St. Louis* was undoubtedly the most valuable depository of information for verifying the early ecclesiastical history of the state. *The History of the Roubidouxs in America* develops the following: first arrival in the United States; Joseph Roubidoux at St. Joseph; Antoine, Louis and Julius Roubidoux; Louis Roubidoux at Kansas City; the genealogy; and a chapter on the Missouri Geological Survey. *The Irish Catholic Colonization Association of the United States* treats early history of Catholicity in Nebraska. *Father Shine's Lost Province of Quivira* summarizes the Indian nations who occupied Nebraska from 1400. Through interpretation of the accounts that have come down of the "Coronado Expedition" and the notes of George Parker Winthrop in the *Fourteenth Annual Report of the American Bureau of Ethnology, 1892-1893*, Father Shine attempts to prove Nebraska the "Land of Quivira;" facing p. 2 is a map of the "Outward March" and "Homeward March" in support of his thesis. *South Platte Catholicism and the Lincoln Diocese* sketches the history from the earliest beginnings in 1493 to 1905; it covers the "History of the Lincoln Diocese" to that time, including the ministration of priests south of the Platte, and complete biographies of Fathers Emmanuel Hartig and Michael A. Shine, and of the Most Reverend Thomas Bonacum.
Articles and Essays


Biographical Sketch of "Antoine Barada," Transactions and Reports of Nebraska State Historical Society, II, 343-6.


Garraghan, "The Ecclesiastical Rule of Old Quebec in Mid-America," Reprint from Catholic Historical Review, XIX, 17-32, (April, 1933).


Henderson, Gertrude, "An Epic of Early Iowa: Father Trecy's Colonization Scheme," Iowa Catholic Historical Review, III, 4-13, (October, 1931).


Marks, Constant R., "French Pioneers of Sioux City and South Dakota," Dakota Collections, IV, 255-60.


Martin, George W., ed., "The White Man's Foot in Kansas; Juan de Padilla, the Pioneer Missionary


The article by Bandelier seems to prove more conclusively than others on the subject, the location of the Quiviras and the site of the martyrdom of Fray de Padilla; Cummins' and Griffith's contributions are studies of Catholicity among Half-breeds, related in matter and form to the present subject. "Father De Smet and the Pottawattamie Mission" is a well-authenticated essay, based primarily on Chittenden and Richardson's Life and Letters, and Laveille's Life of Father De Smet. "Alexander VI and the American Church," from a study of the Bull of Pope Alexander VI of July 7, 1493, found in 1851 in the Vatican secret archives, identifies Rev. Bernardo Boil as the first Vicar-general of the Church in America, and solves the problem as to which religious order claimed his affiliation. Father Hoffmann and Mrs. Henderson's discussion of "Father Trecy's Colonization Scheme" details the experiences of the trip and of the colony. Miss Points' essay, "The Archdiocese of St. Louis, the most comprehensive and best authenticated Catholic Encyclopedia article consulted, is elaborated from archive sources of St. Louis Cathedral, of churches in the Diocese of New Orleans and of the Ursuline Convent, New Orleans; from newspapers; and from political and ecclesiastical histories. "Early Catholic Colonization in Nebraska," contains an account of Father Trecy's colony in Dakota County and of General O'Neill's colonization scheme in Holt and Greeley Counties, 1874-1878. Father Payne's Annals of the Leopoldine Association is a list of contents of the "Berichte" of the Association; reports 1-15 cover 1831-1842; reports 16-31 are similarly indexed in Catholic Historical Review, July, 1915;
illustrative quotations from the German "Berichte", designed to guide the reader, are appended to the above-mentioned pagination. The St. Louis Central-Verein has a complete collection, 1829-1860,—thirty numbers—of the Annals. Mr. Towle's article, "Judge Elmer S. Dundy", epitomizes his life, his career as judge, his part in freeing the Poncas, and his contribution to Falls City and Richardson County. "The First Catholic Bishop in Nebraska," prefaced by an account of early Nebraska jurisdiction, outlines the status of Catholicism in the Vicariate, 1851-1860, and narrates the work of individual priests; although there are no footnote citations, it is substantiated by a general bibliography of primary and secondary sources.

Miscellaneous

Griffin, I. J., " Replies," American Catholic Historical Researches, VIII, 95.


Shine, Indian Missions.

Shine, Immaculate Conception Church, Rulo.

Shine, Nebraska Indian Tribes, 1541-1836.

Shine, Old Bellevue from a Catholic Viewpoint.

Shine, St. Francis Church, Falls City.

Shine, History of St. Mary's Church, Dawson.


These papers by Father Shine are unpublished. The facts in the History of the Diocese of Lincoln have been embodied in South Platte Catholicism and the Lincoln Diocese. Old Bellevue from a Catholic Viewpoint is a history of Bellevue from 1823-1855; although unauthenticated, Father Garraghan pronounced it reliable. Indian Missions is a generalized treatment of Indian Missions in the United States, including Catholic and Protestant missions in Nebraska; Missions in Nebraska is a further development. Much of the material in Nebraska Indian Tribes, a tabulated list of tribes and families—some incorrect according to Father Garraghan—has been incorporated in The Lost Province of Quivira.