

HISTORY OF
SAINT ANTHONY PARISH
DUBOIS COUNTY, INDIANA
1864 - 1914

A Thesis
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PREFACE

Saint Anthony Catholic Church is in the Town of Saint Anthony, Indiana. The town is a typical, small village settled originally by German immigrants and now by their descendants.

Why write the history of such a place? An intelligent appreciation of the culture of such a place is essential for understanding the people who live there now. In order to gain an intelligent appreciation of a culture, it is necessary to dig into the past, to find out why the people are as they are, to study their ethnic, economic, religious, and sociological influences which have shaped the community. By such a study it is possible to discover what values are worthwhile and valid in the culture. In preparing for the future, many old values must be sacrificed in order to survive. A true estimation of the relative worth of social customs is therefore necessary in order to know which traditions are worth trying to preserve and which should be allowed to die.

Daniel Callahan in his book, The Mind of the Catholic Layman, accuses most church histories in the United States of being merely ecclesiastical or clerical histories and not histories of the Church in all its members.¹

This is a valid charge and one which the present work is open to. This work can hardly pretend to be more than a critical chronology. The time and material necessary for a complete history of the Church of Saint Anthony has not been available. The serious lack of material concerning the role of the layman in this parish though, would seem to be indicative of the size of the role that he has played.²

This history has been limited to the period before the First World War because it is not possible to make objective judgments concerning men and events until a significant period of time has elapsed allowing time for things to fall into perspective.

¹Daniel Callahan, The Mind of the Catholic Layman, New York: Scribner, 1963, p.xi, "It has been aptly observed that, until very recently, Church history has been conceived of as hierarchical and institutional history. The truth of this observation will be borne home very quickly to anyone who surveys the work of American Catholic historians on the layman. To judge from the attention paid him, he might as well not have existed. This is not to assert that individual laymen have not been studied; not that such matters as the layman's poverty, piety and patriotism have not been written about. But as a rule the intent of most such writing seems to have been to praise him, to affirm his good citizenship, to chronicle the saga of his humble roots and rapid rise. What he thought about, how (in fact rather than fiction) he got along with the clergy, how his understanding of Catholicism shaped his

reaction to non-Catholics, how he interpreted his duties toward Church and society--these things are rarely mentioned."

²The role of the layman in this parish seemed to be confined to building the church, rectory, and school as well as going to church and being good. The pastor promised to lend the records of the various lay societies, but they were not received until the work was finished.

ACKNOWLEDGEMENTS

It is a most pleasant task at the beginning of this work to acknowledge publicly those without whose aid this work could not have been accomplished. In the first place, we wish to thank especially the Reverend Cyprian Davis, O.S.B., who has initiated us into the methods of historical research and scholarly endeavor, both by word and example. But even more do we wish to express our abundant gratitude to him for his excellent direction, counsel, and encouragement in compiling and completing this work. Whatever merit there may be will be to his credit; the deficiencies are ours.

And no less do we wish to thank all those who in their kindness and generosity have assisted us in the preparation of this work: To the Reverend Fidelis Jent, O.S.B., Mr. Albert Sonderman, Mrs. Joseph Bromm, the Reverend Simeon Daly, O.S.B., the Reverend Placidus Kempf, O.S.B., Mrs. Ann Sermersheim, Mr. Charles MacPherson, Sister Mary Eugenia, S.P., Sister Mary Fredrica, O.S.B., Mr. Barry Weber, Mr. Tom Creagh, Miss Margaret Wilson, Mrs. Robert Parker, Mrs. Bert C. Doane, the Reverend Omer Meier, the Reverend John Finis, the Reverend Daniel

Buechlein, O.S.B., Mr. Jacob G. Hauser, Miss Margaret Pierson, Mr. E. L. Craig, Miss Elfrieda Lang, Mrs. Othmar Jahn, and the Right Reverend Cornelius B. Sweeney, J.C.L.

Last of all we wish to acknowledge our indebtedness to the Very Reverend Hilary Ottensmeyer, O.S.B., Rector of Saint Meinrad College, who generously granted us the freedom to perform this work, and to all those others, too numerous to name, let them know that they are not forgotten.

ABBREVIATIONS

- BILG - Karl F. Bilger, History of Celestine Parish, Dubois County, Indiana, translated by John H. Teder. Celestine, Ind.: St. Celestine Parish, 1960.
- ALER - Herman Alerding, History of the Catholic Church in the Diocese of Vincennes. Indianapolis: Carlon and Hollenbeck, 1883.
- AO - Auditor's Office; (Dubois County Court House; Jasper, Indiana).
- BLAN - Charles Blanchard, History of the Catholic Church in Indiana. Logansport, Ind.: Bowen Co., 1898, 2 volumes.
- BUEN - Daniel Buechlein, O.S.B., The Very Reverend Basil Heusler, O.S.B., R.D.: 1860-1942, Unpublished.
- CA - Catholic Almanac.
- CIC - Convent of the Immaculate Conception Archives, Ferdinand, Indiana.
- Comm - Commemorato Omnium Fratrum Familiarum Ordinis Nostri, in S.M.A.
- CO - Commissioner's Office.
- DCC - Dubois County Court House, Jasper, Ind.
- DDH - Dubois County Daily Herald, Jasper, Ind.
- DEA - Diocese of Evansville Archives, Chancery Office, Evansville, Indiana.
- ESAR - Logan Esarey, History of Indiana, 2 vol., Fort Wayne, Indiana: Hoosier Press, 1924.
- GAMS - Pius Gams, O.S.B., Series Episcoporum Ecclesiae Catholicae. Graz: Akademische Druck-U. Verlagsanstalt, 1957.

- ISA - Indiana State Archives, Indianapolis, Indiana.
- IUL - Indiana University Library, Bloomington, Indiana.
- JPL - Jasper Public Library, Jasper, Indiana
- KHF - Albert Kleber, O.S.B., Ferdinand, Indiana: 1840-1940. St. Meinrad, Ind.: Author's Publication, 1940.
- KHM - Albert Keber, O.S.B., History of Saint Meinrad Archabbey: 1854-1954. St. Meinrad, Indiana: Erail Press, 1954.
- KHP - Albert Kleber, O.S.B., History of Saint Pius' Parish, Troy, Indiana: 1847-1947. Troy, Indiana: Saint Pius Parish, 1947.
- MAK - Dunstan McAndrews, O.S.B., Father Joseph Kundek: 1810-1857. Saint Meinrad, Ind.: Grail Publications, 1954.
- NEC - Necrologium Abbatiae Sancti Meinradi, in S.M.A.
- O.S.B. - Ordinis Sancti Benedicti, (Order of Saint Benedict)
- PCA - Providence Convent Archives, St. Mary-of-the-Woods, Indiana.
- PFB - Rudolph Henggeler, O.S.B., Professbuch der Furstle Benediktinerabtei U.L. Frau. zu Einsiedeln, Zug: Kaltzehender, 1933.
- RO - Recorder's Office.
- SAA - Saint Anthony Parish Archives, St. Anthony Indiana.
- SAB - Baptism Record: 1864-1950, in S.A.A.
- SAC - Primi Communicantes et Confirmationes, in SAA.

- SAP - Saint Anthony Parish, Saint Anthony, Ind.
- SAS - Sepultura in Coemetrio apud St. Antonium (1868-1950), in S.A.A.
- SCA - Saint Celestine Parish Archives, Celestine, Indiana.
- SCB - Saint Celestine Parish Baptismal Register, in S.C.A.
- SMA - Saint Meinrad Archabbey Archives, Saint Meinrad, Indiana.
- SML - Saint Meinrad Archabbey Library, Saint Meinrad, Indiana.
- SOND - John F. Sondermann, excerpts from his diary in S.M.A.
- THIE - Joseph Thie, Biographical Sketches of the Deceased Priests of the Vincennes Diocese, in the P.C.A.
- TOPO - U. Chevalier, Repertoire Des Sources Historiques Du Moyen Age: Topo-Bibliographie, Montbéliard: Imprimerie Montbéliardaise, 1905.
- UMA - Ursuline Motherhouse Archives, Louisville, Kentucky.
- NDA - University of Notre Dame Archives, Notre Dame, Indiana.
- WHD - George R. Wilson, History of Dubois County, Jasper, Indiana: Author's Publication.
- WHN - George R. Wilson, Historical Notes on Dubois County, 28 volumes, Unpublished.

CHAPTER I

INTRODUCTION

St. Anthony Catholic Church is in the Town of St. Anthony in Jackson Township of Dubois County, Indiana. Dubois County is in southern Indiana, about twenty-five miles southeast of Vincennes, thirty miles northeast of Evansville, and fifteen miles north of the Ohio River. It is bordered by Davis, Martin, Orange, Crawford, Spencer, Perry, Pike, and Warrick counties.¹

Jackson Township is in the southeastern quarter of Dubois County and is bordered by Marion, Hall, Jefferson, Ferdinand, Patoka, and Bainbridge townships.² In terms of the Congressional Survey, it includes sections thirteen to seventeen and nineteen to thirty-six of township two south, range four west, sections eighteen, nineteen, thirty and thirty-one of township two south, range three west, sections one to six of township three south, range four west, and sections six of township three south, range three west.³

The soil of Jackson Township is stony and poor.⁴ There are good and medium grade sandstone deposits.⁵ One hundred and eighty years ago Dubois County was almost entirely covered with deep forest. It contained oak,

hickory, tulip poplar as well as many other trees. The poplars grew as high as one hundred and eighty feet and as wide as eight feet in diameter. All of this virgin forest has been cut off and now whatever forest is left in the county is scrawny second-growth.⁶

The climate is typical for the Ohio valley. It is hot and exceptionally humid in the summer, rainy in the fall, cold with occasional snow in the winter, and rainy again in the spring. The weather is generally unpredictable.⁷

The present Catholic population of Jackson Township is almost wholly descended from German immigrants. Most of their ancestors came to America between 1835 and 1890. They landed in New York and moved west through Pittsburgh or Louisville to settle in the little German colonies in the Midwest.⁸

Although originally the voters of Dubois County belonged to the Whig party, by the time of the German immigration it was solidly Democratic and has generally remained so. It can be said that the great majority of the populace of Jackson Township has traditionally belonged to the Democratic Party.⁹

In the beginning of the nineteenth century the area now comprising Dubois County was an immense forest in

which open spaces were small as well as few and far between. Piankishaw Indians, a branch of the Miami Nation, lived in some sections of the county but there are few traces of Indian life in Jackson Township today.¹⁰

The dense forest discouraged settlers from staying because of the great amount of work involved in clearing the land to farm. Most pioneers followed the Buffalo Trace to the broad rich plains of Illinois.¹¹

But in 1801 the family of William McDonald settled near what is now known as Sherrets's Graveyard in Section 34 of Boone Township in the northeast corner of the county. They were the first.¹²

All the land of Dubois County was not clearly in the name of the Commonwealth of Virginia of the United States of America till August 18, 1804, with the treaty at Vincennes.¹³ The Congress of the United States took steps to have the land surveyed almost immediately. The survey was completed by the end of 1805 in the area comprising Dubois County. No land was sold until it was completed.¹⁴

The first person to buy or "enter" land in Dubois County was Toussaint Dubois, a fur trader and merchant of Vincennes.¹⁵ The "patent" for his land was signed by

President Thomas Jefferson on February 16, 1809.¹⁶

Indiana entered the Union as a state on April 19, 1816, when the Enabling Act of Indiana was signed by the President.¹⁷

The Indiana Legislature approved the organization of Dubois County on December 20, 1817, and it became effective the First day of February in 1818.¹⁸ The land comprising the county had first been in Knox County, then Gibson, and then Pike before it was organized.¹⁹ The name was in honor of Toussaint Dubois who besides being the first landholder had also been Captain of the "scouts and spies" for General William Henry Harrison at the Battle of Tippecanoe Creek in 1811.²⁰ It was customary to name counties after war veterans in Indiana.²¹

On November 27, 1819, Philip Kimmel made the first land entry in what is now Jackson Township. He bought the west half of the southwest quarter of section twenty-six, township two south range four west.²²

The Catholic Church in Dubois County did not begin to grow significantly till the coming of Father Joseph Kundek in 1838. Father Kundek was a Croation, born August 24, 1810, in the village of Ivanich, Yugoslavia.²³ On August 10, 1833, he was ordained to the priesthood.²⁴

He ministered in the diocese of Agram till May, 1837. He then spent a year studying at the mission center in Vienna, Austria. He departed for America and the Diocese of Vincennes around May, 1838.²⁵ Arriving in Vincennes, Bishop Brute sent him to Jasper.²⁶ From there he did mission work throughout southern Indiana.²⁷ He began the Baptismal Register for the Jasper Mission on September 28, 1838.²⁸ He felt that it was necessary for the German immigrants to form their own colonies²⁹ and in order to encourage this he founded the Town of Ferdinand in 1840.³⁰ On November 16, 1843, he also registered the plat for the Town of Celestine.³¹ It is from the parishes in these towns that the parish of St. Anthony was formed.³²

On July 20, 1839, Joseph Reuber entered the northwest quarter of section twenty-six, township two south, range four west.³³ The east half of the southwest quarter of this land was eventually to become the Town of Saint Anthony.

FOOTNOTES

CHAPTER 1

1. Consult the map of southwestern Indiana counties in Appendix II, p. 43.

2. Consult map of the political townships of Dubois County in Appendix II, 47.

3. Consult map of Dubois County divided into Congressional townships by Federal surveyors in Appendix II, pp. 44A and 44B.

4. An observation based on personal experience.

5. WHD, p. 58, "In 1887, a brown-stone quarry was opened at St. Anthony and operated on a small scale for two years. In 1894, it was reopened for a few years. The stone occurs in a massive bed varying from ten to sixteen feet in thickness. It is overlaid with shale. The length of the quarry floor is about eight hundred feet. Very large blocks of stone can be secured. A buff stone is also quarried near St. Anthony. It was used in construction the Catholic church there."

6. Ibid., p. 25, "When the first year of the nineteenth Century rolled around, what is now within the confines of Dubois county was practically one unbroken wilderness." On page 73 there is a chart of the diameters and total height of some of the trees of the county. Concerning the removal of the trees Wilson comments on p. 77, "The removal of the greater part of such a tremendous vegetation has had a marked effect of the climate and on the general health. The the thinker, the destruction of this once mighty forest has all the features of a longcontinued tragedy. To some it seems like a crime against the past, the present, and the future."

7. Conclusions based on personal observation.

8. WHD, p. 102, In the speaking about the southern half of Dubois County, it is better to say it was colonized. The Germans, as a rule, came here in colonies,..."

Also p. 266, "About 1840, the tides of American emigration changed, individual American settlers came but sparingly, while many original American pioneers began their move toward the setting sun, to the 'Illinois country', to 'bleeding Kansas', to follow the trail of the 'forty-niners' to California. Then came the Germans in colonies, and their advent and permanent settlement in Dubois County are shown by the names of the county officials, beginning under the second constitution of Indiana." p. 101, "The southern part (which includes Jackson Township) came within the pale of civilization at a later date through the efforts of our German friends."

9. Ibid., p. 265, "The original officials of Dubois County were Wigs, but in time Co. (Colonel Basil Brook) Edmonston representing democracy came into power. He was the principal county official for years, and being such when the German pioneers began to arrive he won them to his political belief and there they and their children have remained."

10. Ibid., p. 101, "Before 180, there were two Piankishaw Indian villages near Jasper: one on what is now the Troy road at the hill north of Straight river, and one on the hill where the Southern railroad passes between Buffalo pond and Patoka river two miles north-east of Jasper." pp 86 and 87, "On July 30th, 1909, road builders plowed up the remains of a Piandishaw Indian warrior, on 'Indian Hill', where Patoka river, the Southern railroad and the Kellerville pike meet, about two miles from Jasper. He was of heroic stature, buried face downward, the head of the body being to the north. With the remains were found tomahawks, beads, arrow heads, and a copper spear. The spear was nearly nine inches long, one half inch wide at one end, and tapering to a fine point.... This Indian burial ground eventually became a 'Pigeon roost', and there are many inches of pigeon excrement above the orginial land surface. The Indian was buried about four feet below the orginial land surface. About two miles north-east of this Indian burial ground, and near the corner of Harbison, Marion and Bainbridge townships is an Indian cave. In this cave many beads, arrow heads, tomahawds, and other Indian relics have been found."

11. Ibid., p. 71, "To pioneers the prospect was very disheartening because of the immensity of the

labor, involved in clearing the forests for farming purposes. It was fear of this labor, between 1800 and 1821, that caused the greater part of the emigrants of that time to follow the 'Buffalo Trace' to the prairies of Illinois, where nature had bared it for the plow."

12. Ibid., p. 30, "The McDonalds came to Dubois county in 1801, and made a settlement at what is now Sherritt's Graveyard.

13. Consult map of land purchases from the Indians in Appendix II, p. 40.

14. WHD., p. 91, "The government surveys were finished in 1805."

15. Ibid., p. 406, "Captain Dubois was the first man to buy land in what is now Dubois county." p. 397, "a man of much influence both among the citizens of Vincennes and the red man of the surrounding forests. He was a gentleman of means, having both money and landed interest. At the same time, he gave considerable attention to trading with the Indians, an employment by which he acquired a powerful influence over them."

16. Ibid., p. 406, "On February 16, 1809, Thomas Jefferson, President of the United States, issued to Toussaint Dubois a patent for a part of section 3, township one south, range five west." The full document is also quoted on this page.

17. ESAR, vol. I, p. 245, "The vote on the Enabling Act of Indiana in the House of Representatives stood 108 yeas, 3 nays. The bill was reported to the Senate, March 30. April 2 it was referred to the same committee that had in charge the enabling bill for the territory of Mississippi. At this time Senator David Daggett, of Connecticut, asked that committee ascertain the number of free inhabitants in each of the territories. April 3 the bill for the Enabling act of Indiana was taken from the special committee and given to a committee headed by Senator Jeremiah Morrow, of Ohio. The next day this committee reported favorably, Senator Morrow submitting at the time a census report on the population of the territory of Indiana. It was finally passed, April 13. The next legislative day, Monday,

April 15, the House concurred in the Senate amendments and the bill went to the President, by whom it was approved, April 19, 1816."

18. WHD., p. 31, "On Saturday, December 20, 1817, Jonathan Jennings, governor of Indiana, approved, at Corydon, an act creating Dubois county." Section 4 of the act reads, "This act to take effect from and after the first day of ~~February~~ next (February, 1818)." The rest of the document is also quoted in full.

19. Ibid., p. 30, Dubois county was once a part of Knox, then a part of Gibson, then a part of Pike, but by 1818, it became strong enough to want a court of its own." Consult maps of southern Indiana in 1809 and southern Indiana counties in 1814 in Appendix II, pp. 41 and 42.

20. Ibid., p. 397, "Dubois County was named in honor of Toussaint Dubois, a Frenchman, of Vincennes, Indiana." p. 39, "When General William Henry Harrison decided to move against the Indians on the upper Wabash, in 1811, Toussaint Dubois offered his services. He was given the rank of captain, and had charge of the scouts and spies in the Tippecanoe Campaign. He was sent ahead of the troops to confer with the Indians. He took part in the battle of Tippecanoe, November 7, 1811."

21. Ibid., p. 403, This was in keeping with the unwritten law in the early days of Indiana, of naming newly created counties in honor of some faithful soldier of the Tippecanoe Campaign."

22. Consult the map of original land entries in Appendix II, p. 48.

23. WHD., p. 4, "Father Bilger states the day of Father Kundek's birth to have been June 10, 1810, seemingly, however without proof; Monsignor Krmptoc prefers record, August 24, 1810, but inclines to that which is earlier. Father Bede O'Conner, Wilson, and other agree on what now may be accepted as the correct date, August 24, 1810. Studies recently made at Ivanich brought to light the baptismal records and has established that date as certain." Also, "In the year

1803 Stephen Kundek, a Croatian, of the village of Ivanich, Yugoslavia, took in marriage Maria Lukichich, also a Croatian."

24. Ibid., p. 6, "When next his name appears, it is to record his ordination to the subdiaconate on July 25, 1833. A little later, On August 10 of that year, he received deaconship, and on August 18, he was raised to the priesthood."

25. Ibid., p. 9, "As early as 1834, Bishop Aleggvic, of Agram, wrote a letter to Bishop Rese of Detroit, seeking a place for Father Kundek, but this request apparently brought no results, so the missionary continued his work at Pertinia for some time longer. Evidently, however, in order that he might more adequately prepare himself for work as a missionary, on April 3, 1836, he received his 'Letter of Dismissal' from his Bishop, and in May, 1837, left Petrinia for the mission center in Vienna where he spent a year, improving his German and Studying French and English."

26. Ibid., p. 12, "Bishop Brute Stationed Father Kundek at Jasper, the county seat of Dubois County."

27. Ibid., p. 12 and 13, "Although placed in charge of the church at Jasper, Father Dundek's work was not limited to that town, In his letters he called himself a missionary priest. Ordinarily he cared for the Catholics between Jasper and the river town of Troy. During the paschal season and on other occasions the missionary visited outlying places such as Bradford, Lanesville, Corydon, and other towns east of Jasper. Visits to the west were usually made only as far as the canal at White River, although the missionary preached at an early date to the Germans at Vincennes and nearby places."

28. Ibid., p. 13, "Father Bede O'Conner, in his life of Father Kundek, states that the Baptismal Register, of St. Joseph Parish, Jasper, Indiana begins thus: 'Baptismal Register in the mission of Jasper, Dubois County, Indiana, founded in the year of our Lord 1838 on the 28th day of September by me, Joseph Kundek, missionary sent from Vienna in Austria, 1838.'"

29. Ibid., pl 17, "The missionary had not been among the German settlers very long before he saw the necessity of establishing Catholic colonies."

30. Ibid., p.22, The deed for the Town of Ferdinand, recorded on March 18, 1840, gives interesting details about the project." Also , p. 23, " In a letter to Vienna dated August 5, 1840, Fathe Kundek mentions the town of Ferdinand again: 'I have just returned from my new Mission, called Ferdinand."

31. Ibid., p. 24, "Here (Celestine) he purchased land on October 4, 1843, and, acknowledged his plat on November 16, 1843."

32. WHD., p. 241, "The members of the congregation previous to 1864 belong to the churches at Celestine, Jasper, and Ferdinand." St. Anthony is in the center of all three.

33. WHN, vol, I, p. 71, pertinent material is reproduced in Appendix II, p. 48.

CHAPTER II

On April 4 and 5, 1860, Benjamin Kemp surveyed the east half of the southwest quarter of the northwest quarter of Section twenty-six township two south, range four west and laid it out in lots. The plat for the Town of St. Joseph was signed and sealed by the surveyor and the trustees of St. John's Roman Catholic Congregation on April 10, 1860.¹ The land was deeded over to the trustees by John and Maria Rueber on August 6, 1860. The trustees of the congregation were John Leisman, Francis Richart, Francis Amps, and Francis Merkel.² The trustees in turn then deeded over the church lot, church reserve, grave yard, and lots eight, nine, nineteen and thirty-six of the town to Bishop de St. Palais of Vincennes on December 11, 1860.³

From this it is deduced that the German Catholics in the vicinity decided that it was too far to go to church in Jasper, Ferdinand, or Celestine. So they decided that there were enough Catholics to start a new parish. Since they did not have a priest to manage things, they appointed four trustees. John Rueber sold the land which consisted of twenty acres for a hundred dollars.⁴ Some secondary sources state that he donated the land.⁵ The only way these two versions can be reconciled is for land sold at five dollars an acre

to be considered donated. The congregation probably figured they did not have much of a chance of getting a pastor without a church and rectory, so in all likelihood they made plans to build them. In the matter of getting a pastor they were fortunate because about this time the pastor of St. Celestine Parish in which the Town of St. Joseph was located began to have problems with his flock.

Fr. Joseph Meister, the pastor at Celestine, was born Ursus Joseph Meister in the village of Aeschi, near Hebertsville, in Canton Solothurn, Switzerland on July 11, 1793.⁶ His early education was presumably received in Switzerland. He attended the University of Boje at Landshut in Bavaria for his theological studies. There on November 28, 1816, the certificate proclaiming his theological candidacy was signed by the Rector.⁷ He was ordained to the Priesthood on June 22, 1817 by John Nepomucenus De Wolf, the titular bishop of Dorila in Phrigia in Asia Minor and the Suffragan of the diocese of Ratisbon.⁸ He completed his theological studies on August 29, 1819.⁹ It is presumed that he ministered in the Diocese of Basle. In 1829, on July 10, he was moved from Genevez where

he was pastor to the pastorship of the Church of St. Ann at Antisi.¹⁰ In 1847 he resigned as pastor of Aeschi where he was then stationed with the approval of his bishop. The bishop, Joseph Anthony Saltzmann, wrote a letter of recommendation for him dated February 5, 1847. He added a note to it on April 18, 1847.¹¹ It seems he had decided to go to the United States. On April 29, 1847, he and eleven other priests and seminarians passed through Baltimore with Fr. Melcher,¹² the vicar general of the St. Louis diocese for which they were headed.¹³ He worked in various places in the St. Louis Diocese from 1847 to 1859.¹⁴

In the late summer of 1859 he came to the Diocese of Vincennes and was appointed pastor at Celestine.¹⁵ There he lived a simple outdoor life. He wore his pants in his boots and loved to swing an axe.¹⁶ It seems he was well liked by the people and things went well until the matter of where to build a new church came up. The parishoners wanted to build it on the old site, but the pastor wanted to build it down in the town away from the windstorms which came from the hills. The people won and the church was

built on the hill. But the pastor did not acquiesce. He stayed at Celestine till the new church was finished; but while it was being built, he also directed the building of a church at the new Town of St. Joseph of "Flat Creek" as it was more commonly called. The people of Celestine derisively nicknamed the place "Clapboard Town" but this did not change the pastor's mind.¹⁷

The log church at Flat Creek was thirty-six by fifty feet. It was finished in the spring of 1862 and blessed by Fr. Ulrich Christen, O.S.B., the pastor at Jasper, under the patronage of St. Anthony of Padua on Easter Monday, 1862.¹⁸ From this time on ~~it~~ it is certain then that the parish was named St. Anthony. On Monday, June 16, 1862, a solemn church festival was held at St. Anthony and the grave yard and church bells were blessed. The Mass was at ten o'clock and was celebrated by Fr. Meister. There were two sermons, one in German and one in English.¹⁹

Because the church at Celestine was not finished as soon as St. Anthony's, it was necessary for Fr. Meister to care for St. Anthony from Celestine. It was a mission, still formally in St. Celestine Parish. No records were kept of the parish as such till

May 23, 1846. On that date Fr. Meister baptized Catherine Mary Elizabeth Stutter, the daughter of Henry and Christina Stutter.²⁰ Probably about this time Meister began to organize St. Anthony into a separate parish. He moved from Celestine to St. Anthony in the fall of 1864.²¹ It is presumed that the new church at Celestine had been completed by this time. St. Celestine Parish was now without a pastor. No records were kept there from October 24, 1864 till March 16, 1865.²² Fr. Meister probably continued to celebrate Mass there.²³

St. St. Anthony was now a parish in the fullest sense of the word. It consisted of about forty families drawn from parishes in Jasper, Ferdinand, and Celestine.²⁴ The boundaries of the parish at this time are not known.²⁵

In 1864, probably in the fall, Fr. Meister opened a school.²⁶ It was most likely a log structure, but where it stood is unknown. Who first taught and how many children attended is also unknown. The chances are that the salary of the teacher was paid by the trustee of the township.²⁷ If Fr. Meister did not teach, it is quite certain that a

layman did. The Sister of Providence were the most available, but they were French, and this was not an advantage in a vigorously German community.²⁸

In September, 1865, Fr. Meister and a delegation of men from Flat Creek, went to the Courthouse at Jasper and asked the County Commissioners to change the name of the town from St. Joseph to St. Anthony. The request was granted and the official name of the town has been St. Anthony from that date.²⁹

On March 22, 1866, John Teufel registered an addition to the town. It consisted of about ten acres, the northwest quarter of the northwest quarter of the southwest quarter of Section 26.³⁰

Fr. Meister celebrated the Golden Jubilee of his ordination on July 11, 1867. This was a big occasion in the area. In the morning Fr. Meister went to Ferdinand where he was met with a parade, the brass band of the students of St. Meinrad leading the way.³¹

On January 14, 1868, the new school house which had just been built burned to the ground. It is not known where it stood, but it was valued at one thousand and two hundred dollars and was not insured.³²

On February 5, Fr. Meister performed his last

baptism. On the twenty-fifth on that month, a Tuesday morning, he had a fatal accident. Some boys were chopping down trees near the rectory. According to the account given in the Jasper Weekly Courier, they were playing around rather carelessly and the pastor went down to warn them to be careful. Just as he came up, the tree fell and struck the limb of another tree. This limb hit the pastor on the head and knocked him unconscious, probably fracturing his skull. Fr. Bruning, the pastor at Celestine, was sought and he administered the sacrament of Extreme Unction. Fr. Meister lingered on unconscious till about eleven o'clock that night and then died.³³ The funeral and burial was almost certainly at St. Anthony but the exact spot of burial is not known for sure.³⁴

FOOTNOTES

CHAPTER II

1. Consult the Plat of the Town of St. Joseph in Appendix I, p. 5-6, and Appendix II, p. 50. Also consult the map of section 26 in Appendix II, p. 49.

2. Consult the deed of land to the Congregation of St. John by John Reuber which is in Appendix I, p. 2-4.

3. Consult the map of the Plat in Appendix II, p.50.

4. Consult the deed in Appendix I, p. 2-4.

5. George R. Wilson in his History and Art Souvenir of Dubois County and in the W.H.N., vol. , p. , states that "The land was donated by John Reuber and deeded to the trustees of the Catholic Church."

6. THIE., p. 285, states, "Born in Aeschi, near Herbetsville, Canton Solothurn, Switzerland, July 11, 1789." But on p. 286, he says, "Conflicting dates of birth, 1793, 1789, 1791. It seems that 1789 is confirmed by the fact that in Wahrheitsfreund, it is said that Fr. Meister was 71 in 1860." He does not give his other sources and there seems to be little reason to put one's faith in a newspaper account when newspaper accounts are generally quite often in error. BILG., p. 14, says that "He met with an accidental death at the age of 75 years." Though it is often wrong this account written in 1900 is backed up by ALER. p. 323, "He was born... on July 11, 1793." which was written in 1883. It was probably based on the COMM., which was the first necrology kept at St. Meinrad Abbey, and of which Meister is considered a benefactor. It states on the date of February 25, "ab arbore cadente occisus, anno aetatis 74^{to}" (killed by a falling tree in the 74th year of life), this would mean that he was seventy-five years old. There are no documents in Meister's folder in the S.M.A. which testify to his age. A search of the parish baptismal records at Aeschi would be the only way of ending the uncertainty of the question. Such a search was impossible for the present work.

7. Consult Meister's Certificate of Theological Candidacy in Appendix I, P. 20.

8. Consult Meister's Certificate of Ordination to the Priesthood in Appendix I, p. 22.

9. Consult Meister's Certificate of Completion of Theological Studies, Appendix I, p. 24.

10. The document assigning him to this parish is in Appendix I, p. 25.

11. This letter is reproduced in Appendix I, p. 27-28.

12. THIE, p. 285, "Note clipping in Wahrheitsfreund, June 29, 1847, which has clipping from Katolik Kirchenztag; "Father Melcher and his twelve apostles for Missouri came through our city (Baltimore) today. The priests, Meister, Ortlieb, Zopath, and Rutkowski."

13. Ibid., p. 285, "And came to America with Vicar General Melcher of the St. Louis diocese in 1847."

14. Ibid., p. 286, "The Church History of Glasgow, Mo., Amerika, October 22, 1916, says: "After Jefferson City, he labored a number of years in the Counties Maniteau, Morgan, Pettis, Salin and Cooper and resided in the place called Shakelford, Saline, County." Working apparently from the Catholic Almanacs, Thie Himself states that, "His first appointment in the fall of 1847 was at St. Peter's, a German settlement in St. Charles County, Missouri. In March 1849 he came from St. Peter's to Jefferson City and remained there until the end of August, 1853, when he was sent to Boonville, Missouri." The C.A. of 1854, p. 145, states that Fr. Meister resided at Boonville, Missouri and cared for Boonville, which is in Cooper County, Assumption Church at Moniteau Creek in Moniteau County, and Bruel's Settlement in Pettis County. The CA of 1855, p. 197, and of 1856, p. 246, are the same. The CA of 1857, p. 178, states Meister's residence as being at St. Andrew, Missouri, and as caring for Bruel's Settlement and Moniteau Creek. The 1858 CA lists Meister as living at Bruel's Settlement and also caring for Moniteau Creek. The CA of 1859 lists him as caring for the same places as in 1858, but living at Boonville(?). All these sources have doubtful

reliability. In order to find which parishes Meister actually served a thorough study of the parish records of each must be made.

15. SCB, according to a letter from Fr. Finis, the pastor, "He signed a baptism (there) on August 31"; THIE states on p. 285, "In 1860 he was given charge of Celestine, Dubois County." This is obviously wrong as the SCB shows. BILG is correct when he states, "In the fall of 1859, the Very Reverend Bishop sent... Fr. Meister...", but August 31 would be late summer rather than early fall. The SCB must be right. It is impossible to argue with a document.

16. BILG, p. 13, "Father Meister lived a simple and straightforward life here. He loved to work with his hands and especially with the axe, and wore suitable clothes, the pants legs in his boots like a farmer."

17. Ibid., pp. 13 and 14, "Almost four years passed peacefully between the shepherd and the herd, until the question of a new church emerged. That gave rise to strongly expressed opinions, one was expressed so strongly that Father Meister left the parish, not immediately, however, but soon after the wheat was sown for the year 1865 (1864). He was in favor of a new building site in the town to avoid the windstorms from the hills. The inhabitants of the town favored the old place. The priest, Father Meister (Master in English) remained not the master as the name signifies. During the time that the people of Celestine prepared to build a new church, he did the same thing in the five and one-half mile distant town of St. Anthony, which was commonly known as Clapboard Town and the natives belonged to the Celestine parish." The year he left is dealt with in footnote 21.

18. WHN, vol. VIII, p. 69, "The church proper was in the Celestine parish and was blessed on Easter Monday, 1862, under the name of "St. Anthony of Padua." This highly interesting and solemn ceremony was performed in the presence of a large congregation from the surrounding country, by Re. Ulrich (Christen), O.S.B., Jasper, and Rev. Fr. Meister, of Celestine. The congregation seemed imbued with that solemnity

due to the occasion and generally looked for great consolation and spiritual benefit from the event. It was a frame church thirty-six by fifty feet." SOND, April 21, 1862, "Heute wurde die erste Blockkirche in St. Anthony, Dubois Co. von Rev. P. Ul. Christen, O.S.B. eingeweiht, unter dem Titel, zur Unbefleckten Empf. der Al. Jungfrau Maria und dem hl. Antonius von Padua. Rev. Joseph Meister zur Zeit Pfarrer von Celestin welcher aber auch die neue Gemeinde von St. Anthony versah, heilt die Predigt." Translation by Albert Sonderman: "Today the first log church in St. Anthony, Dubois County, was blessed by Rev. Father Ulrich Christen, O.S.B., under the title of the Immaculate Conception of the Blessed Virgin Mary and of St. Anthony of Padua. Rev. Joseph Meister, Pastor at this time of Celestine, but also taking care of the St. Anthony parish, preached the sermon."

19. WHN, vol. VIII, p. 69, "On Monday, June 16, 1862 a solemn church festival was held at the Flat Creek Catholic Church in Hall Township; the church bells and the church graveyard were blessed. A high mass was observed by the Rev. Fr. Meister, assisted by other priests. There were two sermons, one in English and one in German. Services opened at 10:00 o'clock A.M."

20. SAB, May 23, 1864.

21. SCB, according to Fr. Finis, "and the last one he signed was October 24, 1864." BILG, p. 14, also states, "When they were finished (with the church at Celestine) towards the end of October, he packed his things and said adieu to Celestine." He also states, "The last baptism administered by Father Meister in Celestine on October 24, 1864, is interesting for a Latin Scholar." However the present pastor feels that the contents of this note should not be made public knowledge. THIE states on p. 285, "The Celestinians nicknamed the place "Clapboardtown", but that did not keep Father Meister from making Flat Creek his residence in 1865. Nearest P. O. (Post Office) was Ferdinand." It is obvious that Thie relied on the CA for his dates, and this is a hopelessly inexact way of establishing dates. Regarding the organization of St. Anthony into a separate parish,

THIE, pp. 285 and 286, states, "In 1863 he organized that part of his parish on and near Flat Creek into a separate parish," but all other sources posit 1864 to have been the year; ALER, p. 322, states, "The Congregation as such exists since 1864." WHD, p. 241, states, "In 1864 Rev. Joseph Meister formed St. Anthony's Congregation..."

22. SCB, there are no entries from October 24, 1864 to March 16, 1865.

23. This is only a supposition, but it seems odd that he would have stayed to build the church if he never intended to use it.

24. WHD, p. 241, "The members of the congregation previous to 1864 belonged to the churches at Celestine, Jasper, and Ferdinand." Also, "There were about forty families in this congregation in 1864."

25. There probably weren't any.

26. BLANC, p. 253. "the school was established in 1864 by Fr. Meister,..."

27. According to Mr. John Teder, the former superintendent of schools in Dubois County, the salaries of the teachers were paid by the township trustee from at least 1900 on. There is no record in existence it seems which states when the county actually began paying the salaries of the teachers.

28. The Sisters of Providence had nothing to do with the place according to their archivist. The Benedictine Sisters from Ferdinand did not take over the school till 1879 according to their archivist. This was about eight years after the Benedictine monks of St. Meinrad took over the parish. For an interesting episode between French nuns and a German pastor see KK.H.M., pp. 160-162.

29. Commissioners' Record Book D of Dubois County, p. 285; also published in the Jasper Weekly Courier, vol. 7, No. 32, September 16, 1865; both are reproduced in Appendix I, P. 9.

30. Dubois County Plat Book No. 2, p. 53, The plat is reproduced in Appendix I, p. 10, and Appendix II, p. 51.

31. SOND, June 11, 1867, Heute feierte der Hochw. Jos. Meister Pfarrer von Celestin sein goldenes Jubilaeum. Der greise Jubilar kam am Morgen seines Jubel Tages von Celestin begleitet von vielen seiner Pfarrkinder. Die Gemeinde von Ferdinand ging Ihm processionaliter entgegen. Voraus schritten die Studenten von St. Meinrad mit ihrer neuen Brass-Band. (Wir duerften uns auch schon oeffentlich hoeren lassen.) Man hatte gesucht dieses Fest so feierlich als moeglich zu begehen, und zwar mit Erfolg. Auch feierte heute ein Mitglied der Gemeinde von Ferdinand seine goldene Hochzeit die Familie Dasbach." Translation by Albert Sonderman, "Today the Rev. Jos. Meister, the Pastor of Celestine celebrated his Golden Jubilee. The rugged Jubilarian came in the morning on the day of his Jubilee from Celestine accompanied by many of his parishioners. The parish of Ferdinand met him in leading procession. Stepping out in front were the students from St. Meinrad with their new Brass-Band. Effort had been made to have this feast as festive as possible and with result." It is interesting that the author of this piece would still refer to Meister as the Pastor of Celestine, when it is quite certain that Meister had not resided at Celestine for almost three years and a new pastor was in residence already at this time. It might be some explanation to know that the Sonderman family had belonged to the Celestine parish before Meister left. At the time this was written the father of the author was the Auditor of the County and lived at Jasper. Could it be that the author did not want to admit the fact that Meister had left under rather bitter circumstances? That note in the Baptismal records of Celestine Parish could clear up a lot.

32. WHN, vol. , p. , "On January 14, 1868, the new Catholic school house at St. Anthony was destroyed by fire. The loss was \$1,200.00 with no insurance."

33. SAB, February 5, 1868.

34. Jasper Weekly Courier, vol. 10, No. 4, February 28, 1868; the obituary is quoted in full in Appendix I, p. 30.

35. BILG, p. 14, "The seminarians of St. Meinrad took part in the burial." Also, NEC, February 25; map of the cemetery is in the center of the book; the letter is quoted in translation in Appendix I, p. 30.

CHAPTER III

REVEREND JOSEPH KAUFFMANNHis Early Life

Father Joseph Kauffmann was the second pastor of Saint Anthony parish (July 1868 till January 1870). He was born at Ruffach, in the diocese of Strasbourg, Alsace, on December 17, 1808, to Anthony Kauffmann and Maria Anna Schwartz. He was baptized on the same day by the Reverend Osterberg. Joseph Kohler and Rosa Zapfel, wife of Joseph Schwartz, were his Godparents. ¹

Kauffmann was ordained a priest for his native diocese of Strasbourg. He seems to have been a talented but very restless person. ² On July 29, 1839, Kauffmann received permission from his superior, John Francis Mary Le Pappé De Trevern, Bishop of Strasbourg, to transfer to the diocese of Basle, Switzerland. ³ He received permission on November 6, 1855 from the Bishop of Basle to leave the diocese of Basle and to go to America as a missionary. ⁴

His Work in the United States

Father Kauffmann came to Riceville, Pennsylvania (later incorporated into Pittsburgh, Pennsylvania). He first served at Our Lady Help of Christians Church in Robinson Township, Allegheny County, near Pittsburgh. In 1857, he was promoted to Holy Trinity Church, Riceville, Pennsylvania.

The cornerstone of the church at Riceville was laid by him on June 7, 1857, and the church was blessed on November 22, 1857. ⁵ He met with difficulties in both parishes. In the latter place, he

fell out with the teacher, who was a good Catholic layman, the trustees, and the congregation over various matters. The parishoners took their case to the Bishop, who decided in their favor. ⁶

In 1859, Kauffmann came to the Diocese of Vincennes. Bishop Maurice de St. Palais was badly in need of priests for his diocese. He sent him to Saint Pius's Parish in Troy, Indiana, on September 26, 1859. Father Kauffmann was described as being precise to the point of being pedantic in the performance of his duties. His sister, Agatha, who kept house for him, died at the age of thirty-two on August 27, 1861. Her death affected him deeply. It is likely that Bright's disease, which finally killed him, caused him to be irritable and restless. ⁷ It is unfortunate that these natural defects prevented his good qualities from having the upper hand in his pastoral activity.

From April 6, 1863 till March 24, 1865, Kauffmann attended to Saint Wendel's Parish in Posey County, Indiana. Next he had charge of Saint Mary-of-the-Rocks parish in Franklin County, Indiana. From July 3, 1868 till shortly after January 8, 1870, he was at Saint Anthony's parish in Dubois County, Indiana.

His Work at Saint Anthony

Following the tragic death of Father Joseph Meister, Saint Anthony's parish was attended to by the Benedictines from Saint Meinrad until the arrival of Father Kauffmann in July 1868. During his nineteen-month pastorate at Saint Anthony, he administered the Sacrament of Baptism to twenty-six boys and eleven girls. His first

baptism as pastor of Saint Anthony was on July 4, 1868; his last baptism as pastor was on December 13, 1869.⁸ During this time, he also officiated at six marriages and eight funerals. According to the parish records, he was the celebrant on January 21, 1869, for the first recorded adult funeral in the parish of Saint Anthony. The deceased person was John Block, who had died the previous day at the age of seventy-seven.⁹

While he was at Saint Anthony, Kauffmann made accusations against the Benedictine Fathers of Saint Meinrad, especially against Prior Martin Marty, in a letter which he wrote to the Bishop of Vincennes, Most Reverend Maurice de St. Palais, on July 15, 1868. It seems that while the previous pastor, Father Joseph Meister, was still alive, he frequently told his parishoners that he wished his ashes to be buried at Saint Anthony so "that you may know that you have a pastor who loved you and did not wish to leave you as orphans."¹⁰ Meister had also promised that he would leave the church his possessions.

Kauffmann claims in his letter that no sooner had Meister died that Father Chrysostom Foffa, O.S.B., pastor of the parish in Ferdinand, came over to Saint Anthony and told the trustees not to worry, but wait for ~~Prior Martin~~ Marty to arrive. After the prior's arrival, the trustees and priests went through Father Meister's possessions, which amounted to about \$1300.00 in money and some precious objects (a little diamond, the vessels of Holy Oils, a silver spoon, and a silver carving knife).

Father Chrysostom is said to have taken Father Meister's precious objects. The trustees were under the impression that their

church would receive their share of the fortune. One month later, it was discovered that Meister had left no will. Thus, the trustees' hopes "were based only on vain illusions." 11

Shortly after Kauffmann's arrival, one of the trustees came to ask him in the name of all the parishoners to write to the bishop to restore to them the valuables of the late Father Meister which were unlawfully seized by Prior Martin Marty and the Benedictines of Saint Meinrad. They argued that Father Meister had never mentioned that the Benedictines should receive anything after his death. They claimed that the congregation of Saint Anthony and the Bishop of Vincennes were the legitimate heirs.

Father Chrysostom had produced a letter from Father Meister's brother, in answer to a letter which he had written him, supporting the Benedictine's cause. The parishoners passed the letter off as an illusion. Kauffmann ended his letter by praising the morals and religious life of the people of Saint Anthony. He says he cannot understand why the will of the departed should not be fulfilled. The actions of Father Chrysostom, he claimed, had caused a great scandal in the area. He said that he was so disturbed that "I threw my last will in the fire and wrote another that similar troubles may not arise after my death." 12

The only possessions of Father Meister that the parish still had were some household furnishings amounting to around \$50.00. The schoolhouse had burned down on January 14, 1868, shortly before Father Meister's tragic death. The parish was badly in need of a baptistry, small pulpit, etc. Father closes by beseeching the bishop to order

Prior Martin Marty "to relinquish a fifth or tenth of the total sum." ¹³

What reaction came from this letter, we do not know. There is no letter or document available to suggest further action. Some sort of action must have taken place. Shortly before his death Kauffmann asked to be buried in the monastic cemetery at St. Meinrad. He also was the last diocesan priest to be pastor of Saint Anthony's parish. All the succeeding pastors up to the present time, have been Benedictine monks from St. Meinrad.

Kauffmann left the pastorate of Saint Anthony shortly after January 8, 1870. It became more and more apparent that he was suffering from consumption. He retired from active service and resided with various clerical friends in Vanderburgh and Posey counties. Shortly before returning to Switzerland, he received a testimonial letter from Bishop Maurice de St. Palais thanking him for his years of service (1860 - 1870) in the diocese of Vincennes.

The letter, which was written by the Vicar General, Father Bede O'Conner, O.S.B., on October 18, 1870, praised his life of priestly virtue and outstanding service to others at all times. ¹⁴

His Later Life

Father Kauffmann returned to the diocese of Basle in Switzerland. On July 23, 1871, he was sent by the bishop of Basle to serve at the Chapel in Wingnaer. He remained there for nine months, before going to Appenzell where he stayed for seven months. ¹⁵ Although in poor health, he joined the Trappists on August 18, 1872; but his physical condition forced him to withdraw on March 14, 1874. A short time later he came back to Indiana where his declining health soon compelled

him to enter Saint Mary's Hospital in Evansville, Indiana. Feeling that medical treatment was of no avail, he decided to go to Saint Meinrad's monastery to die and to be buried in the monastic cemetery.

He was brought up the Ohio River by boat from Evansville to Troy. When the boat reached Troy on the evening of September 1, 1874, he was so sick that he had to be taken from the boat on a stretcher. He was carried to the home of Mr. John Richart, a friend of his. Father Isidore Hobi, O.S.B., who had come from Saint Meinrad, advised against the rough trip to Saint Meinrad. Father Henry Hug, O.S.B., a later pastor of Saint Anthony, at that time attending Saint Pius's parish in Troy, administered the last sacraments to him. Father Kauffmann died on September 14, 1874 at Troy, Indiana.

On September 16, 1874, a Requiem Funeral Mass was offered for him at Saint Pius's Church in Troy. Several families and individual members of the parish accompanied the body to Saint Meinrad. The church bells tolled as the body passed through the towns of New Boston and Fulda. At Saint Meinrad, the body was met by the school children, seminarians, and monks and escorted to the monastic cemetery where it was interred. 16

FOOTNOTES

CHAPTER THREE

1 SMA, Folder, Joseph Kauffmann. Baptismal Certificate for Joseph Kauffmann, December 17, 1808.

2 KHP, p. 31-32. "His testimonials show him to have been a man of some talent and of priestly virtues; but his career is indicative of a certain restlessness."

3 SMA, Folder, Joseph Kauffmann. Document of Transference, July 29, 1839.

4. SMA, Folder, Joseph Kauffmann. Document of Transference, November 6, 1855.

5 THIE, p. 208. "Cornerstone of church laid June 7, 1857, and church blessed Nov. 22, 1857."

6 KHP, p. 32. "These brought their causes to the bishop, who decided in their favor."

7 Ibid., p. 32. "It was said that her death affected him deeply. It is also likely that Bright's disease, to which he finally succumbed, was a contributing factor to his irritability and restlessness."

8 SAB, p. 6-8. All the following baptismal statistics will be taken from this book.

9 SAS, p. 1. Previous records of interment at Saint Anthony, if there were any, are not available.

10 SMA, Folder, Joseph Kauffmann. Letter of the Reverend Joseph Kauffmann to Bishop Maurice de St. Palais, July 15, 1868. See APPENDIX, I, p. 31 - 34.

11 Ibid., p. 2.

12 Ibid., p. 3.

13 Ibid., p. 4.

14 SMA, Folder, Joseph Kauffmann. Testimonial Letter from Bishop Maurice de St. Palais, through his Vicar General, Father Bede O'Connor, O. S. B., October 18, 1870. See APPENDIX, I, p. 35.

15 SMA, Folder, Joseph Kauffmann. Letter of Transference, October 20, 1872.

16 KHP, p. 33. "Father Henry Hug, O.S.B., who at that time was attending St. Pius Church, administered the last sacraments to the sick man; he died on September 14. Two days later the funeral left the Richardt home for Saint Meinrad, several families and individual members of the parish accompanying it. As it passed through New Boston and Fulda, the church bells tolled. The corpse was interred in the Abbey cemetery."

CHAPTER IV

THE BENEDICTINES

REVEREND EBERHARD STADLER, O.S.B.

His Early Life

Father Eberhard Stadler, O.S.B. was the third pastor of Saint Anthony Parish. He was also the first Benedictine from Saint Meinrad to have charge of the parish (February 1870 - October 1871). On February 1, 1830, he was born at Welfensberg, in the canton of Thurgau, in Switzerland to Josef Anton Stadler and his wife Mary Elizabeth Schonenberger, and received the name of his father. Father Stadler finished his studies at the suppressed Abbey of Fisingen in four years.

Then he began to study at the famous Abbey of Einsiedeln in Switzerland. On September 25, 1853, he took his vows, receiving the name of Eberhard.¹ He was ordained a priest on March 28, 1857. From 1857 to 1863, he served as teacher of mathematics and penmanship and was subarchivist and rector at Einsiedeln.

On January 24, 1863, Father Eberhard was appointed Statthalter (econome) of Einsiedeln. His conduct in

office was very gratifying to the citizens of the town, but financially, less so to the abbey. Therefore he was removed from office. The discontented Einsiedlers made a very loud demonstration in protest of the move.² Soon thereafter, Father Eberhard was won over to the American missions by Father Martin Marty, O.S.B.

On November 23, 1869, Father Eberhard left Einsiedeln. He arrived at Saint Meinrad, Spencer County, Indiana, on the Fourth Sunday of Advent. He celebrated his first Mass in this region at Fulda, Indiana and helped out at Saint Meinrad until he was made pastor of the Saint Anthony congregation.³

His Work at Saint Anthony

Father Eberhard took over as Pastor of Saint Anthony in February, 1870. At first he resided at Saint Meinrad and commuted back and forth. Then in October, 1870, he moved to Saint Anthony and stayed for a full year.

During Father Eberhard's short pastorate at Saint Anthony, he baptized thirty-eight boys and thirty-one girls. His first baptism as pastor of Saint Anthony occurred on February 12, 1870; his last baptism as pastor was on October 27, 1871. He officiated at twelve

funerals and at fifteen marriages. He was remembered as a very conscientious man who took his pastoral duties very seriously. "To him pastoral duties and pastoral rights were a perfect equation of important factors that carried with them an obligation in conscience."⁴

While Father Eberhard was pastor of Saint Anthony, he was invited to preach at the blessing of the Chapel of Our Lady of Monte Cassino at Saint Meinrad. At noon on May 1, 1870, over two thousand persons from the area gathered at Monte Cassino for the blessing. The Chapel had been adorned inside and out with wreaths and flowers. The statue of Mary was placed over the altar during the chanting of the Magnificat and the Salve Regina. Then Father Eberhard entered the pulpit erected in the open and preached, beginning with the text, "Behold, henceforth all generations shall call me blessed."⁵

His Later Life

On November 17, 1871, Father Eberhard became the pastor of Saint Ferdinand Parish in Ferdinand, Indiana. From November 13, 1873 until August 1, 1874, he had provisional care of Saint Mary's congregation in Indianapolis, Indiana. Father Maurus Helfich, O.S.B., substituted for him at Ferdinand. Upon his return to

Ferdinand, he tried to wipe out the church debt of around \$14,000.00.

On September 30, 1870, Saint Meinrad Priory was raised to an Abbey. Father Eberhard had not transferred his vow of stability from Einsiedeln to Saint Meinrad when he came to America. He chose to remain a Capitular of Einsiedeln. Although he could not vote, Father Eberhard became a witness to the election of Saint Meinrad's first Abbot, Martin Marty, O.S.B. Immediately after his election, the new Abbot granted Father Eberhard full chapter rights, with active and passive vote, in appreciation for the work that he had done.⁶

Father Eberhard was pastor at Ferdinand for almost twenty-seven years. These years saw the enlargement and renovation of the Ferdinand church; its consecration by Bishop Francis Silas Chatard; the Golden Jubilee of the Parish; and the Silver Jubilee of Father Eberhard's Pastorate at Ferdinand. After an illness of three or four days, Father Eberhard died on June 28, 1898. At his funeral, Bishop Chatard celebrated a pontifical Requiem Mass and preached in English; Father Maurice Wagner, O.S.B., son of the parish, preached in German.

In accordance with his dying wish, he was buried at the cemetery at Ferdinand.⁷

REVEREND PLACIDUS ZARN, O.S.B.

His Early Life

Father Placidus Zarn, O.S.B. was the fourth pastor of the Saint Anthony congregation (November 1871 till February 1875). He was born at Ems in the Canton of Rhoetus in Switzerland on March 2, 1846.⁸ He came from Switzerland to Saint Meinrad in 1863 and made his temporary profession on July 16, 1864. Bishop Maurice de St. Palais conferred tonsure and ordained him to Minor Orders on September 18, 1865, at Saint Meinrad. He received subdiaconate on June 21, 1867, and diaconate on September 21, 1868. On September 28, 1868, the bishop ordained a class of eight deacons to the priesthood, including Father Placidus Zarn.⁹

In April 1869, Father Placidus was appointed Rector of Saint Meinrad College succeeding Father (later Abbot) Fintan Mundwiler, O.S.B., who became the Instructor of the Fraters and Master of the Novices. From March 21, 1870 till January 1871, he was the second resident pastor of the church at Fulda. On January 21, 1871, Father Placidus made his Solemn Profession. In

November of that year he was appointed as the pastor of the Saint Anthony congregation.

His Work At Saint Anthony

During Father Placidus's three years as pastor at Saint Anthony, he baptized fifty-nine boys and fifty-five girls. His first baptism as pastor occurred on November 20, 1871; his last baptism as pastor was on February 19, 1875. He also officiated at over forty funerals and thirteen marriages.

Visiting Schnellville on November 10, 1873, Bishop de St. Palais permitted the erection of a small church under the direction of the pastor of Saint Anthony, Father Placidus. In 1875, toward the end of his pastorate at Saint Anthony, the parishioners of Saint Anthony, who resided at Schnellville, Indiana, broke off from the parish of Saint Anthony and formed their own parish at Schnellville. Services were held for the first time on May 14, 1876. The parish was attended from Saint Meinrad until December 1882, when Reverend Joseph Villinger, O.S.B. became the first resident pastor.¹⁰

Through the efforts of the Honorable S. K. Wolfe, the U. S. government established a postoffice at Saint

Anthony on February 27, 1874. Mr. Michael Demuth was appointed as the first postmaster. The new mail route from Leavenworth, Indiana, to Celestine, Indiana, was changed to go from Leavenworth to Jasper via Birdseye, Schnellville, Celestine, Saint Anthony, and Bretzville.¹¹

The only parishioner to enter the brotherhood from Saint Anthony's parish, Brother Martial Kraus, O.S.B., made his profession at Saint Meinrad on December 24, 1874. Brother Martial was born at Geissar in the province of Saxony in Germany on November 16, 1817.¹² He was married and had two sons and two daughters. He entered Saint Meinrad's monastery after the death of his wife and the marriage of his son, Francis Kraus. On September 21, 1878, he went to Saint Benedict's (now New Subiaco Abbey) in Logan County, Arkansas. He was back at Saint Meinrad in 1880 where he served as porter. In the fire at Saint Meinrad in 1887, Abbot Fintan hurried to his office to save the valuable documents that were ~~there~~. On his way out, he was helped by Brother Martial over the burning debris. Moments after they had both left the monastery steps, the steps exploded and were shattered from some powder and gasoline that were under the steps. Brother Martial belonged to

the community for twenty-four years and died at Saint Meinrad on March 18, 1898. Two granddaughters and one great-granddaughter followed him into the religious life: Sister Mary Edna (Elizabeth) Kraus, O.S.U.; Sister Mary Antonilla (Mary Josephine) Kraus, O.S.B.; and Sister Mary Herbert Schneider, O.S.B.¹³

During the years of Father Placidus's pastorate at Saint Anthony, the first girl from the parish to enter the convent entered the Ferdinand convent. Mary Schumacher, daughter of Bernard H. Schumacher and Mary G. Hanson of Hanover, Germany, was born in May 2, 1849. She was baptized later at New Albany. She entered the convent from Saint Anthony's Parish on February 6, 1875. On February 10, 1877, she made her temporary vows and took the name of Sister Mary Walburga. Sister Walburga was in the first class that was permitted to take final vows at Ferdinand on August 13, 1886. She died on July 17, 1923, and was buried in the convent cemetery at Ferdinand.¹⁴

His Later Life

Father Placidus succeeded Father Henry Hug, O.S.B., as pastor of Saint Pius's Parish at Troy, Indiana, in May 1875. Although he was only at Troy a year, he

contributed much to the achievement of his successor, Father Conrad Ackerman, O.S.B. He resided at Saint Mark's in Perry County from March 1879 till August 1881 where he succeeded in restoring harmony to the restless congregation.¹⁵

Later, he served as an assistant to Father Eberhard Stadler, O.S.B. at Ferdinand and to Father Fidelis Maute, O.S.B. at Jasper. Father Placidus was recalled to the monastery around 1882. He was made subprior and Instructor of clerics and brothers. He served for a time at a parish at Saint Benedict, Arkansas (1888); at Maria Stein Convent in Pochahontas, Arkansas (1890); at parishes in Pierre, South Dakota (1894) and at Saint Leo Church in Rayne, Louisiana (1897). He died at Saint Mary's Hospital in Evansville, Indiana, on the evening of October 28, 1913, and was buried in the Abbey cemetery at Saint Meinrad.¹⁶

REVEREND CONRAD ACKERMANN, O.S.B.

His Early Life

Father Conrad Ackermann, O.S.B. was the fifth pastor of Saint Anthony's parish (February till July 1875). Anthony Ackermann was born at Egolzwil in the Canton of Lucern in Switzerland on September 3, 1845.

He made his classical studies at Einsiedeln. After graduation, he decided to become a Benedictine at Saint Meinrad. He seems to have been a young man of delicate conscience and of great humility, yet at the same time of great energy.¹⁷ A letter of November 9, 1870, from Anthony to Father Idelphonse at Einsiedeln shows him to be very pious and impressed by the forests of Spencer County.¹⁸

Father arrived at Troy on November 2, 1870 and eagerly covered the fourteen miles to Saint Meinrad on foot. On January 24, 1871, he received Tonsure and Minor Orders from Bishop de St. Palais. At his profession of vows on December 21, 1871, he took the name of Conrad. He received subdiaconate on September 17, 1872 and diaconate on September 20, 1872. The next day he was ordained to the priesthood by Bishop de St. Palais.¹⁹ His first assignment was at Mariah Hill from December 8, 1873 till January 25, 1875. Then he served at Saint Anthony till July 1875.

His Work at Saint Anthony

Although Father Conrad was pastor at Saint Anthony for only six months, he baptized ten boys and five girls.

His first baptism as pastor of Saint Anthony was on February 24, 1875; his last baptism as pastor was on June 6, 1875.²⁰ He was also the minister for several funerals. Little else is known of his brief, but rewarding, pastorate at Saint Anthony.

His Later Life

Father Conrad served as an assistant to Father Eberhard Stadler, O.S.B. at Ferdinand following his pastorate at Saint Anthony. He was sent to the parish in Troy in May 1876 at thirty years of age. There he soon endeared himself not only to his parish but also to the non-Catholics in the area. While he was pastor of Saint Pius's parish in Troy, he also took care of Saint Chrysostom's Mission at New Boston until 1882. He also cared for, alternately with Father Edward Faller of Cannelton, the parish at Tell City from May 1877 till October 1878. Though he could scarcely speak English, he read the Epistle and Gospel at Mass in broken English for his English-speaking parishioners.²¹

A new rectory and church were built while Father Conrad was at Troy. Yet through his industry, organization, and own labor, there was left a debt of only \$250.00. When his health began to fail, Abbot Fintan

Mundwiler recalled him to the monastery on December 21, 1884. On February 28, 1885, the Abbot appointed him Prior of the Abbey.²²

While the Abbot was in Rome, Father Conrad became sick. His ailment was diagnosed as tuberculosis. He was relieved as Prior on May 5, 1887 and sent to a Catholic hospital at Belleville, Illinois. This did not help. On July 27, 1887, Abbot Fintan sent Father Conrad to Switzerland in the hope that his native mountain air would cure him. He left for Einsiedeln on September 6, 1887.²³

On September 20, 1887, the monastery at Saint Meinrad burned. Father Conrad wrote two letters to Abbot Fintan from his deathbed encouraging him in his time of severe trial.²⁴ Always more thoughtful of others than himself, the dying monk asked the abbot in a postscript to his last letter occasionally to cheer up a certain person who at times felt greatly depressed. He received the last sacraments and died at Einsiedeln on December 2, 1887. His body was buried there.

REVEREND HENRY HUG, O.S.B.

His Early Life

Father Henry Hug, O.S.B. was the sixth pastor of

Saint Anthony's parish (August 1875 till September 1877). Matthew Hug was born at Umkirch in Baden, Suabia, Germany on September 15, 1833. He came to Saint Meinrad from Einsiedeln and entered the monastery as a Brother candidate. Father Martin Marty switched Matthew from the Brothers to a theological candidate and invested him as a novice on October 12, 1861.

Matthew Hug took his simple vows on December 8, 1862. He received tonsure and minor orders on January 23, 1863; subdiaconate on January 24, 1863; and diaconate on January 25, 1863. Along with Fraters Benedict Brunet and Meinrad McCarthy, Hug was ordained to the priesthood by Bishop Maurice de St. Palais on January 26, 1863. These three priests were the first priests ordained for the diocese and at Saint Meinrad.²⁵

From the summer of 1863 till July 1865, Father Henry took care of the parish at Fulda. During 1864, he also visited the thirteen Catholic families living in Yankeetown, Warrick County, saying Mass in private homes. From July 25, 1865 till November 1868, he was a professor at Saint Meinrad College and in charge of the parish at Mariah Hill. From here he went to Ferdinand to be an assistant to Father Chrysostom Foffa, O.S.B.

On January 21, 1871, Father Henry made his solemn profession. He was the first resident Benedictine pastor at Saint Pius's parish in Troy from November 1, 1873 till May 1, 1875. He is still remembered as having been curt and severe. In August 1875, he became the pastor of the Saint Anthony congregation.

His Work at Saint Anthony

In his two year pastorate at Saint Anthony, Father Henry baptized thirty boys and twenty girls. His first baptism as pastor of Saint Anthony took place on August 13, 1875; his last baptism as pastor was on August 17, 1877. He officiated at some twenty funerals and five marriages. He was six feet tall, thin, wore glasses. He was considered a hard worker, very kind, quiet, and a popular confessor. He left the Saint Anthony pastorate on September 1, 1877.²⁶

According to the available parish records the first "First Communion" class in the history of the parish was held in 1877 while Father Henry was pastor. Among the boys making their First Communion were Francis Bischet, Henry Buhr, Caspar Kordes, James Dickemeier, Herman Haase, John Kunkler, Henry Neuhaus, Henry Sternberg and Joseph Vonderschmidt. The girls making their First

Communion included Mary Bieker, Anna Fitt, Mary Johaneman, Catherine Leisman, Margaret Leisman, Mary Leisman, Margaret Muller, Anna Rusche, Anna Schulte, Anna Tonjes and Margaret Vonderschmidt.²⁷ On May 30, 1877, Bishop de St. Palais was at Saint Anthony for Confirmation.²⁸

His Later Life

Father Henry served as pastor of the parish at Saint Meinrad from September 1878 till 1879. On February 9, 1880, he left with Bishop Martin Marty, O.S.B., for the Indian missions in the Dakotas. A very zealous Indian missionary, it did not take him long to converse and preach quite fluently in the Dakota language. He was loved by the Indians because of this. They gave him the name Puti Sapa ("Black Beard").²⁹ He would visit them in their tepees or log cabins and give them instructions in the Catholic faith.

By 1898, Father Henry was back at the monastery at Saint Meinrad. When Abbot Fintan died on February 14, 1896, the community and Bishop Francis Silas Chatard were gathered in the Abbot's room. Father Henry began the prayers for the dying. During the prayers, Abbot Fintan passed away. In April 1901, Father suffered an epileptic stroke from which he never recovered. On April 24, 1901 he died at the monastery and was buried

in the monastic cemetery.³⁰

REVEREND BENEDICT BRUNET, O.S.B..

His Early Life

Father Benedict Brunet, O.S.B. was the fifth resident Benedictine pastor of Saint Anthony (September 1877 - March 1879). Albert Brunet was born at St. Denis, near Paris, France, on April 1, 1838.³¹ At the outbreak of the Civil War (1860), Albert, a theologian, began to teach at Saint Meinrad College while waiting to be admitted to the novitiate. On October 2, 1861, while he was a candidate, he received tonsure and minor orders from Bishop de St. Palais. Albert took his Simple Temporary Vows on December 8, 1862 and received the name of Benedict. He was ordained to subdiaconate on January 24, 1863 and diaconate on January 25, 1863. On January 26, 1863, he was among the first class to be ordained priests for and at Saint Meinrad.

Father Benedict was a tall thin man. His first assignment was that of Prefect of Students at Saint Meinrad College. During the summer of 1863, he took care of the parish at Fulda. From 1863 till 1871, he regularly took care of the parish at Saint Henry, Indiana, from Saint Meinrad. He was the first Benedictine

to go to Saint Henry. On January 21, 1871, Father Benedict made his Solemn Profession.³²

His Work at Saint Anthony

In September 1877, Father Benedict became the pastor of Saint Anthony parish. During his two years of pastorate at Saint Anthony, he baptized twenty-one boys and sixteen girls. His first baptism as pastor of Saint Anthony parish occurred on September 1, 1877; his last baptism as pastor was on March 2, 1879. He also officiated during this time at thirteen funerals and six marriages. He left the Saint Anthony pastorate on March 24, 1879.³³

During Father Benedict's tenure at Saint Anthony, several of the monks of Saint Meinrad were attempting to start several foundations. One of these foundations was Saint Benedict's (now called New Subiaco Abbey) in Arkansas. On March 6, 1878 Father Wolfgang Schlumpf, O.S.B., Brother Caspar Heldeshein and Brother Hilary Benetz started from Saint Meinrad on their journey of seven hundred miles to Logan County, Arkansas, in a wagon drawn by two mules. At Troy on the next morning, the wagon was driven on board the boat bound for Memphis, Tennessee. At Rockport, further down the river, three

families from the Saint Anthony parish, numbering twenty-one people in all, came on board. They were also bound for Logan County, Arkansas.³⁴

At Memphis, they boarded a train for Little Rock, Arkansas, and from there they took a train to Spadra, Arkansas. From Spadra, they again mounted their wagons and drove the fifteen miles to their destination. They arrived at their future home at six o'clock on the evening of March 15, 1878.³⁵ Later in that year, Brother Marcial Kraus, a native of Saint Anthony, arrived on September 21, 1878 at Saint Benedict's in Logan County, Arkansas, to help temporarily at the new monastic foundation.

ALFONSE LEUTE, O.S.B.

His Early Life

Father Alphonse Leute, O.S.B. was the eighth pastor of Saint Anthony's congregation (March 1879 till September 1883). He was born in Dangstetten, Baden, Germany on October 10, 1836. He completed his studies at the best schools in his native country. On August 1, 1864 he was ordained to the priesthood. He exercised his ministry in the archdiocese of Freiburg in Breisgau till September 6, 1873.³⁷

Father Alphonse arrived in the United States on October 1, 1873, and entered the monastery at Saint Meinrad. He made his profession on December 8, 1874. From November 1874 till June 1876, Father was pastor at Mariah Hill, and also cared for the church at Saint Henry. He was pastor of the church at Saint Meinrad from August 1877 till September 1878.

His Work at Saint Anthony

On March 24, 1879, Father Alphonse was appointed the pastor of Saint Anthony's parish. During his four-and-a-half year pastorate at Saint Anthony, he baptized sixty-eight boys and forty-nine girls. His first baptism as pastor took place on July 8, 1883. During these years, he officiated at thirty-six funerals and twelve marriages. Sixty-five children received their First Communion during his pastorate. A large heavy set man, he was bald and wore a beard. Father Alphonse completed his pastorate at Saint Anthony around September 30, 1883.³⁸

Father Alphonse is best remembered at Saint Anthony for commencing the erection of a new sandstone church. In 1880, a stone quarry was started on the farm of Joseph Stutter for the new church. The construction of the building was begun in the summer of 1881. It

was completed in 1885. While the church was being built, the members of the Saint Anthony parish used the Celestine church, six miles away, for their services. Many walked the distance, some of them in wooden shoes. Others rode by ox-cart, and later, by mules. They were always on time for Mass.³⁹

The railroad began to place its tracks south of Saint Anthony in 1881. On May 23, 1881, a large number of the Saint Anthony congregation made a pilgrimage to Saint Joseph's church in Jasper. The procession was led by the pastor. The reason for the procession was to pray for a special blessing on their efforts to build a fitting shrine.⁴⁰

His Later Life

After his pastorate at Saint Anthony, Father Alphonse spent a few years teaching at Saint Meinrad Seminary. He was professor of Hebrew, homiletics, and pastoral and moral theology. He was sent to Saint Joseph's monastery in Louisiana in 1892. For a while, Father was pastor of Saint Boniface's church in New Orleans. He later became subprior at Saint Meinrad. On June 24, 1899, he died at Saint Meinrad and was buried in the cemetery there.⁴¹

REVEREND CYRIN THOMAS, O.S.B.

His Early Life

Father Cyrin Thomas, O.S.B. was the ninth pastor of Saint Anthony's parish (September 1883 till September 1885). Lucas C. Thomas was born at Marion, Grant County, Indiana, on January 1, 1853. He was the sixth of thirteen children born to Enoch G. Thomas and Jane Votaw.

The Thomas family is one of the oldest in the country of Welsh descent. The earliest trace of the Thomas family is in South Carolina. The first settlement made by the family in Indiana was in Wayne County near Richmond in 1810 by John Thomas. Enoch Thomas moved to Grant County, Indiana, when he was a child. He grew up there, married and moved to Wabash County in 1857. He was a miller and mill-wright by trade. In 1870 he moved to Huntington, Indiana, and in 1875 became the president of the Huntington Mill Company.⁴²

The earliest settler in the United States of the Votaw family was Issac Votaw, descendant of French ancestors and born in Pennsylvania on January 29, 1774. He married Ann Smith in Buchs County, Pennsylvania on February 11, 1798. Both were followers of George Fox and were married in the Quaker Church.⁴³

Lucas Thomas was educated at home. He attended South Wabash Academy for two years and the Rural Home Institute for one year. He entered Saint Meinrad in 1874. On July 25, 1875, Lucas made his profession and received the name of Cyrin. He was ordained to the subdiaconate at Saint Meinrad on September 21, 1878 by Bishop Francis Silas Chatard. The next day (September 22, 1878) he was ordained to the diaconate at the church in Ferdinand. On February 8, 1880, Father Cyrin was ordained to the priesthood.⁴⁴ He was Rector of Saint Meinrad College for two years and was sent to Saint Anthony in September 1883.

His Work at Saint Anthony

During his two-year pastorate at Saint Anthony, Father Cyrin ministered to ninety-six families. He baptized twenty-six boys and twenty-one girls. His first baptism as pastor of Saint Anthony took place on September 30, 1883; his last baptism as pastor was on September 20, 1885. During this time he officiated at sixteen funerals and six marriages. Thirty-seven children received their First Communion from his hands. One of his chief occupations was with the completion of the new stone church. He was moved from the Saint Anthony

pastorate on September 22, 1885, shortly before the new church was finished.⁴⁵ The church was suitable for services in the fall of 1885.

On June 11, 1884, the Most Reverend Francis Silas Chatard, bishop of Vincennes, was at Saint Anthony for Confirmation. The sponsors for all the children were Frank Vogerl and Theresa Horny. Among the boys who were confirmed were John Baike, Michael Haase, Joseph H6chgesang, Henry Heitman, Herman Johaneman, John Kessler, James Klem, James Leisman, Michael Leisman, Andrew Merkle, John Merkle, Gerhard Rohlman, Philip Schaefer, John Stotter, Valentine Vonderschmidt, Herman Weber and John Wellerman. The girls who were confirmed included Frances Bath, Josephine Bick, Mary Buchler, Mary Buchler, Mary Demuth, Anna Fritz, Paula Haase, Mary Kimkel, Mary Kordes, Catherine Moller, Barbara Schneider, Theresa Schnyders, Anna Sternberg, Mary Strottman, Mary Tretter, Louise Troxler, Eva Wagner, Elizabeth Wellerman, Mary Wellerman and Theresa Wellerman.⁴⁶

On November 25, 1884, Philomena Kordes, a member of the Saint Anthony parish, became the seventy-fourth candidate to enter the Ferdinand convent. She was born at Saint Anthony on November 18, 1870 to Valentine

Kordes, from Altenhuden, Westphalia, Germany, and Wilhelmina Stratman, from Kreis Meschede, Westphalia, Germany. She was the fifth of nine children (seven brothers and one sister). On August 22, 1885, she received her habit and took the name of Seraphine. She pronounced her temporary vows on July 23, 1888 and her perpetual vows on July 8, 1896. From 1886 till 1907 she taught at Mariah Hill and Saint Meinrad. She was on sick leave from 1907 till 1908.

Sister Seraphine served as superior of Assumption School and Convent in Indianapolis after her sick leave. On July 7, 1914 she succeeded Mother Scholastica as prioress of the Immaculate Conception Convent in Ferdinand. During her tenure, she built the Convent Church, Saint Benedict's Hall and several Indian schools in North Dakota. She served as prioress until 1949, when she was succeeded by Mother Mary Clarissa Riehl. She spent the rest of her days in the Vestment Department. Mother Seraphine died on July 2, 1959 at Ferdinand and was buried in the convent cemetery. The new dormitory at Saint Benedict's College in Ferdinand is named after her.⁴⁷

His Later Life

Father Cyrin served as econome at Saint Meinrad for a time after his pastorate at Saint Anthony. He also served for a time as pastor of Saint Mary's church in Huntingburg, Indiana. In 1890, Abbot Fintan Mundwiler of Saint Meinrad sent Father Cyrin and Father Nazar Werner, O.S.B. to start a new foundation in the diocese of Montevideo in Uruguay. The journey from Newport News, Virginia to Nueva Helvecia took thirty-three days. They arrived at Nueva Helvecia, Uruguay on December 17, 1890.⁴⁸

Father Cyrin soon gained the impression that religious life in Uruguay was in an appalling state. The two priests soon realized that the way things were developing, the foundation of a Benedictine monastery in Uruguay was out of the question. The bishop would not allow them to own the land on which he wanted them to build a monastery. The diocesan clergy were somewhat distant toward these two American monks. These factors, and others, prompted Father Cyrin to request the abbot to recall him and Father Nazar said he would stay until someone else could be sent to replace him. On December 19, 1891, the Abbot decided to recall his monks. They sailed from Montevideo on March 6, 1892 for Saint Meinrad.⁴⁹

Many years later, Father Nazar expressed that both he and Father Cyrin were at fault in the failure of the mission due to their lack of perseverance and patience in mission life. Several years later after their return both Father Cyrin and Father Nazar obtained a papal indulgence of secularization. They then served in the diocese of Louisville as parish priests.⁵⁰

In August 1895, Father Cyrin was appointed Prefect of Jasper College by Abbot Fintan Mundwiler of Saint Meinrad. Later that year, Father Cyrin applied for exclaustation from the order. On October 22, 1895 Abbot Fintan received from Pope Leo XIII, through the Sacred Congregation of the Propagation of the Faith, permission for Father Cyrin "to live outside the cloister in the habit of a secular priest...and to celebrate Mass with the consent of the Ordinary."⁵¹ On February 2, 1896 Abbot Fintan granted his approval of the exclaustation.⁵²

Father Cyrin left Jasper College on February 5, 1896 for the diocese of Louisville where he took charge of the parishes at Danville, Kentucky; at Saint Vincent's parish in Maysville, Kentucky; and at other places. He frequently visited the priests at Saint Anthony, Jasper

and surrounding area. In June 1901, Father Cyrin delivered the Commencement Address at Jasper College.⁵³ He died in Citronelle, Alabama on January 4, 1917.⁵⁴

REVEREND BASIL HEUSLER, O.S.B.

His Early Life

Father Basil Heusler, O.S.B. was the tenth pastor of Saint Anthony's parish (September 1885 till September 1898). Fridolin Schmidlin was born on Christmas Day in 1860 at Wahlen, Canton Bern, Switzerland, and was baptized the next day, the feast of Saint Stephen. He was the son of Fridolin and Susanna Schmildin. After the death of his father, his mother married Peter Heusler, and Fridolin received the name of Heusler.⁵⁵

In 1869, the Heuslers came to America and settled at Milwaukee, Wisconsin. Mr. Peter Heusler became "a citizen of the United States" on April 17, 1878.⁵⁶ From 1872 till 1877, Fridolin attended Saint Lawrence Seminary at Mount Calvery, Wisconsin. One of his teachers at the seminary was Father Dominic Steinhauser, a native of Jasper. It is possible that through him Heusler heard of the Benedictine monastery at Saint Meinrad which had been founded from his native Switzerland.⁵⁷

In the fall of 1877, Fridolin entered Saint Meinrad's monastery. On December 24, 1878, he made his simple vows and received the name of Basil.⁵⁸ He taught German, English, Arithmetic, Geography, etc. at Saint Meinrad College while he was a theologian. He was ordained at Ferdinand by Bishop Francis Silas Chastard of Vincennes on May 20, 1883. Because he was only twenty-three years of age, a dispensation was granted to him by Pope Leo XIII.⁵⁹ On June 3, 1883, Father Basil celebrated his first Solemn High Mass at Saint Meinrad. A few months after his ordination, Abbot Fintan appointed him as Rector of Saint Meinrad College. In September 1885, he was appointed pastor of Saint Anthony parish.

His Work at Saint Anthony

During his thirteen-year pastorate, Father Basil baptized one hundred and sixty-one boys and one hundred and fifty-six girls. His first baptism as pastor of Saint Anthony parish took place on September 23, 1885; his last baptism as pastor was on September 11, 1898. During this time, he officiated at approximately seventy-six marriages and one hundred and forty-eight funerals. During his pastorate two hundred and sixty

children received their First Communion; one hundred and thirty-one children received their Confirmation. He ended his pastorate at Saint Anthony on September 16, 1898.

One of the most interesting activities which Father Basil engaged in while pastor of Saint Anthony was that of politics. During the late 1880's, he was chosen as a delegate to the state Democratic convention. The priest politician held his own with the other delegates and became well known at the statehouse.⁶¹ He soon became known as the best German preacher in the diocese. He preached at many of the special church functions in the area. Before and after Vespers on Sunday, he would conduct classes in Christian doctrine. After services and instructions, he would organize and umpire the weekly baseball game.⁶²

Father Basil continued work on the new stone church. He put in a stone floor, pews, placed the bells, roofed the building with tin and erected the one hundred and fifteen foot tower. The parish obtained a large altar of stone and a pulpit of black walnut. The new church was dedicated on December 20, 1885 by the preceding

pastor, Father Cyrin Thomas, O.S.B. Divine services were conducted in the new stone church on the same day.⁶³ On September 26, 1886 the church was consecrated by the bishop of Vincennes, Most Reverend Francis Silas Chatard.⁶⁴

Father Basil was the only child in his family. After the death of his mother, he became very worried about his step-father. He wrote many letters to Abbot Fintan Mundwiler and Bishop Francis S. Chatard concerning his step-father. In a letter dated April 28, 1886, Abbot Fintan wrote Father Basil instructing him to send his poor step-father five dollars "in nomine Christi."⁶⁵

In early September 1888, after working out the details with Abbot Fintan and Bishop Chatard, Father Basil applied to the Holy See for permission to live outside the cloister as a secular priest, durante patris necessitate (as long as his father was in need), that he might serve as a support to his step-father with his small salary. Abbot Fintan had decided to call Father Basil back to the monastery to be Rector of Saint Meinrad College once more but he saw that this was impossible in view of the present situation. He permitted the dispensation.⁶⁶ Bishop Chatard sent the document from Rome to Father Basil and instructed him to take charge of the Schnellville and

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