Early Years at St. Mary’s Pottawatomie Mission

From the Diary of Father Maurice Gailland, S. J.

Edited by The Rev. James M. Burke, S. J.

Introduction

During a cold, bleak winter, 105 years ago, on the prairies of what later became Kansas, Father Maurice Gailland, S. J., began his apostolic labors among the Pottawatomie Indians. The portion of his diary presented in the following pages records some of the joys and sufferings that fill part of the first two years, 1848 to 1850. The interweaving of these lights and shadows helped fashion this intrepid missionary. The diary was not written, however, as a personal account, but rather as a mission record. The impersonal aspect, therefore, makes it less entertaining, but perhaps all the more valuable from a historical point of view.

The translator in an attempt to render a precise but idiomatic translation from the Latin language, was confronted with some inconsistencies of Latin construction, ambiguous phrases, and mis-spellings in the diary. Such defects are very understandable when one recalls that Father Gailland was pressed for time frequently, and hence, hurriedly jotted down the affairs of the day. No doubt many of these entries were made after a strenuous day of traveling on horseback to his flock scattered in two or three directions from the mission. In order to clarify or correct some of these inconsistencies, the translator has checked other sources pertinent to this period, and as far as possible tried to convey the exact meaning of each entry.

Fortunately many of the details of the life of Father Maurice Gailland have been recorded. He was born in the Canton of Valais, Switzerland, on October 27, 1815, and entered the Society of Jesus on his 19th birthday, October 27, 1834. He made his novitiate at Brieg, in the diocese of Sion, Switzerland, and completed his usual course of studies in the Jesuit seminary of his homeland. On April 11, 1846, the Rt. Rev. Stephen Marilley, bishop of Lausanne and Geneva, conferred upon him the sacred orders of the priesthood.

Shortly after his ordination, Father Gailland and his Jesuit companions were exiled from Switzerland. In the spring of 1848 many Swiss Jesuits left for Turin and Chambéry. Father Gailland was

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among the number to come to the new world. Providentially the 
exile from his homeland was to fulfill one of his most cherished 
hopes—to be an Indian missionary. Father Gaillard went first to 
St. Charles, Mo., a little village a short distance from St. Louis, Mo., 
to await his call to the Indian territory. With realistic touches, he 
describes his joy in being summoned to Kansas:

Shortly after his [Verreydt’s] arrival, whilst in St. Charles, I received the 
news that I was appointed by my superiors as missionary among the Poto-
watomies and would soon leave for the Indian territory. Need I tell you, 
Dear Father, [De Smet] that my heart leaped with joy at these glad tidings, 
and that I longed with impatience for the hour of departure? It came at last. 
One morning whilst I was walking in the garden, musing with delight on the 
condition of the far-off flock that was committed to my care, the steamboat 
arrived and rang the signal for us to come on board. Bidding a hasty farewell 
to the good Fathers at St. Charles, . . . I embarked.1

Upon arriving at the mission on Sugar creek in present Linn 
county, Kansas, Father Gaillard was overcome with fever. For a 
few days he was confined to bed. During these days of sickness 
he felt the full weight of loneliness, recalling the majestic mountains 
of Switzerland, from the rocky heights of which wild mountain tor-
rents rushed to the lakes below. In a semidelirious state he imagined 
partaking of this cold water to satisfy the maddening thirst that con-
sumed him.

After his recovery, Father Gaillard accompanied the Jesuits and 
the Ladies of the Sacred Heart to Wakarusa, the mission station of 
Father Christian Hoecken, S. J. While visiting at Wakarusa, Father 
Gaillard employed his time profitably, learning the basic rudiments of the Pottawatomi language. He attended Father Hoecken’s instruc-
tion classes for the Pottawatomies, and according to his own 
testimony he improved daily.

At first the sounds of the words appeared to me very strange and difficult, 
but by degrees, and as I commenced understanding it a little, it became daily 
easier and smoother to my mind, and I found it to my great astonishment a 
rich and expressive though an uncultivated language.2

On September 7, Father Verreydt, the superior, Father Gaillard, 
the Ladies of the Sacred Heart, Brother George Miles, Joseph 
Bertrand, a guide, and Charlot, an Indian boy, set out for their final 
destination. Some weeks preceding the arrival of this group, Father 
Verreydt had definitely decided on a location on the north side of 
the Kansas river, at the present site of St. Mary’s College, St. Marys, 
Kan. They arrived at their new home on September 9, 1845. Two 
log cabins had been erected, but as yet no doors, windows or floor

1. Catholic Mirror, Baltimore, Md., November 16, 1850.—Gilbert J. Garraghan, S. J., 
The Jesuits of the Middle United States (New York, 1938), v. 2, p. 602.
2. Ibid., p. 604.
had been built in these houses. The Fathers and the Indian helpers had to begin immediately to make them habitable for winter.

The Fathers' house was one story high, covered with boards, the crevices between the logs being filled with sticks and clay. The house for the Ladies and the Indian girls was of better finish, being two stories high and having the rooms rudely plastered.  

From the date of his arrival at St. Mary's, September 9, 1848, to his death nearly 30 years later, Father Gaillard dedicated himself completely to the spiritual and temporal welfare of the Pottawatomi Indians of Kansas. Fortunately, he has recorded faithfully in his writings the important happenings of these 30 years. These events are highly significant in one's understanding of the character of Father Gaillard, although kaleidoscopic as they may be when passed in review.

He saw Kansas first as an Indian territory with warfare going on between the Pottawatomi and Pawnee. He saw the gold seekers in 1849 passing through Kansas on their quest for hurried wealth; he saw the little log chapel of St. Mary's mission become the first cathedral for the vicariate of Kansas, and Father J. B. Miege, S.J., become the first Vicar-Apostolic of Kansas. He saw the advent of the white settlers who were covetous of the land of the Indians, gaining it frequently by devious means. He endured civil war, droughts, and pestilences. He beheld many Indians fall victim to whisky, and, finally, he witnessed what he called "the gloomiest page of the Pottowatomie mission"—the Indians selling their land to the whites and leaving for new homes. These are the deep and the fine lines that sketch the background against which Father Gaillard lived his life of love for God and man.

For some months Father Gaillard labored assiduously learning the Pottawatomi language. He became in time not only adept in speaking the language, but composed a large dictionary and grammar of this tongue. Besides this work, he compiled and published a prayerbook containing hymns, meditations, psalms and prayers in Pottawatomi. The title of this work was: Potawatomi Nemenin Ipi Nemenigamowinon. This prayerbook is used even to this day by the Pottawatomies. Besides Pottawatomi, he mastered, also, some dialects of the Algonquin family. To add to his knowledge of these languages, he had a skillful command of two or three Romance languages, as well as an easy familiarity with Latin.

4. This dictionary was never published. It comprises 130 pages, written in long hand on ledger paper 7½ by 12 inches. The dictionary can be found in the archives of St. Mary's College, St. Mary's, Kan.
This scholarly aptitude of Father Gailland, however, was not his most striking characteristic. For the human touches, as well as the profoundly spiritual depths of his character we can best turn to the writings of Brother Louis deVriendt, S. J., a contemporary of Father Gailland, who wrote a little biography of his Spiritual Father and friend. The charming simplicity, naïveté, and the graphic details of Brother deVriendt’s account makes it invaluable for a closer study of this remarkable missionary. According to Brother deVriendt, Father Gailland had his ear cocked always to “someone sick,” or “some Indian across the river wants you.” After a weary day of traveling, Father Gailland would first ask if any sick calls came for him. If such were the case, he would mount his horse without stopping to rest and gallop off to the one summoning him.

Sometimes, it was recorded by Brother deVriendt that the cook would forget to keep Father Gailland’s supper warm. Such thoughtlessness did not disturb him, but rather he seemed to delight in such treatment. Father Gailland spent many evenings after supper visiting with the Brothers, recounting the experiences he had that day with the Indians. Like a true Boswell, Brother deVriendt jotted them down, leaving a wealth of stories that lend vivid insight into Father Gailland’s love and solicitude for the Indians, the tremendous power he exercised over them, as well as some of the bitter disappointments that came in his ministry. 5

Two extracts from Brother deVriendt’s “Biography of Father Gailland” may help us understand more intimately this blackrobe among the Pottawatomies. The following account reveals the respect and veneration some of the Indians held for Father Gailland:

Father Gailland told an Indian to give his wife some beef soup. Father came back next day and the Indian was bloody and had a knife. He said that he had killed his cow because you [Father Gailland] have told me to make some soup. “How many cows do you have?” [Father Gailland asked.] “Only one cow,” he said. Father Gailland: “That will be hard on you. You will have no more milk.” But the Indian said, “My wife will have beef soup anyways, and I will have done what you told me to do.” 6

The second account tells us of the intense sorrow that weighed on his soul in later years when he saw his flock scattered, and corrupted by the white men.

Almighty God has certainly blessed these Indians with many graces, but I fear for some because they are beginning to be molested by the whites, and

5. Brother deVriendt’s “Biography of Father Gailland” was never published. The grammar is frequently awkward and faulty, as well as the spelling, but for vivid and dramatic touches of the personality of Father Gailland, it is unsurpassed. This work can be found in the archives of St. Mary’s College.
6. Ibid., p. 175.
that is very dangerous for them—that is what makes my heart bleed when I think on it. And the time is not far off that those good people will get corrupted by coming in contact with the whites—

... O Lord, spare my Indians from those evil days which I now already foresee. Yes, that there [sic] morals will be spoiled, even that they will swindel them out of their property and cast them forth as dogs not worthy to be among them, and that they will be obliged to leave their reserve where now are settled on?

These scattered sketches of Father Gailland from the pen of Brother deVriendt clearly testify that Gailland was a man of no ordinary virtue. For the spiritual welfare of the savages he would endure any pain and privation. The inclemency of the weather, the distance of the place, nor the hardship of travel did not deter him from administering to the cares and needs of his flock. For 30 years he deprived himself of even meager comforts that he could have enjoyed at the mission. He was faithful to his flock though some remained indifferent and obstinate to his Christ-like charity. The cause of his disease that eventually proved fatal was the result of his devotion to the Indians.

Twelve years before his death he was called to a dying pagan Indian who lived in the present village of Silver Lake. When Father Gailland reached Cross creek, the stream was high, full of floating ice. The companion of Father Gailland warned him of the danger of crossing at that time. "I must," he replied, "if I die another will take my place." Then he urged his horse into the rushing torrents and succeeded in reaching the other bank safely. This plunge into the icy water and the long ride of 11 hours with his clothes frozen to his person proved too much, however, for even such a robust man as Father Gailland. The next day the first symptoms of paralysis appeared, and became progressively worse each year until his death on August 12, 1877. He trembled constantly, finding relief only in sleep. When he sat down his head was bent nearly to his knees.

There are still to this day a few Pottawatomi Indians living on their reserve northeast of St. Marys who remember him in that forlorn condition. Someone asked him if he felt any pain. His reply was that he felt as if someone were continually pounding his fingers with a mallet. Despite his constant pain, the only complaint heard from his lips was his inability to care for his spiritual charges. After the paralysis had gained hold on him, he was unable to ride horseback, but for some years he went long distances by means of horse and buggy to carry out his ministry.

7. Ibid., p. 185.
Father Gailland’s last summons to the sick came in June, 1877. He was called to a sick woman near Topeka. This journey proved too much for his already exhausted strength. The Brother Infirmary, notified that Father Gailland was very ill, set out for Topeka immediately to bring him home. The month of July passed, and the valiant missionary’s health revived, but only temporarily, for during the first week of August he suffered a relapse from which he never recovered. God summoned him to Himself on August 12, 1877. “With him the Jesuit attempt, lasting through four decades, to christianize and civilize the Potowatomi of Kansas passed into history.”

Father Walter Hill, S. J., summed up Father Gailland’s remarkable life in this manner:

Few missionaries of recent times among the aborigines of America have accomplished greater and more solid good than did the saintly, noble-hearted, long-suffering, and most charitable Father Gailland. His life was a model of every high Christian virtue, and his death was the befitting close to such a career; for it was peaceful and happy in that hope that confoundeth not. Up to his dying day he never missed a community exercise to which he was physically able to attend; and in order to spare others trouble, he would permit no one to serve him in anything which he was at all able to do for himself.

The Diary, 1848-1850

1848

September 7: We set out on our journey to the place of the new mission, that is, Father Superior, Father Gailland, the lay brother Patrick Regan and one boarder named Charlot.

September 8: At the trading post we were delayed a whole day owing to a rise in the river.

September 9: We forded the Kansas River, some in wagons, others on horseback, Mr. Joseph Bertrand with the Ladies of the Sacred Heart accompanied us all the way. At noon we stopped

10. Father Superior at the date of this entry was the Rev. Felix L. Vereweart. He was born in Diez, Belgium, and entered the Society of Jesus at White Marsh, Md., on October 6, 1831. He was ordained to the priesthood on September 24, 1827. His work as an Indian missionary began in 1837. At first he was stationed with the Kickapoo Indians, but later was assigned to the Pottawatomies. His counsel was sought by the Pottawatomies in accepting the terms of the treaty covering the reserve on the Kaw river.
11. Patrick Regan, the lay brother, spent only a year at St. Mary’s mission.
12. Charlot, an Indian boy, was probably of mixed blood. He was the first boarder to be educated by the Jesuits at St. Mary’s mission.

11. Unioitown, a trading post on the California trail, was located on the Kansas river about 14 miles west of present Topeka.

12. The Madames of the Sacred Heart were Mother Lucille Mathews, superior of the nuns, Mother Mary Anne O’Connor, Mother Basilé O’Connor and Sister Louise Amyot.—Garraghan, op. cit., v. 2, p. 902, citing Catholic Mirror, Baltimore, November 16, 1859. Joseph Bertrand was a Pottawatomi of mixed blood. He married a Pottawatomi woman by the name of Madeline. The children were Joseph, Jr., Benjamin, Laurent, Theressa, and Amable.—See Collections and Researches Made by the Michigan Pioneer and Historical Society, Lansing, v. 28, pp. 129, 130.
to take dinner at a stream; and about four o'clock A.M. we were gladdened by the sight of the new houses at our future home.

The country presents a cheerful view on every side. But not so the log-houses, which are only half-finished and allow free scope to the winds. And the only workman we depend on to remedy this inconvenience is missing; that is the Brother whom we call the Doctor, and who being taken with fever was forced to prolong his stay at Sugar Creek.¹³

September 17: We erected a cross on the hill of our residence.¹⁴ Meanwhile both the Fathers were attacked with fever, from the effects of which one of them was troubled for nearly two months.

We live in anxiety about the success of the new mission; for our Indian people continue in the settlements on the other side of the river. This anxiety is increased by the rumors of a war that is imminent between the Potawatomies and the Pawnees. For not so long ago the Kansas Indians, while out hunting with the Potawatomies, met the Pawnees and fired upon them, and the Potawatomies seeing themselves involved in the common danger rushed into battle for their own safety and killed many Pawnee warriors and ponies.¹⁵ Burning with revenge for this, the Pawnees have foresworn their old friendship for the Potawatomies. They are raiding on the ponies, and are threatening a war of extermination on the Potawatomies. And this rumor has so frightened our Indians, who had camped in remote parts of the reserve near the Pawnees, that in one day they all pulled their tents and fled panic-stricken. In consequence we are placed in the front exposed to the fury of the Pawnees. And there is not an Indian who is willing or who dares to share our danger.

Add to this the lies and manifold arts of Satan who neglects no means to alienate from us the hearts of the natives; so that the best disposed are kept from settling around this new mission.¹⁶

¹³ Sugar Creek is one of the first mission stations of the Potawatomies, and is located near present Centerville in Linn county, Kansas. The exact location is: sec. 7, T. 21 S., R. 23 E.

¹⁴ Description of reservation from treaty of 1846: “. . . . a tract or parcel of land containing five hundred and seventy-six thousand acres, being thirty miles square, and being the eastern part of the lands ceded to the United States by the Kansas tribe of Indians, by treaty concluded on the 14th day of January, and ratified on the 15th of April of the present year, lying adjoining the Shawnees on the south, and the Delawares and Shawnees on the east, on both sides of the Kansas river.” “Treaty with the Potawatomi Nation, 1846,” Art. 4, taken from Charles J. Kappler (ed.), Indian Affairs, Lands and Treaties (Washington, 1904), v. 2, p. 588.

¹⁵ A few of the Potawatomies had joined some Kansas and Kickapoos and Sac Indians in a buffalo hunt just west of the reserve. This group met with a band of Pawnees encamped at Rocky Ford on the Big Blue river. A messenger from the Pawnees was sent to offer tokens of peace. The messenger was received amicably, but on his departure a Kansas Indian remembering some ancient grudge he held against the Pawnees fired upon and killed the Pawnee messenger. Warfare ensued as we read in the diary—See John O'Connor, S.J., “The Jesuits of the Kaw Valley” (Ms., archives of St. Mary's College), p. 87.

¹⁶ The Rev. J. J. O'Meara, S. J., former archivist of St. Mary's College, completed the translation of the diary to this point. The translator has used Father O'Meara's translation.
We are receiving frequent greetings from the head-chief of those Indians who had formerly been at home on the banks of the Missouri. He is proving himself our true friend and appears to express the sentiments of all his subjects.

September 26: The Doctor finally arrived whom every one has been so eagerly expecting, and although not completely cured of the fever, he went to work at once and finished the interior part of the house.17 A few Indians came at the same time to look over the surroundings for a future home.

October 12: Today, Father Hoecken crossed the river and joined us.18 His arrival at the new mission opened the entrance of many Indians who followed their Father and leader.19 Meantime, until the big chapel is erected, we are building a chapel on the side of the house where the Holy Sacrifice will be celebrated. For a long time, however, we have been solicitous about the large chapel; even though, for sure, workmen from the tenth of September, have been working hard preparing the material for the roof.

Today we are about to enter upon the heavenly work of building the new chapel.20 Father Hoecken preached in the Indian language both in the morning and in the evening.

November 20: Father Hoecken, both for the sake of health and recreation, accompanied the Indians on their hunt. While he is gone, on Sunday, Father Superior preached in the morning in English, and by the aid of an interpreter, the sermon was translated into Potawatomie.21 In the Evening, Father Gaillard preached a sermon in French. At this same time a stable was put up for the horses.

December 15-18: Father Gaillard is called to care for two sick youths. He hears their confession. But at home, because we didn't

17. The doctor mentioned in this entry was Brother Andrew Mazzella. Brother administered not only to the sick of the Jesuit community, but also to the Pottawatomies. He was born on November 30, 1802, in Procula, a little island in the Mediterranean. He entered the society in 1821, and was assigned to the Maryland province of the United States in 1833. In 1836 he commenced his labors among the Indians, and continued to give his talents and service to them until his death in May, 1867. —See M. Gaillard, "Histoire Domains" (unpublished document, St. Mary's archives, 1851).

18. Father Christian Hoecken was born on February 28, 1808, at Talburg, Holland. He entered the Society of Jesus on November 3, 1829. In 1838, shortly after his ordination, he became an Indian missionary. The scene of his labors was Council Bluffs, Sugar Creek, and St. Mary's. He acquired a great facility in speaking the Pottawatomie and Kickapoo languages. His death occurred on June 19, 1851, while he was on a journey to the great Indian council, being held at Fort Laramie, Wyo. —See Garraghan, op. cit., v. 1, p. 846; and v. 8, pp. 611, 612, 614, 615, 627-628.

19. Many of the Pottawatomies stayed on the south side of the Kansas river because they feared an attack by the Pawnees who resided on the north side. Father Gaillard sincerely hoped that Father Hoecken's arrival at the mission would convince the Indians to take up their abode on the north side close to the mission station.

20. This chapel was finished the following spring. "In the meantime a chapel was built adjoining the missionaries' house." —O'Conner, loc. cit., p. 81.

21. The interpreter mentioned in the diary was probably John Tipton, a mixed-blood Pottawatomie. Tipton's name occurs in two or three places in the writings of the early missionaries. He taught Father Gaillard how to speak and write Pottawatomie. —Ibid., p. 64.
understand the language of the natives, we were unable to hear any
confessions.

At the beginning of December a worker came with the intention
of putting up stakes for the buildings of the students.22 Meanwhile
we have admitted five youths to live with us. On November 25,
Bernard Bertrand registered, Ezechiel Pelletier, William and Fran-
cis Darling, November 30, and Francis La Fromboise, December
11.23 At this time the Madames of the Sacred Heart received five
girls.

December 5: The ice on the Kansas River is so thick that horses
with a wagon loaded with supplies may safely cross it, just as if it
were a paved road.

December 21: There was a fresh snowfall of about three feet
over the old snow. The cold is extremely intense and bothersome.
We administered to a dying youth.

December 22: The weather is fair, but intensely cold; the ink
freezes in the pen while writing. An Indian youth, Pemowetuk,
died.

December 23: The cold this morning is more intense. In the
evening Father Gailland heard eleven confessions; of that number
five were Indians.

December 24: Sunday. Mass without singing. There was no
sermon because of the cold. In the evening there was benediction.
Father Gailland preached the sermon in French. Because of the
approach of the great Solennity, a large number of confessions were
heard, many of whom were Indians. The weather is serene. It is
moderately cold. We had the burial of Pemowetuk without any
religious songs. Many Indians came from the other side of the
river in order that they may spend a devout Christmas day with us.
Our longing for Father Hoecken is great.

December 25: Christmas Day. Each priest said only one Mass.
There was no mid-night Mass on account of the severity of the win-
ter. In the morning there was Mass with singing and a sermon in
English by Father Superior, with someone to interpret it in the

22. The only buildings that existed at that time were two log cabins; one inhabited by
the sisters and the other cabin sheltered the Fathers and Brothers. A description of these
buildings is recorded in Father O’Connor’s “Journey of the Kaw Valley,” p. 60: “They had
two stories with four rooms, each twenty-five by twenty-five—on the ground floor, and a
smaller room above the stairway. The men occupied the western log house near a creek,
and the Fathers and Brothers took possession of the other, about one hundred and ten yards
to the east.”

23. The family name Bertrand and La Fromboise have been perpetuated among the
annals of early frontier history. The name Bertrand, mixed French and Indian blood, is per-
petuated by the town of Bertrand on the Michigan-Indiana line, and by Bertrand avenue in
St. Marys, Kan. La Fromboise was a prominent name among the “Chicago” Pottawatomies.
One of their most illustrious chiefs was Joseph La Fromboise.—See Garraghan, op. cit., v. 2,
pp. 697-699.
Potawatomi language. In the evening there was benediction and a sermon in French by Father Gaillard. The sky is bright. Some snow has melted.

December 26: St. Stephen’s. Somewhat less cold. Weather is cloudy. A messenger sent to Tremble for the mail was forced to turn back from the trip on account of so much heavy snow.

December 27: Feast of St. John. The sky is clear. The cold has let up a bit.

N.B. During the last few days it was so cold that some of the skinnier dogs and horses perished.

December 28: The weather has become mild. Mr. Darling came and promised by contract that he would begin shortly to enclose the fields, and in order that he might plough it first, he took his two sons for a few days.

December 29: Father Gaillard took care of Bergeron who was gravely ill with the fever. We joyfully welcomed Mr. Darveau who brought us wine for the Holy Sacrifice of the Mass; for the last two days we have sorrowfully abstained from the Holy Sacrifice because of the lack of the precious liquor. Bernard Bertrand, because of a secret illness, was sent to his family. Father Gaillard, who intended to go to Mr. Tremble, returned, unable to see him because of so much snow. The sky is mild.

December 30: The weather is serene, the snow is melting. The son of Mr. Pelletier went home so that he might celebrate the new year with his parents. In the evening both Fathers heard confessions.

N.B. We are in need of a teacher for the boys; meanwhile Father Superior himself does the teaching. He has a class in the morning and the evening.

December 31: Sunday. In the morning the Holy Sacrifice of the Mass was offered at ten-thirty o’clock; there was no singing. Afterwards there was a sermon in English, interpreted in Potawatomi. In the evening there was benediction.

1849

January 1: The last Mass was at seven-thirty A.M. A large concourse of Indians, who were not hindered by the difficulty of the journey, came from the other bank of the river; as was the custom, they greeted the Fathers with customary handshakes. Extraordinary

24. Most likely the Bergeron mentioned in this entry is Francis Bergeron.
25. Louis Darveau was married to Obeta Bourbonnais. His daughter Eleanor was baptized in 1858. — “Records of First Communion and Confirmation at St. Mary’s of the Lake, 1851-1887” (Ms. in archives of St. Mary’s College), p. 8.
joy and love for us shone in everyone’s face despite the long series of hardships. They gave us some venison; the great amount that they gave us put us to shame. In the evening there was benediction with the usual sermon. Both Fathers afterwards went to offer the New Year’s greetings to the Madames.

January 2: The weather, again, is very cold. We see, with indescribable grief, certain Indians without even the bare necessities of livelihood. A sick woman visits us.

January 3: The sky is very cloudy and depressive; Charlot returns from the hunt carrying two prairie chickens. John Tipton taught Father Gailland the Indian language.

January 4: The sky is serene, and a little snow has melted.

January 5: The weather is gloomy and piercingly cold. The sons of Mr. Darling returned to our home. Finally Father Hoecken arrived, so long desired by all; he suffered greatly from cold and hunger.

January 6: Weather is very cloudy. In the evening we had a large snowfall mixed with hail and rain. The last Mass was at eight o’clock. The son of Mr. La Fromboise came. We visited a sick woman.

January 7: Sunday. In the morning the last Mass was at ten-thirty o’clock, without any hymns. Father Hoecken preached in Pottawatomie. In the afternoon at about three there was benediction with a sermon in French, preached by Father Gailland. The cold is quite intense. A furnace was placed in the chapel last night.

January 8: The sky is exceedingly gloomy; the cold is severe. In the evening it snowed. An Indian, while trying to cross the river on the ice, lost his horse which broke through the ice and drowned. The happy news of the beatification of Peter Claver made us exceedingly joyful. The students have started back to school again. Reverend Father Superior conducts the class.

26. This destitution is all the more pitiful when we consider how severely cold was the winter of 1849.

27. On November 12, Father Hoecken set out with a party of Indians who were going to the Miami country to make sugar and hunt. The Indians remained in the Miami country. Rumors reached the mission that those Indians were leading very disorderly and scandalous lives. Father Hoecken arrived home after two months of cold and privation.—See O’Connor, loc. cit., p. 65.

28. Peter Claver’s feast day is September 9. The date of his beatification was July 16, 1850. Father Gailland must have reference to the report that is sent out before the beatification of a person, otherwise there is no way to explain the conflict in dates.

Peter Claver was born at Verda in Catalonia in 1581. He entered the society at the age of 20. He was sent to Cartagena in South America in 1615. For many years he cared for the slaves who were shipped into the port of Cartagena. He is credited with baptizing over 800,000 slaves. He was beatified by Pope Pius IX, and canonized in 1888 by Pope Leo XIII.—See Francis Corkey and Robert Wilmes, Wings of Eagles (Milwaukee, Bruce Publishing Co., 1941), pp. 150-163.
January 9: Sky is clear, but is very cold. Yesterday and today Father Hoecklen heard some confessions.

January 10: More very biting weather. Father Hoecklen cared for a sick person on the other side of the river. ²⁹ An old Indian, Pohimak by name, came to us, in order to go to confession in preparation for Baptism which he sought so ardently. Reverend Father Superior received a letter from Father Trudens pertaining to some money matters—both are in friendly disagreement. ³⁰ Father Gailland starts his triduum preparatory for the renovation of his vows. ³¹

January 11: The wind blew so violently, whirling through the air, that it threatens to destroy the house and to uproot trees. Early in the day the wind was from the east, and then it changed to the south. The snow is melting as a result of this change.

January 12: The south wind blew all night up until noon, and a great amount of snow melted. At noon, however, the wind changed and the weather became very cold. Father Hoecklen has not yet arrived; for this reason the catechism of Pohimak must be dropped again.

January 13: The cold is extremely intense. The snow is so hard that a man can easily walk over it.

January 14: Sunday. The feast of the Holy Name of Jesus. Mass at ten o’clock. There was no singing because of the very intense cold; afterwards there was a sermon in English by Father Superior with someone to interpret it into Potawatome. In the afternoon at three o’clock there was benediction with a sermon in French preached by Father Gailland. Father Hoecklen arrived about noon. Father Gailland renewed his vows.

January 15: The sky is serene but cold. We had Mass and class as usual.

²⁹. A large number of the Indians settled on the south side of the river and scattered in villages up and down the reserve. Father Hoecklen spent a week in each village baptizing, catechizing and arranging marriages, etc. The large portion of the ministerial work of the Indians on the south side or bank was done by Father Hoecklen.

³⁰. Triduum seems to be a misspelling for Truyens. In 1848 Father Verreydt, the superior of Sugar Creek mission, and later St. Mary’s mission, returned from St. Louis, and brought with him Father Charles Truyens. Strange enough, Father Truyens’ name passes into oblivion until it appears again in Sadlier’s Catholic Directory for the year 1867. He is listed in this directory as residing at Bardstown, Ky. Though there is no written record of Father Truyens leaving the Sugar Creek mission in 1848, all evidence would seem to point that way because he is not listed by Father Gailland as one of the early settlers of St. Marys.

³¹. The precise nature of this “money matters” is unknown. The only clue that we have is that Fathers Verreydt and Truyens brought supplies and a donation of money to be spent for the mission. Perhaps the discussion is over the expenditure of this money.
Chapel of the Pottawatomie Indian Mission at St. Marys

The building was erected in 1849, was used as the first Catholic cathedral in Kansas, 1851-1855, and was dismantled in 1886.

The Rev. Maurice Gaillard, S. J.
(1815-1877)

Missionary among the Pottawatomie Indians at St. Marys, 1848-1877. He compiled a dictionary and wrote catechisms, prayer and hymn books in the Pottawatomie language.

Photos courtesy of the Rev. Augustin C. Wand, S. J., archivist of St. Mary's College.
(Upper)  POTTAWATOMIE INDIANS AT ST. MARY'S MISSION IN 1867

(Lower)  ST. MARY'S MISSION AT ST. MARYS, 1867

Photos by Alexander Gardner of Washington, D. C.—From the Kansas State Historical Society collection. The pictures are Nos. 91 and 92 of Gardner's, "Across the Continent on the Union Pacific Railway, Eastern Division."
January 16:  In the morning it was intensely cold; in the evening
the weather was rather mild. Mass and class as usual.

January 17:  There was Mass and class. The sky is clear.

January 18:  We had Mass, also class today. The weather is very
cold, but the sky is clear. For third time the stove-pipe was burning.

January 19:  We had Mass and class. The cold is moderated
by the wind from the south. A new catechumen joined us. There
was fire in the top of the chimney. Father Hoecken heard confes-
sions.

January 20:  There was Mass, but no class today. The weather
is again very cold. Father Hoecken and Verreydt heard confessions.
Mrs. Darling and La Fromboise came to visit us.

January 21:  Sunday. There was Mass, followed by a holy hour.
No classes today. In the morning there was a sermon in Pota-
watomie. In the evening there was benediction with a sermon in
French and Potawatomie. The sky is clear.

January 22:  As usual, Mass and class. Father Hoecken is called
to care for a sick man across the river. Ezechiel Pelletier returned
after a long stay at home because of sickness. The weather is the
same as yesterday.

January 23:  As usual. Mass and class. Joseph Darling arrived
unexpectedly. Father Hoecken returned. We received a friendly
greeting from Mr. McDonald. Weather is mild.

January 24:  As usual, Mass and class. The weather is most mild.
The south wind blew all day. A good amount of snow melted.

January 25:  As usual we had Mass and class. Very early in the
morning the wind changed and it became very cold. A little four
year old boy died. The funeral will be held tomorrow.

January 26:  Mass was celebrated this morning. There was no
school because of some urgent work. Weather is somewhat colder
but serene.

January 27:  Mass this morning, but no school. Some confes-
sions were heard. Weather much milder with a south wind.

January 28:  We had Mass with singing at ten-thirty this morning.32
There was a sermon in Potawatomie; in the evening there
was both a sermon in Potawatomie and French. The weather is
very mild. Two non-Catholics were added to our list as catech-
umnos; they had professed the Mormon religion.

32. These hymns were sung in Potawatomie. Some years later Father Gailland com-
piled a prayerbook comprising prayers, meditations, little accounts of church history, and
many hymns. This little prayerbook consists of 119 pages and was printed under the title,
Potawatomie Nemenomin Nemenigamomin. A copy of this prayerbook can be found in the
archives of St. Mary’s College at St. Marys.
The daughter of Claude La Fromboise suddenly ran away from the home of the Madames of the Sacred Heart. The younger daughter of Mr. Bourbonnais immediately asked to take the place of the run-away; she obtained the request. 33

*January 29:* We had Mass and class today. The sky is very cloudy and it is cold.

*January 30:* There was Mass and class as usual. It snowed.

*January 31:* Mass this morning, but no class. The students came back from the hunt with three rabbits. The weather is mild. We heard confessions.

*February 1-2:* There was Mass and class. The weather is mild. There was Mass and class on the second also. In the morning there was a sermon in Potawatome. The sky is serene, but it is cold. Father Hoecken visits a sick person. A whole family is registered among our catechumens. 34

*February 3:* Mass this morning, but no class.

*February 4:* Sunday. Mass this morning with a sermon in Potawatome. In the evening there was benediction with a sermon in French. Father Hoecken set out to visit the sick. The sky is clear, but it is rather cold.

*February 5:* We had Mass and class as usual. Father Hoecken returned.

*February 6:* We had Mass and class as usual. Weather is calm but not very mild. On the fifth of this month we received the calamitous news telling of the exile of our most beloved and Holy Pontiff Pius IX. 35

*February 7:* As usual, there was Mass and class. The weather is sufficiently cold. We received a letter from Reverend Father Provincial concerning the elevation to the Episcopate of Father. 36

*February 8:* There was Mass and class. It is cold. Father Hoecken left to care for the sick. Father Gaillard was called to look after a sick woman.

33. Bourbonnais is a common name in this locale. The Bourbonnais were mixed-blood. In the register of male students kept from 1865 to 1875, the name appears frequently.

34. A catechumen, as the term is used by Father Gaillard, means one who is taking instructions to become a Catholic.

35. Pope Pius IX elevated to the Holy See in 1846, immediately met with insuperable difficulties. The liberal movement that had swept Switzerland in 1846-1847 and resulted in revolution and expulsion of the Jesuits in 1847 had its repercussions in Italy. In 1846 Mazzini living in Paris was planning a detailed revolution in Italy. Quite cleverly he approved of all the measures of Pope Pius IX during the first year. During the next year, under his archconspirator, Angelo Brunetti, he sought every means he could to ridicule the Pope. By 1848 the liberals were powerful enough to storm the Vatican and demand under dire threats a republic. On November 24, 1848, the Pope escaped to Gaeta, just across the Neapolitan border.—See Lillian Brown-Off, *Their Name is Pius* (Milwaukee, Bruce Publishing Co., 1941), pp. 220-230.

36. Father Gaillard, the diarist, does not give the name but uses only the sign of the cross. The new bishop's name was Miege.
February 9: There was Mass and class. It is a clear day. The report has circulated that an extremely virulent form of cholera is nearing our place.37

February 10: There was Mass this morning. Father Hoecken returned. We obtained an abundant supply of Indian corn. The sky is mild and serene. We welcome Mr. McDonald as our guest.

February 11: Sunday. Mass this morning as usual. There was a sermon in Potawatomie. Two infants were baptized. In the evening there was benediction and a sermon in French. One of the Fathers went to care for the sick. The weather is cloudy.

February 12: There was Mass and class today. The weather is not very cold. An aged sick woman asks for Baptism.

February 13: As usual, there was Mass and class. The weather is cold. We received a workman whom we hired to build a bake oven.

February 14-15-16: There was Mass and class. The cold is most intense. A herd of thirty pigs arrived today; of this number half were bought for the Madames of the Sacred Heart. The cold, although it has let up a bit, is as firm as a rock.

February 17: There was Mass and confessions. The cold is most severe. The natives asked us that on Sundays a priest might say Mass for them; as yet they have not received a favorable reply.38 Three of the students went home for vacations.

February 18: Sunday. In the morning there was Mass with a sermon in Potawatomie. In the evening there was benediction with a sermon in Potawatomie. Because of the intense cold, Father Hoecken is called to administer to a sick woman.

February 19: Mass this morning, but no class. The weather is mild. We killed the pigs. A goodly number of Kansas Indians linger about our house.39

February 20: There was Mass, but no class this morning. Brother La Frombloe returned and is building a smoke house. Many of the Indians are helping him. It is a calm day; much of the snow has melted.

37. This Asiatic plague reached the mission in early June. "Its [cholera] advent was hastened by the parties of California emigrants passing in continual procession in wagons and on horseback along the western trail."—Carrahaa, op. cit., v. 2, p. 613.

38. The "natives" referred to in this entry were probably the Kaw or Kansas Indians. Father Hoecken visited these Indians in August, 1850. He was beseeched by them to have a blackrobe come to them. Father Hoecken in a letter of August, 1850, written to his vice provincial, asked that their request be granted. Due to the lack of missionaries, the vice provincial was unable to grant his request.

39. The Kansas Indians were notorious beggars. "One of the last acts that Father Hoecken performed at Mission Creek had been to distribute potatoes and lard to some chiefs of the Kansas tribe as they had nothing to eat."—O'Connor, loc. cit., p. 63.
February 21: Ash Wednesday. There was Mass. Many people received ashes; there was a large attendance. The sons of Mrs. Nadau sought admission to our school, and obtained it. The weather is most mild. A little rain fell. Father Hoecken is attending to a sick man. Brother Regan went to the trading post that he might get some flour.40

February 22: Mass this morning. A large amount of snow has melted.

February 23: There was Mass. The son of Calude La Fromboise arrived. Father Hoecken brought Peter Le Clerc to our home. He is critically ill.41

February 24: There was Mass this morning, also we heard confessions. A woman, Josephine by name, died and was buried. Ezechiel Pelletier, Francis and William Darling, who for some days had gone home for a vacation, arrived here. The weather is very mild. The ice that has held the river in check has broken.

February 25: Sunday. Mass and sermon in Potawatomie this morning. In the evening there was a sermon in Potawatomi and French. A woman died who was recently baptized. The weather is cloudy and below zero.

February 26-27: There was Mass and class. The weather is fine.

February 28: There was Mass and class. There was a catechism class for the boys and girls in the chapel. The weather is cold.

March 1: There was Mass and class. Catechism class was held in the chapel. We heard confessions. We had a large snowfall accompanied by rolling thunder.

March 2: Mass and class, as usual. The weather is cold. Charlot and the Doctor are fever victims.42

March 3: There was Mass. In the morning a large amount of snow fell. Father Superior, both brothers and Charlot are sick.

March 4: Sunday. We had Mass with a sermon in Potawatomi. In the evening we had the Way of the Cross and Rosary, followed by benediction.

March 5: There was Mass and class. Dusky weather.

March 6: There was Mass, but no class on account of the sickness of Father Superior. A good bit of snow has melted.

40. The trading post mentioned in this entry was Unioentown, in the northwestern part of present Shawnee county.
41. Peter Le Clerc (Pierre or Perish) was one of the famous chiefs of the “Chicago” Potawatamies. — See Garraghan, op. cit., v. 2, p. 698.
42. The Doctor” has reference to Brother Marcell. There is no record of the nature of their sickness or fever.
March 7: There was Mass and class. The agreement pertaining to the fencing of the fields was made. The weather is serene.

March 8-9: There was Mass and class. We had a heavy rain. There is a big rise in the river.

March 10: There was Mass but no class today. The chief, Patikochek by name, came to our house and promised that he would embrace the doctrine of Christ.

March 11: Sunday. Mass this morning without hymns. There was a sermon in Potawatomi. In the evening we made the Way of the Cross and had benediction.

March 12-13: There was Mass and class. The weather is pleasant. We built a kitchen.

March 14: There was only one Mass on account of the shortage of wine. There was class. We have two new boarders, the son of Mrs. Nadau and the son of Mr. Alcot. The weather is serene.

March 15-16: Only one Mass. There was class. A sermon in Potawatomi is preached each day during Lent. The weather is clear.

March 17: Only one Mass; no class today. Today marked the arrival of some Indians from Sugar Creek. An infirmary to care for the sick is put up. The weather is nice.

March 18: Sunday. There were two Masses with a sermon in Potawatomi. In the evening we made the Way of the Cross and a sermon in Potawatomi. Peter La Clerc was moved today to a neighbor’s house.

March 19: The Feast of St. Joseph. There was one Mass with a sermon in Potawatomi.

March 20-21: There was one Mass; there was no class. The north wind blew. The weather is clear.

March 22: Only one Mass and no class this morning. Michael La Fromboise arrived.

March 23: There was one Mass; no class. The weather is peaceful.

March 24: There was Mass but no class. The same kind of weather.

March 25: Passion Sunday. There were two Masses and three sermons in Potawatomi. The weather is fine.

March 26: The Feast of the Annunciation; there was one Mass. There were two sermons in Potawatomi.

March 27: There was Mass and class.

43. Though the majority of the Pottawatomies moved to the new reserve on the Kaw river in 1849, there were still some who lingered at Sugar Creek.
March 28: As usual, there was Mass and class. Mr. Le Clerc died, one of the bravest generals in battle. The day before he died, he received Baptism, made his confession, and received Extreme Unction, with great sorrow for his sins and fervor of spirit.

March 29: One Mass was celebrated this morning with a sermon in Potawatomie. Class was held. We had the burial of Mr. Le Clerc. The weather is cold. The students Osskom and Kiutukiyani arrived. The new kitchen is being occupied.

March 30-31: There was Mass and class. The weather is fine. One of the Fathers is called to a small Indian village across from Soldier creek.44

April 1: Sunday. There were three Masses. Beautiful weather. In the morning there was a sermon in Potawatomie. In the evening we made the Way of the Cross and there was benediction and a sermon in Potawatomie.

April 3-4: There was one Mass this morning. There was no class. Both in the morning and evening there were sermons in Potawatomie.

April 5: Our Lord's Last Supper: One Mass was celebrated this morning. All the students except three went to visit their parents. The agents arrived with the ploughs and the mills. Father Superior intends to see him about obtaining money for the board of the boys and the construction of the buildings.45 There was a sermon in Potawatomie both in the morning and the evening, which was followed by benediction.

April 6: Good Friday. In the morning there was the office of the day. There was a sermon in Potawatomie and the adoration of the cross. In the evening, again, there was a sermon in Potawatomie. Twelve beds and one table have been finished for the boys. The weather has become mild. Only three of our students help us; the rest have not yet returned. Father Superior is still absent.

April 7: Holy Saturday. We said the office as usual; there were many confessions. Three new students, Alex Toutran, Bernard and Richard Bertrand, arrived today.

April 8: Easter Sunday. There were three Masses. In the morning there was a sermon in Potawatomie. In the evening there was benediction with a sermon in Potawatomie.

April 9: There was one Mass with a sermon in Potawatomie.

44. Soldier creek flows through Nemaha, Jackson, and Shawnee counties.
45. The agent referred to in this entry was Major Commins.
The weather is pleasant. Two workmen are added to the one to prepare posts.

April 10-11-12: There was one Mass. Class was held as usual. There was a sermon in Potawatomie this morning. In the evening there was catechism for the boys.

April 13: There was one Mass. Class was held as usual. In the morning there was a sermon in Potawatomie.

April 14: There was one Mass this morning with a sermon in Potawatomie. There was class. In the evening Father Gailland set out to the trading post in order that he might hear confessions there.

April 15: Sunday. There were two Masses with a sermon; in the evening, as usual, there was benediction with a sermon. The Father on supply celebrated Mass in the previously mentioned trading post. Then he set out to those Indians most removed from the Mission and living close to the Protestant Mission. He heard their confessions in the evening, and the following morning he gave them Holy Communion during the Sacrifice of the Mass. Great was their joy and consolation.

April 16: There was one Mass this morning. Father Hoecken left for St. Joseph’s in order to purchase provisions for our house. The infant daughter of Mr. Darling, baptized on the fourth, was buried today. The son of Mr. Jackson (an Indian) arrived. The Father mentioned before went to those Indians not far from Mr. Toutran’s place to hear confessions and give them Holy Communion.

April 17: There was Mass and class as usual. Father and the workers returned.

N. B. At this date the number of baptisms of the infidels has increased to around forty. The Indians still remain scattered to their great detriment. Those who went to collect sugar or to hunt at the beginning of winter in the territory of the Miami have not yet returned. The report is that among them a great decline of morals is prevailing.

April 18-19: There was Mass and class. A new student arrived, T. B. (Blackfoot).

April 20: There was Mass and class.

April 21: There was Mass, but no class. There were confessions.

46. The term “on supply” is still used by the Catholic clergy. The term means simply that a priest is not stationed at a certain parish but is invited to come and help the pastor in his ministerial work for a brief period of time.

47. This is the first time Father Gailland mentions the Protestant mission in his diary. This account has reference to the Baptist Potawatomie school that was located some miles below St. Mary’s on the south side of the Kew river, about six miles west of Topolino. The Rev. Johnston Lykins, pastor and supervisor of the school in 1849, gives the following description of the location of the school: “[It is] half a mile south of the Kansas [river]; nine miles below Unimtrown, the trading post of the nation, and a half mile west of the great California road from Kansas, Westport and Independence.”—Garraghan, op. cit., v. 2, p. 623.
April 22: There were two Masses without hymns. Holy Communion was distributed. In the evening there was benediction. A large number of the Indians returned from Sugar Creek. We heard the unfortunate news about the giving up of the mission among the Miami. 

May 8: There were three Masses and a sermon in Potawatomie. Mr. Laurence Bertrand was buried today.

May 9: There were three Masses with a sermon in Potawatomie. There was class. From the beginning of this month innumerable wagons, horses, and men have passed by on their way, intent upon going into New California. They are lavishly squandering their counterfeit money and stealing horses.

June 1: A funeral was held today for one of the Indians, Jussius Knowassen, by name.

June 2: Father Hoecken is called to Uniointown in order to care for four persons sick of the cholera, but his efforts were all in vain, because the same day that they contracted the disease they died. Two others far away died of the same ailment on the same day. They also were without help of the priest.

June 3: Sunday. In the morning we had services as usual. After dinner Father Gaillard crossed the river and went to Uniointown in order that immediately he might be with the dying. There were four new victims of the cholera. One of the cholera victims confessed.

June 4: We visited the Indians at Wakarusa, but frightened by two successive funerals, they have all fled except one family. The wife of the doctor was sick and died. Maria Akwona, very sick, went to confession. We heard the confession of and administered Extreme Unction to a sick Indian woman, Wawiga. She died. Mr. Stinson is sick.

June 5: The burial of Wawiga and the wife of the doctor, a non-Catholic, was held today. The doctor is gravely ill himself. Angelica Akwona and her daughter are ill also. William Brown, the

48. The Potawatomies were still drifting in from the old mission site abandoned by the missionaries in 1848. Sugar creek is in Linn county, sections 7 and 8, T. 21 S., R. 23 E.

49. This mission had to be given up because of the unstable character of the Indians.

50. All the romantic and adventurous experiences surrounding the gold rush to California in 1849 have been depicted by other writers. Father Gaillard sees the other side of the picture. The gold searchers frequently were thieves and counterfeiters.

In the course of his Western excursions in 1842, John Fremont, the pathfinder, made, perhaps, the first road. It was this road that the gold searchers followed. The road crossed the Kaw near Uniointown and passed up the north bank to the mouth of the Vermillion. Fremont's road formed part of the Oregon Trail and when California travel started over it in 1849 it became known also as the California Trail.—Carraghan, op. cit., v. 2, p. 692.

51. The Asiatic cholera reported in February as spreading toward St. Mary's, struck in June. The Fathers traveled day and night to be near the dying. The victims of the disease did not linger long; in fact, some died within two hours after contracting this fatal disease.
eleven year old son of William Brown and Wawiyatinokwe was baptized. Also Pelagia, the two year old daughter of Mr. Smith and Catherina Tremble was baptized. Theresa, ten month old daughter of Ambrose Le Fromboise and Maria Richissan, was also baptized. Also, Elizabeth was baptized. The sons of a negro woman, Maria Fichyion, a Mormon, and a negro lady were added to our list of catechumens. Kinowe, who also fell victim to the disease, was given the Sacraments of the Church.

June 6: The wife of Nicholas Janneau, who is sick, made her confession and received baptism. The fear of her death is great in the village. Almost all have fled. Anthony, the son of Wanuki and Pachnikine, was baptized. He is one year old.

June 7: The wife of Mr. Kakison, and Mr. Lazely, fell ill. Father Gaillard came home as the country was almost deserted.

June 8: There is no school at this time because of the danger of contagion. Mr. Darling plans to embrace the Catholic faith.

June 9: Father Gaillard again took care of the Indians across the river. The doctor is afflicted more and more by the power of the disease.\(^{52}\)

June 10: Sunday after the feast of Corpus Christi. Everything is as usual. A young man, Kithekiuiy by name, died. He had received baptism. He fell ill of the cholera during the night and died early in the morning at Uniontown. On the same day a woman at the La Fromboise home died of the same disease. She contracted this disease during a one day visit at Uniontown.

June 11: Maria Richysen is baptized.\(^{53}\)

June 12-13: Everything is as usual. The doctor died.

June 14-15: Nothing new.

June 16: Saturday. We received a letter from St. Louis.

June 17: The third Sunday after Pentecost. In the morning there was Mass with a sermon in Potawatomi. There was no singing. In the evening we had benediction and a sermon in French.

June 18-19-20: Everything is as usual. There was class. We began the building of a house for our classes.

June 21-22: Everything is as usual. An infant died and was buried today.

June 23: The wife of Dufour, and two Indians died.

June 24-25-26: Everything is as usual. On the twenty-ninth, Father Hoeckten and Father Gaillard will renew their vows.

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52. The doctor in this entry is not Brother Mazzella, but evidently a white doctor sent to help the plague-stricken.
53. Maria Richysen is a misspelling for Richardson. She was the wife of Ambrose Le Fromboise.
June 27-28-29: We are engaged in making the triduum.

June 30: Saturday. Everything as usual.

July 1: The fifth Sunday after Pentecost. In the morning there was Mass with hymns and a sermon in Potawatomie. In the evening there was benediction and a sermon in French.

July 2: One of the Fathers went to the Indians across the river. He heard their confessions and on the following day he celebrated Mass there. Many approached the sacraments.

July 3-4: Everything is as usual.

July 5: There was Mass and class. We received Hunter Kinsy amongst our students.

August 25: Father Gaillard heard confessions, because Father Hoecken had gone the day before to visit the Indians across the river. We had Mass as usual.

August 26: Sunday. There was Mass without hymns this morning. There was a sermon in English by Father Superior interpreted in Potawatomie by John Tipton.

August 27-28: Everything is as usual. Joseph Darling left for a while. The unfortunate news concerning the renewed wars in Europe reached us. Hunter left.

August 29: There was Mass and class. An Indian, by the name of Tchikwe is admitted to our school. Mr. Darveau begins to work for us again.

August 30: There was Mass and class. Hilary Nadeau left. An Indian, Kiya by name, is admitted. The weather is cold. A good quantity of grapes is maturing.

August 31: There was one Mass, and class as usual. Father Superior is sick. Father Hoecken returned from the other side of the river.

September 1: Saturday. There was Mass, but no class.

September 2: Sunday. There were three Masses, with singing at the last Mass, at which time there was a sermon in Potawatomie by Father Hoecken. In the evening there was benediction and a sermon in French. Francis Bourbonnais is admitted among the students, Wagans, Francis La Fromboise, and Ossakon went home. Two workmen arrived to put up chimneys. We received letters from Father de Smet. The planks for doors are brought from Westport. Catherine Bergeron was baptized.

54. The renewed war mentioned in this entry has reference to the revolution of 1848 that swept Metternich into exile, and also the revolt in Paris. The workers and liberals of Paris united to drive the Orleans into exile.

55. Father de Smet, the world famous Indian missionary, was in St. Louis at this time.

56. The old town of Westport is now a part of Kansas City, Mo.
September 3: There was Mass and class. The workmen began to construct ovens.

September 4: There was Mass and class. We received a letter from Father de Smet telling us of the expected arrival of Reverend Father Provincial and of himself, Father de Smet, a new superior, Father Duerinck, and one Brother.\textsuperscript{57} Father Maes returned from the mission to the Winabagoes, and at the same time the mission to the Osage.\textsuperscript{58} The catechist, Francis Bourbonnais went to his people.

September 5: There was Mass, class, and catechism class. An Indian, by the name of Joseph, an orphan, was admitted to our school.

September 6: There was Mass and class as usual. We received a letter from Father de Smet giving us the bill for those things which have been bought for the mission.

September 7: There was Mass and class. Brother Regan left for Port of Kansas in order to bring supplies.\textsuperscript{59}

September 8: There was Mass but no class was held. Jakson, an Indian, arrived today.

September 9: Sunday. In the morning everything went as usual. In the evening there was solemn supplication in honor of the Blessed Virgin Mary. There was a great crowd. The students, Francis La Fromboise, Hilary Nadeau, Wabansi, and Osskom, returned after being away for a while.\textsuperscript{60}

September 10: There was Mass. There was school only in the morning. In the evening we gathered grapes. Mr. Blanchet arrived. Joseph Darling returned.

September 11: There was Mass and class. Mr. Bergeron arrived. The twelfth of September was the same as yesterday.

September 13: There was Mass and class. Brother Regan arrived. Everything is as usual on the fourteenth.

\textsuperscript{57} Reverend Father Provincial at this time was Father Klet, and Father DeSmet was his assistant. The Brother that was expected to accompany them did not arrive, as we shall learn from a later entry.

\textsuperscript{58} "On April 18, 1840, Father Ignatius Maes accompanied by Father John Baptist Miege, left St. Louis for the Winnebago country, which lay north of St. Paul."—Garaghan, op. cit., v. 2, pp. 470, 471.

The purpose of this journey was to locate a favorable site for a mission and manual labor school among the Winnebagos. About 77 miles above St. Paul, Father Maes met the government agent, General Fletcher, and some Winnebago chiefs. These chiefs who invited the Fathers a short time before to establish a school were now ill-disposed to the plan; the reason they gave for their change of heart was the failure to receive from the government a certain tract of land a few miles distant from the Sauk rapids. Fathers Maes and Miege had to give up the plan of establishing a mission, therefore, because of the inhospitality of these Indians. In 1863 the Winnebagos were removed from Minnesota and finally settled in northeastern Nebraska.—Ibid., pp. 470-473.

\textsuperscript{59} "Port of Kansas" means Kansas City, Mo.

\textsuperscript{60} It is interesting to note that one of the counties in Kansas is called Wabaunsee and named after Wabansi.
September 15: Saturday. There was no school.

September 16: Sunday. There was Mass with hymns and a sermon in Potawatomi. There was also benediction and a sermon in French.

September 17-18: There was Mass, class, and catechism class. William and Francis Darling went to their home.

September 19-20: Everything is as usual.

September 21-22: Same as yesterday. Father Hoecken went across the river.

September 23: Sunday. There was Mass without singing. In the evening there was benediction. There was a sermon in French.

September 24: There was Mass, class, and catechism class.

September 25-26: There was Mass and class.

September 27: Today marks the arrival of Father Provincial with Father de Smet. They are solemnly received.61 The Indians went out to meet them with drums, guns, and horses.

September 28: The visitation begins today. For the "Memorale" see the following page (Father Duerinck, Superior).

September 29: Reverend Father Provincial, Father de Smet and Father Verreydt left today.62 It was decided that the Indians across the river should build themselves two churches.63

September 30: Sunday. There was Mass without singing. There was a sermon in Potawatomi. It was announced that a public and solemn dinner would be given to the Indians by Father Provincial.64 In the evening there was benediction and a sermon in French.

October 1: There was Mass. Almost all the students are absent because of the payment.65 A student, Sem Ale, the son of a woman by the name of Sasape, is received.

61. "The Indians, many of whom had crossed from the north side of the river for the occasion, formed an escort to conduct the three Fathers, the march being enlivened by beating of drums and volleys of musketry in honor of the distinguished visitors."—Garraghan, op. cit., v. 2, p. 614.

62. Father Verreydt was relieved of his onerous task as superior of the missions. For the next ten years he was pastor of St. Thomas church in St. Louis. In 1859 he was transferred to Cincinnati, and lived there for the remaining years of his life. He died on March 1, 1883, at the advanced age of 86, and in the 62nd of his religious life. "He was the last survivor of the founders of the Missouri Province, as he was the last of those men who were present with him at the beginning of St. Mary's Mission."—O'Connell, loc. cit., p. 67.

63. The two chapels were built under the direction of Thomas MacDonnell. One church was built at Mechamagamag, "located in what is now Mission Township, Shawnee County, about twenty miles from St. Mary's in the southeastern corner of the reserve, and just a little south of Shungamunga Creek. This chapel was called St. Joseph's. The other chapel was erected at Mission Creek. "Mission Creek was a settlement on the creek of the same name and was located about where stands today the town of Dover in Shawnee County, seventeen miles southeast of St. Marys. The Chapel built here received the title of St. Mary's of the Valley and later Our Lady of Sorrows."—Ibid., p. 67.

64. Father Elet, the provincial, ordered a barbecue to be held for all the Indians, the school boys included, for October 10.

65. This payment refers to the annuities given to the Indians by the government. Father Gailland in 1856 described the acceptance of the treaty concerning the reserve at
October 2: There was Mass. Catechism class was held in the morning and evening. The Indians threatened to destroy the schools of Mr. Lykins. For this purpose we all prayed in unison to the Blessed Virgin.

October 3-4-5: There was Mass and catechism class. A woman, Opuko by name, died.

October 6: There was Mass.

October 7: Sunday. There was Mass with hymns and a sermon in Potawatomie. In the evening there was benediction with a sermon in French. The great feast is announced.

October 8-9: There was Mass and class. A woman was hired to look after the cleaning of the house. Horses are stolen at St. Marys. The house for the school is pushed forward. The great feast for the Indians and the students was held today.

October 11-12-13: There was Mass. Class was held on the eleventh. Mr. Darveau and Mr. Tremble arrived. Yesterday and today we heard the confessions of the boys and girls. Mr. Blanchard left.

October 14: Sunday. Father Gailland said two Masses. There was a sermon in Potawatomie. In the evening there was benediction and a sermon in French.

October 15-16-17: There was Mass, class and a catechism class. (On the thirteenth, the uncle of Ocrorres arrived to work for us.)

October 18-19: Everything is as usual. On the twentieth, Saturday, there was no class. Two students, David and Alexander Rodd arrived. Scandal is given by one of ours.

October 21: Sunday. There was Mass with singing and a sermon in Potawatomie in the morning. There was no singing at Mass. There was a sermon in Potawatomie again in the evening. Brother Regan left.

October 22-23: There was Mass and class.

October 24-25-26: There was Mass and class. In the evening the students read from the Bible history for about half an hour.

October 27: There was Mass this morning. Class was not held.

October 28: Sunday. There was Mass this morning with a ser-
mon in Potawatomie. In the evening there was benediction and a sermon in French.

*October 29-30-31:* There was Mass and class. Mr. Darveau and Bergeron left.

*November 1:* This is the Feast of all the Saints. Services were the same as Sunday.

*November 2:* There was Mass but no class because we were lacking a place. The Fathers change their residence.67

*November 3:* Saturday. Everything is as usual. Reverend Father Superior, two brothers, and a teacher arrived.68

*November 4:* All is as usual.

*November 5-6-7:* Everything is as usual. On the seventh an exhortation was given to the Madames of the Sacred Heart.

*November 8:* The murmuring stopped.

A Memorial left by Father Provincial after his visitation on the twenty-eighth day of September, 1849:

The Provincial is persuaded that nowhere is greater regularity required in the performance of these exercises prescribed by the Institute than in missions amongst the aborigines, where, if the soul grows tepid, courage will be lacking to surmount the immense and endless difficulties, and a lapse into evil will not be far away. He judged it well, therefore, to set down the following:

1. The hour of rising in the morning shall be 4:30 o'clock, and one of the Fathers shall make his meditation with the brothers from five to six o'clock.

2. Father Gailland shall be the Spiritual Father, and the confessor of Ours and of the nuns. He shall give an exhortation to both communities in the chapel twice a month, and he shall make note in a book what is done in the consultations.

3. Immediately after the arrival of Father Duerinck with the two Brothers, all who are in this house will at the same time go through the eight day retreat, and Father Gailland will give or direct the exercises.

4. Hereafter the tridium shall take place at stated intervals, and the renovation of vows shall be made in the usual manner of the Society.

5. After the completion of the (new) house, Ours shall have their own refectory. Let a chapter of Scripture be read at the beginning of the meal, and the Martyrology at the end, and let there be the usual penances.

6. The Brothers shall read Rodriguez every day in the afternoon from six till six-thirty o'clock; the Fathers shall make their reading from the Epitome of the Institute in accordance with the wishes of our very Reverend Father General.

7. The bell shall be rung twice before dinner for the first and second examen.

8. Girls shall not be admitted to the kitchen and all externs, as far as it is possible, shall be kept out.

67. When the Fathers moved into the new building, their old living quarters were used as a dormitory, dining hall, schoolhouse and study hall. The new Jesuit residence was east of the other buildings.—O’Connor, loc. cit., p. 64.

68. The Father Superior was Father Duerinck; the two brothers were Daniel Deneen and Sebastian Schleiger. The lay teacher was a Mr. Ryan.
9. Father Hoecken shall be the admonitor of Father Ducerinck and consultant of the house. At least once a month the consultants shall meet with the Superior of the house. He shall also be a confessor of Ours and the Pastor for the surrounding aborigines. During the first and fourth weeks of each month he shall exercise his ministry amongst the congregation of the Blessed Virgin Immaculate. In his absence, Father Gaillard shall take his place.

10. The fourth Father, who will come, shall, together with Father Ducerinck, exercise chief control of the school and he shall act as minister.

11. Our shall dwell in a house separate from the school building, and the natives shall be very rarely admitted to the private rooms of ours. The Fathers should have, each one, his own room.

12. Father Gaillard shall collect the points for the annual letters.

13. Let the work of the house be so distributed among the Brothers that each will have time for his spiritual exercises.

14. Greater cleanliness should be observed in the house, yard, etc. Pigs and cows should be kept out of the yard.

15. Our yard should be entirely separated from the nuns’ yard, and no one shall visit the nuns without the permission of the Superior.

16. Father Hoecken shall visit the Kansas tribe and arrange with them for the sending of their boys for instruction and for the building of a chapel.

17. The consultants shall write to the Reverend Father General and to the Provincial at the appointed time, and they shall state whether these prescriptions are being observed.

18. The summary of the Constitutions, the common rules, the rules of modesty and the letter of obedience shall be read publicly at table every month.

These are the points which, at present, I think should be observed.

This 28th day of September, 1849

J. A. Elet, Vice-Provincial
of the Vice Province of Missouri

November 9-10: Everything as usual.

November 11: Sunday. We had Mass with singing and a sermon in Potawatome. In the evening we had benediction with a sermon in French.

November 12: There was class. A student by the name of Joseph arrived (he is an Indian of great stature. He is called Micabo.).

November 13: There was Mass, class, and catechism class. A student arrived, the son of Mrs. Frappe.

November 14-15-16: There was Mass, class, and catechism class.

Two marriages were revalidated.

November 17: Saturday. There was Mass but no class. An Indian student by the name of Nisswakwat arrived.

November 18: Sunday. There was Mass and a sermon in Potawatome, but there was no singing. After dinner there was bene-

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69. This translation was rendered by Father John O’Connor, S.J., in his "Jesuits of the Kaw Valley," loc. cit., pp. 68-70.
diction and a sermon in French. Two students, sons of Mr. Perigora, arrived. Samuel Allen returned.

November 19-20: There was class and catechism instruction; there was also Mass. Everything is as usual. All workmen are dismissed. During these next few days all students will husk corn in the fields.70

November 21: The Feast of the Presentation of the Blessed Virgin Mary. There was Mass and benediction. There was class and catechism instruction.

November 22-23: Everything is as usual.

November 24: Saturday. There is Mass and class. The two sons of Mr. Papin arrived with two girls.71

November 25: Sunday. At home everything is as usual.

November 26-27-28-29: There was Mass, class, and catechism instruction. We had a slight snowfall. The next day it melted.

November 30: There was Mass and class. We received Mr. Lee, agent of the American government. (He was the government agent for our Indians and made an inspection of our two schools.)

December 1: Everything is as usual. A new student, the son of Mr. Peter Bourbonnais, arrived.

December 2: The feast of Saint Francis Xavier. There was Mass with benediction. There was class.

December 3-4-5-6-7: Everything is as usual. On the seventh it snowed. Father Gailland began his eight-day retreat.

December 8: The Feast of the Immaculate Conception of the Blessed Virgin Mary. There was Mass and benediction.

December 9: Sunday. There was Mass without hymns. There was no sermon on account of the cold. In the evening there was benediction.

December 10-11-12-13-14-15: Everything is as usual. The Kansas River is frozen over. This week the students, Wabausi and Joseph Brouvert, were sent home on account of sickness.

December 16: Sunday. There was Mass with hymns. There was a brief talk in Potawatomie. In the evening there was benediction.

December 17: There was Mass and class. The first consultation was held about obtaining the gifts of medicines given so far and to

70. During the busy period school was dispensed with and the students worked in the fields.

71. It is interesting to note that Helen Papin was the mother of the former Vice-President of the United States, Charles Curtis. She was a Kansa mixed-blood belonging to the tribe that settled near Soldier creek. Charles Curtis was baptized on April 15, 1860, by Father Dumortier of St. Mary's mission.—See Gareagh, op. cit., v. 2, p. 618.
be given henceforth, and about the division of the field between ourselves and the Madames of the Sacred Heart.

*December* 18-19: Everything is as usual. The snow has wholly melted. Father Superior set for Kansas City. (He went to visit Colonel Lee, the agent at Westport.)

*December* 20: A student, S. B. Gouville arrived.

*December* 21-22-23-24: Everything is as usual.

*December* 25: Christmas Day. There was no midnight Mass. In the morning at six o’clock there was Mass, singing and a sermon in Potawatomie. At the 10:30 o’clock Mass there were hymns and a second sermon in Potawatomie. In the evening there was benediction and a sermon in French. Hilary Nadau, a student, arrived.

*December* 26: Everything is as usual.

*December* 27: Father During returned from Kansas.²²

*December* 28: The Feast of the Holy Innocents. Ten girls fervently received their first Holy Communion.

*December* 29-30-31: Everything is as usual.

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*January* 1: The feast of the Circumcision. We received the usual greetings.

*January* 2-3-4-5: There is nothing new. Father Hoecken has been absent for four days. We heard the confessions of the girls.

*January* 6: The Feast of the Epiphany. There was Mass without singing, and a sermon in Potawatomie. In the evening there was benediction with a sermon in French.

*January* 7: There was Mass, class, and catechism class. There was a heavy snow. An Indian by the name of Natchinnene left our school.

*January* 8-9-10-11: Everything is as usual.

*January* 12-13-14-15: Everything is as usual.

*January* 16-17-18-19: Everything is as usual. On the seventeenth, eighteenth, and nineteenth, we made the triduum for the renovation of vows.

*January* 20: The feast of the Holy Name of Jesus. We renewed our vows. Everything else is as ordinary.

*January* 22: The first Holy Communion for the Indian children was held today.

*January* 23-26: Nothing unusual.

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²² Kansas City. “During” is a misspelling for Durinck. Father Guillard made some of the entries in the diary hurriedly; hence, the explanation for the abbreviations or misspelled names.