

Ave Maria

**A CENTURY
OF CATHOLICITY**

IN

**MILLHOUSEN
INDIANA**



Pages 1 to 63 compiled by Fr. Carl E. Riebenthaler
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1834 - 1934

St. Boniface Pray for Us

To

MARY IMMACULATE

OUR MOTHER

AND

To ST. BONIFACE

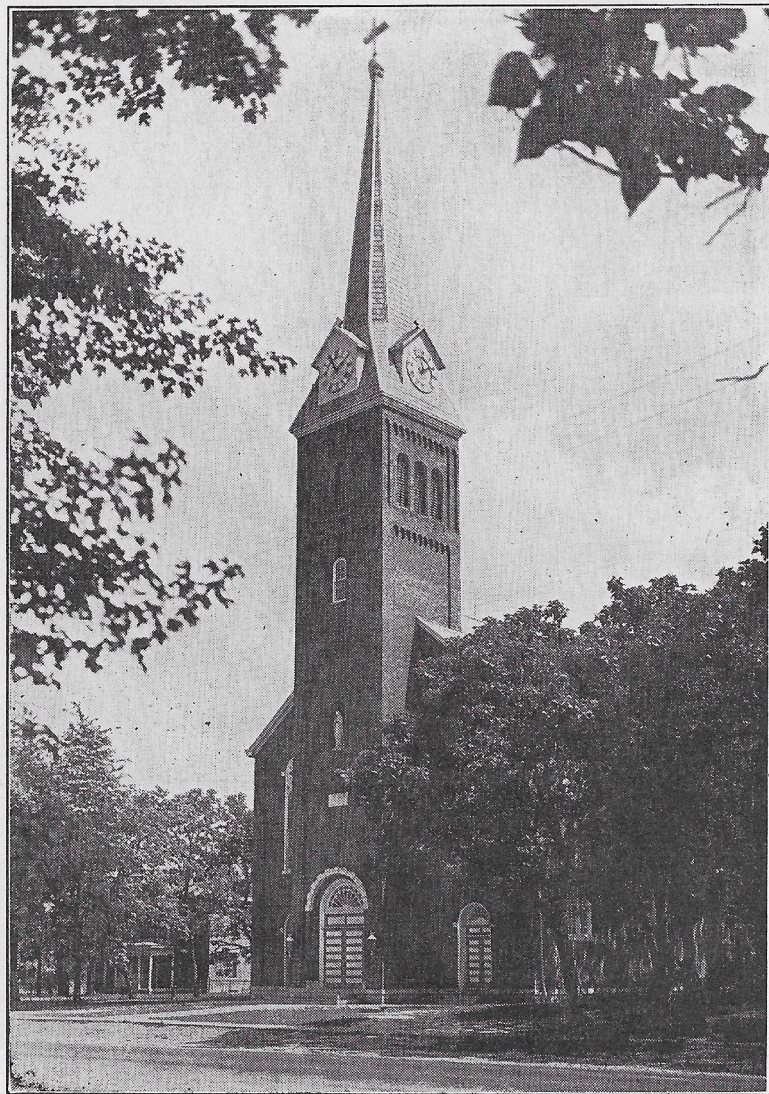
OUR PATRON

To THE LIVING
AND TO THE DEAD,
PRIESTS, RELIGIOUS, LAY;
WHO HAVE LABORED
AND LIVED HERE IN
MILLHOUSEN, INDIANA,
THESE PAGES ARE
RESPECTFULLY DEDICATED

By Fr. Carl E. Riebenthaler

MARY IMMACULATE
OUR PATRON
AND
St. Boniface
VICAR

TO THE LIVING
AND TO THE DEAD,
THESE MEMORIALS
WHO HAVE LABORED
AND LIVED HERE IN
MILLHOUSEN, INDIANA,
THEIR SOULS ARE
REVERENTLY RECOMMENDED
By Fr. Carl E. Reber, S.M.



St. Mary Church, Millhousen, Indiana



Most Reverend Joseph E. Ritter, Bishop of Indianapolis



Rev. Carl E. Riebenthaler, Present Pastor.



The Late Bishop Chartrand. R. I. P.

HISTORY OF THE PARISH



THE GREAT NORTH WEST

The end of the eighteenth and the beginning of the nineteenth centuries witnessed fierce struggles in Europe. France had a most bloody revolution, and all Europe had a scourge in the person of Louis Napoleon Bonaparte. The peoples of the Old World had been engaged in warfare since time immemorial. The wounds of one battle had not been healed when new conflicts struck deeper ones.

When the distress of nations reaches high tide and distracted men and despairing women know not how to escape engulfing misery, a merciful Providence finds a way, by some epoch-making event in history, to bring back mankind to mental equilibrium and to the pursuit of happiness.

The divine plans of relief were drawn up during the battles of the American Revolution. The great North West was wrested from England by Rogers Clark in February, 1779. The conquest of this vast territory was made possible, in large part, by Father Gibault. This Catholic priest brought his great influence to bear on the hearts and minds of his people winning them over to the American cause. The surrender of Cornwallis on Oct. 19, 1781, brought the American Revolution to a successful close. The adoption of the Constitution in 1788, guaranteeing civil and religious liberty and its application on March 4, 1889, in the government of the Union, were events pregnant with romantic courage and high purpose which gave birth to a new Nation and a haven of hope to the sorely tried peoples of Europe.

To the Germanic peoples, America had an especial appeal. Versed in the romanticism of the Nibelungenlied and other epics of German literature, the new land, beckoning to them, seemed like a benign Lorelei. The spell that America had cast upon the sons and daughters of the Fatherland became irresistible. The cry "nach America" was heard throughout the country of the Rhine. Ever increasing numbers of Germans boarded sail ships embarking to the United States. Crossing the high seas in those days was an adventure of its own right. Sail ships, slow of keel, carried their human cargo sometimes for months on the briny deep. Storms often shook the frail crafts from stem to stern, while men prayed and children played. Sickness and plague, hunger and thirst, death and shipwreck took human toll with frightening frequency; but with dogged determination the emigrants sailed on and on towards the American shores. While Ameri-

ca proved to be an innocent Lorelei to many who thought only of ease and adventure along her frontiers, to the thousands of earnest, determined, Godfearing immigrants she became a tender, welcoming mother. To this class of wholesouled people, the pioneers of Millhousen belonged.

The development of the North West Territory had a direct bearing upon the rapid settlement of Ohio and Indiana and, therefore, formed the historical background for the founding of the little town of Millhousen a hundred years ago. The organization of the North West in 1787 and the appointment of General Arthur St. Clair as the first governor of the territory was the signal for a great influx of settlers. This vast country by right of conquest and by the terms of the treaty with England in 1783 became the property of the United States. In violation of this treaty, however, England still retained possession of Detroit and other western posts. It was to England's interests to keep settlers out of the North West so that she might exploit the fur trade with the Indians. British agents, when they saw that their commerce was endangered, succeeded in fomenting open warfare between the Indians and the Americans. Hostilities reached an alarming stage in 1790. Determined to bring the savages to terms, General St. Clair and two thousand troops from Fort Washington, now Cincinnati, marched northward. They encamped a hundred miles from their starting point near to the Indiana line. Early in the morning on Nov. 4, 1791, they were furiously attacked by a large force of Indians and completely routed. The massacre of the troops was appalling and the news spread consternation along the frontier. The president, George Washington, bewailed the loss of life. Failing to negotiate an understanding with the Indians, Washington entrusted the task of subduing the Redmen to General Anthony Wayne. At the head of a strong military force, "Mad Anthony" carefully advanced toward the Indian stronghold at the head of the Maumee rapids and decisively defeated the savages in the battle at Fallen Timbers. It would be interesting to know what part the Braves of the Indian Village at that time located on the Martin Johanningmann farm near Millhousen played in the defeat of St. Clair and in the victory of Mad Anthony Wayne. In the treaty of Greenville, Ohio, the Indians were compelled to cede to the government 25,000 square miles of territory in present Indiana and Michigan. The Indians were paid \$20,000 worth of presents and promised an allowance of \$10,000 annually. A special treaty was made with Great Britain by which the military posts of the West were soon evacuated. The Indian troubles were thus practically ended and Indiana and Ohio opened to rapid colonization.

CINCINNATI THEIR FIRST HOME

The emigrants from Germany were attracted to southwestern Ohio where Fort Washington, the base of operations against the Indians, was located. The name of the town, Losantiville, founded in 1788, was changed to Cincinnati in honor of Cincinnatus, the national hero of the Germans. The fame of Cincinnati as the Rhineland of America spread quickly throughout Germany. This city with its hills and valleys and the beautiful Ohio flowing at her feet seemed like a bit of the homeland transplanted across the waters. To "Little Germany" in America the pioneers of Millhousen were also attracted; here they felt at home with relatives and friends; here they worked and planned; here they played at cards and ten pins and sang the good old German songs: "Hi Li Hi Lo," "Ach du lieber Augustin," "Du du liegst mir am Herzen." The echo of these songs has died forever. Those of us who have heard these songs, sung to the inevitable accompaniment of tinkling glasses of beer, will always cherish the memory of the innocent merrymaking of yesteryear. The poetry of the past has given way to the prose of today: Love at the fireside of home has been dethroned by the modern spirit of "let's go places," and the *Gemuethlichkeit* that once was a precious German trait has been taken from us.

THE FOUNDING OF MILLHOUSEN

In the congenial atmosphere of Cincinnati, the pioneers of Millhousen under the leadership of Maximilian Schneider planned a new Catholic settlement. The rapid colonization of southeastern Indiana by German Catholic immigrants drew their attention to this state. There were other considerations which induced them to choose Indiana. The land was cheap and their religious wants would be attended to by a great Catholic missionary priest, Father Ferneding, who was laboring in the field of their choice. Maximilian Schneider, therefore, set out for Indiana and bought up a huge tract of virgin forest in south Decatur county. Setting out from Cincinnati, the pioneers of Millhousen began the journey to Decatur county. The prairie schooners, drawn by horses and oxen, groaned and creaked under the burden of household goods, tools and provisions, along the beaten paths while human hearts beat fast with expectancy. It was a happy, though toilsome trail. And when, at length, the caravan reached Napoleon, Ind., it was confronted with the task of chopping a way through to the final destination six miles away. Through forests and over bridgeless streams the hardy pioneers beat and pushed their way till, after prodigious labors, they stood in the silence of the great forest in which they were to build their homes. Not for

long did they stand idly by. With a courage and a will they set to work. As the striking sound of the ax echoed and re-echoed through the wilderness the giants of the forests came crashing to the earth. Out of the tumbled array of tree trunks the proper logs were selected, hewn, sawed and fashioned. Stones were gathered for the fireplace and clay was mixed with the water from the nearby brook. With these crude materials they built log on log and stone on stone. It must have been with much satisfaction that the pioneers viewed the first log hut built in Millhousen. It was the home of Maximilian Schneider and was located in front of the present mill. This home was built in the year 1834. Neighborliness characterized the men of this new community and in a short time their common efforts caused several log huts to spring up in the town site and in the surrounding territory. After the pioneers had built their homes and had cleared a plot for cultivation, the womenfolk and children were welcomed to Millhousen and family life was resumed.

PIONEER HOMES

The pioneer homes were one-room affairs. The bare ground served as the floor. A large fireplace with an opening of 6x4 gave warmth and cheer to the humble home and served also as the cooking stove. The swinging iron within the fireplace held a caldron which, in most families, constituted the only cooking utensil. The family table was a large block of wood; in some instances, the stump of a tree served this purpose. Chairs were few and beds were hard boards. Light at nightfall was furnished by the soft, glowing embers in the fireplace or by a smoking tallow lamp. During the day, high built windows admitted light and at night furnished protection against wolves. A crucifix, hung with the family rosary, was the only ornament of the home, but from its pulpit over the fireplace bespoke the deep faith and piety of those who dwelt there.

PIONEER LIFE AT HOME

The saying of staunch catholicity: "Mit Gott fang an; mit Gott hoer auf; das ist der beste Lebenslauf," was proverbial among the German founders of Millhousen. To begin the day with a prayer to God and to end the day by the recitation of the rosary was a common practice. The hardships of poverty served only to bind the members of the family closer to God and to one another. The food was simple; salt bacon, beans, and corn-mush were on the bill-of-fare when times were good and food plentiful but many times they were content with less. Although small game abounded in the forests and fish were plentiful in the streams, the pioneers were so pre-occupied

with laboring from morning till night that little time was devoted to hunting and fishing. The foods were eaten with the aid of wooden forks and spoons. The back-breaking labors of the pioneers, determined to wrest a living from the unwilling soil, may easily be imagined. Every tree stump gripped the soil with a thousand rooted fingers and yielded only begrudgingly to ax and adz. And in this narrow bit of hard earned earth the pioneers planted the seed. As the plants sprang up he counted them, so precious were they. The pleasures of home life were confined to mutual helpfulness and to the satisfaction they felt in their accomplishments.

SOCIAL LIFE OF THE PIONEERS

Banded together in a common cause, to serve God and to make their fortunes in the newly founded community, the pioneers of Millhousen were outstanding in the cordiality of their social relations. They shared joys and sorrows. Signals of distress: The firing of a gun, the blowing of a horn, or the ringing of a bell at unwonted times, would bring the neighbors, hurrying along the blazed trails, to the scene of distress. Neighborhood mothers watched with an equal concern at bedtimes whether in their own or in another's household. And when death came to claim one of their number a common sorrow filled all hearts. They had their joys, too. There was "log-rolling" for the men and huge bonfires for the boys. For sister and mother there was the pleasant gossip at the spinning wheel. And everybody had a good time at the family dances. Weddings were occasions of hightide joy for all the countryside.

THE HARDSHIPS OF EARLY DAYS

The thoughtful pioneers came provided with stores to tide themselves over till the harvest of 1834. Due to weather conditions and the smallness of the area under cultivation, the crops were inadequate for the long and hard winter. The livestock fared better than the men for forage was plentiful in the forests. The nearest gristmill was in Metamora which was reached only after a long journey through forests and over primitive roads. When the larder was empty and the father was on his way to the mill, the mothers would grind grains of corn between two stones or pieces of hardwood in order to be able to feed their children, crying because of hunger. To add to the hardships of those days, wildcat banks had sprung up to defraud the people of their good money (silver and gold) by the issuing of countless thousands of worthless bank notes. In 1837 the "hard times" broke with paralyzing effect upon the country. To ap-

preciate the plight of the farmer it will only be necessary to recall that the price of wheat was twenty cents a bushel; that eggs sold for two cents a dozen and hogs for one and one-half cents a pound; and that a bushel of potatoes brought only six cents. And these prices were realized only after a long and toilsome journey to the Cincinnati market. It is narrated that while some of the farmers loaded their produce on wagons to make the trip, others would drive the livestock along the trails. And at times, some unruly porker would break from the herd and scamper through the woods and a merry chase was on. After the capture, the squealing fellow would be ignominiously brought back by the ears and tail. The farmers also drove their turkeys to market. The call of the wild was strong in these birds; and when some wild turkey king, enjoying the freedom of the forest, would "gobble" his welcome to the tamed flock, the urge to fly through the tall timbers was great and, sometimes, it was followed to the utter dismay of the drivers.

The pioneers of Millhousen suffered much from sickness, especially from malaria fever. Medical doctors were few and they depended chiefly upon home remedies. Whiskey and quinine were used to alleviate practically every ill that befell the frontiersmen. However great the handicaps of the early years were, the dogged determination of the men and women of the settlement carried them through to the dawn of a better day.

THE FIRST MASS IN 1834

The recollection of the first Holy Mass in Millhousen has gone down to the grave with those who cherished the memory of this event. The tradition, as handed down to Father Urich by the old-timers has it, that the Holy Sacrifice of the Mass was celebrated for the first time in Millhousen in the year 1834.

The Diocese of Vincennes was created by Pope Gregory XVI, May 6, 1834, and Father Simon W. Gabriel Brute de Remur was appointed the first Bishop of the new See. This Diocese comprised all of the state of Indiana and the eastern half of the state of Illinois. Only four priests labored in this vast territory in 1834. Father St. Cyr had charge of Chicago; Father Simon La Lumiere labored in western Indiana; Father Stephen Badin was stationed on the St. Joseph river, in the north, and Father Ferneding was burdened with the spiritual care of all eastern Indiana. The coming of the new and apostolic Bishop Brute added a new spark to the glowing zeal of these four priests determined to do and dare all things for Christ. The indefatigable Father Ferneding, with whom we are immediately concerned, seemed to multiply himself, so farflung were his missions

and so frequent were his visits to the outposts of Catholicity. There must have been great consolation in the heart of our missionary to see the fires of faith burning brightly in the German Catholic settlements round and about his mission center, New Elsave. No sacrifice of personal convenience was too great for this apostle. Up and down the land he went doing good whenever opportunity offered.

There was rejoicing when it was noised about that Father Ferneding was coming to visit the Catholic community of Millhousen. The log house of Maximilian Schneider was made ready. Men and women were in great expectation. And when at last the missionary, a man of stern features but of kindly heart, appeared he was greeted with that most Catholic welcome, "Gelobt sei Jesus Christus." Confessions were made and souls cleansed that night in preparation for the morrow. And when the dawn ushered in another day, the congregation gathered. The vested priest stepped to the table altar with the words, "I shall go to the altar of God."

The piety and devotion displayed by the pioneers of Millhousen during this holy sacrifice of the Mass, and the reverence with which they received Holy Communion, may easily be imagined. The early missionary priests, all give testimony to the deep faith prevailing throughout eastern Indiana. There are no records of any baptism or of any marriage performed on that day. The Millhousen church records date only from 1840. However, it is certain, according to census records of the parish, that baptisms and marriages took place long before 1840.

THE FIRST CHURCH

Between the years 1834 and 1840 Father Ferneding continued his visitations to Millhousen. During this time the number of families located here had increased from thirteen to twenty. By 1840 the success and permanency of the parish was assured. In that year Maximilian Schneider and Catherine Schneider, on the twentieth day of June, for the consideration of fifty dollars, transferred the title to the present church property, comprising 40 acres, to the Rt. Rev. Celestine de la Hailandiere, Bishop of Vincennes to be held forever in trust for the uses and purposes of St. Boniface church. Probably, during the winter of 1839 and the early spring of 1840 the parishners of Millhousen, under the direction of Father Ferneding, erected the first church and called it the Chapel of St. Boniface. This building was constructed of logs and its dimensions were 20x24 feet. This chapel was built on a site between the cemetery and south of the east end of the second St. Boniface church. It was dedicated to the honor and glory of God and placed under the patronage of St.

Boniface by Father Ferneding not later than March 17, 1840. The Waters of Regeneration flowed over the heads of Frideric Eickert, Adam John Hessler and Henry Vietor on March 17, 1840; these were the first to be baptized in the new chapel.

Among the long list of furnishings used in the chapel we find the following interesting items:

- Two cinctures given by the Rt. Rev. Bishop.
- One chalice (not very good) bought by Fr. Ferneding, cost \$4.00.
- One altar stone brought from Vincennes.
- Four candlesticks given by the parish.
- Eight holy pictures and images.
- One small bell; cost 37 cents.
- One wooden container for holy water; cost 25 cents.
- One surplice donated by H. Koch; cost \$4.00.
- One ritual donated by Bernard Koch.
- One new tabernacle donated by Henry Moeller; cost \$3.30.
- One cross over the altar.

There were no pews; the parishoners brought stools to sit upon during the sermon. There was no stove to heat the chapel during the winter, and children, and sometimes grown folks would "drum" upon the rough floor with wooden shoes to warm their feet.

In 1841 Father Conrad Schniederjans, pastor of Oldenburg since 1838, attended Millhousen. The numerical progress made by the parish is evident from the number of children baptised that year; ten infants received baptism, the first being John Adam Link and the last, John Adam Hessler.

Father Michael O'Rourke had charge of Millhousen in 1842. Father Roman Weinzoeplen was also here during the same year. While awaiting his trial (see historical sketches of Millhousen priests) Father Carl Joseph Oppermann administered to the spiritual wants of the parish in 1843. At the end of 1843 the parish numbered fifty-two families. It is possible that the list of names given below includes a name or two added in '44 and '45. The census dated A. D. 1843, is as follows:

Braun, Wendelinus	Hardebeck, Hermann Henry
Daman, Joseph	Hartmann, Franz Anton
Dasset, Petrus	Hessler, Johann Adam
Deutschler, Stephan	Hessler, John
Fye, Johann	Hettenberg, Henry
Fye, Teodor (Dietrich)	Koelch, Michael
Gigos, Blasius	Koch, Bernhard
Graham	Kretz, John
Hardebeck, Johann Gerhard	Kuemmel, Johann Peter

Link, Franz	Hartebeck, Johann Bernardus
Klein, Lorenz	Wilmer, Theodore
Losekamp, Henry	Friedel, Michael
Mehring, Bernard	Kolmann, Johann
Moeller, Johann	Wehner, Adam
Ostheimer, Adam	Hagedorn, Henry
Ruberg, Johann Franz	Kuehn, Jacob
Ruhl, Christian	McMullen, (Doctor in Napoleon)
Ruhl Gerhard	Eckbert, Gerhard
Schneider, Max	Hessler, Franz
Staubach, Gregorius	Rapp
Schneider, John Adam	Murphy
Stickelmeier, Johann	Schok, Gallus
Strootmann, Georg	Schlitte, Henry
Thiemann, Arnold	Dechant, (A Tanner in Greensburg)
Veerkamp, Gerhard Georg	A Newcomer From New Elsave
Vietor, Franz	
Veerkamp, Franz	

It would be of great interest to the present generation to know who the builders of the first St. Boniface church were. It is, however, impossible to single out their names.

THE FIRST CONFIRMATION CLASS

During the administration of Father Oppermann the first recorded visit of the Bishop of Vincennes in Millhousen took place. The reception of a Bishop was always a gala event. The men of the parish would ride on horseback to Napoleon to meet His Lordship and escort him in triumph to Millhousen. The more dust the riders could raise, the more it pleased both themselves and the Bishop. An advance rider would herald the approach to the assembled congregation and amid the firing of guns and booming of cannon and scenes of greatest reverence and rejoicing, the Bishop would be received. On this occasion the Right Reverend Celestine de la Hailandiere, Bishop of Vincennes, administered the Sacrament of Confirmation to Mary Spengler, 18 years old; Adelais Ruberg, 23 years old; John Frideric Mehring, 16 years old, and Benedict Deutschler, 16 years old.

On All Saints' Day of 1843, Father Alphonse Munchina was appointed pastor of Oldenburg and missions of which Millhousen was one. Records of deaths and of marriages were begun by Fr. Munchina. The first recorded death is that of Margareta Krezin who died Feb. 24, 1844, well fortified by the Sacraments in the sixty-sixth year of her age. The first death, according to tradition, was that of a certain Mr. Deutschler who was attacked and killed by wild dogs. The

first marriage on record was that of Henry Koch and Anna Mary Veerkamp in July, 1844.

The great Father Francis Joseph Rudolf was appointed Pastor of Oldenburg on Oct. 28, 1844. St. Boniface chapel also came under the care of this saintly priest. According to an agreement, the good people of Millhousen were to contribute the sum of fifty dollars to Father Rudolf while he in turn promised to celebrate Holy Mass in St. Boniface chapel on ten Sundays and thirty other days during the year. Father Rudolf began a regular course of instruction which was attended by all the children from the age of seven, and by young men and young ladies until they were married or had reached the age of twenty-one or twenty-two years. The strength of faith that prevails today was thus firmly implanted in pioneer days.

Already in 1845, the parish had outgrown the log church, and its members contemplated the building of a larger structure. Father Rudolf began to take up subscriptions to finance the plan. The amounts ranged from five to twenty-five dollars; Franz Anton Hartmann was the most liberal contributor. The building of the second St. Boniface Church, however, was to be left to Father Munchina who was appointed pastor in November, 1846.

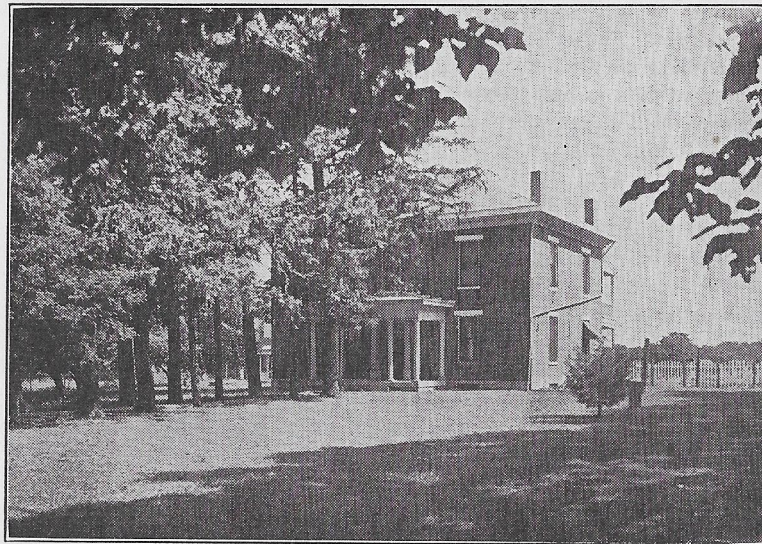
THE SECOND CHURCH

Under the direction of Father Munchina the new church was built by the members of the parish at a very small cost. The cornerstone was laid under the invocation of St. Boniface, the Martyr, and dedicated to the Most High and Almighty God, A. D. 1850.

Influenced by Father Rudolf who foresaw the necessity of a Catholic school, if the Faith was to be preserved for coming generations, Father Munchina transformed the old log church into a school and employed a Mr. Kramer as teacher. However painful may be the remembrance of lessons learned to the tune of a hickory stick, in this and succeeding schools of the parish, the spiritual and intellectual welfare of the children was permanently guaranteed.

THE FIRST RESIDENT PASTOR

Under the saintly guidance of Father Munchina, the spiritual life of St. Boniface, Millhousen, waxed strong. The importance of the parish had been recognized by the Bishop of Vincennes for a long time. And it was only due to the scarcity of priests that the appointment of a resident pastor was postponed until the year 1856. Father Peter Kreuzsch had been attending Millhousen since February, 1854, from St. Nicholas. In 1856 he was appointed resident pastor of Millhousen. He immediately drew the plans for a rectory. To save



St. Mary Rectory, Millhousen

money for the parish, he himself took the contract to build the house for the sum of \$800.00. How well he built it is attested by the fact that this building has stood the test of time and bids fair to outlast every other building on the parish grounds. In its day, this rectory was considered the finest in the diocese. Father Kreuzsch did not enjoy a long stay in Millhousen. During his pastorate, the famous Jesuit missionary F. X. Wenninger preached a mission here. To commemorate this event a large mission cross was erected out of doors. At this Wayside Cross many thousands have knelt and prayed. Father Wenninger also blessed a church bell and gave it a patron in St. Charles. This bell is now in the tower of the present church. In 1857 the parish erected a new school. Father Kreuzsch left Millhousen in February, 1857. In June the parish again came under the care of Father Rudolf and of his assistant, Father Waeber. St. Boniface was a mission to Oldenburg for only a short period. In June, 1858, Father Arnold Pinkers was named resident pastor. In October of the same year he was permitted to go to the Alton diocese in Illinois, of which his friend and former pastor, Father Junker, had been named Bishop. Father Pinkers was succeeded by the Reverend Peter John Vogt. Father Weisenberger came to Millhousen in September of the year 1859. We are indebted to him for the taking up of a complete census

of the parish in 1860. With a few additions of later origin, the census, giving date of birth, follows:

SCHNEIDER—Adam, April, 1798; Adam, December, 1836; Maria Theresa Catherine, September 23, 1843; Caroline, April 25, 1841.

WUERTZ—Anna Maria, February 14, 1842; John, March 30, 1844; Elizabeth, July 2, 1846; Michael, January 22, 1849; Catherine Leithner (mother), February 6, 1820.

KOCH—Arnold Henry, July 25, 1818; Catherine Schmidt, 1828; Anna Maria, Nov. 21, 1845; Bernard, Jan. 27, 1848; Catherine, 1852; Elizabeth, April 8, 1855; Carolina, Feb. 26, 1857; Henry, April 9, 1859.

REDELLMANN—Balthasar Henry, December 22, 1832; Rosina Hessler, 1832; Maria Elizabeth, February 10, 1857; John, December 3, 1858; Gerhard, (adopted son), July 30, 1848.

FYE—Bernard, October 22, 1788; Marie Catherine Dickhof, October, 1805; Bernard Joseph, October 22, 1841; Maria Anna Christina, January 20, 1844; Bernard Dickhof, (adopted son), 1852.

GROTE—Bernard November 18, 1827; Maria Elizabeth Brune, November 6, 1824; Joseph, January 9, 1853.

HARDEBECK—Bernard; Elizabeth Lott; John Herman, September 1, 1842; John Bernard, March 29, 1844; John Gerard, June 23, 1848; Mary Catherine, April 15, 1850; Mary Anna, October 28, 1853; Mary Philomena, August 30, 1858; Mary Caroline, July 10, 1860; Joseph, 1862; Anna, April, 1864.

LUEKEN—Bernard, December 8, 1821; Bernadine Gossling, January 1, 1829; Bernard, September 26, 1850; Francis, May 24, 1859; Elizabeth, April 5, 1854; Anna, January 4, 1857; Gerard, March 24, 1859.

MOELLER—Bernard, July 16, 1818; Elizabeth Schuppmann, August 13, 1824; Bernard, October 6, 1847; John Henry, July 15, 1854; Anthony John, December 18, 1856; Anthony Joseph, April 11, 1859; Maria Elizabeth, July 8, 1861; Joseph Herman, July 20, 1869; Adelaide Helming, March, 1779.

MUELLER—Bernard, 1809; Elizabeth Redlake, 1814; Nicholas, May, 1838; Gerard, 1841; John, 1844; Maria, 1849; Gertrude, 1854.

ROTHMANN—Bernard, August 20, 1822; Philomena, 1831; George Pallien, (orphan).

VOGES—Bernard, 1809; Anna Elizabeth Agnes, November 19, 1812; John Herman, August 15, 1844; Anna Maria Carolina, October 4, 1848.

POTTKETTER—Bernard, March 19, 1823; Catherine Nahrman,

1822; Mary Elizabeth, November 6, 1852; Francis Henry, January 26, 1857; Bernard Henry, May 1, 1859.

WENSTROP—Bernard, February 2, 1824; Catherine Orthmann, 1827; Elizabeth, May 18, 1852; Mary, December 15, 1853; Philomena, July 23, 1858; Mary Orthmann, 1798.

SUHRE—Caspar, March, 1803; Mary Catherine Gerwin, September, 1802; Ferdinand, September 15, 1829; David, 1836; Clara Mary, October 3, 1847.

HEIDERICH—Christian, March 7, 1807; Elizabeth Heinz, 1818; Elizabeth, 1843; Joseph, 1844; Mary Anna, 1845; Catherine, 1848; Anthony, 1852; Peter, 1854; John Herman, May 6, 1856; Francis, July 22, 1859.

RUHL—Christian, April 17, 1806; Beatrice Schneider, 1804; Catherine Hoff, 1855.

FOPPE—Clement, July 3, 1825; Catherine Korte, August 3, 1828; Bernard, September 15, 1850; Catherine, September 13, 1853; Clement, February 1, 1857; Sophia, July 21, 1859; Christina, January 17, 1863.

SHURE—David, September 15, 1836; Mary Vonder Ahe, 1839.

FYE—Diederich, November 2, 1810; Catherine Goedeker, 1817; Bernard Goedeker, 1790; Elizabeth, February 3, 1842; Adelaide, August 2, 1843; Catherine, April 14, 1845; Mary Catherine Teresa, March 6, 1847; Mary Anna, June 12, 1849; Margaret, December 15, 1851; Henry, January 12, 1853; John, August 1, 1856.

JOHANNIGMANN—Dominic, November 27, 1821; Elizabeth Egbert, September, 1831; John, August 29, 1850; Mary Catherine, May 20, 1854; Matthew, August 16, 1856; John Gerard, October 12, 1858; Herman Henry, 1860; Joseph Bernard, March 1, 1862.

JAEGER—Francis Anthony, May 22, 1817; Mary Anna Heunso, February 20, 1816; Bernard, February 5, 1843; Cyriacus, July 27, 1844; Dionysius, October 17, 1845; Mary Anna, November 3, 1846; Brigid, October 7, 1848; Ignatius, July 31, 1851; Agatha Apolonia, February 5, 1854; Rosina Gertrude, September 29, 1856.

HARTMAN—Francis Anthony; George, September 26, 1841; Anna Catherine, October 15, 1845; Mary Agatha, January 16, 1848; Josephine, July 14, 1850; Carolina, April 4, 1853.

REDELLMANN—Francis, November 19, 1825; Mary Anna Holt, July 12, 1828; Bernard Henry, April 26, 1850; John, November 15, 1852; Matthew Ferdinand, December 16, 1854; Magdalen Rosina, December 17, 1856; Mary Christina, January 7, 1859; Francis Henry, May 26, 1861; Joseph, March 12, 1863.

RUBERG—Francis, April 12, 1813; Mary Adelaide Goedeker, December 3, 1821; John Henry, October 21, 1848; John William, May 14,

1850; Mary Elizabeth, January 23, 1858; Carolina, January 24, 1860; John, December 10, 1863.

VEERKAMP—Francis, 1815; Teresa Schneider, 1820; Anna Mary Teresa, June 6, 1844; Henry, April 5, 1846; John Henry Joseph, November 23, 1848; Mary Teresa, October 27, 1850; Bernard, May, 1854.

LINK—Francis, September 4, 1804; Mary Hessler, August 22, 1817; Adam, March 31, 1839; John, October 23, 1841; Francis, April 23, 1844; Herman Henry, February 15, 1847; Mary Anna, September 10, 1850; Magdalen, September 18, 1853.

SCHOCH—Gall; Catherine Schoch.

EGBERT—Gerard, 1794; Margaret Kemme, 1804.

HARDEBECK—Gerard, June 24, 1813; Mary Elizabeth Voko, 1813; Henry, January 22, 1838; Mary Catherine, 1841; John Herman 1840; Margaret Catherine, 1843; Mary Adelaide, (adopted), 1804; John Bernard, March 20, 1845; John Henry, June 22, 1847; Mary Vogue.

RIETLAKE—Gerard, 1808; Mary Catherine Neuhaus, 1808; Mary Gertrude, March 15, 1843; John, March 19, 1848; John Gerard, January 14, 1851.

RUHL—Gerard December 8, 1808; Mary Anna Peter, 1820; Carolina, February 6, 1842; Maximilian, February 15, 1843; Joseph, December 7, 1844; Christian, May 1, 1846; Mary Anna, December 29, 1849; John, December, 1851; Gregory, February 10, 1853; Adam, October, 1854; Anthony, February 6, 1857; Catherine Elizabeth, April 5, 1860.

SCHNEIDER—Gregor, April 4, 1831; Margaret Schneider, May 1, 1835; Catherine, December 21, 1858;

VEERKAMP—Gerard, June 6, 1809; Teresa Hemrock, 1831; Joseph, November 24, 1850; John, August 1, 1853; Mary, July 25, 1856; William, January 25, 1857.

STAUBACH—Gregor, March 12, 1807; Emerentia Reber, 1817; John, May 7, 1844; Maximilian, November 19, 1850; Gerard, August 1, 1852; Mary Elizabeth, October 12, 1854; Carolina, December, 1856; Theodore, November 9, 1859; Frank, 1862.

DUERSTOCK—Henry, December 11, 1822; Bernardina Ralker, June, 1826; John Gerard, June 17, 1851; Teresa, September, 1852; Bernard, November 1, 1853; John, February 5, 1857; Mary Julia, September 11, 1860.

HARDEBECK—Henry, October 16, 1807; Regina Duettmann, 1829; Margaret Numann, (mother), 1784; Herman, December 7, 1839; Henry, October, 1841; Mary Elizabeth, August, 1843; John Bernard, May 27, 1846; Gerard, September, 1848; Joseph, December 10, 1850;

Herman Anthony, June, 1856; Henry, 1856; Anthony, 1857; Arnold, November 1, 1858; Elizabeth, 1860.

COORMANN—Henry Herman, September 24, 1814; Anna Mary Feldhaus, March 18, 1821; John, February 12, 1844; Catherine, November 6, 1846; Mary, March 14, 1849; Bernard, September 22, 1851; Philomena, October 20, 1853; Elizabeth, August 7, 1856; Henry, April 1, 1859.

LOSECAMP—Henry, September, 1811; Elizabeth Mueller, August, 1807; Mary, December, 1841; John, May 12, 1845; Louise, June 23, 1847; Elizabeth, March 8, 1849.

TEUPE—Henry, October 8, 1797; Elizabeth Niermann, May, 1807; Henry, September 8, 1841; Elizabeth Speckbauch, May 2, 1849.

VONDER AHE—Henry, September, 1803; Anna Mary Dickhof, December, 1807; Anthony, July 31, 1844; Gerard Henry, 1834; Bernard, 1837; Mary, 1838; Adam Allendorf, 1848.

NIEMANN—Henry; Gertrude, (wife); Henry, March 3, 1841; Mary Catherine, April 24, 1843.

ROLFES—John Bernard, October 17, 1825; Mary Elizabeth Berstermann, February 10, 1818; John Henry, May 30, 1854; John Redellman, July 4, 1851.

SCHULTE—John Bernard, 1818; Mary Catherine Wehne, August, 1818; Mary Elizabeth, February 14, 1843; Bernardina Mary, September 22, 1846; John Henry, January 17, 1854; Bernard Henry, March 4, 1856.

FYE—John, October 6, 1806; Margaret Kleinboeling, December 25, 1806; John, August 5, 1838; Henry, April 17, 1841; Catherine, May 7, 1846; Anna Mary, May 29, 1848; Anna Mary Teresa, October 18, 1850; Francis Luding, (adopted), 1831.

ROELKER—John Gerard, July 8, 1810; Anna Mary Nichting, August 8, 1816; Elizabeth Christina, August 24, 1843; Anna Philomena Franciska, April 24, 1853; Anna Catherine, April 18, 1856; Gerard Henry, June 26, 1858.

WOLTERS—John Gerard, May 8, 1822; Mary Teresa Fischer, April 8, 1826; Teresa Elizabeth, May 24, 1851; Mary Gertrude, March 4, 1855; Bernardina, November 12, 1856; Mary Teresa, March 10, 1860; Anna Catherine, November 4, 1863.

MOELLER—John Henry, 1809; Catherine Hoelcher, 1800; Bernard Brankamp, (adopted), 1842.

BRINKER—John Herman, December 11, 1810; Catherine Heide-meier, December 11, 1816; Mary Catherine Josephine, October 4, 1850; Mary Anna Philomena, January 10, 1852; Diederich Henry, August 14, 1854; Mary Elizabeth Heidemeier, (sister of wife), 1819.

HESSLER—John, February 2, 1804; Anna Mary Noessen, July 25, 1807; John, September 8, 1832; Adam, February 28, 1837; John, January 20, 1841; Margaret, April 13, 1844; Mary, July 9, 1846.

JOHANNIGMANN—John, April 1, 1814; Elizabeth Horsschneider, May 12, 1823; Elizabeth, April 24, 1852; Catherine, October 16, 1855; John, August 25, 1857; Mary, February 7, 1859.

KOORS—John Joseph, February 18, 1819; Mary Elizabeth Rackel, June 21, 1819; John Bernard Husteden, (adopted), April 8, 1845; John Herman, May 23, 1853; Mary Elizabeth, January 10, 1856; Joseph Clement, October 15, 1857.

VONDER POLL—John, May 3, 1792; Mary Arleid, August 27, 1808; John Gerard, December 2, 1836; Mary Agnes, October 16, 1838; Mary Teresa, August 27, 1841; Henry August, August 28, 1843.

HODAP—Joseph, February 25, 1820; Frances Schoch, 1830; Magdalen, March 13, 1850; John, January 13, 1853; Carl, November 3, 1855; Mary Anna, July 3, 1853; Julia, 1860; Joseph, 1862.

PONDER—Henry, October 8, 1809; Genevieve Schmid, 1811; Catherine, September 23, 1845; Joseph, October 8, 1840; Elizabeth, 1846; Rosalia, February 22, 1849; Margaret, January 22, 1852; John, August 24, 1854.

POTTMEIER—Joseph Bernard, March 22, 1837; Mary Elker, November 20, 1839; Elizabeth, September 2, 1859.

POTTMEIER—Joseph, 1803; Mary Anna Voskuhle, 1808; Elizabeth Dorothy, 1846; Mary Teresa, 1848; John Gerard, 1850.

SPECKBAUCH—Joseph, April 5, 1820; Anna Marie Ranke, May 11, 1816; Josephine, October 24, 1847; Elizabeth, May 25, 1849; Catherine, September 1, 1851; Gerard, August 3, 1853; Mary, February 23, 1855; Henry, June 6, 1857.

LANDSCHULTE—Joseph John William, 1822; Mary Catherine Wigelmann, 1835; John William, May 16, 1851; Mary Anna, June 30, 1852; Bernard, August 13, 1853; Catherine Elizabeth, June 23, 1855; Anna Gertrude, July 26, 1857; Mary Anna, May 3, 1859.

WITTKEMPER—Joseph, 1823; Anna Maria Wigelmann, 1820; Ferdinand, 1849; Agnes, 1851; Anthony John, 1853; Mary Elizabeth, 1854; John William, 1856.

PABST—Caspar Henry, February 18, 1812; Bernardine Meier, 1828; Mary Rose, January 11, 1857; Regina Philomena, November 28, 1858.

HUEGEL—Ludwig, October 13, 1832; Anna Mary Hahn, June 1, 1837; Mary Christina, August 15, 1856; Magdalen, June 9, 1858.

DEUTSCHLE—Mary, (widow), February 2, 1824; Mary, 1851.

REDELMANN—Matthew Henry, December 7, 1798; Catherine Philomena Romberg, February 1, 1801.

SCHNEIDER—Maximilian, March 28, 1799; Catherine Pistner, July 22, 1806; Martin, August 23, 1839; Christian, July 3 1841; Maximilian, January 2, 1843; Francis Joseph, May 17, 1845; Charles, May 6, 1847; Caroline, January 31, 1849.

WILLMER—Theodore, October 4, 1804; Mary Elizabeth Schroeder, 1814; Theodore, December 11, 1841; Gerard George, March 22, 1844; Mary Agnes, January 21, 1846; Mary Elizabeth, February 13, 1848; Mary Clara, March 29, 1850; Bernard Henry, July 27, 1855; Frances Henry, November 14, 1856; (adopted), 1780.

MUELLER—William, October 5, 1826; Mary Gertrude Ranke, March, 1826; John Bernard, June 25, 1850; Mary Elizabeth, December 9, 1853; Anna Mary Catherine, May 28, 1856; Mary Elizabeth, October 12, 1858; Henry, 1848.

WILKER—William, 1828; Anthony, (brother), 1825; Henry Vogel, (grandfather), 1776.

WAMPACH—William, December 31, 1819; Frances Krenzberg, December 17, 1817; John William, July 17, 1847; Elizabeth, July 30, 1849; Frances, September 2, 1851; Joseph, March 18, 1854; William Bernard, October 14, 1856; Mary Anna, February 28, 1859.

GERWIN—Anthony, November 6, 1813; Mary Anna Schroer, 1820; Francis, November 23, 1847; Herman Henry, June 23, 1850; William, December 24, 1853; John Herman Henry, June 2, 1856; Gerard Henry, December 17, 1858.

PICKERS—Henry, February 22, 1799; Elizabeth Pohlmann, 1802; Henry, February 2, 1839; Christopher, September 29, 1841; Aloisia Losekamp, (wife of Henry), 1847; Elizabeth, (daughter), October 8, 1864.

WUERTH—Hyacinth, May 13, 1834; Christina Scherrer; Richard February 12, 1857; Stephania, August 26, 1859.

POELKING—Bernard, July 25, 1800; Mary Weiers, 1805; Mary, February 10, 1841; John, April 1, 1845; Francis, September 23, 1847; Gerard Henry, May 30, 1851.

DAMANN—Joseph, July 25, 1797; Mary Arleid Schulten, 1815; Anna Mary, June 22, 1843; John Francis, April 18, 1846; Arnold Henry, September 3, 1848; Mary Elizabeth, December 31, 1850; Christina, April 21, 1853.

KOHLMEIER—Bernard, December 2, 1823; Catherine Wessel, 1820; Mary, October 6, 1859.

KROGER—Diederich, November 6, 1823; Juliana Husmann, 1826; Catherine, March 9, 1851; Gerard, July 23, 1853; Mary.

FORSTER—George, March 6, 1833; Frances Branolt, January, 1833; Andrew, 1854; William John, July, 1863; Francis, November 10, 1869.

GROTE—John Bernard, August, 18—; Mary Gertrude Schmidt; Mary Margaret Catherine, December 7, 1848; Herman Henry, June 26, 1850; Mary Elizabeth, October 15, 1852; Mary Anna, 1854; Bernard Henry, May 9, 1856.

WUERTZ—Matthew; Catherine Leichtner, February 6, 1820; Anna Mary, February 14, 1842; John, March 30, 1844; Elizabeth, July 2, 1846; Michael, January 22, 1847; Catherine, July 29, 1851; Gregory, February 2, 1854; Carolina, July 9, 1856; Mary Magdalen, September 25, 1858.

SCHEIDLER—John, 1822; Cunigunda Stoeger, 1832; Adam, 1851; George, 1853; John, 1855.

KUHLMANN—John, September 17, 1827; Mary Angela Potthoff, October, 1834; John Henry, December 11, 1853; William, M 31, 1856; Anna, May 5, 1859; John Frederick, November, 1861; Matthew, March 30, 1863; Joseph Theodore, November, 1869.

FUNKE—John Henry, July 28, 1807; Mary Elizabeth Rasche, December 6, 1804; Theodore, 1839; Francis; Rebecca; Josephine Weldam, 1841; Mary Margaret, February 23, 1862; Mary Rebecca, February 17, 1864.

From this long list of names the numerical strength of the parish, at this early date, may be seen.

Father Januarius Weisenberger also leaves a record of publication of the Sacred Council of Trent forbidding the contraction of marriage otherwise than before one's own pastor and two witnesses; "Anno 1860, Dominica Septuagesima in die 5a Februarii, Conclusionem S. S. Tridentini (sessio 24) de renovatione S. Matrimonii tractans, Congregationi in Ecclesia paelegi prohibens matrimonii Sacramentum aliter quam a proprio Paracho inire, condemnans Sacerdotem aliter agentem, suspensum usque a dicto Paroco vel ejus Ordinario ab hac suspensione deliberetur. Vide Caput I S. S. Tridentini) Haec vim iniiit 30a die post factam permulgationem."

In April, 1861, the parish again became a mission and was attended by Father Franz Ignatius Klein, Pastor of St. Nicholas. In October, however, Father John Baptist Weikmann was made resident Pastor. It was Father Weikmann who took up a subscription to buy a pipe organ for use in the church. The list of subscribers also contains the names of some non-Catholics. The organ was built by Schwab and Crim and installed in 1862 at a cost of \$625. The organ is still in use. Between November, 1863, and March, 1864, Fathers Klein, Osterling and John P. Gillig attended Millhausen.

THE THIRD CHURCH

In March 1864 Father Ferdinand Hundt began his pastorate in Millhausen. The parish had so greatly grown in numbers that many were compelled to attend Holy Mass "a longe"; there was not room for all. The wealth of the community was also increased. The congregation was looking forward to the erection of a large and beautiful church. Father Hundt in 1865 visited every family to secure the necessary funds. The sum of \$12,255.00 was subscribed. Mr. Louis Riedinger was employed to draw up the plans and the building operations were begun in 1866. Some difficulty had arisen when the foundation was finished and the ceremonies of the laying of the corner stone were about to take place. The pastor, who had a tender devotion to the Blessed Virgin Mary, wished the new church to bear the name of Mary Immaculate, while the parishoners, who also had a tender reverence for the Holy Mother of God, desired the new church to be patronized by St. Boniface. The corner stone was put in place on May 24, 1867 under the invocation of the Immaculate Conception of the Blessed Virgin Mary, the Reverend Father Wm. Peppersack performing the ceremony. From a "Rechnungs Schluss," signed by Father Hundt, Mr. Daily, Gerhard Rethlake, Jan Brink and G. H. Schroer, dated July, 1867, it appears that the total receipts for the new church were \$4,848.48 and the expenditures \$4,159.04. The total receipts were made up as follows: borrowed money, \$2,550.00; cash contributions \$2,298.48.

Building operations on the new church came to a standstill in July 1867. In January 1868 Father Herman Hueser, D. D., succeeded Father Hundt. Building was resumed with zeal and energy, and on August 4, 1868 The Rt. Rev. Maurice De St. Palais performed the dedication ceremonies in the presence of many priests and a great concourse of people. His Lordship dedicated the beautiful church to God under the title of The Immaculate Conception of the Blessed Virgin Mary and placed it under the patronage of St. Boniface.

The estimated cost of the new St. Mary Church must be placed at \$30,000. To this expenditure must be added \$925, the cost of three bells, installed in the tower; the expenditure of \$975 involved in the building of the Sisters' House in 1869; and the estimated sum of \$2,000 for the frescoing of the interior of the church, by the artist, William Lamprecht. To meet these obligations, practically every member of the parish paid in full the subscriptions to the amount of \$12,255, made during Father Hundt's administration. They also contributed additional sums of money estimated at \$3,500. From the foregoing estimates, it is apparent that the debt of the parish at the end of Doctor Hueser's administration was in excess of \$18,000.

Under Doctor Hueser's administration, the spiritual life of the parish flourished. For a successful operation of a parish, however, there must be a happy combination of spiritualities and temporalities. Doctor Hueser was unequal to cope with the financial burden imposed upon the parish by the building of the new church; he was forced to resign in October, 1870, to the sorrow of the parishioners.

When Father Wm. Peppersack took charge of Millhousen on October 28, 1870, the amount of indebtedness was \$18,000.00. He was confronted with the task of re-establishing the credit of the parish. This was done. The generous sum of \$3,232.00 was collected from the members of the congregation; the Henry Moenkedick farm (donated to the parish by will) was sold for \$600.00; and \$200.00 were given for foundation Masses. This total amount of \$4,032.00 was applied to the debt and confidence in the parish was restored. Seven years later, the pastor again took up a subscription and the sum of \$2,905.00 was realized. The installation of two furnaces and other improvements in the church involved the expenditure of \$900.00. The balance of \$2,000.00 was used to liquidate the debt. In 1880 St. Aloysius School was built at the cost of \$2,000.00 and dedicated on September 5th. That same year St. Boniface School was remodeled and several other buildings erected. The total expenditure in 1880 amounted to \$2,600.00. To meet the expense of these building operations the parishioners again contributed the sum of \$1,300.00. When Father Peppersack left Millhousen in 1885 the total indebtedness of the parish was \$11,325.00. In the announcement books, it is possible to read the efforts Father Peppersack made to foster spiritual life in his flock. The labors of this priest must weigh heavy in the balances of divine Justice.

Father Joseph Schuck's pastorate in Millhousen began on the eighth Sunday after Pentecost in 1885. He was sent here for the express purpose of restoring good order both spiritually and financially. And Father Schuck was equal to both tasks. The members of the parish co-operated faithfully in helping their zealous pastor to lighten these burdens. The spiritual life flourished and within a remarkably short period the indebtedness of the parish was reduced from \$11,325.00 to \$3,900.00 by the end of 1891. Eventually \$2,500.00 of the last named amount was satisfied for by the Bishop of the diocese. The enormous expenditure of physical and psychic energy required by this twofold task was a contributing cause to Father Schuck's breakdown in health. He received permission from his Ordinary to recuperate his health in Europe. In 1888 he made known this intention to his parishioners. However, it seems, instead of carrying out his fore-going intention he went to Evansville, Indiana, to organize more perfectly the new parish of St. Anthony in that city.

Father Schuck was, by the endowment of nature, an organizer par

excellence. His mental faculties far exceeded his physical strength. His health failing again, he returned to Millhousen. Records seem to show that while acting as pastor of St. Anthony, he still retained the charge of Millhousen. It was then that Father Alexander Koesters was made his assistant. In 1891 Father Matthias A. Gillig also assisted him. In June, 1891, Father Schuck was appointed pastor of Tell City. Before he assumed the pastoral duties of the new parish, he retired to Bavaria, Germany.

Father John, as he was affectionately called by his flock, became pastor of Millhousen in June, 1891. By that time the financial burden of the parish had been lifted and Father Gillig could devote more of his time to spiritual affairs. His zealous devotion to the care of souls is remembered by many who are still detained in the flesh. However, he did not neglect the physical aspects of the parish. On Friday, October 21, 1892, the Church tower, which rises to a height of 170 feet, was completed at a cost of \$1,277.00. This sum was generously contributed by the parish.

On the day of its completion, at 9:30 a. m., a solemn High Mass of thanksgiving was celebrated. At 1:30 p. m. a parade to the Church graced the streets of the village; steam engines were fired up and whistles adjusted. After the blessing of the cross, it was tied securely to the hoisting ropes. The dangerous task of placing the cross was assigned to Herman Scheidler and J. Voges, who were high up on the tower balancing themselves on a narrow scaffold. Many willing hands drew the cross, by rope and pulley, to the heights. Then came the real feat of planting the cross in its place; a few breathless moments—and, as the cross sank to its place, a pandemonium of cheering joined the loud shrieks of whistling steam engines to rent the air. The suddenness of this outburst nearly caused the men on the scaffold to lose their balance, and only great presence of mind made them hold fast to their precarious position. The orator on this occasion was Father Matthias Gillig.

In 1899 a Howard Tower Clock was installed above the belfry in the Church. The Society of St. Joseph sponsored and headed the subscription list. All the members of the parish contributed to the tower clock fund.

In 1903 the church was frescoed at a cost of \$1,100.00. At his own expense, Father John had a gas well drilled on the church property. This well has furnished gas for over thirty years and is still "going strong." In 1904, Father Ulrich was instrumental in inducing Father John to donate the well to the parish upon the stipulations: That he be permitted a place of burial in St. Mary Cemetery and that a yearly Mass be celebrated during sixty years for the repose of his soul and the souls of his brothers, Fathers Stephan and Matthias Gillig. Father

John retired to St. Edward Hospital in New Albany in January, 1904.

Father Bluel, and later Father Michael Wagner, administered the affairs of the parish from January till the middle of June of the year 1904.

Father John Adam Ulrich was appointed pastor in June, 1904, and served twenty-three years. Sharing their joys and sorrows for so long a period, he earned for himself a warm spot in the hearts of his flock, and the abundance of saving grace, which he has poured from the Fountains of the Saviour, the Sacraments, upon so many souls, is recorded in the Book of Life.

In 1908, one of the many accomplishments of the parish during Father Ulrich's pastorate, was the installation of three beautiful altars, the cost of which was \$1,975. This expenditure was exceeded by the subscription total of \$2,471. In 1918, new floors were laid in St. Boniface School; and in 1919 the very substantially constructed new floor of the church was completed. That same year, a long cement pavement was constructed. To defray the expense of both these improvements, the sum of \$1,640.00 was contributed by a very generous donor in thanksgiving for some favor received. The Sisters' House was also remodeled. These improvements constitute the principal material progress of the parish during Father Ulrich's pastorate. On September 1, 1927, he was appointed pastor of Morris, Indiana.

Father Francis X. Wolf succeeded Father Ulrich. This good priest remained here a very short time. However, during his brief stay, the water system in the parish house was installed at the cost of about \$1,300.00. Due to ill health, Father Wolf resigned in October, 1927.

Father Carl E. Riebenthaler was appointed pastor of Millhouses, January 26, 1928. Fathers: Richard Betts (deceased), Romuald, O.F.M., Thomas McGrath and Joseph Kempf served the parish during the interim.

The raging snowstorm which greeted the arrival of the new pastor the night of January 26, was in contrast to the warm-hearted reception he received from his aunt, the faithful and true companion of his priestly years. Her mother heart ceased to beat all too soon, humanly speaking. God rest her soul.

To some other pen we leave the task of writing the story of the years between 1928 and 1934, save this: The present pastor is profoundly grateful to all who, by their kindly co-operation, even during the years of the great depression, have made possible the spiritual and material progress of the past few years.

HISTORY OF THE PRIESTS



Rev. Joseph Ferneding

FATHER JOSEPH FERNEDING

The pioneer priest of Millhousen was born at Thorst Parish, Holdorf Oldenburg, Germany, in the year 1802. Joseph Ferneding studied the classics at the Carolinum in Osnabrueck, and pursued his higher studies in Muenster. He emigrated to the United States in 1832. He was ordained for the Bardstown diocese. In 1833 the field of labor entrusted to Father Ferneding extended from Louisville to Fort Wayne. Vincennes was created a diocese in 1834. This event finds him at work in New Elsave and its far flung missions of which Millhousen was one. Most of the time of the early missionaries was spent in the saddle on the mission trail, knocking at cabin doors and seeking out the Catholics living in the forest primeval. The missionary came home regularly to his mission center to look over messages left during his absence and to attend to their demands. German Catholics, in this vicinity, were all clamoring for the services of a German priest. The Millhousen pioneers, with Maximilian Schneider as spokesman, interviewed Father Ferneding and received the assurance of a visit from the willing missionary. It was some time during 1834 that the Holy Sacrifice of the Mass was offered for the first time in Millhousen. This holy function took place in the log home of Maximilian Schneider which stood immediately in front of the site on which the Mill now stands.

In 1838, due to the efforts of Bishop Brute, the number of German priests laboring in the diocese was increased and Father Ferneding's field was narrowed considerably. However, it still included the following places: New Elsave, 150 families; Cross Roads (Dover), 90 families; Blue Creek, St. Peters, 90 families; Blue Creek, St. Nicholas, 30 families; Salt Creek, (later Oldenburg), 130 families; Millhousen St.—20 families; Brookville, 14 families; Abington, 9 families; Richmond, 10 families; Lawrenceburg, 15 families. To this list of places, given in the Bishop's report of 1840, may be added: St. Leon, St. Mary of the Rocks and Napoleon. In New Elsave, Father Ferneding built a brick church in 1837. The first church of Millhousen, built of logs, was dedicated by Father Ferneding to the service of God, probably, on March 17, 1840, and placed under the patronage of St. Boniface. Father Ferneding continued his ministrations in Millhousen till early in 1841. A year later, Father Ferneding was received into the Diocese of Cincinnati and was appointed assistant to Father Hammer, pastor of St. Mary Church. While assistant here, in 1848, he purchased the Nathaniel Pendleton property, adjoining St. Mary's on the east, for the sum of \$95,000.00. This property was laid out in lots to be sold excepting a plot reserved for the building of the then contemplated St. Paul's Church. The sale of the Pendleton lots realized \$111,388.96.

On June 25, 1849, the corner stone of St. Paul's was laid. Church,

rectory and school were under construction at the same time, and were completed in 1849. The church was blessed January 20, 1850. Some time later Father Ferneding was named Vicar General.

On July 25, 1858, he celebrated his Sacerdotal Silver Jubilee. He resigned St. Paul's in 1866. Bishop Purcell gave him charge of the Orphanage of St. Aloysius where he was affectionately called "Der Waisen Vater." This Spiritual Work of Mercy continued during the remaining years of his life.

He died February 1, 1872 and was buried February 5 in St. Bernard Cemetery. Father Ferneding was outstanding in the generosity of his service to God and may rightfully be called the Apostle of the Germans of Eastern Indiana. R. I. P.

FATHER CONRAD SCHNIEDERJANS

Conrad Schniederjans was born in Westphalia, Germany, on September 16, 1796. He studied Philosophy and Theology at the University of Paris and was ordained there in 1821. He remained in Paris as pastor of the German Colony. Answering the appeal of Bishop Brute for German speaking priests, Father Schniederjans volunteered for service in the Diocese of Vincennes. This was in the year 1837. He was appointed pastor of Oldenburg April 11, 1838. From this place of residence, he also attended Enochsburg and Millhousen in 1841. Fireside stories concerning the gentle, patient and kindhearted Father, are still remembered by the older parishioners. In October, 1842, he was sent as pastor to St. Wendel. During the winter of 1841-1842, a log church was constructed there.

Father Schniederjans resided in the house of Martin Kohl until a priest's house could be erected in 1843. The Rectory was devoid of all interior finish and the good priest suffered the cold of winter and the heat of summer with equal patience. However, his health failed and he was compelled to seek refuge in the home of an Evansville physician. From the spring of 1846, he resided at the Bishop's house in Vincennes and was assistant at the Cathedral.

Father Schniederjans died on August 20, 1853, and was buried in the Cathedral Cemetery. R. I. P.

FATHER MICHAEL O'ROURKE

Father O'Rourke was ordained in Vincennes August 15, 1841. Shortly after his ordination he was sent as pastor to Dover, Indiana, with St. Peter's (Blue Creek) as a mission. He likewise attended St. Joseph, Dearborn Co. Owing to the scarcity of priests in those early days he visited Millhousen occasionally in 1842. He was the third priest to celebrate Holy Mass and administer the sacraments here.

After Father Ferneding, the first missionary in these parts, had been recalled to Cincinnati, Father O'Rourke took up his residence in St. Paul Church at New Elsass. It is certain that he returned to Ireland in the fall of 1846. R. I. P.

FATHER ROMAN WEINZOEPFLEN

Roman Weinzoepfen was born at Ungersheim, Canton Sultz, Upper Rhine, on the 13th day of April, 1813. He finished his theological studies at Strassburg. He was one of the clerics who came to the Diocese of Vincennes to labor in its missions, in October, 1839. He was ordained priest on April 5, 1840 and was made assistant to Father A. Deydier at Evansville. On the eve of his first Holy Mass, while preparing himself in the sanctuary of the Vincennes Cathedral for the great event of the morrow he was warned by mysterious sounds coming from beneath the floor to vacate the building. Hardly had he withdrawn when the sanctuary walls separated from the main building and came crashing down into the church grounds. The floor and altar remained while the roof overhead rested on four posts. On the following day Father Weinzoepfen celebrated his first Holy Mass in the ruined cathedral. In the month of May, 1842, a great sorrow came into his young life. A disreputable woman had married a certain Mr. Martin Schmoll before a squire. The father of the girl wished the marriage contract to be rescinded. Father Weinzoepfen told him the marriage was valid and that the father should prevail on Mr. Schmoll who was a non-Catholic, to sign the customary marriage promises and to send his daughter to church to make a confession and reconcile herself with the church. The insincere Schmolls abused the sacredness of the confessional to "frame" the unsuspecting priest. The particulars of the unfair trial and conviction may be read in Bishop Allerdin's History of the Diocese of Vincennes. Before the trial was called, Father Weinzoepfen labored in the missions of St. Mary and in neighboring congregations in Illinois. In July, 1842, he had charge of the New Elsass Missions of which Millhousen was one. In September of that year, he started for Evansville traveling the entire distance on horseback to stand trial. His enemies thought he had fled justice and would never face the judge. The joy of the Catholics of Evansville and their sympathy for the priest, at home again amongst them, was most touching. The trial was delayed and venued to Princeton until March 5, 1844. Neither the courage begotten of innocence, nor the convincing arguments offered by the defense, nor the contradictions of witnesses nor the falsehoods, misrepresentations and insinuations of the prosecution had any effect on a jury determined to find the priest guilty. Father Weinzoepfen was found

guilty and sentenced to five years imprisonment at Evansville, Indiana. The prisoner, accompanied by two sheriffs, was placed on board an Ohio River boat bound for the penitentiary at Jeffersonville. On the way up the river the passengers formed the plan, to which the captain of the boat is said to have assented, of setting the sheriffs off the boat and to land the prisoner wherever he should wish. Father Weinzoepfen, however, choose to go to prison. Arriving at the prison gate, Mr. Pratt accosted the sheriff gruffly, "You should have brought the judge and not the priest." Turning to Father Weinzoepfen he said: "In as far as I dare do it, I will treat you as though you were my own son." The imprisonment lasted from March 12, 1844 until February 24, 1845. Governor Whitcomb of Indiana was convinced of the priest's innocence, but did not pardon him for political reasons until rebuked by Mrs. Polk, the wife of the President of the United States. The prosecutor, Mr. Lockhart, publicly admitted his prejudice during the trial, and Mr. Schmoll, his perjury. Father Weinzoepfen in later years joined the Benedictine Fathers at St. Meinrad. In 1880 he returned to Millhousen, planned and superintended the building of the St. Aloysius Boys' School at the request of Father Peppersack. Father Weinzoepfen was a martyr to the confessional. He died at St. Meinrad November 11, 1895. A simple iron cross marks his grave. R. I. P.

FATHER CARL OPPERMAN

Carl Opperman was born in Duerstadt, Hanover, Germany, in 1808. After the completion of his classical studies, young Opperman entered St. Sulpice Seminary, Paris, to study theology. While in Paris he answered the urgent call of the Vincennes diocese for German priests. He crossed the ocean and came directly to St. Charles Seminary, Vincennes, to finish his studies, and was ordained September 12, 1841. He was a highly educated young man and spoke the French language as fluently as his mother tongue. At the special invitation of Father Kundeck, Father Opperman celebrated his first Holy Mass at Jasper, Indiana, on September 19, 1841. The Jasper pastor was loathe to part company with the brilliant young priest. Father Opperman, however, answered the call of the Bishop to take care of the German parishoners of St. Francis X. Church, Vincennes. In the fall of 1842, Father Opperman was sent to the Germans located in Southeastern Indiana and ordered to inquire into the needs of Catholics living in New Albany and in Harrison county. His place of residence was Oldenburg and from this center Father Opperman paid monthly visits to Millhousen in 1843. During these early years the priests spent most of their time in the saddle especially during the

winter months when sick calls were more frequent. In 1843 he held services in Mullers chapel and purchased ten acres of ground at Lanesville, Indiana, for the sum of \$325. The dwelling on this land he fitted to serve as the first church in Lanesville. Father Oppermann resided in Oldenburg till November 1843 when he changed his place of residence to Dover, Dearborn county. From here he extended his pastoral visitations as far as Madison. In 1845 he again had charge of the Germans at Vincennes and in 1846 we find him in Evansville. In 1848 Father Oppermann assisted Father Durbin who was burdened with fifteen stations in Kentucky and Indiana. Broken in health, Father Oppermann went south to New Orleans to regain his strength. However, a violent fever attacked his weakened body and put an end to a promising career. He died at the age of forty-one years on September 10, 1849. His priestly years were few but his labors for God's glory and the salvation of souls were many. R. I. P.

THE REVEREND ALPHONS MUNCHINA

Alphons Munchina was born in Strassburg, Elsas, Germany, on May 16, 1815. In the company of Father Martin, he sailed from Havre Grass on board "The Republican" April 2, 1839. After a long sea journey, he was landed in New York harbor on September 11. It was not until October 23, that he arrived at his destination, Vincennes, Indiana. Here, in St. Charles Seminary, Alphons Murchina studied Philosophy and Theology. He was ordained priest February 18, 1843. During the spring, summer and fall of the same year, Father Munchina was given charge of the German Catholics of Vincennes. Immediately after All Saints' day of 1843, he was sent by Bishop Celestine de la Hailandiere to be the resident pastor of Oldenburg and also entrusted with the care of souls at Millhousen, Enochsburg, St. Mary of the Rocks and St. Nicholas. At Enochsburg the new pastor blessed the log church which the seven families of that parish had just finished building and celebrated Holy Mass in it on the feast day of St. John the Evangelist, December 27, 1843. Although young in years Father Munchina, by nature and grace, was possessed of the extraordinary and necessary virtues and qualities which distinguished the veteran apostles to the German immigrants of pioneer days. He was learned, genteel and forbearing; he united in himself earnestness and cheerfulness; he was self-sacrificing with the charity of Christ and, like St. Paul, accounted as nothing his prodigal labors for his Lord and Master. If he begged, it was for Christ alone and for the beauty of God's House. In those early days he asked for and received no salary. It must have been a great trial for this good priest to have been compelled to beg sufficient food to sustain his life. One day he asked Gerhard Wisker, of Enochsburg, the oldest, and unfortunately for



Rev. Alphons Munchina

the priest, the poorest settler, for a piece of bacon. Poor Gerhard was compelled to answer, "Oh, your Reverence, I have not tasted bacon for two years. I live on eggs and squirrel meat and I drink sassafras tea."

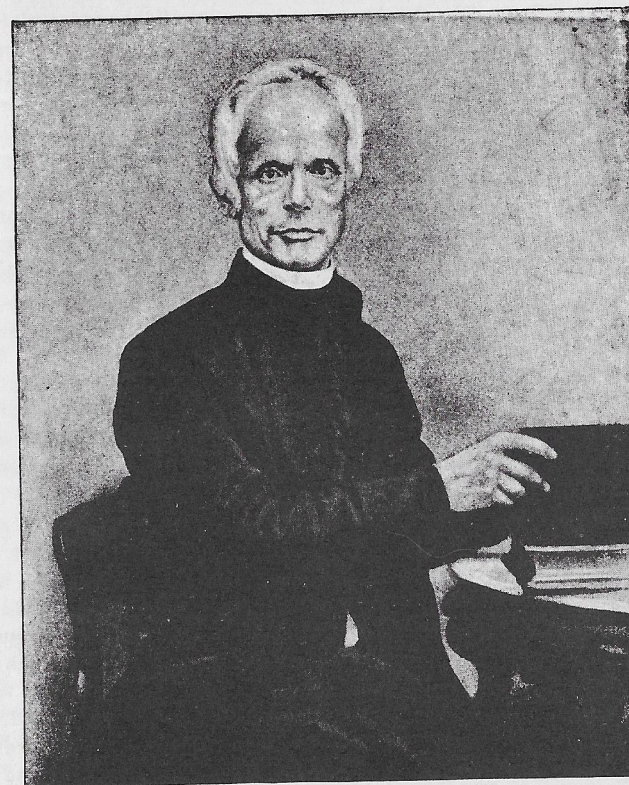
From December, 1844, till February 15, 1846, Father Munchina labored among the Catholics in Fort Wayne and also attended the spiritual wants of the faithful at Avilla, Decatur, Hessen Cassel and Kendallville. In November of '46 he was transferred to Long Branch, later called St. Ann, in Jennings County. Here he built a church and rectory, both constructed of logs. From this, his mission center, Father Munchina attended the congregations of Millhousen (for the second time), Napoleon, Four Corners, and St. Magdalen. In Millhousen, in 1850, Father Munchina built a brick church and one of frame construction in Napoleon. He established a school at St. Magdalen. At Four Corners, also known as Buena Vista, he accommodated the Germans, who had attended St. Catherine in The Bush, by building a Church dedicated to St. James. This church he furnished with an altar, pews, and a bell. Father Munchina was instrumental in attracting a number of Alsatian Catholics to this place.

In March, 1854, Father Munchina was appointed pastor of Lanesville. In September of the same year he opened a school under the direction of the Sisters of Providence and turned over the rectory to them for living quarters. In 1856 he began the building of a new church in Lanesville. This was not finished till 1864. In June of the same year it was dedicated by Bishop St. Palais. During a period of twenty years he also attended St. Michael's, the first church in that district. In ancient days this church was known as Mueller's Chapel. Tradition has it that the chapel was built in 1812.

In the early nineties Father Munchina resigned and lived retired in Lanesville till the end of his fruitful priestly life. He died on All Souls' Day, 1898, and was buried at Lanesville, Monday, November 7, 1898. R. I. P.

FATHER FRANCIS JOSEPH RUDOLF

F. Joseph Rudolf was born in Battenheim, Germany, April 10, 1813. He was ordained on August 10, 1839. For three years he labored in his native diocese, Strassburg, Elsass, and then volunteered for service in the Diocese of Vincennes. Bishop Celestine de la Hailandiere received him with paternal kindness and appointed him pastor of Fort Wayne in 1842. There he labored faithfully until October 29, 1844, when he was sent to Oldenburg. Even at that early date he realized the importance of the Catholic school and engaged a teacher to aid him in preparing the children for first Holy Communion. He



Rev. Francis Joseph Rudolf

opened a school and outlined a regular course of instruction. In Millhousen as well as in his many other missions, Father Rudolf began classes of instruction in Christian doctrine. As the number of Catholic settlers increased and he found himself overwhelmed with labor, Father Rudolf planned the founding of a religious community, the members of which would devote themselves to teaching. In 1847 he procured a set of rules for such a community. Sister Clara (not a professed religious) was placed in charge of the novitiate and four novices enrolled. The little community lived in a little farm house on Harvey's Branch located about a hundred yards northeast of where the Enochsburg and Batesville roads meet.

All went well, until, one night late in the fall of 1847, some bigots

from the neighborhood stoned the little convent, breaking every window in the building. The frightened community disbanded and Sister Clara returned to Cincinnati. Father Rudolf was not discouraged. With the permission of Bishop St. Palais he addressed a letter to the Cardinal Protector of the Franciscan Order in Rome with the result that the Holy See consented to the founding of a Convent in Oldenburg. Father Rudolf at once began preparations to build a Convent. Father Ambrose Buchmaier, a Franciscan missionary of New York was enlisted in the cause by Father Rudolph. In Vienna, Austria, Father Ambrose succeeded in inducing two Franciscan Sisters to volunteer their services in Oldenburg. One of the Sisters returned home before reaching the port of embarkation. Her companion, Sister Teresa continued on the journey alone. She arrived in Oldenburg on January 6, 1851. Father Rudolf welcomed her with a heart overflowing with gratitude to God for the realization of his long cherished hopes. This was the humble beginning of a great Franciscan Convent whose influence for good has been felt by countless thousands of souls in the past and, please God, will be felt in ages yet to come. The parish of Millhousen owes much to Father Rudolf and to the Sisters of Oldenburg.

The Convent was destroyed by fire in 1857. But the Founder and the Sisters, with unbounded trust in God and a willingness to make every sacrifice, rebuilt a greater Convent on the ruins. In 1862 the health of Father Rudolf began to fail. In the fall of 1865 a troublesome cough caused his strength to fail rapidly. On Good Friday of the year 1866 he preached his last sermon. The strenuous Holy Week services left him weak and faint. Nevertheless he repaired to Morris for the early Easter Mass and returned to Oldenburg to celebrate a Solemn High Mass and to bless two statues, one of St. Ann and the other of St. Elizabeth. On the Sunday after Easter he celebrated the early Mass in the parish church. After receiving Holy Communion he was heard to pronounce the Holy Name of Jesus, and, fainting, he fell to the floor. Having received the Sacraments repeatedly and for the last time from the hands of his bosom friend, Father Weinzöpfien he departed this life on May 29, 1866.

Father Rudolph was one of the heroic priests of the Diocese and the parish of Millhousen is proud of the fact that for many years this pious priest, as pastor, cared for the souls of her children. R. I. P.

FATHER PETER KREUSCH

Peter Kreusch was born in Longwisch Rhineland, diocese Trier, December 12, 1818. He made his classical studies in Germany. In 1843 he crossed the ocean to the United States and entered the Seminaries

of Cincinnati and Cleveland. Father Kreusch was ordained priest on November 19, 1848, by Bishop Rappe. His first priestly labors were in Cleveland and a large number of mission stations. In 1853, he joined the Diocese of Vincennes.

The name of Peter Kreusch appears on the Millhousen church records from February 5, 1854, till February 24, 1857. He was appointed resident pastor of Millhousen in 1856. Here he built the rectory, still in good state of repair. The Pastor was the architect, builder, and contractor. The cost of this house was only \$800.00.

It was during Father Kreusch's pastorate that the famous missionary, Father F. X. Wenninger preached the first Mission at Millhousen between the dates of November 18 and December 17, 1856. To commemorate this event, a large cross was erected out of doors. At this shrine many hundreds of parishioners throughout the years of its history have prayed. Father Kreusch remained in the Diocese of Vincennes for five years. During this time he built the brick church at St. Nicholas. In 1858 he was made pastor of St. Alphonsus Church at Wheeling, W. Va. On New Year's Day of 1884, he resigned and retired. Father Kreusch died in Wheeling, May 10, 1888, and was buried from St. Alphonsus Church where he labored faithfully for twenty-six years. R. I. P.

FATHER PETER JOSEPH WAEBER

Peter Joseph Waeber was born in 1820 in Switzerland. He was ordained as a member of the Precious Blood Society. In the year 1848 Father Waeber volunteered for service in the American missions. His first field of labor was in Ohio. From the year 1849 till 1854 we find him in Randolph, Harrisburg, Avon, French Creek, New Berlin and Cleveland. In 1854 he came to Oldenburg to assist Father Rudolf. Here he remained until 1856. During his stay at Oldenburg Father Waeber had charge of the mission at Millhousen. After Father Rudolf died he returned to his native land. In 1870 he returned to visit Oldenburg and Enochsburg. He returned to Switzerland and died before 1925. Father Waeber was a quiet, simple little man much respected by the pioneer parishioners who called him "de litke Waeber." R. I. P.

FATHER ARNOLD PINKERS

Arnold Pinkers was born in Holland in 1810. He completed his studies in his native land and was ordained in 1834. Father Pinkers came to Cincinnati in 1853 and was made assistant to Father Junker, pastor of Emmanuel Church, Dayton, Ohio. On January 1, 1854, Father Thisse, a bosom friend of Father Junker celebrated his first

Holy Mass. On this occasion, Father Pinkers delivered a powerful sermon. In June, 1855, he was made pastor of St. Boniface Church, Lafayette, Indiana, and in 1856 he was made pastor of St. Nicholas. In the month of June, 1858, he came to Millhousen and remained till October, when he went to help out his old pastor, who was now Bishop Junker of Alton and was given charge of Columbia, Illinois. In 1860 he was pastor of Centralia, Illinois. The last few years of his priestly life were spent as an assistant in Belleville. Father Pinkers died in St. Louis, January 17, 1872, and is buried in Belleville. R. I. P.

FATHER JOHN PETER VOGT

John Peter Vogt was born in Germany in 1807. Father Vogt was resident pastor of Millhousen from November, 1858, till September, 1859. The "Wahrheitsfreund" of March 1, 1860, writes of his connection with the Institute of the Brothers of Christian Doctrine located in St. Maurice, Decatur County, Indiana. Brother John M. Weidmann was the superior of this college. On January 1, 1860, Father Vogt invested the novice, Brother Mary John Chrysostom, and received him into the community. This Institute was later abandoned. The buildings are still standing in the little town of St. Maurice. In 1860 Father Vogt was affiliated to the Chicago diocese and was sent to Dutchtown, McHenry County, Illinois, to which parish the mission at Buffalo Grove was attached. Father Vogt died in Dutchtown on March 10, 1861. He was a very zealous priest, and much esteemed by his parishioners. R. I. P.

FATHER JANUARIUS WEISENBERGER

Januarius Weisenberger was born on New Year's Day, 1822, in Rechber, Baden, Germany. He made his preparatory studies in Freiberg. Early in 1848 he crossed the ocean. For three years he studied theology in St. Vincent Seminary, Pennsylvania. He was ordained priest on March 7, 1857, in Vincennes and appointed pastor of St. Mary of the Rocks. The people of St. Mary of the Rocks, rejoicing that a priest was to live in their midst, brought their newly ordained pastor in triumph from the railroad station to his new home. St. Philomena, nearby, and the church at Brookville were also in his care. On March 12, 1858, Father Weisenberger had the famous missionary, Father F. X. Wenninger, S. J., to lay the cornerstone of the Brookville church. In September, 1859, Father Weisenberger came to Millhousen; he remained till April, 1861. During the summer of that same year he assisted in Oldenburg and in the fall was named pastor of Marges, Carroll County, Ohio. In December, 1864, he took charge

of St. Joseph, Ironton, Ohio. In 1867 he was appointed pastor of Springfield. In 1879-80 he was in Miltonsburg and in 1880-82 we find him a second time in Marges. From 1883-87, Father Weisenberger labored in St. John, Athens County, and for one year, 1889, in Dover, Ohio. He passed to his reward February 1, 1890, and was buried in Dover, February 5. R. I. P.

FATHER FRANCIS IGNATIUS KLEIN

Francis Klein was born at Niederbrunn, Elsas, on December 22, 1827. He was ordained in Strassburg, Germany, June 10, 1854. After serving in his native diocese, Father Klein came to America in the company of Bishop Saint Palais of Vincennes in July of 1859. From 1859 till 1864 he was pastor of St. Nicholas. From here he visited Millhousen from April till November of the year 1861. He also cared for the Catholics of Napoleon during the same period. At that time Lawrenceburg was his principal mission. Here Father Klein built a large brick church. A memorable day in the history of St. Nicholas was All Saints' Day of 1863 when Doctor Hunger, a Lutheran-Evangelical minister, was received into the Catholic Church. Another convert of Father Klein was a Miss Buell, a cousin to Major General Buell of Civil war fame. On October 10, 1864, Father Klein was transferred to Aurora. In the Spring of 1876 he was transferred to St. Mary Church, New Albany. In 1886, Father Klein enlarged St. Mary church by adding a large transept to the building. It was during these building operations that he suffered an unfortunate fall which caused his death on June 5, 1886. Father Klein's body lies interred in the cemetery at New Albany. R. I. P.

FATHER JOHN BAPTIST WEIKMANN

John Baptist Weikmann was born in 1810 at Gmuend, in Wuerttemberg, Germany. Ordained priest in 1835, he labored in the Fatherland for nineteen years. In the fall of 1854, he volunteered for service in the American missions, and crossed the ocean. He had charge of Canton, Ohio, till March, 1856. During the following years we find him at Port Washington, Richfield and Germantown, Wisconsin. In October, 1861, he came to our diocese as pastor of Millhousen with Napoleon as a mission, and remained till 1863. The pipe organ, still in use in the present St. Mary Church, was purchased in 1862 by Father Weikmann at a cost of \$625. Schwab and Grim were the builders of the organ.

In the year 1864 he was appointed pastor of Ripley and Brown Counties in Ohio. A year later he was made pastor of an old and well established parish at New Vienna, Iowa. Here on October, 10, 1870,

he passed to his eternal reward. A large concourse of people and twelve priests attended his funeral. Father Weikmann was famous for his hospitality, the fine qualities of his voice and for his eloquent sermons. R. I. P.

FATHER FERDINAND E. HUNDT

Ferdinand Hundt was born in Attendorn, Westphalia, January 7, 1835. He completed his classical course at home and then came to America on May 1, 1859. In September of 1859, he entered the seminary in Milwaukee. At St. Vincent Seminary, Pennsylvania, he completed his clerical studies in 1862, and was ordained priest in Vincennes March 21, 1863. His first pastoral duties were performed in Troy, Tell City, and St. Mark's. In March, 1864, Father Hundt was appointed Pastor of St. Boniface, Millhausen. This parish had outgrown the small brick church built in 1850, and was looking forward to the erection of a large and beautiful Church.

Ludwig Riedinger, an architect, was engaged to draw the plans. The work of laying the foundation, with dimensions of 140'x55' was begun. Pastor and people worked together hand in hand, and on May 24, 1867, the ceremonies of the laying of the cornerstone took place. The Reverend Father William Pepersack placed the stone under the invocation of the Immaculate Conception of the Blessed Virgin Mary. Father Hundt, as one may see in his announcement books, notes and poems, had a tender love for the Holy Mother of God, and whenever and wherever occasion offered itself he would do Her honor. The change of the name of the Patron of the church caused no end of trouble to pastor and people. While the parishioners had a tender love for the Blessed Virgin, they also loved St. Boniface who had patronized them in pioneer days. Father Hundt was then, in July, 1867, sent as pastor to New Elsass and in November to St. Andrew, Richmond. Here he built the church tower, improved the cemetery and built a mortuary chapel. From Richmond he was sent to Aurora in 1877, and to St. Peter's, Franklin County, in 1888. Here he celebrated his sacerdotal silver jubilee. The ringing of bells and the firing of cannon announced the coming of the guests, notables—ecclesiastical and lay. Among this company he felt at home. Father Hundt was known for his intellectual attainments; he was a fascinating conversationalist; he had an exceptional command of the German language, a smooth, pleasing pronunciation and a voice clear as a bell. In 1892 we find Father Hundt in North Vernon. Here he also was editor of the "Norddeutsche Katholik," published in Detroit. Some time before his death he retired to Richmond. He died December 4, 1897, and was buried December 9, the day after the feast of Mary Immaculate Whom he loved so well. R. I. P.

FATHER HERMAN HUESER, D. D.

John Herman Hueser was born November 8, 1838, at Steinhausen, Westphalia. He studied Philosophy and Theology in Muenster. In Innsbruck, Tyrol, he was successful in obtaining the coveted title "Doctor Divinitatis." For three years after his ordination, which took place on September 21, 1863, he labored in his native diocese of Paderborn. In 1866 he obtained leave to emigrate to America. The year 1867 he spent in the American College in Louvain in the study of the English language. Doctor Hueser arrived in New York in October, 1867. By some recommendation he came to the diocese of Vincennes and Bishop Saint Palais sent him as pastor to Millhausen. Here, Doctor Hueser continued the building of the new church, which Father Hundt had begun. Owing to the zeal of pastor and people this was accomplished within a year. On August 4, 1869, the Right Reverend Maurice De St. Palais dedicated the beautiful church to the Lord, giving it the title "Church of the Immaculate Conception of the Blessed Virgin Mary," and placed it under the patronage of St. Boniface. The Parish took on new and fervent life under the direction of their pious shepherd but made little or no progress financially. There was little hope that Doctor Hueser could cope with the situation. Therefore, he received permission to join a colonization project in Tennessee. Bishop Feehan welcomed the learned and pious Doctor to the diocese of Nashville. A number of Millhausen families joined Father Hueser in the newly-founded settlements at Lawrenceburg, Tenn., and Loretto, fourteen miles to the south. Later he also founded settlements in Alabama, called St. Joseph and St. Mary. In the early seventies he started a colony and named it St. Florian. Here he built a church and rectory. Doctor Hueser turned his latest effort of colonization over to the care of Father Michael Mertz before returning north in the year 1875. During that year he edited the *Wahrheitsfreund*. In 1876 he was pastor of Huntington, Indiana, and from 1877-80 had charge of Hessen Cassel. In 1880 he returned to Huntington as irremovable rector of SS. Peter and Paul Church. On August 24, 1906, Doctor Hueser resigned and retired to Carlsbad, N. M. He spent the remainder of his life in literary pursuits. At the age of seventy-nine years, in the year 1918, he breathed his soul into the hands of his Maker. R. I. P.

FATHER FREDERICH WILLIAM PEPEERSACK

Frederich William Pepersack was born at Dinklage, an ancient village in Oldenburg, Germany. He studied for the school teachers profession and taught school for three years in his home country. He emigrated to America and landed in New Orleans January 1, 1842.

He taught school at St. Wendel, Indiana, from 1847, till 1851 when he entered the Seminary of Vincennes and pursued studies preparatory for the priesthood. Father Peppersack was ordained March 24, 1855. The young Levite celebrated his first Holy Mass in St. Wendel on the feast of the Seven Dolours of the Blessed Virgin Mary. He was appointed first resident pastor of St. James, Gibson County. Princeton also was in his care. Though he was pastor of St. James he resided with Weinzoepfen, his dearest friend and advisor. Father Roman Weinzoepfen had already prepared for the building of a new church at St. James, and Father Peppersack with the willing help of his parishioners completed the building. The cornerstone was laid by the Bishop July 25, 1855, and the church blessed in October, 1857. Father Peppersack also built a seven-room rectory in 1857. By the time he was transferred to St. Nicholas, Ripley County, in June, 1866, the parish was free of debt.

While at St. Nicholas Father Peppersack obtained Sisters from Oldenburg to teach in the parochial school. On October 28, 1870, he became pastor of Millhousen. The large beautiful church here had just been completed. A debt of \$18,000 weighed heavily upon the parish. With a will, parish and pastor set themselves to the task of liquidating the debt. The generous sum of \$3,232.00 was collected; the Henry Moenkedick farm belonging to the parish was sold for \$600.00 and \$200.00 were received for founded Masses. The total amount was applied to the debt and the credit of the parish re-established.

In the year 1879 the pastor again took up a subscription in the parish and the sum of \$2,905.00 realized. Two furnaces were installed at the cost of \$900.00. The balance of two thousand dollars was again applied to the debt. In the year 1880 a new schoolhouse, named in honor of St. Aloysius, was built and the old St. Boniface church remodeled. The cost of building the school and renovating of the old church was \$2,600.00.

To meet these expenses \$1,300.00 was collected. By this wholehearted co-operation between pastor and people up to the year 1880 great improvements were made and the debt also reduced to \$11,000. This was a remarkable accomplishment.

When Father Peppersack left Millhousen in 1885 the debt was \$11,325.00. Father Peppersack then became pastor of Cannelton for a short time. At the end of 1885 till his death on February 19, 1907, he was chaplain of St. Mary Hospital, Evansville. In 1905 this venerable priest celebrated his sacerdotal golden jubilee. The writer of this sketch was present as a member of the boy's and men's choir of St. Anthony's Church. He will never forget the sight of this old revered priest as his trembling hands held aloft the Monstrance and blessed

those assembled with the Blessed Sacrament. A powerful "Grosser Got wir loben Dich" closed the ceremonies as the smiling and happy Jubilarian was escorted out of the chapel. Father Peppersack retained the sparkle in his eyes, and his mental alertness to the end. In St. Joseph Cemetery, Evansville, his body lies buried at the foot of an heroic crucifixion group. R. I. P.

REVEREND JOSEPH SCHUCK

Joseph Schuck was born July 27, 1850, on the Gassenbergerhof, parish Reichenbach, diocese Speyer. He came to the United States of America in 1869. He pursued his Theological studies in the seminary at St. Meinrad and was ordained to the priesthood Nov. 2, 1873. Father Schuck's first appointment was to the pastorate of St. Nicholas. Two years later he was appointed pastor of St. Joseph, Vanderburg County. In the year 1885 Father Schuck was given charge of Millhousen. It is interesting to note here that the Reverend Mr. A. J. Urich, a deacon, accompanied the new pastor. On the eight Sunday after Pentecost, Father Schuck, a little but mighty man, began the difficult task of administering to the wants of the faithful and at the same time to devise ways and means to pay the church debt to the amount of \$11,325.00 accumulated during a number of years. Within two years, however, he was able with the help of two-thirds of the parish to pay \$7,425.00 on the indebtedness. \$2,500 of the remaining debt was satisfied by the Bishop of the Diocese. Father Schuck was a great organizer and therefore the Bishop of the Diocese in the year 1888 appointed him the first pastor of the newly organized St. Anthony Church, Evansville, Indiana. He had already begun to gather funds for the new church when his health failed. He returned to Millhousen, resigning as pastor of St. Anthony church in favor of the Reverend Kasper Seiler. How well Father Schuck laid the plans for St. Anthony parish in Evansville is attested by the glory of this parish today. It was at this time on his return to Millhousen that Father Koesters was sent as assistant. In 1891 Father Schuck was named pastor of Tell City, but, worn out by labor and infirmities, he declined, and with the permission of the Bishop returned to his native Bavaria, Germany, in 1892.

He held a small chaplaincy till the year 1900 when he retired. Fatcher Schuck passed to his reward in Muenchen, Bavaria, on April 11, 1907. During his stay at Millhousen, Mr. Ben Feldmann was especially helpful and Father Schuck remembered him gratefully, R. I. P.

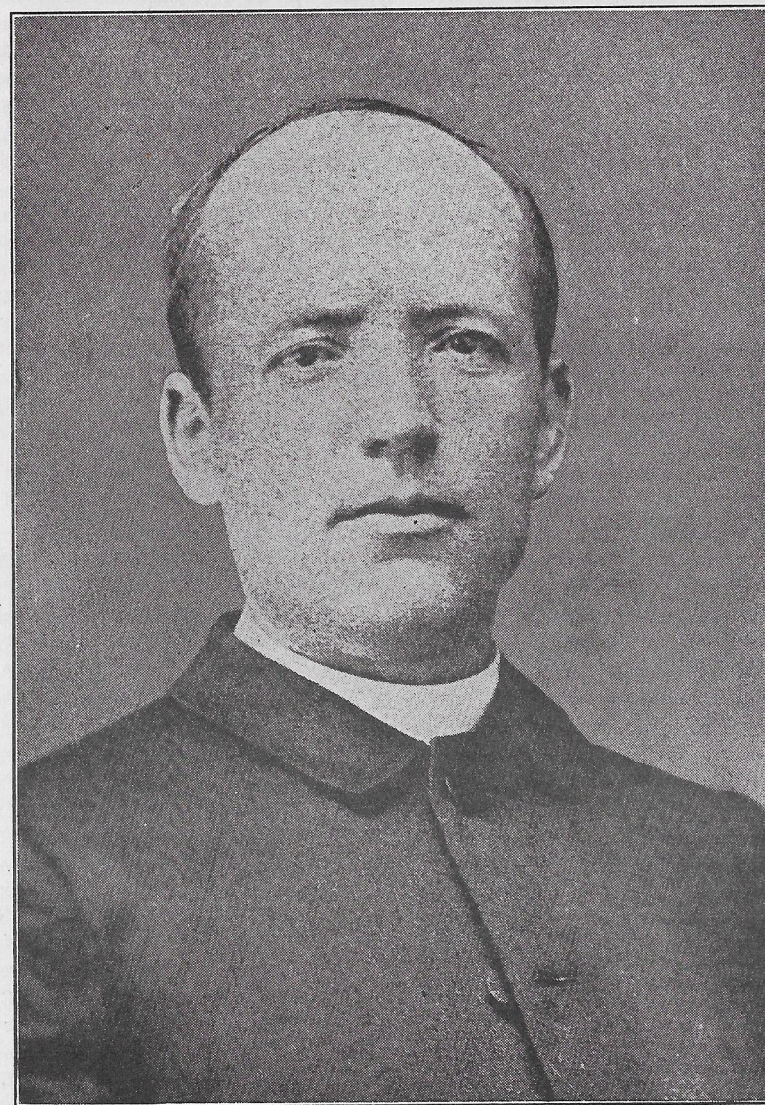
REVEREND ALEXANDER J. B. KOESTERS

Alexander Koesters was born in the ancient city of Bremen, famous as a seaport of the North Sea, on May 26, 1849. Both of his parents were non-Catholics. When Alexander was a little boy the Holy Father appointed a Bishop to the see of Bremen, the first since the days of the so-called reformation. Together with a number of street urchins he spied the bishop's carriage afar off and running through the streets shouted to the assembled populace, "He kumpt, he kumpt" (he comes.) In his early youth he embraced the Catholic faith and studied for the priesthood. At St. Meinrad young Koesters finished his studies and was ordained priest in Indianapolis, September 6, 1874. Father Koesters' first charge was Napoleon. In 1875 he was appointed to St. John, Warrick County. Here he started a school and built a rectory. In November, 1876, Father Koesters was made resident pastor of Princeton. From here he went to serve as assistant priest of St. Mary, Indianapolis, 1877. He was sent to Bradford for a very short stay. From September, 1878, till 1884 we find him in Celestine and in 1885 in Evansville as editor of the newspaper "Die Glocke." Towards the end of 1885 he served as pastor of St. Nicholas. From here early in 1887 he was transferred to Cedar Grove. In 1888 he was named assistant to Father Schuck at Millhousen and remained till June, 1891. In the early '90's he was pastor of St. Maurice. His last charge was at St. Henry. Father Koesters retired to St. Edward's Hospital in 1906 and died there Wednesday, July 19, 1911. His body was interred in St. Mary Cemetery, New Albany.

Father Koesters was a tall powerful man, a born humorist and satirist. His literary efforts, "Celestinade" and "Pomeranzia" were widely admired. He had exceptional talent and was possessed of a prodigious memory. R. I. P.

THE REVEREND JOHN PAUL GILLIG

John Paul Gillig was born in Gilzen, parish Eisenach, in the diocese of Trier, Rheinland, Germany, on March 1, 1832. He made his classical studies in Trier and Paderborn. With his mother and two brothers he emigrated to America and arrived at Vincennes, Indiana, August 5, 1854. Here in the episcopal city he made his seminary course of studies and was ordained on the feast of the Immaculate Conception, A. D. 1859. The first charge entrusted to him was the parish of St. Mary of the Rocks, Indiana. Here he built the brick church and enlarged the log church of St. Philomena on Wolf Creek. On June 25, 1863, he was appointed pastor of St. Vincent parish, Shelby County. Fired with the zeal of an apostle to spread the kingdom of God, he procured building sites for churches in Shelbyville



Rev. John P. Gillig

and Greensburg, Indiana, built a frame church in Acton and a brick church in Martinsville and school in St. Paul. All of these projects were accomplished within four years. In 1867 Father Gillig changed his place of residence to Greensburg but continued his spiritual ministrations to the other missions as well. In March, 1871, he took charge of St. Magdalen, Ripley County, and remained there till 1877. In the meantime he paid the church debt out of his own means. From 1877 till 1891 Father John served at St. John's Church, Starlight, Indiana. The parish of Millhousen was his last field of labor. He came here in 1891 and for 13 years gave a full and overflowing measure of service to his people. He was retired in May, 1904, and made his home in St. Edward's Hospital, New Albany, Indiana. He died April 25, 1908. The Cemetery of St. Mary, Millhousen, treasures his mortal remains and heaven his childlike, guileless soul. R. I. P.

THE REVEREND MATTHIAS ANDREW GILLIG

Matthias Andrew Gillig was born at Gilzen, in the Rhineland, on June 4, 1850. After the father's death, in 1854, the mother emigrated with her three sons, John, Stephen and Matthias to the United States. To this noble mother God gave the rare grace of dedicating her three sons to the service of the Altar. Her son, John, was ordained to the holy priesthood on December 8, 1859. Two weeks later he was appointed to the pastorate of St. Mary of the Rocks. Here in Father John's Rectory, young Matthias and the mother made their home while Stephen was preparing for the sacred ministry in St. Meinrad Seminary. To his boy friends, Matthias was known as "Matzie" and to the older Saxon immigrants as "de Pastor's Junge." Matthias made his classical and theological studies at St. Meinrad and was ordained at Oldenburg, Ind., May 17, 1874. He celebrated his first Holy Mass in Lawrenceburg, on Pentecost Sunday, May 24, 1874.

He was immediately given charge of the parish at Mt. Vernon, Ind., and remained there till his appointment on November 29, 1876 as pastor of St. Nicholas, Ripley county. Here he built the school and the Sisters' House in 1881. In November, 1883, he was transferred to St. Ann Church, Hamburg, Indiana; here "he went up and down the land doing good," till the year 1890. During the one and one-half years of his pastorate at St. James, near Hayden, Ind., he made plans for the building of a new brick church. However, at the request of his Bishop he was made to share, as assistant, the care of souls at St. Mary Church, Millhousen, with his brother, Father John Gillig. His life's ambition was finally realized in 1894, when he received permission from the Right Reverend Bishop Chatard and from his brother, Father John, to establish a new parish and build

a church to the glory of God and the salvation of souls. The Church at St. Denis and the parish stand as a monument to this zealous priest. Father Matthias died at St. Denis, March 9, 1903, and there they laid him to rest. He will always be remembered as another St. Martin of Tours ready to share his coat with the poor. R. I. P.

FATHER PAUL BLUEL

Father Bluel was ordained priest on June 6, 1903, and appointed assistant to Father John P. Gillig, pastor of Millhousen. Father Bluel was delegated by his pastor to take up subscriptions for the purpose of frescoing the Church. This interior renewal of the Church was accomplished in 1903. Young trees were cut with which to build the scaffold, and the interior of the Church presented the appearance of a veritable forest. Father Bluel is, at the present time, pastor in North Madison, Ind., and likewise has charge of Cragmont, a state institution located near Madison.

FATHER MICHAEL WAGNER

It has been impossible for the writer to obtain a very comprehensive biography of this priest.

Father Wagner was ordained priest on March 16, 1902. He was appointed assistant at St. Mary Church, Evansville. Here he acquired fame because of his learning and of his oratorical abilities. After Father Gillig's retirement in 1904, Father Wagner was made administrator of the parish of Millhousen for a short period of time. In June, 1904, he served as pastor at Redbrush. He held successive pastorates at St. John, Starlight, St. Maurice and St. Anthony, Morris. In 1927 he was made pastor of Connersville. At the present time Father Wagner is stationed at St. Mary Church, Evansville, Indiana. He was appointed by Bishop Chartrand to aid in the promotion of the beautification cause of the Venerable Mary Margaret Bentivoglio, a Poor Clare nun, who died in the odor of sanctity at Evansville, Indiana, in 1905.

FATHER J. ADAM URICH

John Adam Urich was born February 16, 1863 in St. Joseph, Vanderburg county. After pursuing his classical course at Teutopolis, Illinois, for one and one-half years, he entered St. Meinrad Seminary in September, 1878, and was ordained June 19, 1886. On July 16, 1886, he was appointed pastor of St. Ann, Jennings county. He came to Millhousen, June 14, 1904, and during the following twenty-three years gave a full-measured service to his flock.



Rev. J. Adam Urich

During his pastorate many improvements were made. These include: The beautiful altars which grace the church; a new floor in the church; the remodeling of the Sisters' Home; concrete walks and numerous other repairs. In September, 1927, he was appointed to the parish at Morris. This year the Most Reverend Bishop has appointed Father Leo Schellenberger as his assistant. In July, 1936, this venerable pastor will celebrate the Golden Jubilee of his priesthood, and our prayer for him is that God may spare him for this crowning event of his priestly career and that the sunset of his life may be glorious. *Ad multos annos.*

FRANCIS X. WOLF

Francis X. Wolf was born in Indianapolis. In the same year as his ordination, 1898, he was made pastor of Poseyville, Indiana. In 1919 he began his pastorate at Troy where he celebrated his sacerdotal jubilee. In 1923 he was appointed pastor of St. Vincent, Shelby county. During the troublesome K. K. K. times the church there was burned. Plans were immediately made for the building of a new fireproof church. Large sums were subscribed which enabled the building of the present imposing edifice. The white spire of this church may be seen at a great distance on the U. S. Highway No. 29. Ill health caused Father Wolf to retire from active duty. In September, 1927, he was appointed pastor of Millhousen. Again, ill health caused him to resign in October, 1927. He died December 16, 1931.

Father Wolf was another Nathaniel, a man without guile and, it may be truly said, the most loved priest in the history of the diocese. R. I. P.

FATHER JOSEPH KEMPF

Joseph Kempf was born on Jacob's Avenue in Evansville, Ind. The writer of these lines lived just a block or two away. The boyhood memories of both go back with greatest pleasure to this "Avenue of Catholic Boys" more prosaically known as the "Jacob's Avenue Gang." A whole volume might be written concerning this "gang" and its escapades along the most interesting street in all Evansville.

Father Kempf was ordained priest April 24, 1918, and was named assistant to Holy Trinity, New Albany, where the writer, at the same time, was assistant at St. Mary. In June, 1918, both were transferred, Father Kempf was sent to St. Joseph, Indianapolis, and the writer to Tell City. In 1923, the two were close neighbors again; the one, a professor at St. Mary of the Woods, and the other, pastor of St. Diamond and Missions. Later Father Kempf entered Fordham University and was graduated with the title "Doctor of Philosophy."

In December, 1927, he came to Millhousen and remained till the end of January, 1928, when Father Riebenthaler was appointed pastor. For about a year, Father Kempf was pastor of St. Patrick, Davies county. At the present time, Doctor Kempf is professor at the College of St. Mary of the Woods. There, in the classroom, he puts to good use the great talents with which God has entrusted him.

FATHER CARL EDWARD RIEBENTHALER

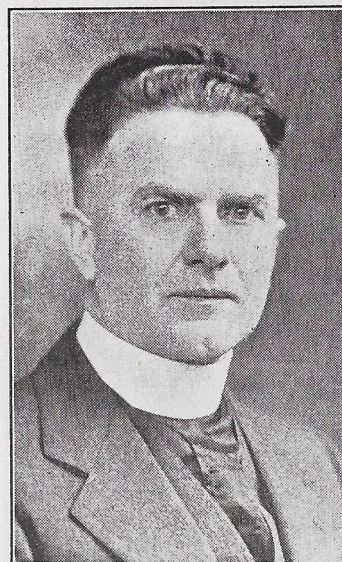
Carl Riebenthaler was born in Evansville, Ind., on Nov. 27, 1890. He was ordained priest May 30, 1917. In July 1917 Father Riebenthaler was made assistant at St. Mary, New Albany. During 1918 he also had charge of Henryville and Charlestown. He was appointed assistant to St. Paul Church, Tell City in July, 1919. In 1923 he was named pastor of Diamond and Missions which were at Mecca, Montezuma, Rockville, Fontanet and Carbon. His charge also included the State Sanitorium at Rockville. On January 26, 1928, he became the pastor of Millhousen.

"Let a man so account of us as of the ministers of Christ and the dispensers of the mysteries of God. Here now it is required among the dispensers that a man be found faithful."—I Cor. IV 1-2.

SONS OF THE PARISH

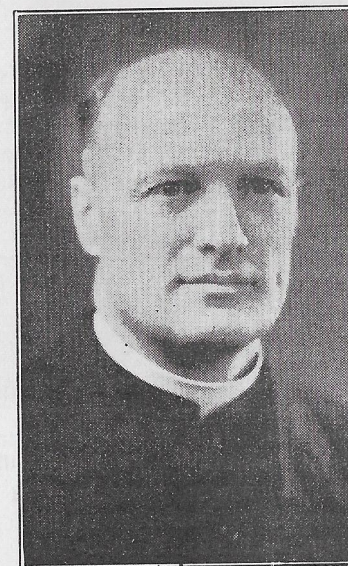


SONS OF THE PARISH WHO WERE ORDAINED TO THE HOLY PRIESTHOOD



Father George Moorman (left), son of Joseph Moorman and Christine Huegel, was born October 9, 1883. He was ordained priest June 13, 1908.

At the present time he is Pastor of the Sacred Heart Church, Whiting, Indiana.



Father Albin Scheidler, C. PP. S., son of John Scheidler and Louise Mueller, was born January 10, 1882. He was ordained priest October 25, 1910.

At the present time he is a member of the faculty of St. Joseph College, Collegeville, Indiana and Procurator of that institution.



Father George Scheidler (left), son of John Scheidler and Louise Mueller, was born July 13, 1884. He was ordained priest May 15, 1913.

At the present time he is Pastor of St. John the Baptist Church, Dover, Indiana.



Father Berthold Harpring, O. F. M. (right), son of Bernard Harpring and Christine Hoeing, was born December 22, 1898. He was ordained priest June 10, 1926.

At present he is pastor of St. Thomas Church, Safang, Wou-chang, Hupeh, China.

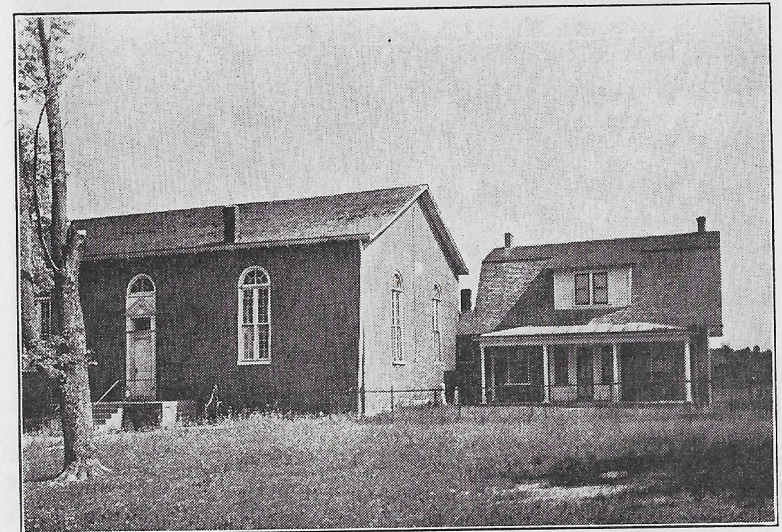
Father Charles Duffey, of Indianapolis, was baptized in Millhousen.

PROFESSED NUNS



The following daughters of the parish have renounced the world to serve God in the religious life:

- Sister Borgia (Schneider).
- Sister Flora (Eckelhoff).
- Sister Antonita (Scheidler).
- Sister Joseph Marie (Hessler).
- Sister Alfreda (Scheidler).
- Sister Blandina (Foppe, deceased).
- Sister Agreda (Koors, deceased).
- Sister Bernardina (Schaefer, deceased).



St. Boniface School and Sisters' House

INTERIOR OF CHURCH



The interior of the Church was recently frescoed by Mr. Herman Diedam, of Kentland, Indiana. While the body of the Church presents a chaste appearance and is symbolical of the Blessed Virgin Mary, the Sanctuary is more elaborately treated to portray the Work of the Redemption. The central painting of the Immaculate Conception reminds the faithful how God began this work in the Immacu-



late Conception. The picture of the Annunciation tells the story of the part played in the work of the Redemption by the Handmaid of the Lord. The Pieta tells the story of the completion of man's Redemption. The symbols of the Sacraments signify the continuation of this work; while the Lamb, mystically slain, reminds the faithful of the Holy Sacrifice of the Mass. The story of the work of the Redemption is made complete by the symbols of the Teaching Authority of the Church. The dove, symbolical of the Holy Ghost, signifies the Spirit of Truth of this teaching authority and the Paternal Hand of God rests in blessing over all.

THE CEMETERY



In the year of 1834, under the direction of the missionary priest, Father Ferneding, the pioneers of Millhousen set aside a plot of ground for the burial of the dead. It was a well chosen site of gently rolling ground, near the old log church. In olden days a rustic but picturesque bridge built of logs and planks led one directly from the church and over a ravine to the cemetery. By rite of Consecra-



St. Mary Cemetery, Millhousen

tion, probably administered A. D. 1843 by the Right Reverend Celestine de la Hailandiere, Bishop of Vincennes, the Church hallowed this spot and made of it a fit Limbo for the interment of bodies which in life had been the temples of the Holy Ghost. Here, in God's Acre, during the past one hundred years, Holy Mother Church, with solemn chant of Requiem Mass for the repose of soul, has tenderly laid to rest the mortal remains of her own, God's children and prayed: "May the Angels lead thee into Paradise; may the martyrs receive thee at thy coming and take thee to Jerusalem, the holy City; may the

choirs of the Angels receive thee and mayest thou with Lazarus once a beggar have rest everlasting."

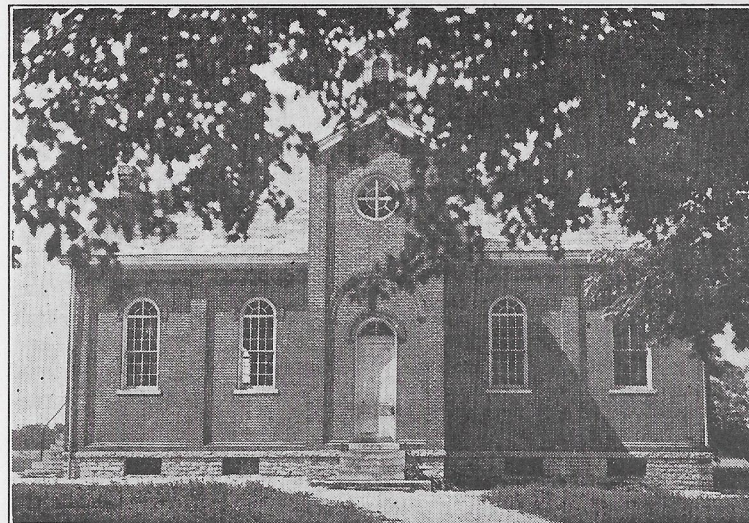
At the foot of the cemetery cross lies the body of Father John P. Gillig, the representative of all the priests who have labored here. Gathered round about their beloved pastor in ordered array some two thousand bodies confidently await the day of the resurrection. And thus, Holy Mother Church, would have the bodies of her children buried. To Her living sons and daughters She commends the prayerful remembrance of the souls of the faithful departed and entrusts to them the reverent keeping of their graves. The people of Millhousen have been faithful throughout the years in their prayers for the dead and especially in this that they have not forgotten to have the Holy Sacrifice offered frequently for their beloved dead. Years ago a "Way of the Cross" wended its way through the cemetery and invited many to pray for the dead that they may be loosed from their sins. Now that this Way of the Cross has been permitted to fall into decay, it is entirely proper to kneel down and pray at the graves of those who in life were near and dear to us. In the month of August, 1930, St. Mary parish began the task of improving the physical aspect of the cemetery.

The success of this seemingly impossible undertaking was assured by the wholehearted cooperation of practically every member of the parish. This fine spirit was rewarded by the results, a truly beautiful cemetery. And beautiful it is. Beautiful is this green island of peace, in the melodies of Spring when nature, roused from sleep, puts on her flowered garments; beautiful, in the summer when the sun sheds his morning red like saving blood spilt from a thousand chalices on stone and tomb; beautiful in autumn when nature sinks to his grave in a blaze of glory like to a departing soul graced by the love of God. Beautiful is God's Acre when winter spreads his blanket of snow-white innocence over the bivouac of the dead. May God grant eternal rest to all who lie buried here.

THE SCHOOL



The Father of the Catholic School System in Eastern Indiana was Father Rudolf. This priest understood the far reaching value of Catholic education and the German Catholic immigrants were quick to follow his leadership. The wise influence of this missionary can be seen in the early catechism classes in Millhousen and in the estab-



St. Aloysius School, Millhousen

lishment of a grade school here, probably in the year 1850 by Father Munchina.

The first teacher of this school was Mr. Kraemer. The old log church was used in which to conduct the classes. The only known surviving pupil who attended this school is Mrs. William Braun.

In 1857 Father Peter Kreusch found it necessary to build a larger school building. The same building contained the living rooms of the teacher. The following laymen were employed as teachers: Messrs. Ferdinand Keller, Kirkhoff, Bermel, Theo. Willmer and Luther.

In the year 1870 Father Hueser converted the old brick church of St. Boniface into a school and employed two Sisters from Oldenburg

as teachers. The Sisters who took charge of the school on September 1, 1870 were Sisters M. Seraphina, M. Fidelia and M. Mechtildis. They were the first of a long line of noble and self-sacrificing women to whom the Catholic education of the children of the parish was entrusted.

In 1880, the Right Reverend Francis Silas Chatard, Bishop of Vincennes, expressed the wish that a school be built for the larger boys. The building was planned and the construction of it was superintended by Father Weinzoeplen. The pastor, Father William Pepersack, solicited subscriptions from the parish and the amount realized was \$1,300.00. The men of the parish, also, generously donated the labor required in the hauling of the stone and brick and of the other building materials. The cost of the building was \$2,000. The new school was blessed on September 5, 1880 and placed under the patronage of St. Aloysius.

In the same year, the old St. Boniface school was given a new appearance. The steeple was taken down, the old windows replaced and a new shingle roof put over the building. The cost of these improvements, together with the erection of other buildings, was \$600.00. Succeeding pastors kept the school buildings in repair. In Father Ulrich's time hardwood floors were put in the old St. Boniface school.

Although, at the present time the school buildings fall short as appraised by modern standards, the intellectual attainments of our pupils rank with the highest in the state. The teaching staffs which have manned the school since 1870 have been highly competent and are responsible in largest measure for the scholarship that obtains in the Millhousen schools. Outstanding in devotion to faithful service was Sister M. Leonissa, who devoted a quarter of a century of her life to the instilling of highest principles in moral and religious training.

Our school children excel in competitive tests in county, state and nation. In the county they have been the leaders for many years. In the state our children have won honors in three contests. In a National Spelling Contest at Washington, D. C., Miss Josephine Scheidler won third place in 1931, and in a state-wide "Safety First" poster and composition contest Miss Hildegard Wenning won third place in 1932. Sister M. Antonia was the teacher of both girls. The classes of 1933 and 1934 were also true to the tradition of high scholarship now firmly established in our schools. The present teaching staff of the Millhousen school is composed of: Sisters M. David, M. Cordula and M. Lidwina. Sister M. Adolpha is the Martha of the Sister's House.

THE PARISH TODAY

The parish today numbers some 750 souls. The strength of faith which obtains here, next to the Grace of God, is due to the efforts of the zealous, hard-working Pastors of yesterdays, and to the God-fearing Fathers and Mothers of the past and of the present.

The parish is thoroughly Catholic with regard to holy Matrimony and in the observance of the Sunday obligations. Less than one-half of one per cent of the membership are as sheep gone astray. While the majority of souls are quite regular in frequenting the Sacraments—some 15,000 presenting themselves at the Holy Table every year—it is devoutly hoped that many more will follow this noble example and partake often of the Bread of Life. Please God, the parish shall ever remain true to God and its Holy Faith.

ACKNOWLEDGMENT

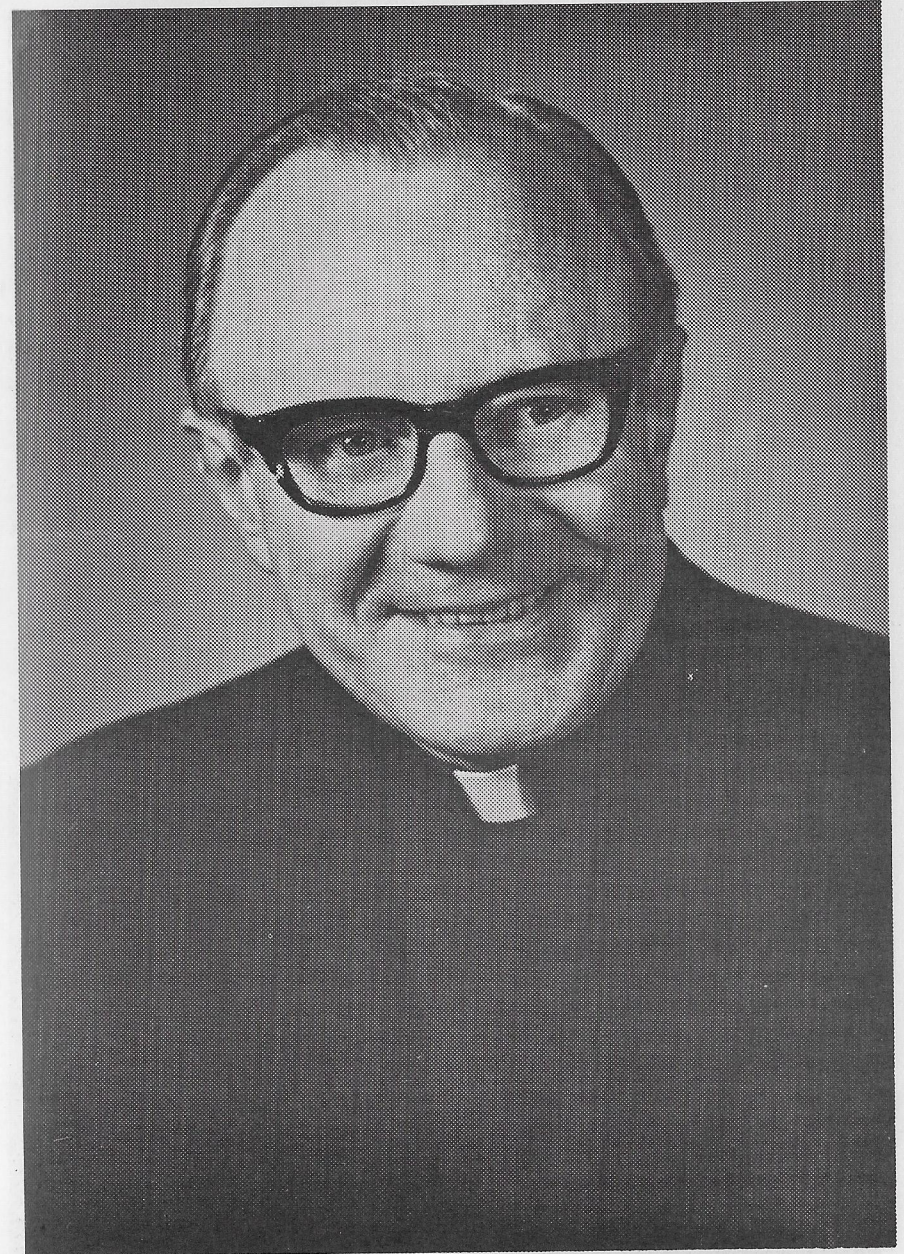
My sincere thanks are due to Father Joseph Thie, Bishop Alerding's History of the Diocese, to the Pastors of Millhousen, to the Sisters of Oldenburg, and to individual members of the parish who have furnished the sources of information.

C. E. RIEBENTHALER.

Feast of Saint Apollinaris, Martyr.
July 23, 1934.



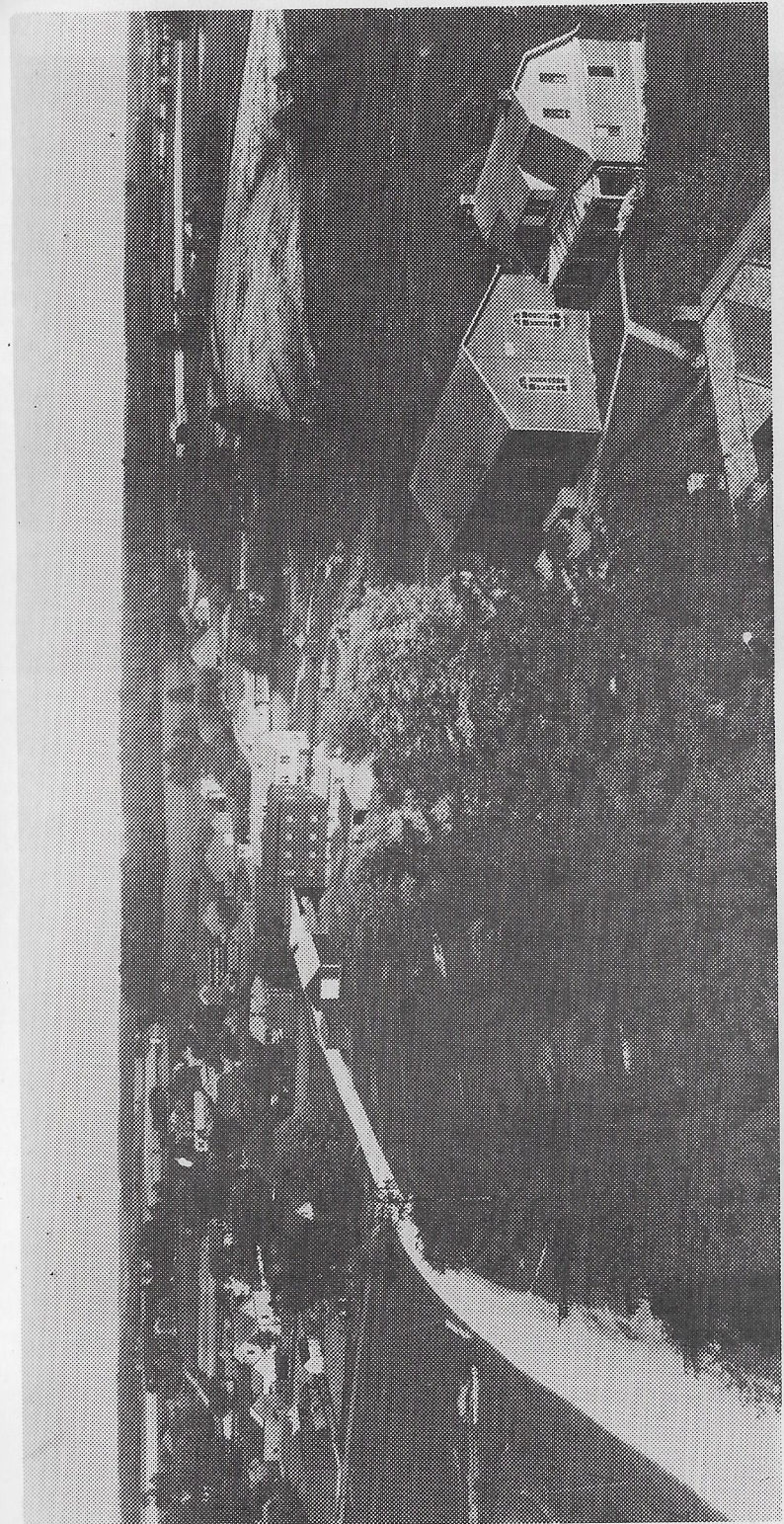
Fr. Carl's 50th Anniversary of Ordination to the Priesthood - May 30, 1967. Left to right: Father Carl Riebenthaler, Archbishop Schulte, Cardinal Ritter, Msgr. Busald.



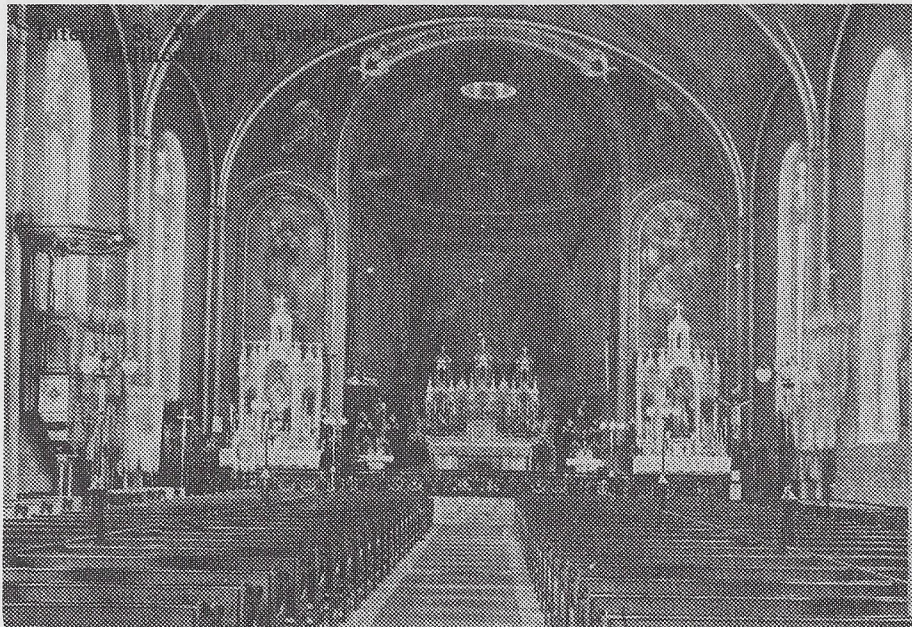
Rev. Joseph B. McCrisaken
Pastor: Sept. 1967 to Dec. 1970



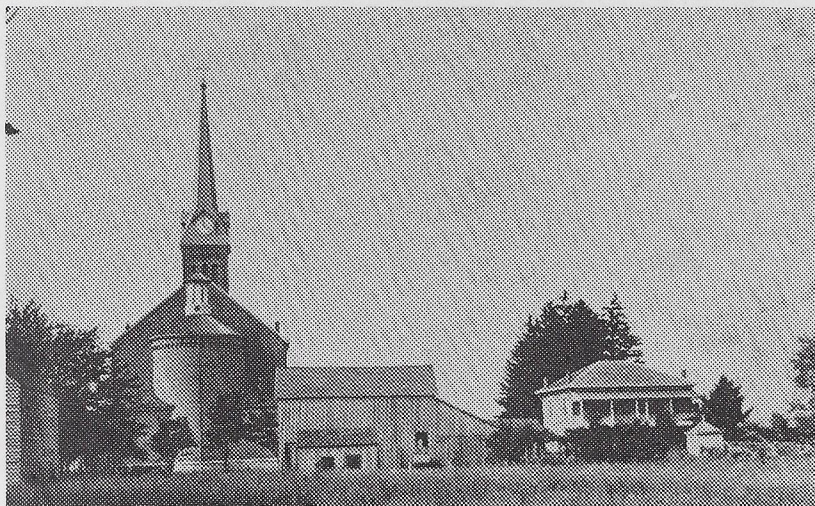
Rev. Patrick Commons
Pastor: Jan. 1971 to present date



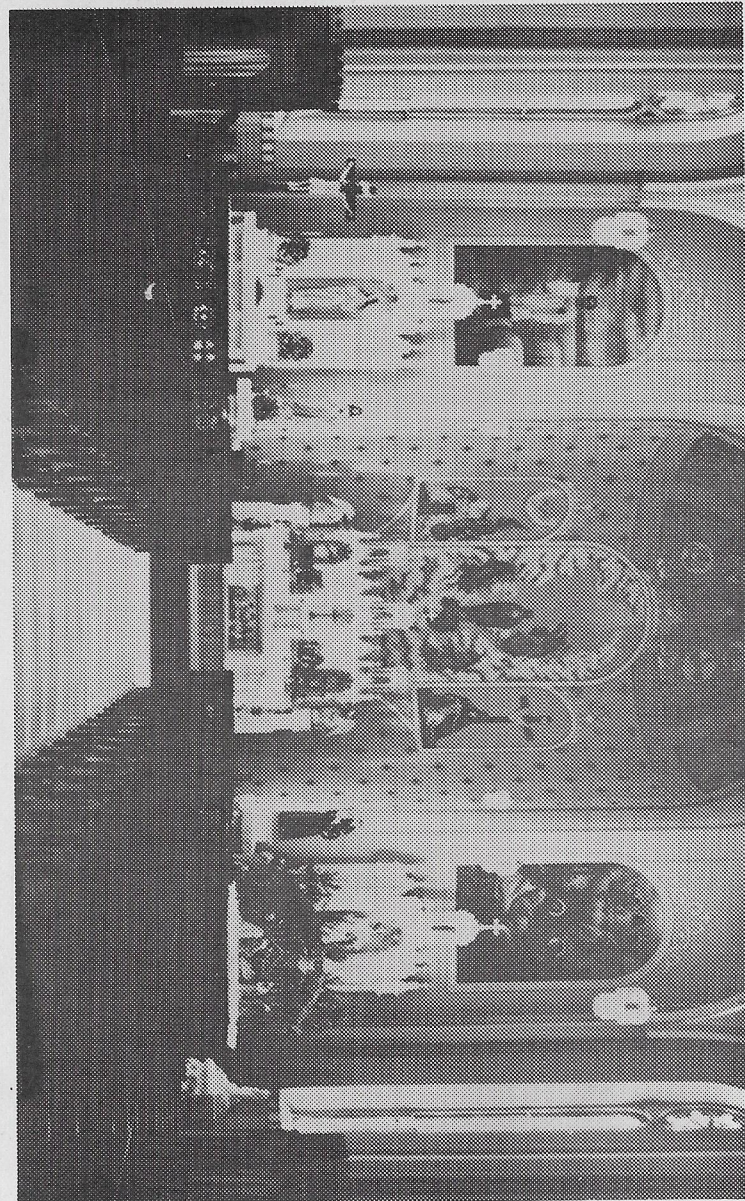
Picture taken from the Church bell tower in the 1930's.



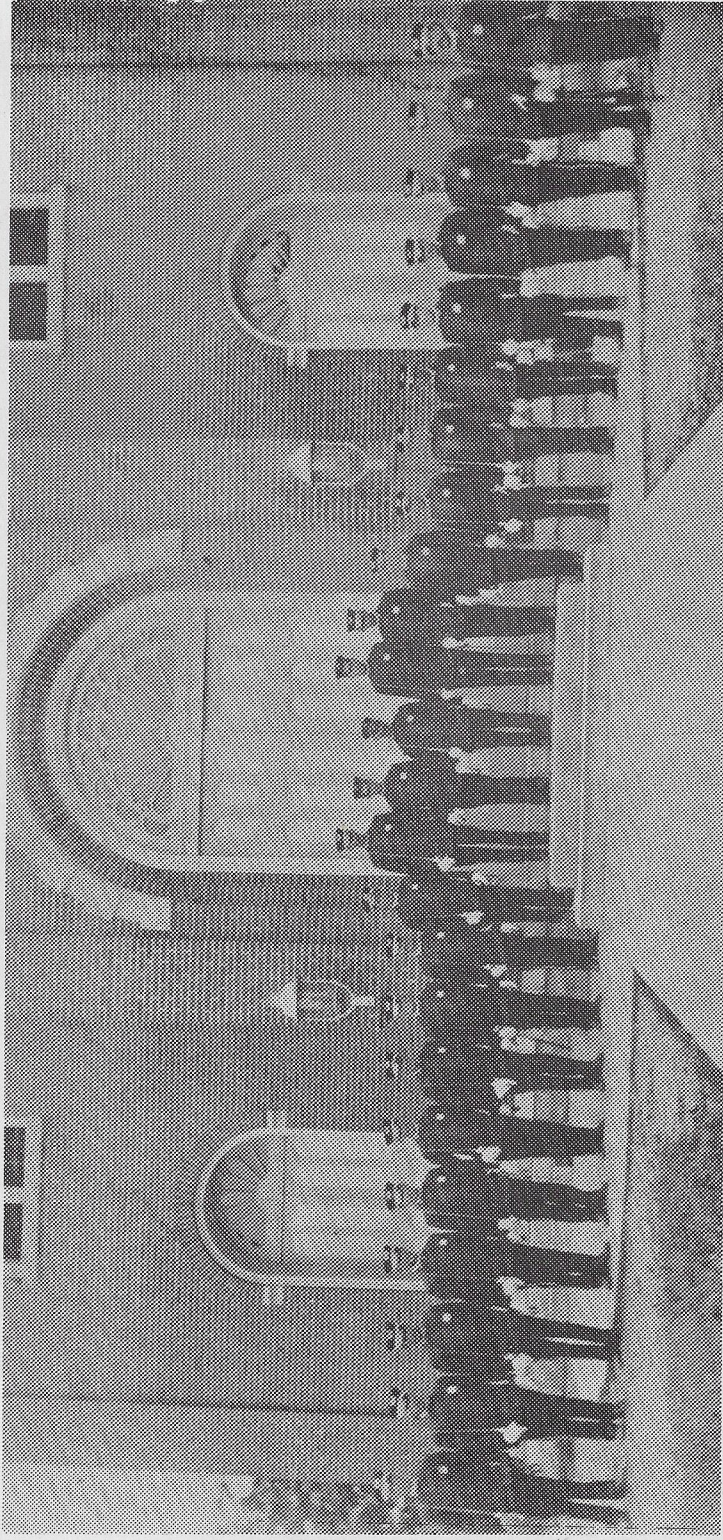
Inside Church Taken in 1912.



View of Church and parish grounds taken from Cemetery.



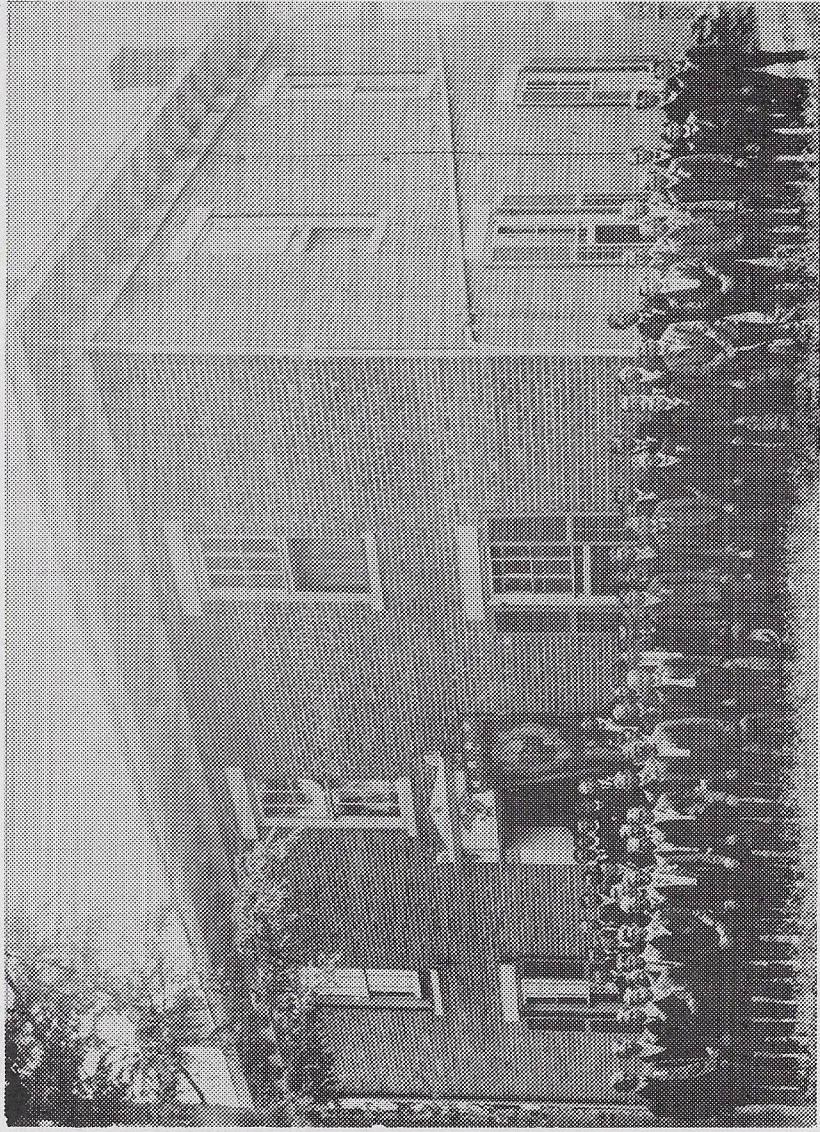
Inside of Church in 1967.



Knights of St. John organized in 1916 - picture taken about 1923. 3rd from left - John Wenning; 5th from left - Tony Reisman; 6th from left - Ed Feldman; 8th from left - Lawrence Ruhl; 9th from left - Ben Blankman; 11th from left - Tony Harpring; 12th from left - Ed Kroger; 13th from left - (Middle) John Schoettmer. 3rd from right - George Luken; 4th from right - Charles Witkemper; 7th from right - Henry Meyer; 11th from right - Lawrence Duerstock.

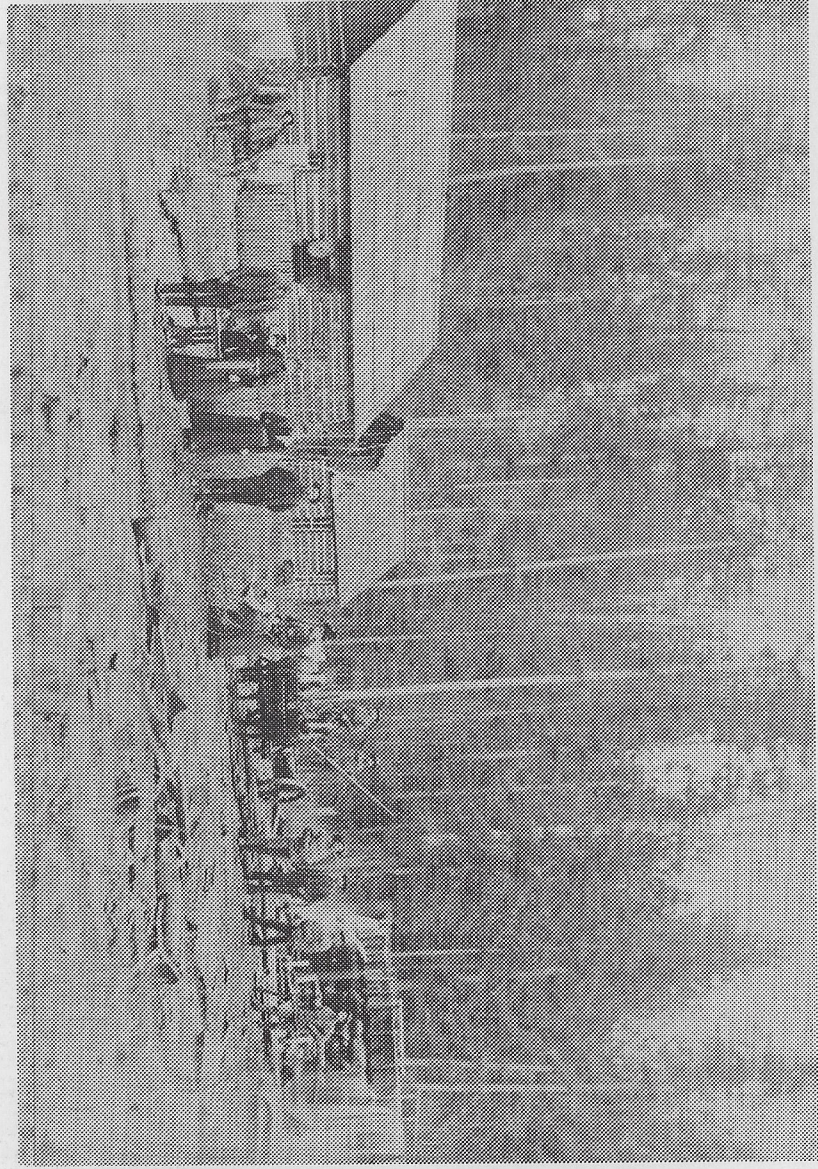
Millhousen Eclipse Band taken about 1892. Front row - sitting: 1st from left - Clem Herbert; 3rd from right - Tony Reisman





Picture taken in front of the rectory about 1899. Only one known standing to the left of the banner - Tony Reisman.

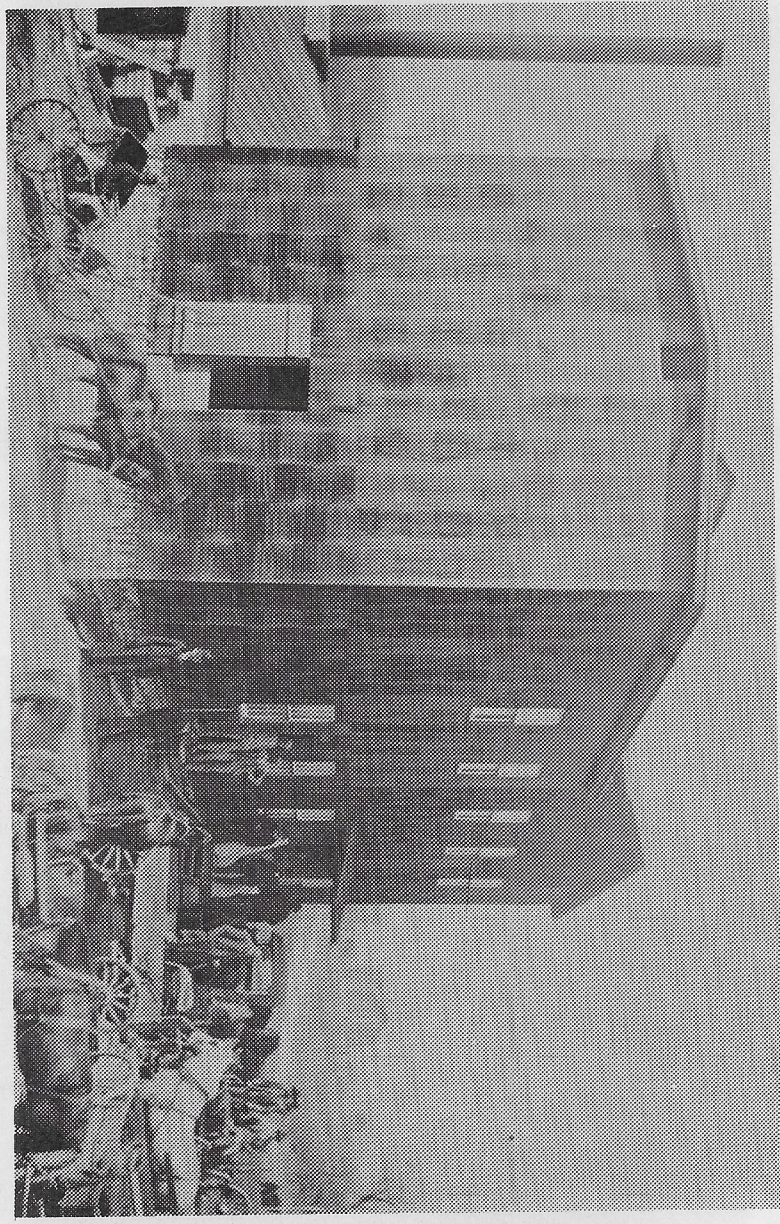
Early Settlers

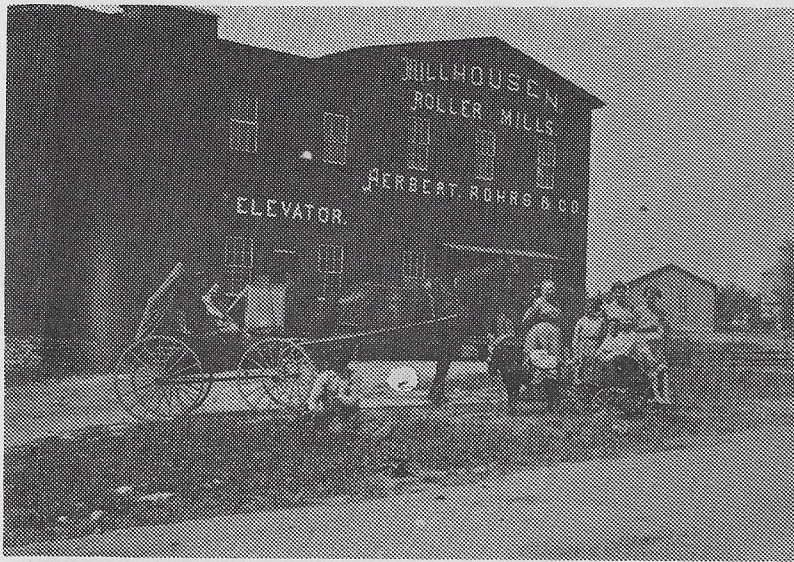




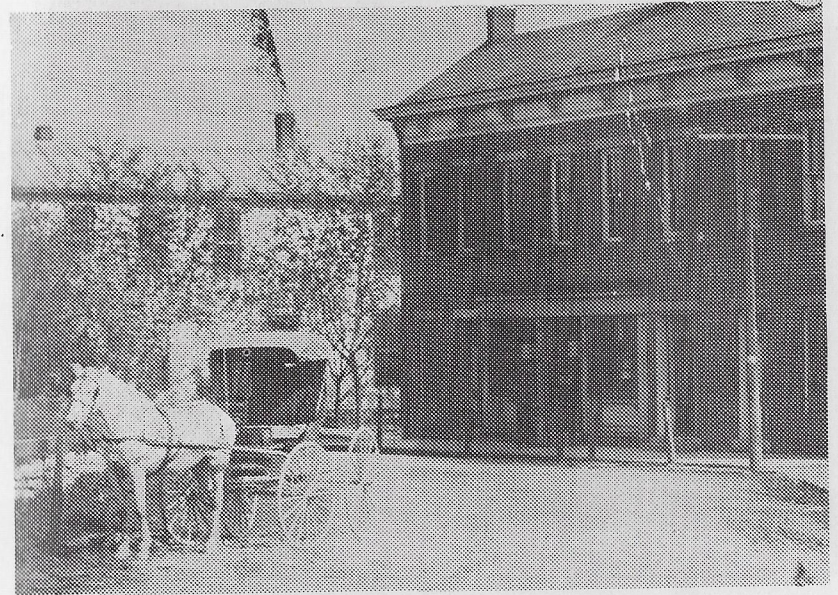
Joseph & Josephine (Herbert) Scheidler wedding picture taken in Oct. 1892. Was Maximilian Schneider's house - the first house built in Millhousen and it was completed in 1839. (Now residence of Olivia Witkemper)

Herbert & Rohus Mill - taken about 1922 (smoke stack added).

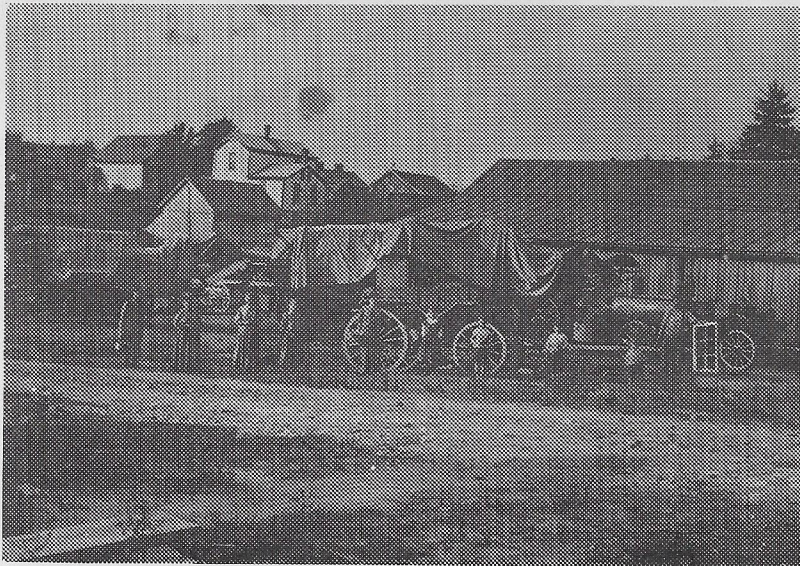




Mill built by Herbert & Rohrs about 1900 (Now Smith Bros. Feed Mill).



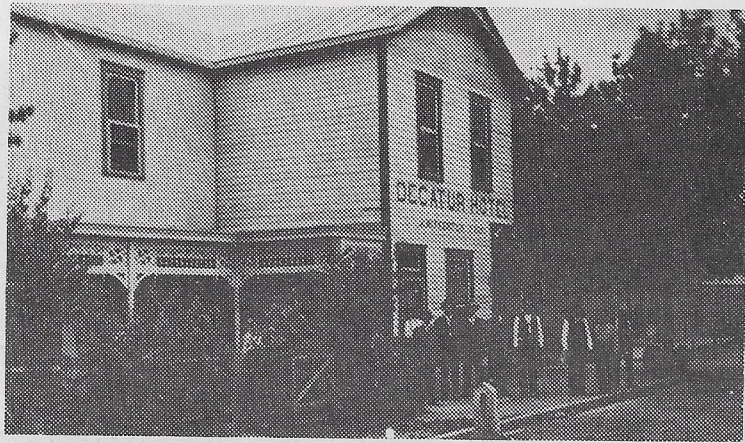
B. W. Zapfe's General Store (now Township Trustee's office and Antique Store).



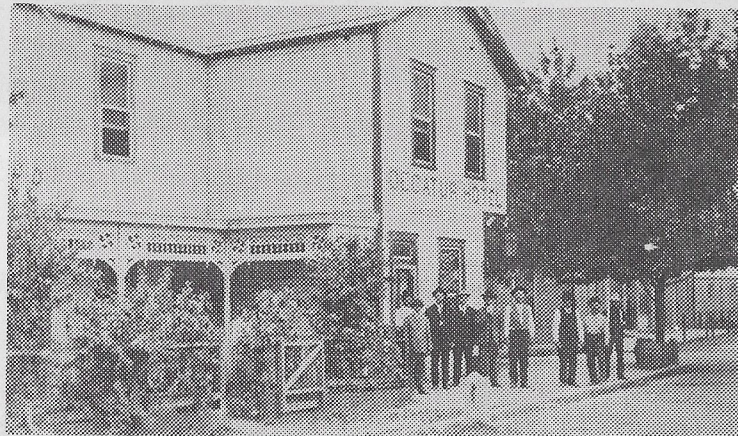
Joe Herbert's machine shed in 1910 (now Clay Brinson's residence). (John Herbert's house in background - now residence of Mildred & Lorena Herbert).



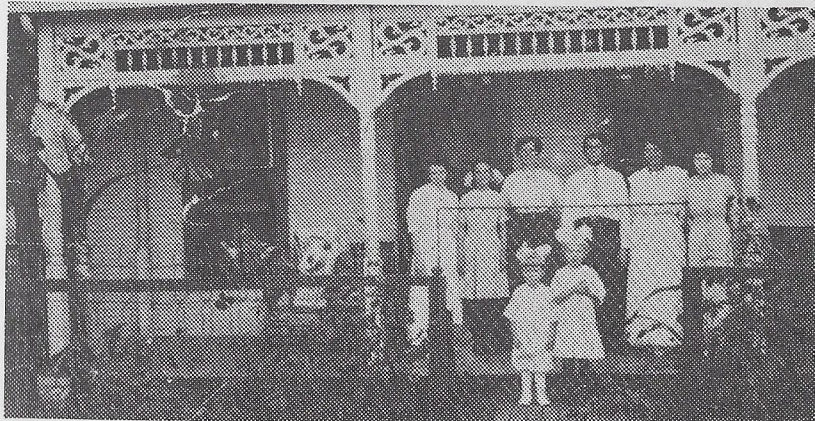
Feldman House in 1908 (Now Wheatly residence). Lady is: Rose Pflum Ruberg, Man: Ben Ruberg. (House built by John B. Hardebeck).



Decatur Hotel owned by John Witkemper (now residence of Stephen Ronsheim).



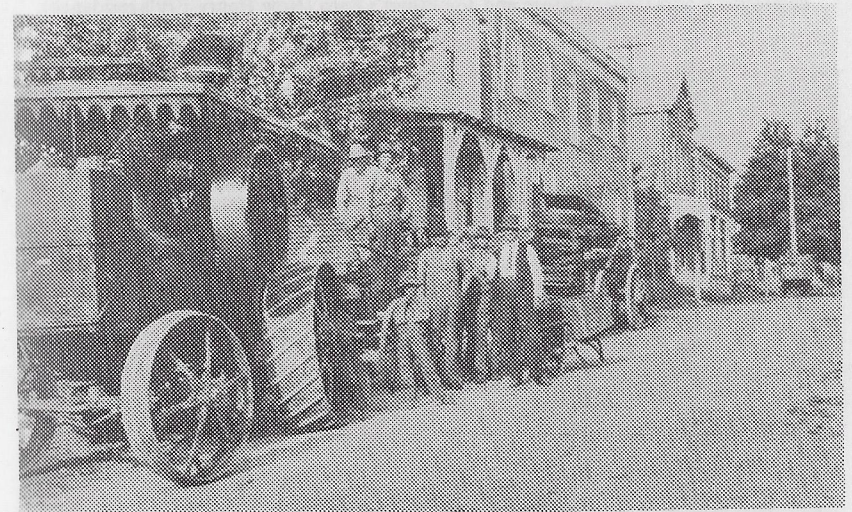
Picture taken after building remodeled in 1890.



Decatur Hotel: Standing left to right; Helen Witkemper Bruns, Anna Wick, Mollie Reisman, Ferdinand Witkemper, Margaret Bruns, Betty Wick Fry.



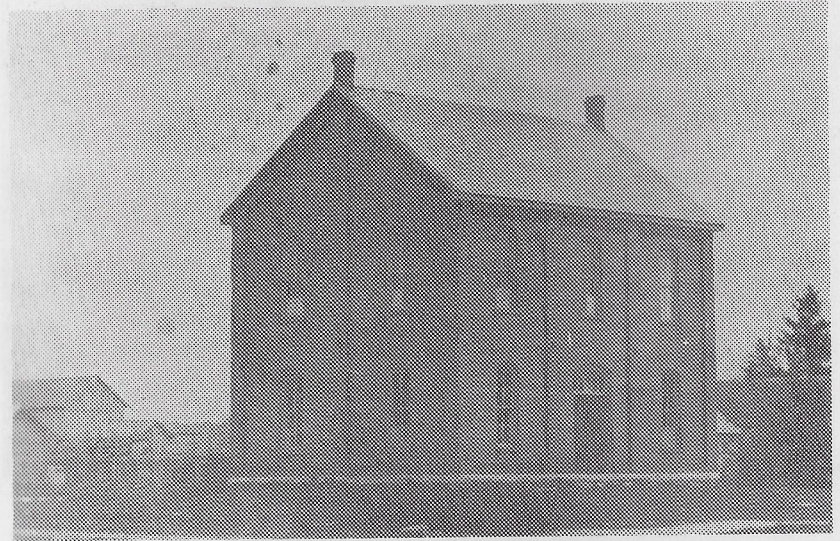
High Street in Millhousesen (now "The Main Street"). Buildings before fire in 1908.



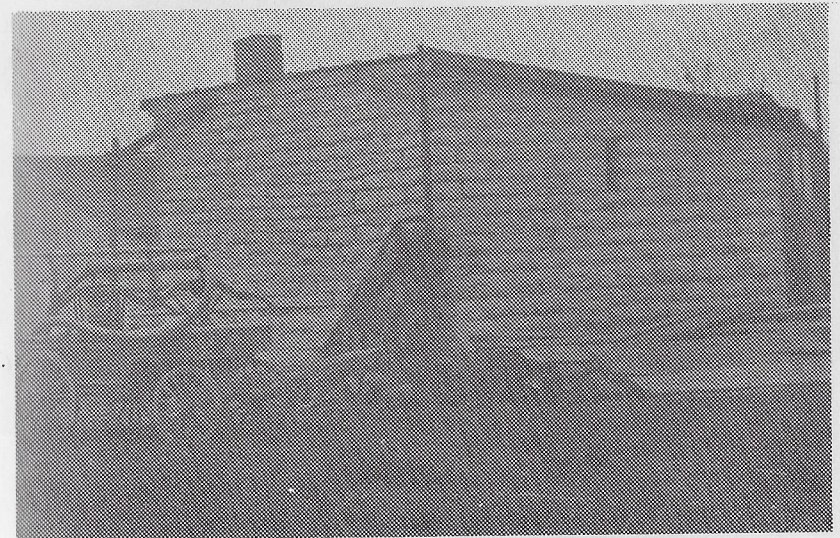
Old steam engine owned by Bill Powers taken in July 1910 in front of Dr. Glass' office. (Buildings now owned by Bill Stone, James Hinote and Stanley Witkemper). 2 men on machine: Frank Hessler & Edgar Wheeldon; standing: Bill's son Earl; Bill Powers (2 boys unknown) and John Wheeldon.



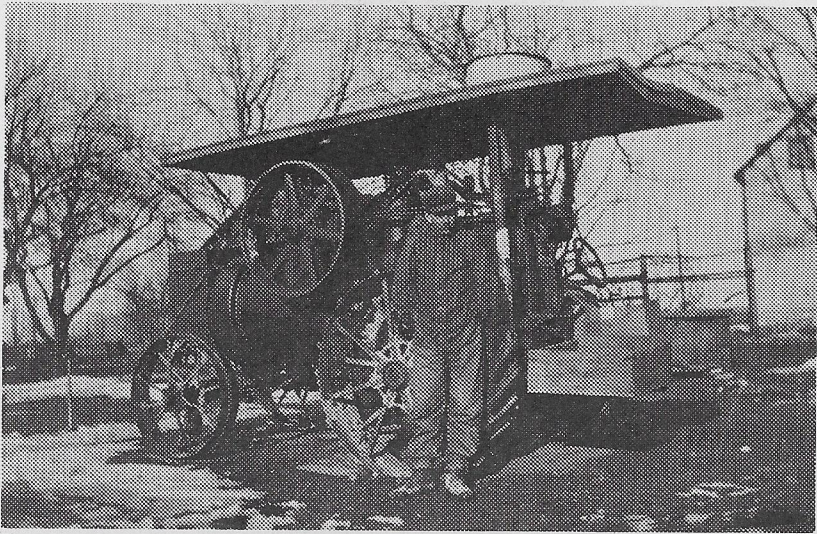
Picture taken after fire in October 1908 which destroyed John Goldschmidt's Tavern and Dancehall (Known as Spander's Hall & managed by John Spander); Fire also destroyed Koors General Store and Joe Pflum's Barn (Now Henry Fry's residence).



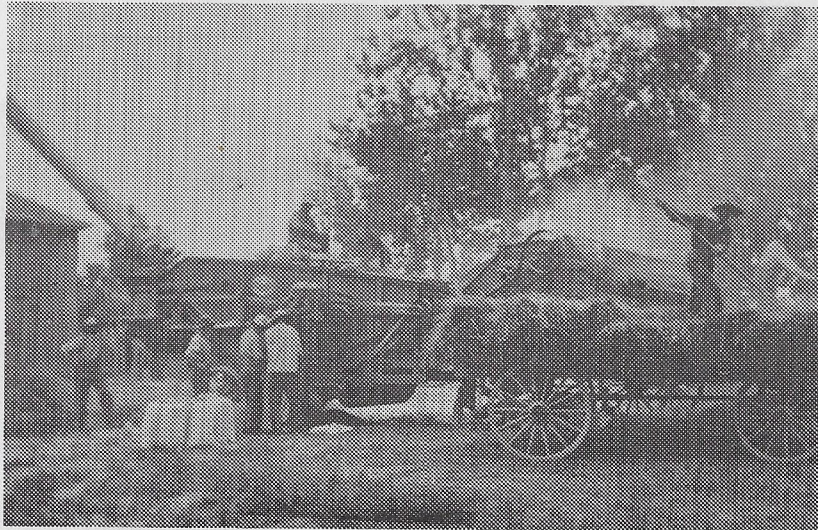
Millhousen High School built before 1900. Teachers: Dale Allen (1 yr.); Mrs. Shank Hardebeck (1 yr.). Later building used for meetings & dances. (now location of residence of Arnold Waters).



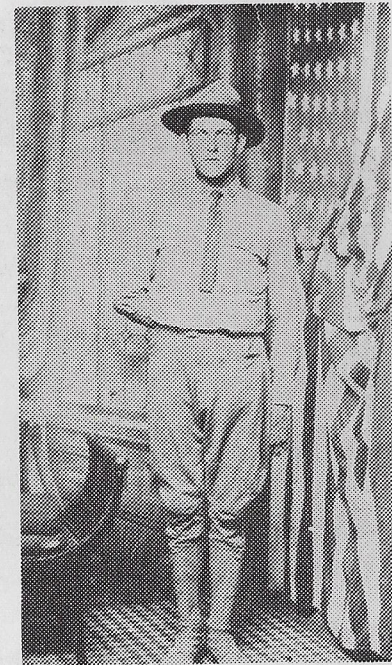
Jail built in 1880 to 1890 (now Marion Twp. Volunteer Fire Department). Fire wagon purchased before fire in 1908 - pulled and pumped by hand.



Frank Cord and his steam engine taken about 1927.



Threshing Wheat.



First World War Uniform: Jack Witkemper.



Left to right: George Witkemper and Ben Meyer.



No. 7 School (taken about 1914)

Standing Left to right: Irene Thompson, Helen Blankman Vanderpohl, Pearl Thompson, unknown, TEACHER: Bernard Blankman (with cap), Henry Menkedick (next to teacher), Chester Thompson. Sitting Left to right: Joe Menkedick, Carl Blankman, Earl Martin, Karl Cord, Mary Alexander Tieman, unkown.

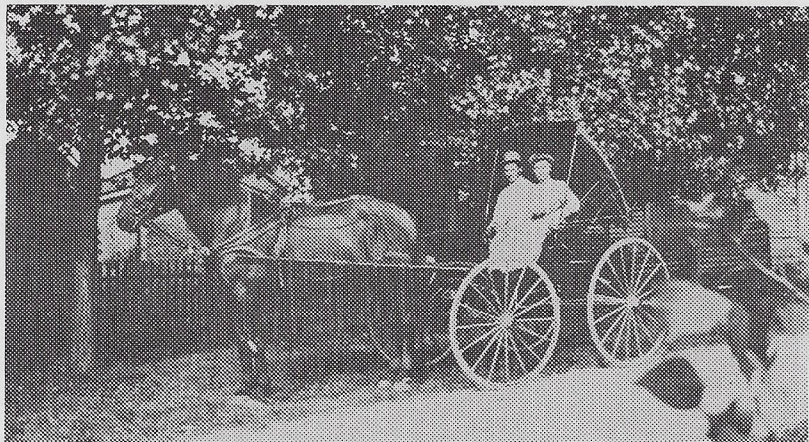


No. 7 (Low School) (taken about 1912)

Standing left to right: Emma Blankman, Irene Thompson, TEACHER: Marcellus Jackson, Chester Thompson, Charles Caseldine, Sitting left to right: Pearl Thompson, Angelina Rolver, Edith Fowl, George Fowl, Betty Schwering, Gertrude Knoll, Helen Blankman Vanderpohl.



Millhousen Ball Team (Millhousen 13-Smyrna 6): Leo Blankman, George Feldman, Alvin Feldman, Dave Fry, Clem Scheidler, Leo Scheidler, Matt Scheidler, J. Witkemper, E. Wanner.



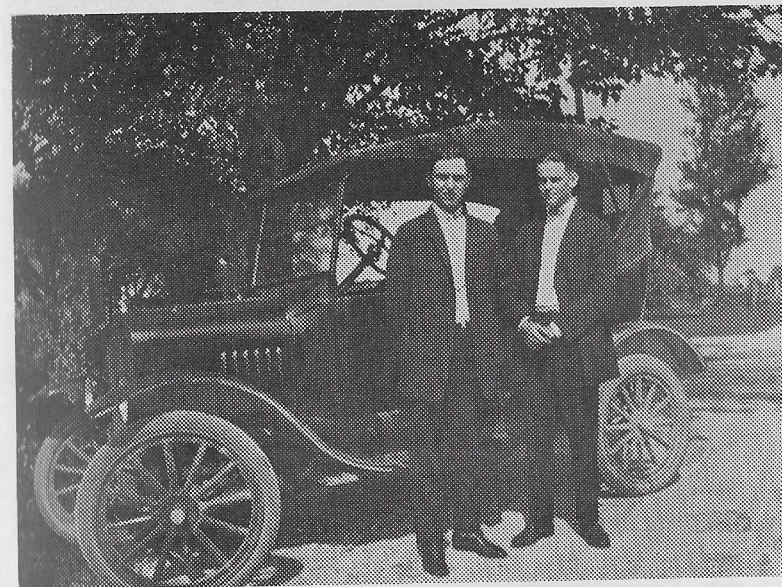
Paul and Clara Scheidler



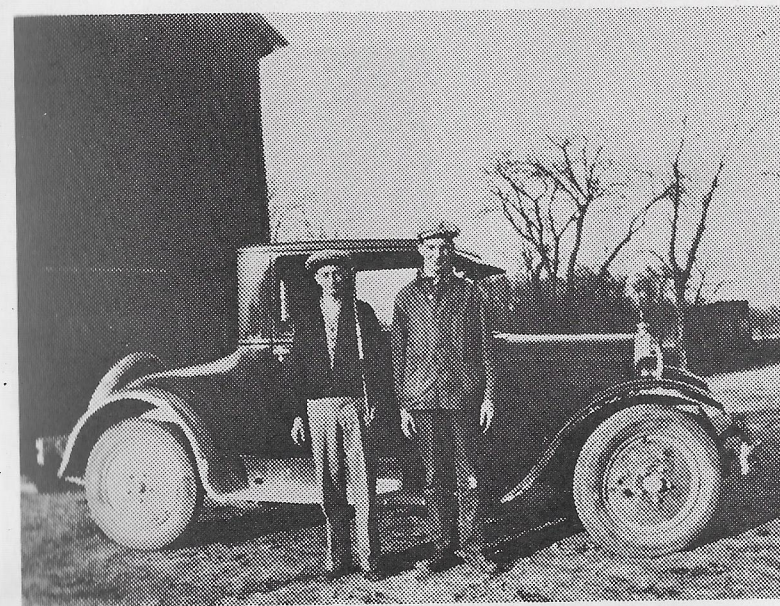
Left to right: Margaret Bruns, Betty Luken.



Left to right: Dr. Dailey and Fr. George Scheidler (Dr. Dailey was also Postmaster).



Model T Ford taken in 1928. Left to right: Karl Cord, John Griffin.



Dodge car - taken 1929: Left to right; Louis Luken, Alvin Cord.



Left to right: George Schneider, John Stuehrenberg, Charles Walters, S. Winterhalter (hat on), (owner of lake & his 2 children), George Luken.



Marita Hermesch



Rosie Kesterman, Anna (Mrs. Frank) Cord.

Aerial pictures of Millhousen taken 3/11/76

Additional copies may be obtained from:

