

HOLY CROSS IN THE BLACK HILLS

1987-3

The Dakota Apostolates, 1878-1897

+++++

by

Brother Franklin Cullen, C.S.C.

Prepared for the Sixth Annual History Conference
of the Congregations of Holy Cross
Manchester, New Hampshire
June, 1987

Brothers of Holy Cross
St. Francis High School
Mountain View, California

1986

Modern Map
of
BLACK HILLS,
South Dakota
(Northern Section)

AAA TOPOGRAPHY ADAPTED FROM NASA
LANDSAT SATELLITE IMAGERY



The dangers and difficulties of American frontier living seldom deterred early members of the Holy Cross congregations from accepting the challenge of apostolates in newly-opened areas. Such a region was the Black Hills in what is now South Dakota where Holy Cross Sisters went in 1878 to be followed a year later by Holy Cross priests.

At the time of the arrival of the Holy Cross members South Dakota was not yet a state but was a part of the Dakota Territory which included all of present-day North Dakota and South Dakota. The two parts would not be separated and each part attain statehood until November 1889.

The Black Hills rise in the southwestern corner of South Dakota and extend across the border into Wyoming. They cover an area approximately ninety miles north to south and sixty miles east to west. They receive their name from the dark appearance that their dense forests of pine give them when seen from the plains below. Actually, they are mountains rather than hills as they rise rather abruptly from two to four thousand feet above the surrounding plains which themselves are about three thousand feet above sea level. They reach 7,242 feet above sea level atop Harney Peak, the highest point on the American continent east of the Rockies. Thickly wooded, the area is a network of innumerable ridges, crags, gulches, ravines and deep valleys served by winding roads and trails.

White men generally knew little of this mysterious region before the 1870s. The Hills were held sacred by the Sioux Indians and were included in the territory protected from white encroachment by the Treaty of Laramie ratified by the Indians and the Federal Government in 1868. However, when gold was discovered there by members of General George Custer's expedition of 1874, the picture changed dramatically.

At first the U.S. Army attempted to keep prospectors from entering the forbidden land, but during 1875 thousands of gold-seekers were pouring into the Hills. They did not wait for permission from the Government. In fact, it was not until 1877 that the dispossessed Indians were forced after much fighting to give up the Black Hills forever.

The first prospecting was pursued near Custer in the southern part of the Hills where the first discovery had been made. However, in the late fall of 1875 James Pearson made a rich gold strike in the northern Hills, and by the following March a rush was on.

The center of activity was on the Whitewood and Deadwood Creeks in Deadwood Gulch so named for the large number of dead trees found there which had been killed in a forest fire long before. Within a few months Deadwood Gulch may have had as many as twenty-five thousand gold-seekers, merchants, and settlers. Of course, when word of a gold strike elsewhere reached Deadwood, a large number of the inhabitants would "stampede" to the new bonanza. Within two years the rush was over. By 1880 there were probably 14,000 still in the area; in Deadwood City itself perhaps four or five thousand. (Today it is about half that size.)

Deadwood City (the "City" was dropped from the name some years later) was organized in April 1876. It grew in a haphazard way partly due to its cramped location in the narrow valley or gulch below the junction of the two creeks. As with gold rush towns anywhere it soon had its share of rough living conditions, lawlessness, town characters (such as Wild Bill Hickok, Calamity Jane, Sam Bass, and numerous other gunmen and outlaws), their disreputable places of entertainment, and a need for the Church's ministry. However, as bad as conditions were, it is undoubtedly true that modern accounts of old Deadwood romanticize and exaggerate the "wild and woolly" aspect of its history.

Writing in 1877 a reporter for Frank Leslie's Illustrated Newspaper described the town:

. . . Deadwood is a city of a single street, and a most singular street it is. The buildings which grace its sides are a curiosity in modern architecture, and their light construction is a standing insult to every wind that blows. Paint is a luxury only indulged in by the aristocracy.

The business street of Deadwood runs along the mountain stream, Whitewood, which flows between two lofty adjacent mountains, South Deadwood and Gayville each have their single street, which are off-shoots from the Deadwood thoroughfare at the union of the Whitewood and Deadwood Gulches.

Wells are dug in the middle of the streets, all sorts of building material occupies them and every manner of filth is thrown into them. The city is honeycombed by shafts run down into the bowels of the earth from every yard. A keen-eyed money-grabbing set of men makes up the population, but they are far from the blood-thirsty scoundrels the average correspondent would make them out to be. Shooting is not frequent; fighting is only occasional; and property is perfectly secure. Our flying representative parted with only \$3 for hotel fare during his

one day's visit and could have obtained board for from \$12 to \$18 per week. On his return he expressed himself so well satisfied with the diggings that he may be said to have "Yellow Fever."

Also in that same year the local newspaper was very anxious to give a picture of law and order even though the account does not agree with the impression one gets from items in that very paper concerning serious local crimes and disturbances:

Everybody is busy in Deadwood and surrounding country. Teams of mules, ponies and oxen, moving to and fro, through the public streets, hauling heavy freight and merchandise. Carpenters are building new, and remodeling old buildings, to meet the increasing demands for stores and private residences. Crowds of immigrants are daily arriving and pitching their tents in the suburbs of Deadwood. These, in contrast with the growing foliage that adorns the valleys and drapes the hillsides, lends the appearance of an immense bee-hive in a flower garden. Every available place in the city is occupied as a store, and corners of the streets, and intervening places between buildings, besides small shops on wheels, are filled with merchandise, auctioneers and samplers.

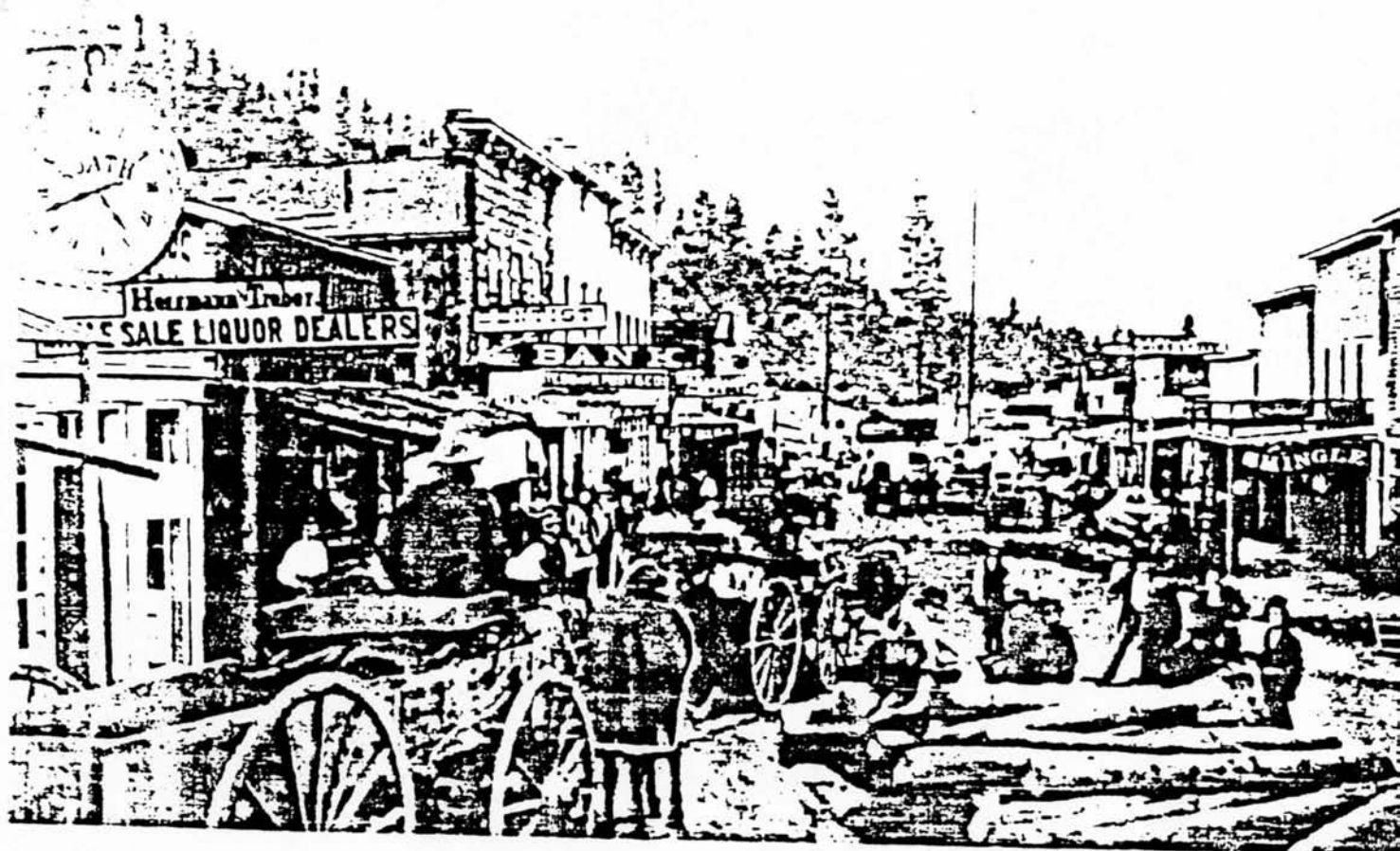
Through this rush and confusion, this excitement only experienced in mining camps, it is surprising to note the degree of order that pervades. Petty thieving is about the only annoyance, and the perpetrators of these small crimes are usually captured before they have an opportunity to secrete either themselves or their plunder. It has been said of us abroad that murder most foul, was of daily occurrence. This we state as infamously false, and the authors of such lies are unworthy of the name of men, and are but vile slanderers.

Taken as a whole, our town is as orderly and quiet as most of the old New England towns; but, we cannot help add, a terribly filthy one, as will be proven as soon as hot weather reaches us, if it ever does. And, in this relation, where is our Street Commissioner?

There are banks, churches, a school house, three daily newspapers, and good hotels. Many lawyers get a good income out of the extensive litigation over the title to mines.

Deadwood is an irregular gulch, has already outgrown its space, and begins to climb the precipitous sides of the hills by which it is enclosed. White cottages approached by winding paths and steps, stand hundreds of feet above the level of the town. Under Deadwood proper there is another city--the city of the miners. Openings in the tunnels and shafts are seen at various places throughout the upper town. In the tunnels and shafts the placer miner digs out the yellow earth and sluices it for the crumbs of gold that during the long ages have been slowly escaping from the quartz lodes in the Hills. But capitalists have taken hold of the mining business of the Black Hills and many quartz mills of the best class are running.²

Three miles south of Deadwood is Lead City (The "City was dropped here too.") which came into existence upon the discovery of gold in Gold Run Gulch in 1876. Pronounced lead, the name is a mining term referring to a vein of mineral ore. It became the site of the Homestake Mine which still is the largest gold mine in the Western Hemisphere. The town, like its neighbor, is



DEADWOOD IN 1877, THE YEAR BEFORE THE SISTERS
ARRIVED AND TWO YEARS BEFORE THE FIRST
C.S.C. PRIEST CAME TO THE BLACK HILLS



built on the steep slopes of a long gulch. Here it was that surface placer mining by individual prospectors gave way to large corporate enterprises which extracted gold by crushing and processing quartz mined from vast underground workings.

This then, is the setting in which Holy Cross women and men found themselves in the late 1870s.

During the period of the Gold Rush the western half of Dakota Territory was included in the ecclesiastical jurisdiction of the Vicariate of Nebraska. Bishop John O'Connor at Omaha sent Father John Lonergan, a secular priest in Fremont, Nebraska, to the Black Hills in May 1877. The latter offered Mass in Deadwood on May 20 in Jacob Webster's unfinished carpenter shop on Sherman Street, and following the liturgy, he presided at a meeting in which committees were formed to collect funds and make plans for the construction of a church building. The site would be a knoll on property above Williams Street donated by a Colonel Thornby.

Work on the structure was started immediately. Four weeks later a local paper was able to report that:

The new Catholic church on the hill, on the west side of this city, is nearly enclosed. It is of modern style of architecture, with 14 foot ceiling on a foundation 30 x 40 feet. It is the intention of Father Lonergan to celebrate Mass in this new church next Sunday. The site commands a full view of Deadwood, as it lies in the valley below, while on the other side rich green mountains roll off to the westward making the location extremely inviting.³

A vestry which doubled as living quarters for the priest was included in the structure.

Father Lonergan after serving about five months in Deadwood which now had up to eighteen thousand inhabitants, expressed discouragement with his parishoners to his bishop:

As a general rule, the Catholics here are in my opinion the very worst in the world. Those who have money, spend it in saloons and in houses of infamy and will not give any to the church. In fact, they do not care about having any church. It seems to me, that there is no other need of a priest here than stay to wait on them when they are on their dying beds. When most of them are well, they will not go to church, much less frequent the sacraments, and their salvation entirely depends upon the use they make of their time in their dying moments.⁴

Father Lonergan was replaced by Father P. N. O'Brien who, though he remained only about six months, busied himself with selecting six sites for other churches in the region and started a fund drive for a hospital. He wrote to Bishop O'Connor:

I have already agitated the necessity of a hospital through the papers and yesterday in company with some Protestant gentlemen, I started a subscription to the amount of \$500. I think I will be able to succeed. If I get \$1,500 I believe I ought to commence and when once begun the Sisters ought to be here. They can do better than any one else. Everything is most expensive. I pay \$15 per week for board and lodging. My bill of expense will be about \$20 a week. As yet, I see no revenue to meet this outlay.

I have started to build a house today and will at once proceed to finish the church. This is a hazardous undertaking as it will cost a good deal but there is no other means by which I can attract and organize a congregation. If you send another priest here, I want him to be a strictly total abstainer and willing to work in unison with me for God's honor and the benefit of our holy religion. Priests need to be careful here, for the miners though rough are smart and watchful and are very easily given offence.⁵

Father Bernard Mackin of Nebraska City, Nebraska, was the next to take over the parish arriving in Deadwood in January 1878. He too saw that the frequency of accidents in the mines and the occasional recurrence of typhoid fever, mountain fever, diphtheria, and other diseases made the establishment of a hospital a priority. It was he who contacted the Sisters of the Holy Cross at St. Mary's in Indiana asking that they found a hospital in Deadwood.

Late in January 1878 he was able to announce in the local paper that:

The site for the Sisters' Hospital to which the attention of the public was called a few weeks ago, is at length determined. It is a high and healthy location situated on the north side of City Creek, in sight of the greater part of Deadwood and catching the first rays of the morning sun. Formerly the property of Mr. James Astarito, this gentleman has made a donation of the same for said purpose. As we wish to begin work at once, we expect a general response to our appeal for subscriptions. Your donations will be thankfully received by Mr. Dudley, Sheriff Manning or Judge McLaughlin. As the time of these gentlemen is, at present, rather limited, we will also take a part in canvassing. B. Mackin, Pastor, Deadwood Catholic Church.⁶

Subsequently, in April, Bishop O'Connor wrote to the religious superior, Mother Angela Gillespie,* at St. Mary's:

Rev. B. Mackin, pastor of Deadwood writes me, Mar. 26, "I have the contract of the Sisters dwelling let, and commenced to haul the lumber. It will be ready in a few weeks, but they need not delay, as there is a dwelling beside their ground, which belongs to the Italian who gave the ground, that they can occupy as long as they will need it. The people are anxious to have them come."

We suggest that only two Sisters go at first, who will be able to make the necessary preparations for those who are to follow. This, I think, would be the better course. He also thinks it would be well to send one Sister who would be able to speak French, as there are a great many French Canadians in the "Hills".

*Father Edward Sorin remained as the ecclesiastical superior of the Sisters until the Apostolic approbation of their Constitutions in 1889.

It might be well for you to put yourself in direct communication with Father Mackin, in regard to what you would wish done for the accommodation of the Sisters. They will, of course, have to contend with some difficulties at first, but there can be no doubt of their ultimate success. In five years, the Black Hills will be by far the most flourishing portion of this Vicariate.

While waiting for the Sisters to arrive, Father Mackin continued his pleas for funds to build the hospital. On May 4 a notice in the newspaper announced:

The dwelling apartment of the intended hospital on City Creek is about completed. Considering the object of the undertaking there should be a more liberal show of voluntary contributions. Some citizens have made a generous start--it is now time for others to do their part. . . . Money is all that is necessary to make it an improvement in Deadwood and a benefit to the neighboring towns.⁷

On May 25 a large advertisement in the paper announced a "Grand Charity Ball at the Opera House, Central City, D.T., for the Benefit of the Sisters' Hospital on the Evening of June 7th, 1878." A few days later it was explained that "hacks will run between Central and Deadwood [about 1½ miles apart] all night for the accommodation of those attending." Apparently the affair was considered a success for it was reported afterwards that "the Deadwood Sisters' Hospital fund was swelled over one hundred dollars by the Charity Ball."

Meanwhile at St. Mary's, five Sisters were selected for the pioneer apostolate: Sisters Edward Murphy, Matilda Hartnett, Marciana O'Sullivan, Basilla Thornton, and Passion Crowley. The group set out by the end of July. The Black Hills Daily Times carried this item on August 3, 1878:

Five Sisters are en route from Cheyenne to Deadwood. Luke Voorhees, superintendent of the Cheyenne and Black Hills stage line, telegraphed last night to the agent at the other end of the route to send them through for half fare. [Full fare at the time was \$30.]

On August 8 their arrival (presumably on the previous day) from Cheyenne was duly noted.

The Sisters must have been more than a little happy when their coach finally pulled up at the stage line's office in Deadwood. True, they would have traveled as far as Cheyenne in reasonable comfort on a Union Pacific train, but they then endured a 266-mile trip by stagecoach from there to Deadwood.

This last leg of the journey which took about forty-eight hours through hills and plains averaging from six to eight miles an hour proceeded northerly along the western side of the Hills before turning east near Cold Spring to reach Deadwood. The roads were rutted and dusty, the weather hot,

and the constant jouncing and swaying of the coach tended to make the traveler "seasick."

The limited space inside the coach was designed to accommodate nine passengers on cushioned seats. Several others could ride atop the vehicle. The coach was pulled by four to six horses which were changed for fresh teams several times en route at way stations. These stops about every fifteen miles were very brief, but a few gave the travelers some opportunity to stretch their legs and eat a meal. On the journey was also the threat of being held up by a gang of outlaws although nothing like this happened to the Sisters.

In summary then, as an article in the Omaha Herald as quoted by Watson Parker cautioned prospective stagecoach passengers: "Do not imagine for a moment that you are going on a picnic; expect annoyances, discomfort, and some hardship."⁸

Upon arrival at Deadwood, the Sisters were disappointed to find that despite Father Mackin's efforts, the building intended for them was not finished. As soon as possible, they rented a house about a mile away on a more level and accessible location for \$60 a month. This place doubled as their residence and a small hospital for which they lost no time in soliciting funds. The Black Hills Daily Times carried this notice on August 22:

Sisters' Hospital. Five Sisters of the Order of the Holy Cross chose to leave their home at St. Mary's, Indiana, and come to this place to devote their time to the care of the invalids of Deadwood and of those of the surrounding camps who wish to come under their care. Their first object is to build a hospital. For this purpose they have chosen a new location on Cemetery and Sherman streets, devoting the City Creek hospital, on account of inconvenience, to another purpose.*

Their success depends very much on the fulfillment of promises which were very inducing before they could be persuaded to come to Deadwood. We are confident then that the generous inhabitants who wish to see Deadwood prosper and also to furnish an occasion of aid to suffering humanity, will, when called upon, give their assistance to this undertaking. It should be remembered that these ladies have exchanged an old establishment where all was orderly for the rugged life of the Black Hills. . . .

On August 31 a benefit production of "the grand, romantic and sensational drama of 'The Castle of Lausanne' and the highly amusing farce of 'The Irish Lion'" was staged for the Hospital fund in the Langrishe Theatre. Readers of the Daily Times were reminded:

. . . The great and untiring care bestowed by these ladies on the sick and needy is known throughout the length and breadth of the land, and in a community like this where so many strangers are sojourning away from their homes and friends, the necessity of such an institution being established in our midst must be apparent to all. . . .

*Actually the Sisters never used the house on the City Creek lot which was legally transferred to them by Bishop O'Connor on November 30, 1878, except as a rental which gave them an annual income of \$200.

Despite these evidences of public support for the hospital project, Sister Edward in reply to a telegram received from Mother Angela at St. Mary's wrote this assessment of the situation in a letter dated August 30, 1878:

In compliance with the message of your telegram I shall state freely all I know about the prospects for a hospital here. I have already told you in previous letters the high price paid for food and for everything else in the Hills. Money is scarce and business dull at the present. People are expecting better times after a while. Mining has gone to Central and Lead City about five miles from here. California capitalists are working them as they have the money to put up mills, etc. Deadwood is the County and principal town.

After I had engaged that property I went around all the businessmen and places in Deadwood, and I collected one hundred and eleven dollars in cash and three dollars worth of flour. Very small amount for D.W. but I think it will do better. All say it is a desirable thing to have a hospital but they cannot afford to contribute much towards it now, and as there is scarcely any sickness this season they do not feel the need for it. However, it is becoming generally known around the neighborhood that there is to be a hospital and people are getting interested in it. I think it will do well in time.

Of course, we shall have our difficulties. I would prefer remaining here till spring, then we shall see what chance for success. Besides, after collecting for it, it would give scandal to leave without giving it a trial.

Our Pastor is doing all he can to help us. The Sisters go next week to collect. I am promised some lumber. I think it is better not to purchase property till spring. In the meantime we can be laying up a little fund for it. Those who build here must pay as it goes up. No credit. Money loaned from the Bank brings 5 per cent per month.

I intend to fit up a little house next to ours as a common ward for patients. Should any desire a private room give it in our house; should the numbers increase rent a larger house for them. If you have no objection I would stay here for a time. We have nothing to lose.

Dear Mother, permit me to tell you that there is a good prospect here for a school. So many want to send their children to board and day schools. I do not ask for any. I merely tell you what the people want and ask for.

And thus it was that the Sisters' Hospital had its humble beginnings in the sisters' residence.

This hospital--the first Catholic hospital opened in South Dakota--at first averaged four patients a week who paid \$12.50 a week for room and board, medicine, and medical care. When the nearby county hospital closed, the number of patients went as high as twenty-five.⁹ Under these crowded conditions, the Sisters and some of the patients were often obliged to make shake-downs for themselves on the floor.¹⁰ Further details on the hospital can be obtained from an advertisement published at its opening:

Sisters' Hospital. This Hospital located at No. 73, Sherman Street, South Deadwood. It is now open for patients and will be under the care and supervision of five experienced Sisters, who have spent a number of years administering to the sick.

This hospital is furnished with large, neat and airy rooms, with good spring beds, and all the conveniences of a well-arranged hospital.

Patients will be supplied with medical attendance, nurses, medicine, board and rooms at moderate prices, per week or month. We have private rooms for male or female patients who can secure their own medical attendance or be treated by the physician in charge.

At the same time as organizing the hospital in Deadwood, the Sisters were asked by the owners of the Homestake Mining Company of California to open a hospital in Lead three miles south. The Company's concern was chiefly the care of miners injured on its premises. As an inducement it made a donation of \$400 to the project.

Sisters Passion Crowley, Marciana O'Sullivan, and Basilla Thornton moved to Lead where they rented a house for a temporary hospital and collected funds to build the "Miners' Hospital" as it was referred to, on South Wall Street for \$2700. It was occupied by December 1879. In the spring of that same year Father Mackin had already started construction of St. Patrick's Church on North Gold Street.

By the summer of 1879 Sister Edward Murphy in Deadwood had commenced the construction of a brick building specifically designed as a hospital on property about 150 feet square located on Charles Street just two or three blocks distant from the rented house. It was purchased on June 7, 1879, in the name of St. Mary's Academy from John Hornick and A. T. Walls of Woodbury, Iowa, for \$750. The details of the structure as given in the January 1, 1880 edition of Black Hills Weekly News indicates the services to be offered and an optimism as to the hospital's future:

This building is situated in Cleveland, a suburb of Deadwood, where many of our business men have some beautiful homes. The hospital is a very attractive two story brick, resting upon a stone foundation and surrounded by a large and beautiful yard. The main building is 32 x 60 feet, with an ell 20 x 30. The walls are 14-inch hollow wall, leaving a 2-inch air chamber for ventilation. The front presents a beautiful and attractive appearance. . . . In the center of the front a 9-foot projection forms a

vestibule, which is surmounted at the top by a unique railing, forming an observatory. A mansard roof, hip shaped adds another attraction. The windows and trimming are also attractive.

Entering the first floor into a large hall extending to the rear; a large reception room is on the left and opposite is the dispensary. A large dining room in the rear and five rooms for private patients, and an isolated ward for insane, or those requiring special attention. The ell room is a large room, used as the general ward. The Sister Superior also has a large private room; each room is supplied with a chimney and a ventilator.

Leading to the second story is both a front and a rear stairway. One of the front rooms is used for a chapel and the other for a parlor, in rear of which is the Sisters' sewing room, dormitory, six private rooms, closets and bath room. Above these is a large chamber which forms a third story, to be used for erysipelas or special cases. The parlor, ward and reception rooms are supplied with fireplaces, while all the doors in the house are supplied with transoms two feet high. In the basement is a large room thirty feet square, called the furnace room. . . .

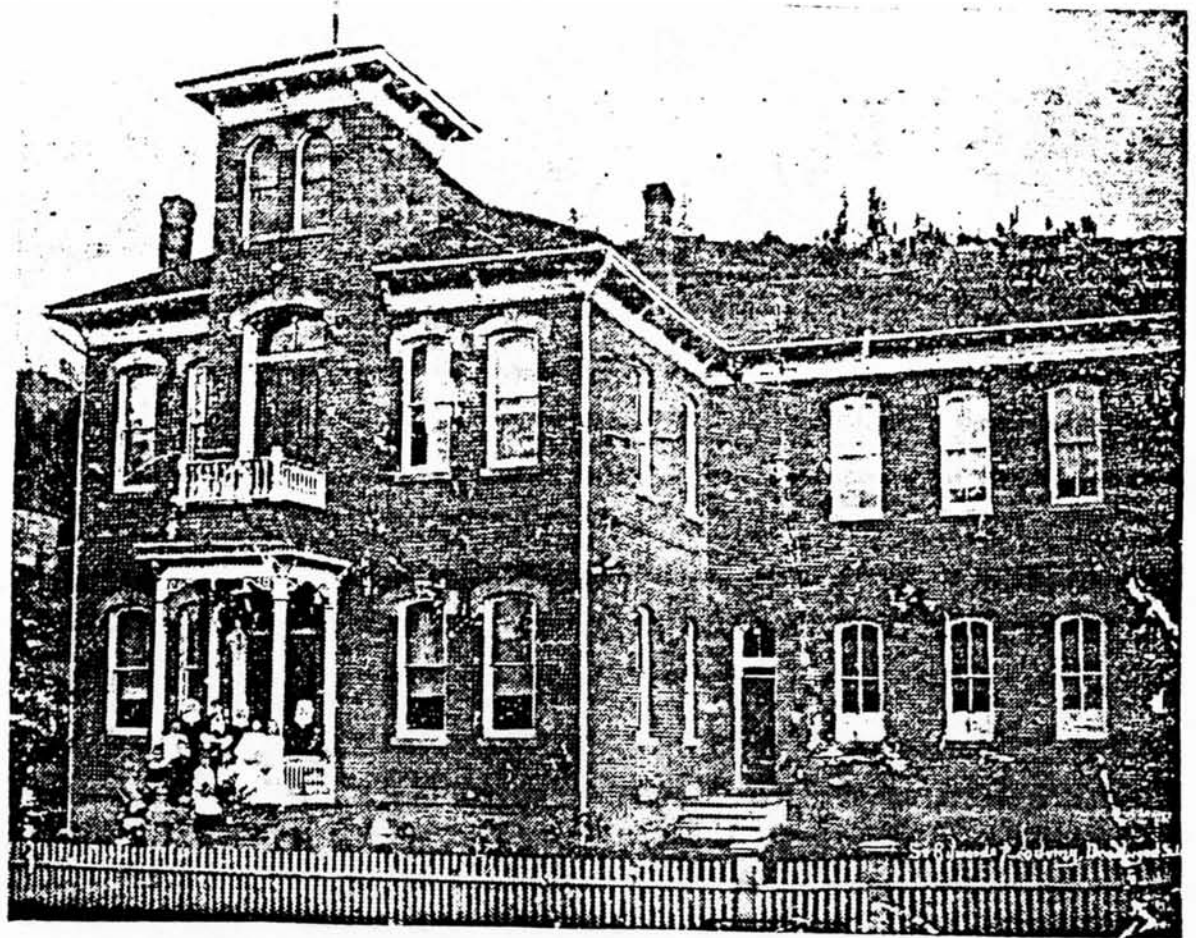
Sister Edward though chiefly concerned with the success of her hospital also saw great local potential in the matter of a Holy Cross school in Deadwood. She wrote to Father Sorin on August 21, 1879:

I have just written a letter to Mother Superior begging her to send a few Sisters to Deadwood. No one outside of the Hills can really understand the wants of the place, or the way to get along as well as those who are living here.

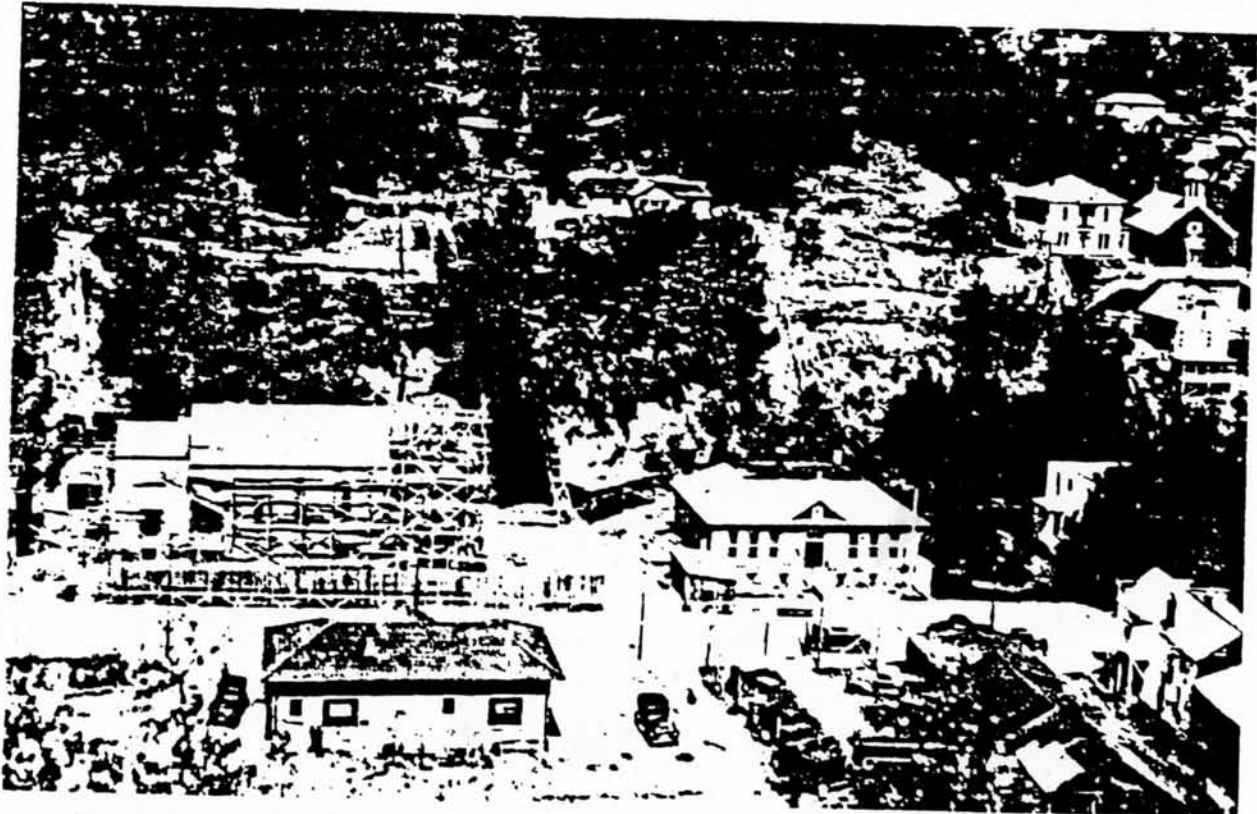
Business men are bringing in their families and the only drawback they see is the want of a select school. If Mother will send Sisters (good teachers) let them rent a house, furnish it on time and in a short time they will be able to build one for themselves. . . . This is a young town, but a flourishing and going to be a permanent one. Our Sisters will grow with it and in time we shall have all the Missions in the Hills. I promise to Mother that they need never ask a dollar from St. Mary's except their expenses coming, and that they can pay after a time. The citizens are going to petition the new Bishop to send them Sisters of Mercy to teach their children. They do not think that our Sisters teach. . . . Father, do give me your influence and get Mother to send Sisters. If she do I would like to know soon so as to advertise and prevent pupils from going out to other schools. . . .

Father Mackin gave his assessment of the financial condition of the Sisters in a letter to Father Sorin on October 24:

Their new building will save them from paying \$600.00 a year rent and give other advantages. Their debt I have no doubt will be paid in less than a year but they need help for the present. The late fire here has left money scarce though rebuilding is well advanced, Money will loan at 5 per cent a month, no less than three, so it is hard to borrow under the circumstances. Sr. Edward thinks if all was understood home might be able to raise some help for her. I do not know how much she needs but would certainly recommend it. She has worked well here and made good advancement and might had no trouble but for the late fire, as the county has failed to come to time with patients' bills.



THIS BUILDING HOUSED THE SISTERS' HOSPITAL, 1879-1881
AND ST. EDWARD'S ACADEMY, 1883-1897



THE ORIGINAL ST. AMBROSE CHURCH IN DEADWOOD WAS BUILT ON WILLIAMS STREET (upper right) IN 1877. IT WAS REPLACED BY A NEW CHURCH ON MAIN STREET (foreground) IN 1936. (Photo taken during the construction)

The fire referred to was that of September 25, 1879, which swept through Deadwood starting in a bakery on Sherman Street. Two thirds of the town was completely destroyed, but fortunately the distance separating the hospital and the church from the fire was enough to spare them from any damage. Reconstruction commenced immediately and the new buildings were erected with more substantial materials.

It was during the summer of 1879 that Father John Toohey, first of the seven Holy Cross priests to serve in the Black Hills, arrived in Deadwood.

Father Toohey, a native of Ireland, was born on October 31, 1840. Coming to America at an early age, he received the habit as a Brother of Holy Cross in 1856 and was given the name Patrick. Seven years later he received permission of Father Basil Moreau, the superior general, to transfer to the Priests' Society and in 1864 he pronounced Final Vows and was ordained in New Orleans. He was on the staff of St. Mary's Orphanage in that city until his assignment to assist Father Mackin in the Black Hills.

The letters which Father Toohey wrote back to Father Sorin, superior general, at Notre Dame while serving in the West reveal his zeal, adaptability, and good humor in situations which were anything but easy.

After conferring with Father Mackin, the newcomer assumed care of St. Patrick's Parish in Lead and St. Lawrence O'Toole Parish in Central City. His "rectory" was a cabin 12 x 12 feet square and 8 feet high located about twenty yards from the hospital in Lead. On July 27, 1879, he wrote to Father Sorin telling him what he was attempting to do regarding a school for the town:

The following is a copy of a document which I have just drawn up and am circulating amongst the people of this place. I have no doubt but that it will meet with your approbation. As to its success, I cannot speak yet, though I am in hopes that we can push it through. A Catholic and a Protestant gentleman have taken it in hand to procure the signatures of the citizens.

"The Undersigned, citizens and tax-payers in and about Lead City, desirous of securing a good school for our children, and knowing that the Sisters of the Holy Cross, members of whose community are at present in charge of the Hospital in our midst, are equally devoted and successful in conducting educational establishments for the young as they are in the management of institutions for the sick and disabled, beg to represent to the School Board the propriety of asking the Sisters to take charge of our School. We are all equally interested in securing a good school for our children, and the fact of having such a school cannot fail to redound both to the credit and the prosperity of our City. If the matter is properly presented to the Sisters, we have no doubt but that the services of some members of their Community can be secured. Wherefore,

requesting the members of the School Board to take the necessary steps in the matter, we have subscribed our names to the present memorial."

I send you this copy of the document in order that, in the distribution of obediences, we may not be forgotten, and that two Sisters, capable of standing an examination before the School Board, should they require an examination, may be kept in reserve. It may be a week, possibly longer, before I learn the fate of our document, and then I will write.

As to myself, I feel that I am in a place where I can do very much good, and consequently I feel happy. If you had never before shown me any kindness, I would esteem the placing me here as a favor not to be forgotten in my life-time.

The church here in Lead is \$1100.00 in debt yet. It was barely finished when I came, and I celebrated first Mass in it. The church in Central, about 1½ miles from here, is out of debt, but not painted. I am satisfied that it would not take me long to clear off the debt in the church in Lead, but as the people here are very anxious to see the Hospital going up, I hold back and let the Sisters collect first. I feel certain that by this I shall gain in the estimation of the miners. Complaints against F. Mackin are loud amongst some because he kept the Sisters back, so they say. F. Mackin is a thoroughly good and devoted priest, but unfortunately he cannot preach, and this was a much greater draw-back to him here than it would be in some of our large cities. . . .

Apparently the petition did not produce the hoped-for result, but, undaunted, Father Toohey wrote to Father Sorin in late August:

My people in Lead, I fear, are not sufficiently trained in Catholicity to enter into the full merits of the question, [i.e., the need for a Catholic school] though I hope that before the year is gone by, they will understand and value the subject more than now. But in Deadwood there is really a good opening, which, I trust, our Sisters will not lose. Let them but make a beginning.

By October the Sisters will be leaving their present hospital for the new building, and the house which is thus vacated will answer very well for a boarding and day school. If it could only be known and published around from now that the Sisters were coming to teach, there would be applications enough to fill the house. . . .

I must not, however, claim the merit of disinterestedness in pleading for the Sisters for Deadwood. There is a rivalry between the three towns of Deadwood, Lead, and Central; and, if the Sisters will only start in this year where there is an opening for them, I mean to try and turn that rivalry to good use, and to stir up my people to the determination that they must have a Catholic school here in Lead cost what it may.

In this same month of August 1879 Abbot Martin Marty, O.S.B., of St. Meinrad's Abbey in Indiana who had been doing missionary work with the Sioux in Dakota since 1876, was named bishop of the newly created Vicariate of Dakota. When he was consecrated the following February he had under his jurisdiction only twelve priests serving twenty churches. Naturally, then, he took a great interest in the Holy Cross apostolate in his vicariate.

In response to Father Sorin's question about the practicality

of sending a certain priest of limited abilities to be chaplain in the hospital in Deadwood, Father Toohey agreed that it would be an advantage to the Sisters as the new hospital would be over a mile from the church and "the walk to Mass added to the climb to get up the hillside on which the church stands, is a great deal for persons that have to wait on the sick and dying." But he insists that a "working priest" will be needed to replace Father Mackin for whom the bishop was considering a change.

He also tackled the debt on the church paying off \$400 by December 1879, but, he reports to Father Alexis Granger, his provincial:

. . . it is not easy to get money here. If I were to get up a fair, with dancing and punch-drinking, I could speedily clear the whole debt, I am confident; but when some of the people spoke to me about this, I told them that I should sooner have them put a few kegs of powder under the church and blow it up than have to pay for it by balls.

Besides caring for his two parishes, Father Toohey undertook many trips by horseback through the Hills searching out Catholics in the many little mining towns and camps scattered throughout the region, saying Mass, administering the sacraments, and giving instructions. These expeditions, especially in bad weather, were sometimes physically dangerous. An undated letter from the priest the addressee of which is not given, appeared in The Notre Dame Scholastic of November 15, 1879, which graphically illustrates this:

I lost my way and had to turn back. I started out at 7½ o'clock a.m. About 6 o'clock p.m. the rain began to fall, and it grew so dark that I could not even see the road. I trusted to my pony but he walked right into the woods, where we got mixed up in the brushwood and fallen trees, and at last I had to abandon the pony to his fate and try to grope my way out of the woods. I succeeded, after sinking above my knees in a creek, and escaping breaking my neck over the fallen trees. When I got out on the road, it was still so dark that I dared not venture forward, for fear of falling over the hill-side, especially when I struck a match and found myself standing over a fall of some six feet, with stones of all shapes scattered around

Towards morning the rain in the wagon-tracks served me as a sort of guide. I got home at 6 o'clock a.m., hungry, tired, and wet through. I could not lie down during the night, for I had only my ordinary clothes with me. To keep from freezing, I kept marking time, and when I was too tired of that, I flung my arms around. Sometimes I rested by back against a rock, which I fortunately groped up to by the wayside, and when my eyes would close for a moment, my knees would bend and wake me. Not even a star was to be seen throughout the night.

I never passed such a long twelve hours. To my surprise I did not even catch cold. As soon as my pony can travel I shall start for Rochford again. Likely I shall have to give them Mass there occasionally.

In December he mentioned in a letter to the Provincial that:

I am in daily expectation of getting another pony presented to me instead of that rascal that carried me into the woods. Next month I think of raffling off the old one. His back is sore, and he is otherwise a contemptible brute.

Despite his widespread pastoral duties Father Toohey found time to translate articles and stories from French and German for publication in the Ave Maria at Notre Dame. In a letter to Father Daniel Hudson, the editor, he stated that he also intends to resume the study of Italian. This linguistic ability had a practical purpose too, as in the Black Hills there were a wide variety of foreigners many of whom had little or no knowledge of English. He didn't forget his Irish heritage either. In 1880 he requested a certain book on Irish history be sent to him as he wanted "to get up a Catholic celebration of St. Patrick's Day" and be able to lecture the Irish there on their history.

Father Mackin died in Deadwood in February 1880. Father Toohey who appreciated the tireless efforts of this pioneer priest and who stayed with him during his last illness, wrote to Father Sorin:

The cause of my delay was in the first place the last sickness and death of F. Mackin, with whom I remained all through his malady. His was a painful, though meritorious life. Though afflicted with epilepsy, he attended without ever shrinking to the various missions entrusted to him. He was expecting to be removed by our new bishop, when a higher power removed him, I am firmly convinced, to where he is enjoying the rewards of a virtuous and zealous priest.

Father Mackin's death left the care of all the Black Hills with Father Toohey, and the calls on his ministrations were constant. He wrote to Father Daniel Hudson on February 28, 1880:

I have just got back from a sick call in Golden Gate, two miles from here. My poor pony had to wade through the snow, and in places it was so deep that I had to lead her. Our winter here has been intensely cold. As the pitchers in which I kept the holy water in the churches were burst by Jack Frost, I had recourse to tin pails, and both of them have their bottoms nicely rounded out by Jack.

Father Mackin's death throws more work on me for the present, especially as it is necessary to give the people very facility to make their Easter duty. I had a moonlight ride on a sick call to Galena, a small mining camp about fifteen miles from here this week, and I set some of our men at work to find a room where I can hold "stations." I am in hope that our bishop will promptly call on Notre Dame for a successor to Father Mackin.

His wish was granted for Father James Gleeson arrived in March to assume the pastorate of St. Ambrose Church in Deadwood. He traveled into the town on the stagecoach which started at Sidney, Nebraska, and skirted the eastern side of the Hills. The newcomer was made so sick by the trip that he had to spend a week recovering in the hospital.

Father Gleeson was born in Ireland in 1840. He was ordained as a Redemptorist priest in Baltimore in 1865, but after withdrawing from that Congregation was accepted into Holy Cross in 1877.

As soon as the new pastor was able, Father Toohey made the rounds with him. He wrote to Father Hudson on April 8, 1880:

Yesterday I returned from Fort Meade, 25 miles from here, 20 from Deadwood. I went to introduce Father Gleeson to that portion of his parish. He complained that such a long ride made the muscles of his thighs pretty stiff and sore. Fortunately, he had a gentle horse, so that he rode more than half the way side saddle. He made arrangements to give one Sunday in the month to the soldiers. General Sturgis, the officer in command, is a Catholic, having been converted with most of his family after the death of his son, who fell in the Custer massacre.

These parochial circuits revealed more details about the area and its people to the pastors. Father Toohey shared his findings with Father Hudson in a letter dated May 5:

This morning I sent you a map of our two parishes, including a good part of Lawrence County and all of Pennington and Custer Counties. Draw a straight line across from east to west just north of Central City, and that will show you that in the division of the parish, the lion's share falls to me. Fortunately, it is the lion's share of work, not of gold; for Father Gleeson is likely to get more from Deadwood and Fort Meade than I can draw from my entire parish.

There are a great many cities on the map. Elkhorn City may be taken as a specimen of some of them. I found there some five or six habitable cabins, and perhaps two dozen prospective ones, namely, a few logs piled up so as to enclose a square with space enough around each to make a neat little piece of property. The only inhabitant that I found was an old Negro from whom I learned the name of the place.

These so-called cities, however, may amount to something in the course of time, and it may be that several of our Fathers will find work there and the means of living. Central City, about the first settlement in the Hills, has lately begun to revive. Several have gone from this neighborhood to the Southern Hills, and the accounts that they send back are quite encouraging. I hope that before long they will be able to support a priest.

Bishop Marty made his first visitation to the Black Hills in May 1880. He found Lawrence County boasting a population of over 13,000 people and its largest town--Deadwood--claiming a population of 3,677. After an interview with the bishop Father Gleeson reported to Father Sorin:

I would also wish to give you a little information regarding the establishment of the school here. As the Bishop saw the great need there was of it, he gave his full sanction to it and told me he would write to you for Sisters to conduct it. Having consulted the gentlemen of the parish, we purchased what we considered a suitable place for them to commence. The house in which they are to live is within a few yards of the church. It is a small one but there is plenty of grounds to make all the improvements necessary in a proper time. There are four little rooms in it with a kitchen and a small cellar. At the church there are three rooms which can serve as class rooms so that we can start the school as soon as we can get the Sisters and I hope this will be very soon.

However, this appeal for teaching Sisters was fruitless at that time. But in the meantime, Father Gleeson purchased property at the foot of the knoll on which the church stood sufficient to accommodate it when it would be moved down to Williams Street and to provide room for the proposed school. This project cost the parish \$1300.

Father Toohey wrote to both Father Hudson and to Father Sorin on May 26 that the bishop remained a couple of weeks, and that he confirmed fifteen people in Lead, four in Central, and in Deadwood eight or nine young people and on the following day three adults who "had not courage to receive the sacrament publicly."

Just a few days previous to this, Father Toohey had received a letter from the Superior General containing the disturbing news that the former was being appointed Master of Novices. Father Toohey hastily replied to Father Sorin in his May 26 letter:

As to my appointment as Master of Novices, it took me altogether by surprise. I fear much that the novitiate will not be the gainer, and that my removal from here at present will throw the work of our missions back considerably. I am well aware that others can do the work that I am doing, and more thoroughly than I have ever done it; but it will take my successor some time to know his people, and take them a while to become reconciled to the change.

Should you deem it advisable to recall me, I beg to decline, with all the positiveness with which duty will allow me to express myself, the honor of being Master of Novices. It is a position which, I know, I cannot do justice to. The sedentary life which I led at Notre Dame was injurious to my health, whereas here, rambling over the hills in the severest of weather, I was for about one week only troubled by my throat, and had no sickness besides, though there was plenty of sickness. Diphtheria, pneumonia, and typhoid fever kept me busy through the fall and the winter visiting the sick and burying the dead, especially around Central and Golden Gate.

On the same matter he wrote to his friend Father Hudson asking him to use his influence to have the appointment canceled. Apparently Father Sorin was convinced by the arguments he received and the assignment was not confirmed.

The letter of May 26 to Father Hudson included this about the weather:

What do you think of a snow storm today of about eight hours duration? Myself and pony were caught in it. Some weeks ago I had the stove taken out of my cabin, but it is back again, and is now blazing away.

Then, less than a month later he mentioned that he has returned from a visitation of his parish territory "safe, sound and sunburnt." This undertaking covered more than two hundred miles and was

. . . a pretty extensive journey through the Hills. I visited Rochford, Custer, Rockerville, Sheridan, Hill City, Rapid, and several other places. Rochford, Rockerville, Rapid, and Custer are the only places

that are likely to amount to anything, at least from present appearance. The people of Rapid are anxious to put up a church, and I therefore promised to sing Mass there on July 4th. I can then see what they are able to do. There are but few Catholics in the town. There is a French settlement some ten miles from Rapid which I attempted to visit; but I got lost on the plains and did not succeed in finding the place.

The hospitals in Deadwood and Lead continued to struggle along for a few years despite great financial and personnel problems. Were it not for the money received from Lawrence County for county patients the Deadwood hospital would have been impossible to maintain. For example, the financial report for July 1, 1879-July 1, 1880 shows total receipts of \$8,878.57 which included \$6,285.50 from the County as compared to \$971.50 from private patients and \$1,621.57 from other sources such as benefits and donations. But the Sisters continued to provide for the patients as best they could. Of course, sometimes the nature of the "malady" placed a patient beyond their help. One account reads:

Jim Coburn, shot by Billy Woolsey, died at the Sisters' Hospital in 1880, but Marshal Hank Beaman was there to inquire presumably of the by-standers rather than the Sisters, "Would you d___d pilgrims stand around here and see a man die with his boots on?" and not getting any response, pulled off the boots himself so that Coburn might not die a coarse and unbecoming gunman's death.¹¹

By mid-July 1880 the relationship between Father Gleeson, the pastor, and Sister Edward, the directress of the hospital, reached an unhappy state. Just before returning to St. Mary's for reassignment that month, Sister Edward aired her grievances in a letter to Mother Charles:

Our Pastor is making himself Superior, not only of spiritual but temporal matters. He says I cannot go till I submit my books to the Sisters for inspection so that there can be no deceptions practiced. I told him that I had handled more money belonging to the Community before I came here and that my Superioress never suspected me. . . . We lost the County patients. Someone underbid us and too the patients were dissatisfied about their food. . . . We have no patients. A school would do well. Some think we shall get the County patients back after six months. In any case there certainly must be a change among the Sisters. I hope they will get a good firm Superior to take charge.

Word of the charges against Father Gleeson reached Father Sorin who then wrote to Father Toohey to find out what he knew of them. The latter passed the letter on to Father Gleeson who wrote to the Superior General on August 27 in a most aggrieved tone:

Your letter of August 16th to Father Toohey has not a little surprised me. I did not think I had fallen so deeply into disgrace, nor that my actions were such that they forced my Superiors to think me out of my mind. However, if it be the will of God so to afflict me, may His will be done.

He then denied that he made himself Superior of the house or that he demanded a rendering of the accounts to him. He does, however, admit that he threatened Sister Edward with a legal arrest but does not explain this startling statement in this letter. At any rate, it would seem that the difficulties were ironed out satisfactorily, for on September 15 Father Gleeson wrote to Father Sorin:

Your letter of the 2nd inst. has given me much courage to continue to labor for God's honor and the salvation of souls. I shall carefully observe your recommendations to me. . . . Father Toohey and all here are in good health and we are all trying to do the best we can.

In August 1880 Father Patrick Colovin arrived in Lead to assist in the mission. This priest was born in Ontario, Canada, in 1842. He entered the Holy Cross community in that country in 1863; made his Final Profession in 1865; and was ordained in 1867.

Although entrusted with positions of authority in Holy Cross (superior at St. Laurent; president of Notre Dame University; pastor of St. Bernard's Church, Watertown, Wisconsin), this man was constantly a source of controversy and division due to his contentious character, his anti-authority stance, and his personal habits. After much trouble he was expelled from the Congregation in May 1880, but he threw himself on the mercy of Father Sorin and promised to mend his ways. The latter suspended the execution of the dismissal. He was subsequently assigned to Lead.

Despite his disturbing reputation, Father Colovin took on his new and difficult duties with surprising vigor. Father Toohey wrote to Father Hudson that the new man is "studying horsemanship;" and that "tomorrow he starts with Father Gleeson for Fort Meade, a nice little ride of over twenty miles." Like Father Toohey he also offered to do translations for the Ave Maria. He wrote to Father Hudson on September 30, 1880:

The book you sent for translation is here too, and I shall attend to it as well as I can. Do not be surprised, however, if there is some delay. It takes at least three hours of my time every day to care for our horses; and the weather is so cold that in two hours I can scarcely saw enough wood to keep us going for a day. These things, with Office, Mass, say filing, mending old clothes, etc., keep me busy from the time I rise (which is late) until I try to sleep in my cabin garret at 11 p.m. Then I might say I have no rooms, where I am lodged; there is no place for a stove and the floor is almost constantly sprinkled with snow driven through the shingles by the wind. Add to this a sprained wrist and you will understand that my literary labors must be pursued under difficulties.

While cantering home on night after a call my horse fell going down a hill covered with ice and, of course, I through respect for the laws



Father John Toohey, C.S.C.



Father Patrick Colovin, C.S.C.



Father Peter Rosen, C.S.C.



Father Richard Maher, C.S.C.

of attraction went along with him. I was not thrown, but came precious near being pulverized by the environs. He struggled for some time before he tumbled but with such plunges and scraping that his moves must have had but a poor opportunity of imprinting themselves on my senses and still has on my memory. I was straight in my saddle when the horse regained his feet, but such was the heat of the action that although I knew I was bruised I could not tell where. The next morning the question was explained. Of course you will suppose that I at once told Father Toohey. Did I tho? Not yet. He owes me a laugh and as such debts do not bear interest, it is my intention to keep him out of his fun as long as I can. Still I fancy he suspected there was something wrong.

Despite this action-filled account, he wrote in a letter of October 6:

What I suffer from most is, the monotony of life at home. No one calls; there is no place to walk, there is no stir in town outside the mines, and here we are, all forlorn. It is book in hand from morning till night. Let us hear from you once in a while.

At the same time, Father Gleeson in a letter dated October 3 reflects his optimism for the long-term success of the mission. He writes to Father Sorin:

I received your welcome and kind letter just as Father Toohey and myself were starting on a missionary tour which accounts for my not answering you for a week. We made an arrangement on Saturday to saddle our ponies on the following Monday and travel all round the country in search of Catholics who might be living on farms. We found about a dozen of families within the radius of thirty miles around the three camps. Among some of these we found that they had not been to their duty for forty years. We made arrangements to go now and again to say Mass in private houses. We shall thus try to keep the faith alive in these people. . . . There is a prospect of a large field of work opening up for our Congregation in this western country, but it is only by self sacrifice and disinterestedness we can hope to lay a permanent foundation.

When Father Toohey learned that the Provincial planned to send Father Colovin to reside at Central City leaving him in Lead, he expressed his disappointment with this arrangement, writing to Father Sorin on October 13, 1880:

I rather regret that F. Provincial arranged to have one of us stay in Lead and the other in Central. I wanted to take up my quarters in Rapid, or send my helper there always, of course, with the approbation of superiors. Rapid is fifty miles from here, with several significant towns about, and taking them all together, I hope that before long they will be able to support a priest besides building a chapel there.

We are not yet entirely at home in our new residence, and for the present have to take our meals at a boarding house. Neither of us can do our own cooking, as F. Gleeson does in Deadwood.

On November 10, 1880, Father Toohey sent Father Sorin his evaluation of Father Colovin's work as requested by the Superior General, and, at the same time, gave a picture of their mission area itself.

Whilst F. Colovin is not the man that I would choose for missionary life in the Black Hills, I have but one serious fault to find with him, namely, his refusal to take up his residence in Central when F. Provincial sent the order through me. It is true that with Central alone it would be

next to impossible, at least for the present, for a priest to make a living. F. Colovin is always ready and willing to take his share of the work. When your letter came to hand, he was in Rapid, 50 miles away, whither he went to say Mass and preach, and from there to Rockerville, 14 miles farther, for the same purpose. . . .

The remaining little towns throughout the Hills are too insignificant. In Rapid City there are only 10 Catholics, in Rockerville I can count 20, at Elk Creek, 12 miles from Rapid, there are about 20 families, scattered at considerable distance on farms, or, as we call them here, ranches. And those, outside of our three towns here, are about the principal places. It is only four or five years since white men began to make their way in here, and we cannot expect that a country will grow up like a mushroom. To work the mines requires an immense outlay, and capitalists are slow in investing. In Lead City, the mines and mills are on an immense scale, but elsewhere the work is slow, one great draw-back being the want of water.

But whilst those places are small and our Catholics are scattered far apart, I think it is our duty, so long as we have charge of these missions, to neglect none of them if we can help, even though the labor be great and the pay (in this world's money) be small.

On December 16, 1880, Father Colovin wrote to Father Hudson:

However, you are perhaps not aware of the change which has recently taken place in our situation at Lead. The Sisters here, you know, had a hospital. The other day it was meanly taken from them, and I presume they will be obliged to return to Indiana. -

The phrase "meanly taken from them" is puzzling. Perhaps it refers to the loss of the contract with the County or a change in arrangements with the Homestake Mining Company.

The correspondent, who shortly before was complaining about having time on his hands, goes on to say:

This will throw all the sacristy work on our shoulders, and I can assure you it is not altogether a trifle. Meanwhile they have discharged their hired man; so that at present we have also to groom our own horses, clean our own stable, saw our own wood, etc. When you add these amusements to our ordinary occupations you will have no difficulty in imagining our time pretty well occupied. Nevertheless we are both well inclined. A little literary labor may prevent us from becoming barbarous altogether.

Perhaps it was around this time that Sister Elise Murphy opened a little school in the hospital building (The records are vague on the dates.). At any rate, this project did not succeed and the school closed in less than a year.

According to Sister Eleanore¹² another situation contributing to the eventual failure of the hospital was the action of the doctors who took as their fee all the money coming from monthly contributions made by the miners to a kind of health insurance which should have been at least shared with the hospitals. Whatever the reasons, both hospitals were closed by the summer of 1881 and the Sisters returned to St. Mary's for re-assignment

Bishop Marty apparently did not have a clear picture of the Sisters' situation for he wrote to Father Colovin on May 5, 1881:

. . . do me a service by telling Father Gleeson that his letter of April 19th is at hand. I was astonished to learn that he was not consulted in this matter of withdrawal on the part of the Sisters. I did not know anything of the property on City Creek. I only knew of the brick house and received a letter from Mother Angela six weeks ago offering to let me have the same for the money which had been borrowed in the East for the building.

I told Mother that I was sorry to see them go and lose partly the fruit of their labor, but that I had no hopes of others succeeding where they had failed. It will, of course, make a bad impression if that property which was bought for a hospital by the people is sold by the Sisters, but if they have the title one can not prevent it.

I am very anxious to learn how things are now and how it came that the Sisters who seemed so zealous and devoted became so discouraged as to withdraw without giving you or me the opportunity of speaking and acting in their behalf. An appeal to the citizens made in the proper manner by one of us might have procured the means of perseverance and final success.

The bishop later suggested to Father Gleeson that he might succeed in persuading the Presentation Nuns of Wheeler in Charles Mix County to send teachers to Deadwood. Subsequently this was tried, but when Mother M. John Hughes and her Sisters arrived there to find that there would be no chaplain to offer Mass in their chapel, they did not remain. Their rules of cloister did not permit them to attend services in a parish church. This fruitless trip cost the bishop \$600 which, as he wrote to Father Gleeson on December 6, 1881, "properly spent might have bought some property near the church for them and the school."

In late January of 1881 Father Toohey received instructions from Father Sorin summoning him back to Notre Dame to assist Father Hudson with publication of the Ave Maria. However, because of the "unmerciful weather" he was not able to start before February 14. Presumably he made the journey via the Sidney route without serious incident.

Father Colovin assumed the pastorate in Lead as of February 17. Unfortunately, parish matters did not go well with him, and within just a few months, his outlook soured, for on June 7, 1881, he wrote to the Provincial:

Some weeks ago I wrote you concerning the financial condition of this place, My letter has not been noticed. Since then I travelled all through the southern Hills but only to return confirmed in my anticipations of a gloomy future. Now it is for you to examine the situation and attend to it. I am here in a position in which no authority in our Congregation has the right to place. I came here as a concession to hate, and to avoid the continuation of the blackguard outrages of which for years I have been the object. But I shall remain here no longer than is compatible with honor. If, therefore, my demand is not attended to with reasonable

promptitude, I shall sell my horse and other effects and return to the East. You can just do as you see fit in the case. I can afford to be as indifferent in the matter as anyone else. If I have obligations I have also rights.

Even before this letter had been written Father Sorin decided it was hopeless to change this embittered man's attitude and with the approval of his Council put the dismissal of May 1880 into effect as of May 22, 1881. Just when Father Colovin was notified of this action is uncertain, but he withdrew as pastor in Lead as of July 7, 1881.

Father Colovin's departure left Father Gleeson as the only priest in the Black Hills. He wrote to Father Granger in September that he was happy despite problems:

I have not yet been able to find out all the bills which Father Colovin left unpaid. The debts so far as found out amount to over two hundred dollars. With God's help I shall be able to settle them after some time. . . . The only thing I feel the want of is a priest to hear my confession. There is none within two hundred miles of me. I would like to have a companion but until all the debts are paid and there is a sure prospect of obtaining a decent living without making debts I shall not ask for one.

About two months later the question of the permanence of the mission came up. Father Gleeson wrote to Father Sorin:

. . . if we wish to have success a priest who suits this place should be sent. If this cannot be done I think it would be better to give it up now; but at the same time I think we should observe the canons of the Church which requires that we give the Bishop six months notice of our intentions. . . for I do not think he would be willing that we would give it up without giving him time to replace us. However, as soon as I hear from you again, I shall inform him and be ready to leave whenever you desire me to do so.

Now as to whether I think this mission to be of importance and permanent, I must say that, at present, financially it is not very important, but if we consider it as a portion of God's Church where the harvest is great and the laborers are few, then, I think it of very great importance; and as to its permanency I have no doubt but that this portion of Christ's Church will grow and increase but whether the Congregation of Holy Cross will be the means which God, in his wise designs, will make use of to effect this work is more than I can say.

Father Gleeson's words had a positive result for another priest in the person of Father John Shea was sent out to the Hills by the end of February 1882 from St. Joseph Farm, Indiana, where he had been chaplain. The new missionary was a native son of Ireland having been born there in 1847. He pronounced Final Vows in Holy Cross in 1873 and was ordained at Notre Dame on December 29, 1875.

Father Gleeson in Deadwood was undoubtedly pleased to have someone

to share pastoral duties, but less than two months after being assigned to Lead, Father Shea felt it necessary to report the following to the Father General:

I am sorry to tell you Fr. Gleeson is not getting along well here with the people and for the sake of religion and the credit of our community it would be very advised to have him called home and replaced at once. He has fallen out with every parish here, to such an extent that the people actually despise him.

He goes on to accuse Father Gleeson of various actions and shortcomings: neglect of Lead after Father Colovin's departure; taking the house furniture and the church organ from Lead to Deadwood; his scolding and taunting comments from the pulpit; his anger or jealousy regarding Father Shea over the people of Central City favoring the latter over him; and his general alienation of the parishoners. Father Shea enclosed an anonymous letter ("one of the many letters which I have received") from a parishoner in Central City who repeats some of the charges and who is especially incensed over his unjust abolishment of the choir there.

Father Gleeson was recalled to Notre Dame in May 1882. However, not all reports were averse to him. A lengthy letter was received by Father Hudson in August 1882 from Charles Starr, an employee or officer at Fort Meade, which highly commended Father Gleeson for his service at the fort, his piety and holiness, his good deeds and labors:

I often wondered if Father Gleeson used to be able to get enough to live on, as I have seen him in Deadwood at Manual Labor, fixing the Church and the road up a hill to it, repainting his house and even digging his own cellar.

Also, the Yankton Daily Press and Dakotan reported that his recall was "universally regretted." It should also be mentioned that Father Gleeson is credited with starting the construction of St. Mary's Church (later renamed Immaculate Conception) in Rapid City in early 1882. This frame building was 26 x 50 feet surmounted by a tower 50 feet high. The contract price was \$345.00

Father Shea found himself alone now and very busy.

"Since the places in the Hills are out of debt," he informed Father Sorin on August 2, 1882, "I think the mission ought to become more lucrative I am busy just now in getting up a festival in order to get an organ for the Central church and then we will have an organ in the three churches in the Black Hills." He concludes by saying he believes Rapid will become the principal place in the region.

St. Aloysius Church in Sturgis was built about this time under the direction of Father Shea. It was a frame building 40 x 20 feet.

The next Holy Cross priest assigned to the Black Hills was Father Peter Rosen who arrived in Deadwood on September 6, 1882. Father Rosen, a native of Germany, was born in 1850; professed in 1879, and ordained on March 30, 1882.

The young priest's first impression of the situation in Deadwood was a poor one. He wrote to Father Sorin on September 11:

At my arrival here I was very much discouraged because there is absolutely nothing in the house and only so much in the church here that I can say Mass. I was told that only 6-10 persons will go to church, that people here in Deadwood are only nominal Catholics, etc. But yesterday there were about 60 in church and I will have the children next Sunday for Catechism. Therefore I hope with God's grace and Mary's protection to be able to do some good here.

Despite these sentiments Father Rosen took an active interest in embellishing the Deadwood church and constructed churches in other towns of the area. He added a tower to St. Ambrose Church and obtained a bell cast in Troy, N.Y. His name, the date March 25, 1883, and an appropriate (original?) verse is engraved on it. He also bought a similar bell for St. Basil's Church which he constructed in Galena, about fifteen miles from Deadwood.*

In July 1883 Father Rosen wrote to Father Sorin. After explaining the necessity of having a French-speaking priest sent out to the Hills, he continues:

My health is excellent and I can get along with everyone. The number of Easter communicants was 257, a very large number for this wild country. But in order to have this mission a success I need a good school. The Right Rev. Bishop prefers Sisters from St. Mary's and I have just finished a letter to the Rev. Mother Superior. Please, Very Rev. Father, let Sisters come out here first to save those innocent good souls who will otherwise perish and also to save their own property.

He received a prompt reply from the Superior General that four or five Sisters would be sent by the end of August and probably a third priest. After posting his letter Father Sorin must have had a conference with the Sisters' Superior, Mother Augusta, as he sent a telegram to Father Rosen with the terse message: "The Sisters can not go." This was followed by a letter from Mother Augusta explaining that the decision was the result of the statement made by a Mr. Johnson of Deadwood that people were leaving that town in great numbers. To this Father Rosen wrote to Father Sorin:

*These two bells now hang in the tower of the present St. Ambrose Church.

. . .As far as the leaving of Deadwood is concerned we can easily spare all those who leave town at present; their absence or departure is a blessing. The flood was really a benefit to the place for the future. If the Sisters do not come now they can stay at home as long as I am in Deadwood and I will get other Sisters. After I prepared everything as far as I was able I was very much disappointed by learning they could not come. . . . I have the keys of the Hospital (though without leave from St. Mary's) in my possession, fitted the building up for school purposes, bought seats and told everybody that I would have a school, prevented children from going East, etc. . . . the attendance of a Sister's school will be large, perhaps 150-200. So much is certain that they will always have between 75 and 120 scholars. They should bring sufficient books and other articles they want and be here by the 1st of September

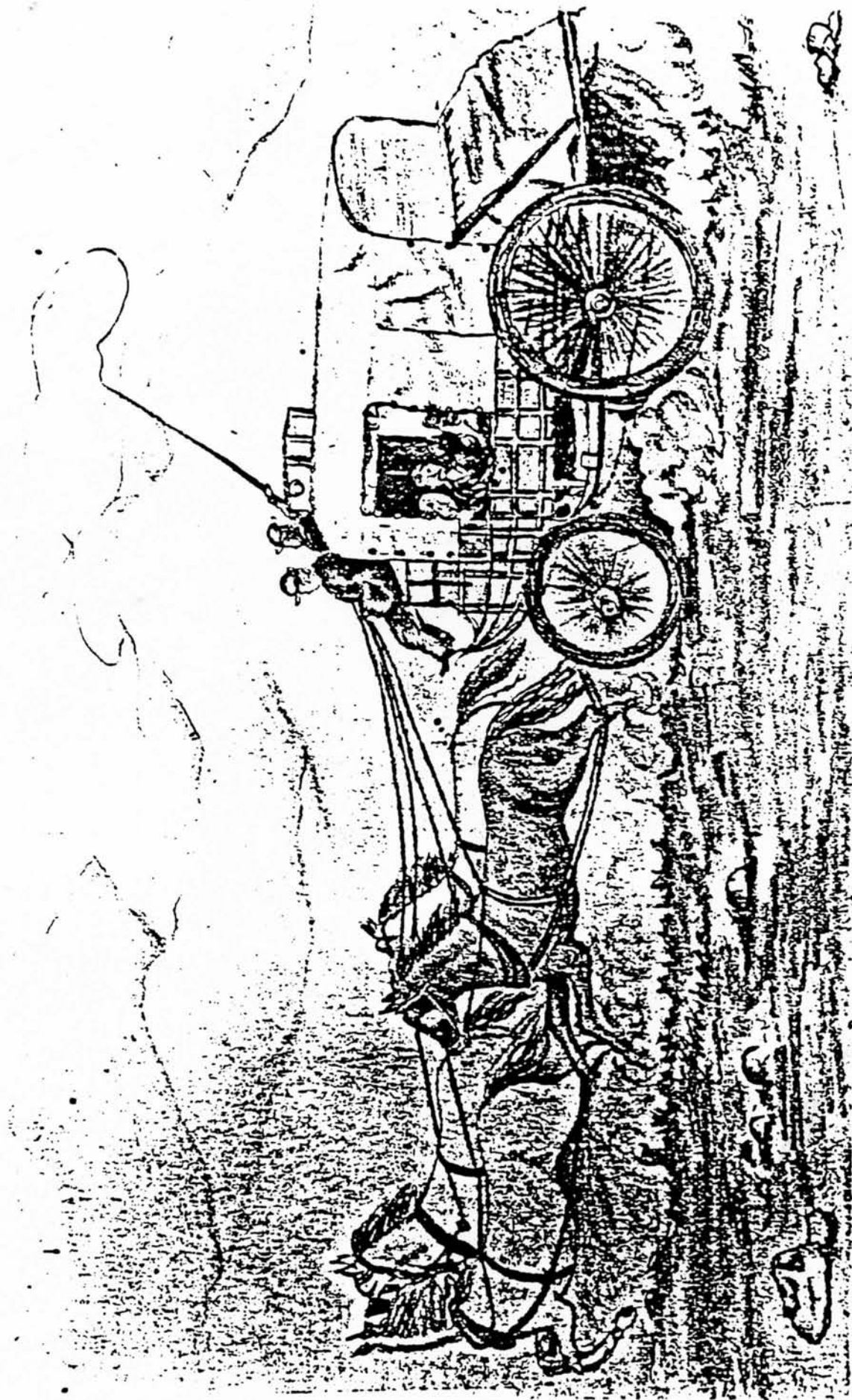
The flood he referred to in the letter occurred in mid-May 1883 when the Whitewood Creek on which the town is located overflowed doing \$250,000 worth of damage. The hospital building was not damaged, but the house on City Creek which the Sisters rented out "had the mountain caved all round it."

The same letter contained many other arguments for the Sisters to come without delay, and they must have been convincing for six Sisters arrived in Deadwood on September 3, 1883, to open St. Edward's Academy in the former hospital building. Sister Sylvester Hickey was named directress, and she was assisted by a staff consisting of Sisters Dominica O'Brien, Francis Clare Counihan, Germanus Toomey, Melissa Lee, and Speciosa Delaney.

Sister Francis Clare drew a sketch, still extant, showing their stagecoach speeding across the prairies towards the Black Hills. The Sisters boarded the coach at Pierre where the Chicago and North Western Railway train had brought them from Chicago. The trip of 190 miles took about 33 hours.

Recalling the journey almost fifty-nine years later,¹³ Sister Francis Clare described their arrival on a Sunday morning at Deadwood's Main Street where they found that Father Rosen was over in Lead saying Mass. They found their way to the old hospital building. She remembered their feeling of dismay on finding that much of the furnishings the hospital Sisters had left behind were gone. They had no chairs, tables, bedding, or dishes with which to start housekeeping. Then a boy sent by Father Rosen who had just returned from Lead, came to accompany them, though they were thoroughly exhausted, to Mass at St. Ambrose Church, a mile away, where they were greeted by the pastor.

No time was lost in remodeling and furnishing the building as a school and residence. It then provided three classrooms, a studio, two music rooms, a chapel, and living quarters for the Sisters.



THE STAGECOACH WHICH BROUGHT THE FIRST CONTINGENT OF SISTERS FOR ST. EDWARD'S ACADEMY IN SEPTEMBER 1883

(The drawing was made by Sister Francis Clare Counihan, one of the group.)

A reporter from the Black Hills Times was able to write this notice which appeared in the September 15, 1883 edition:

The building has been thoroughly overhauled. . . the arrangements will be completed for the opening of the school on the 10th inst. The school will be for both sexes. Boys not over 12 and girls of any age will be received. All the English branches will be taught; music, painting, drawing, plain sewing and fancy work. To accommodate the children living at a distance a lunch room will be provided in which the children can heat their tea or coffee, if they desire.¹⁴

An indication of the subjects offered and the tuition charged is obtained from the following advertisement published a year later in the local papers of the region.

St. Edward's Academy

This institution under the direction of the Sisters of the Holy Cross will reopen for boarders and day scholars on Monday, September 1.

Terms

(Payable in advance)

Board, Tuition, washing, per month.....	\$25.00
Seniors, Tuition, per quarter (10 weeks).....	12.00
Intermediate, per quarter.....	10.00
Juniors, per quarter.....	8.00
Minims, per quarter.....	6.00
Music, per quarter.....	12.50
Use of piano, per quarter.....	2.50
Painting, per quarter.....	10.00
Kensington painting and painting on velvet, per lesson.....	2.00
Fancy work, per quarter.....	10.00
General drawing, vocal music and fancy work taught free of charge.	

Father Rosen reported to Father Sorin in mid-November 1883 that the school was "going on splendidly." However, with other matters he was not happy. Apparently Father Shea who had been recalled to Notre Dame during the summer of that year was being returned to Lead soon. Father Rosen gave a frank reaction in his letter of November 18:

I am exceedingly sorry that Father Shea returns. . . . but am afraid it will not be for the better. I bear no ill feeling against Father Shea, have no personal motive and acted only according to my dictates of conscience to have religion prosper here. Whatever Father Shea's merits as to money-making may be, he is no pastor and not fit to rule a Congregation. But I have said enough about it. The petition, as I understand, which was sent to Notre Dame to have him return to Lead was forged because the names of all who ought to be Catholics, if I am informed correctly, were signed without their being asked.

Despite the above and other charges made by Father Rosen, by January 1884 Father Shea did return and resume the pastorate at Lead.

By May 1884 Father Rosen was experiencing more turmoil. There was some friction due to misunderstanding between him and the Sisters' Mother

Superior at St. Mary's over financial matters, he was still aggravated by Father Shea, and was discouraged generally by the lack of community life and its religious support. The unhappy priest poured out his frustrations in a letter to Father Sorin on May 11. The latter passed this letter on to Father Corby with a note appended:

I found this letter and your own on my return home last Saturday evening. After reflecting 2 days on the matter, I think you better go and make a thorough examination of the mission for Priests and Sisters. Lose no time.

Father Corby made his visitation to the Black Hills in mid-July. What he afterwards reported to the Superior General is not known, but in a letter to Father Rosen dated August 26, he wrote:

No, I got no help in the way of men or money. I advocated sending a third priest out there; but so far no one has been named and as for money N.D. is in debt and obliged to borrow Fr. Hurth is not back from Europe yet and as Fr. Rogers has been named President of St. Joseph's College, Cincinnati, it is possible they might send Fr. Hurth out to the "Hills."--or he may be able to take the place of one who would suit that mission.

Father Peter Hurth was chosen to go to the Hills arriving in Deadwood sometime in September 1884. According to one source he was to serve in Sturgis,¹⁵ about eleven miles northeast of Deadwood. However, in just a few weeks he had returned to the East. The above account says the rigors of the Black Hills weather was the cause of his departure; another that he received a telegram from Father Sorin saying he was needed in Austin, Texas.¹⁶ He departed on October 24.

Father Rosen continued having serious financial problems and made fruitless efforts to obtain help from various sources. Bishop Marty who had no funds available wrote to Father Sorin on January 15, 1885:

Rev. Father Rosen has no help yet and you will confer a great favor of him and me, if you give me the names of some Catholics in Baltimore, to whom I could apply for a loan.

I regret to see the poor man suffer after all the hard work he has gone through and the money sharks feasting on the sweat and offerings of our poor Catholics.

Notre Dame was not able to help despite this appeal.

In January 1885 Father Shea was called back to Notre Dame for the second time and Father Richard Maher* was sent to replace him.

Father Maher, born in Ireland in 1829, was a seminarian in his native country before coming to America. He entered Holy Cross in 1872; was professed in 1874 and ordained not long after. He was pastor in Keystone, Iowa,

*Some records and his gravestone misspell his name Meagher.

for a number of years before his assignment to Dakota.

Of all the Holy Cross men who arrived in the Black Hills by stagecoach, he must have had the most trying and uncomfortable journey due chiefly to the fact that it was made in the winter. He described it on January 20, 1885, in a letter to Father Sorin:

. . . left Pierre at 8 o'clock the next morning on the miserable stage when the thermometer stood 22 degrees below zero. The cold became more intense when got up on the high lands. I do not exaggerate when I tell you that it was as much as we could do to keep from freezing. I could not attempt to describe to you the great difficulty of the journey from Pierre to Deadwood over a frozen tract of a barren country. It is sufficient for the present to state that after a terrible struggle against wind and weather I got into Deadwood at 9:30 A.M. on Sunday morning.

By February 12, 1885 Father Rosen felt that he had just about reached the end of the rope. On that day he wrote to Father Corby:

. . . As there is no change in the disposition of the people and no prospect for me to get any help I am forced to the step to leave the Hills. I expect from you a speedy answer and your opinion. The fact of my not paying contracted debts in due time has made me many enemies and a change would perhaps settle all difficulties. My constitution does not allow me to teach, so if you can help me to a position near you or somewhere else, please do it. It is with great reluctance that I leave the battle field where I contracted debts but what can I do? I must find some means to do justice to my creditors. If the Bishop sends me help I will fight it out.

Just how Father Corby responded to this letter is not known, but Father Rosen stayed on, writing back to Notre Dame with further complaints about Deadwood, its people, its lack of a future. He repeats that he thinks "Notre Dame ought to give up the Hills or provide for them entirely." Of course his financial condition continued to haunt him.

On June 20 he wrote that "the political stroke of V. Rev. Father Willard [the Vicar General] cuts off 5/6 of the District known as the Black Hills from the field of labor of the C.S.C. priests here." On a personal note, he continued, "I want to live henceforth in the best understanding with my Superiors or be separated from them. Either or live in the Congregation according to the Rules or be outside of it and have them not."

Father Sorin replied in late June promising that the Mission would be carefully examined by the upcoming Provincial Chapter and that "unless prospects became brighter it will be given up, if we can withdraw honorably Priests and Sisters."

Father Maher in Lead, hearing about these developments became anxious to give his views on the situation. He wrote to Father Granger:

. . . I must admit that the people of Lead and Central can well afford to keep a priest. They have done well in regards to money matters since I came among them; but I only write as I feel when I say I have no love to remain with them, for this simple reason that I don't expect ever to feel happy with such people. I cannot see any prospect of a change for the better in our Mission in the Black Hills. You know how it is with me. I have to appoint a person to go around and collect money from the miners after payday. The majority of those parties who give money towards my support never come near the church. I have visited many in their own houses and endeavored to make them practice their religion but all to no purpose. They give frivolous excuses, saying that they have to work so hard and have to rest on Sundays when not in the mines. Some come to Mass and Benediction but very few approach sacraments. This is true of the young and old ladies as well as of the men. . . .

I have only one favor to ask of you and that is to get Father General to relieve me from the charge of this mission before next winter. I have had no trouble with the people so far, but really and truly I suffered much during the part of last winter that I spent here. The climate is very severe.

Father Rosen kept pressing for a dispensation. Father Sorin wrote to him on July 13:

. . . nothing can be done by you or for you until your debts are settled satisfactorily to your Rt. Rev. Bishop and to me, or in other words, paid in full.

If you insist on leaving the Congregation bear in mind that you cannot be relieved from your vows before this is done. In case your worthy Bishop would accept you with your liabilities, I would consider it attentively. I hope you will pray fervently before taking such a serious step.

Other letters from all concerned followed during the ensuing months until finally in December 1885 Father Maher returned to Notre Dame for reassignment, and in January 1886 after Father Rosen stated that "affairs are satisfactorily arranged," he was finally given his much-desired dispensation. He was now free to serve as a secular priest directly under Bishop Marty. He stayed on in Deadwood serving all of Lawrence County, but no longer had the care of Pennington and Custer Counties.

With Father Rosen's dispensation finalized, the six-and-a-half year apostolate of Holy Cross priests in the Black Hills was finished. Despite the privations of frontier living, the lack of financial resources, the personal shortcomings and questionable actions of individuals, and the clash of personalities, much had been accomplished by these men in establishing the Church in the region and in serving the scattered Catholics there.

The Sisters stayed on in Deadwood, and in 1891 Father Nicholas Redmond, pastor of St. Patrick's Church in Lead, asked them to teach a parish school in the basement of the church there. In August of that year Sisters

Bibiana Koppes, Inezetta Dougherty, and Vitalion Golden were sent to do so. They occupied a small house on the side of the nearby hill. Pupils numbered 119 that year. Net cash on hand at the end of the year was \$216.55.

In 1892 it was arranged that the Sisters teaching at St. Patrick's would live with the community in Deadwood and commute each school day to Lead on the narrow-gauge steam railroad that ran between the two towns. When Mother Augusta, superior general, visited in October 1892, she decided this was an unsatisfactory and dangerous (because of washouts) mode of travel and the Sisters were withdrawn from the school.

The Sisters at St. Edward's Academy in Deadwood continued to struggle on with inadequate funds. Enrollment and income remained small. The average number of students was around forty. The Account Book for 1885-86 shows that six religious cared for eight boarders and twenty-nine day school pupils (17 girls and 12 boys). Surplus for the year came to \$233.30. In 1896-97 there were only four boarders and thirty day school pupils with a staff of five Sisters.

A request made to the Bureau of Indian Affairs to have about fifty Indian girls enroll at the school as pupils was turned down by the authorities.

By 1897 it became clear to the Sisters that the Academy could not survive with such poor financial support. Also, the distance from their motherhouse and their other institutions created a problem for the Sisters. Consequently, the school was closed in July of that year, and the Sisters returned to St. Mary's for reassignment with Sister Sylvester named as directress of St. John's Hospital in Anderson, Indiana. The Academy had been in operation for fourteen years. The seventeen Sisters who served there are listed in Appendix II.

In September 1897 the building was sold to the Benedictine Sisters for use as a hospital at a price of \$10,000. Of this the buyers paid \$5,000 cash and gave a note for the balance payable in three years at 8% interest to be paid semi-annually. The last payment was made on July 18, 1901. Furniture was sold to the new owners for \$255.

When Mother Sienna and Sister Raymond who had come to Deadwood to assist Sister Sylvester to close the house, departed for Indiana, the Holy Cross presence in the Black Hills was completely ended.

EPILOGUE

The years following the departure of Holy Cross saw many changes in the Black Hills and in the activities of the members who served there.

Lead outgrew Deadwood in population reaching 6,212 inhabitants in 1900 and developed in economic importance with the expansion of the Homestake Mine which is still the largest gold mine in the Western world.

Ecclesiastically too it gained significance becoming the See city for the Diocese of Lead established in 1902. The new diocese covered that part of South Dakota west of the Missouri River. Its first bishop was John Stariha, and the new St. Patrick's Church built the year before to replace an older (1895) church destroyed by fire in 1900 was designated the cathedral. The diocese at its founding had only seventeen priests to care for its twenty-five churches and missions. In 1930 the diocesan center was transferred to Rapid City whose phenomenal growth made it the largest city in the western half of the state. There Immaculate Conception Church became the cathedral.

The original St. Ambrose Church in Deadwood built on Williams Street in 1877 was replaced by an attractive brick structure on Main Street in 1936.

St. Edward's Academy, as we have seen, was closed in 1897 and sold to the Benedictine Sisters of Sturgis that same year. The new owners re-opened the building as St. Joseph's Hospital in January of the following year. They conducted this institution until March 1981 at which time the West Dakota Health Care Corporation leased it and then bought it two years later. It now operates as a 39-bed hospital under the name of Northern Hills General Hospital. During the years of its existence the original building underwent various renovations and enlargements until it was completely replaced by a new structure.

The little hospital building in Lead was sold to the Public School Board there, and a school now occupies the site.

Father John Toohey, the first Holy Cross priest to go to the Hills, after leaving there in 1881 held positions at Notre Dame; in Austin, Texas; in Allen County, Indiana, in Watertown, Wisconsin, and in New Orleans. He returned to Austin for the benefit of his health in 1905 but died there on February 13, 1905. He is buried in the community plot in Assumption Cemetery there.

Father James Gleeson who was recalled from Deadwood in mid-1882

was stationed at St. Joseph Church in Richwood, Wisconsin, in 1890 when he requested and received a dispensation from vows. He died in St. Francis Hospital, Grand Island, Nebraska, on October 17, 1907.

Six years after his removal from the Congregation, Father Patrick Colovin died in Dayton, Wisconsin, where he had been engaged in parochial work. This was on August 22, 1887.

Another former Black Hills priest to withdraw from Holy Cross was Father John Shea. After his dispensation in May 1885 he was stationed at various places in the Sioux Falls diocese eventually retiring to Mitchell, South Dakota, where he died in April 1921.

Father Peter Rosen after his withdrawal from Holy Cross early in 1886 continued to work with zeal and energy in Deadwood, Lead, and Sturgis. In 1890, after being refused re-admission to the Congregation of Holy Cross, he obtained a transfer to the Archdiocese of St Paul-Minneapolis. There he ministered with success at Fairfax and elsewhere.

In 1894 he had an extended leave in Europe. After returning he wrote a lengthy history of the Black Hills entitled Pa-Ha-Sa-Pa which met with considerable success.

Father Rosen also wrote a pamphlet and articles referring to the recent papal condemnation of secret societies, but in such way as to criticize those American bishops (including his own, Archbishop John Ireland), who were slow in censuring Catholics for joining such groups until they could decide if American lodges really came under the edict.

Archbishop Ireland was incensed with Father Rosen's arrogant attitude, and after a confrontation suspended him in 1897 while the latter was pastor in Madison, Minnesota. In January 1898 Father Rosen received a transfer to the Archdiocese of Milwaukee where he ministered briefly at Hartford, Wisconsin, and for over seven years at St. Patrick's Church, Hollandale, Wisconsin, where he died on October 14, 1906.¹⁷

Father Peter Hurth who stayed in the Black Hills only for a few weeks in 1884 went on to become president of St. Edward's College (now University) in Austin, Texas, which post he held for ten years. He was then raised to the episcopate in 1894 as Bishop of Dacca in Bengal, India, where Holy Cross missionaries worked. He resigned in 1909 and returned to the United States in 1910. Three years later he was named Bishop of Nueva Segovia in the Philippines where he remained until retiring in 1926. Subsequently, he was named titular archbishop of Bostra. After a period spent in Texas he

returned to the Philippines in 1930 where he died in Manila in August 1935.

After assignments to various duties in Holy Cross, Father Richard Maher who returned from the Black Hills in 1885, died at Notre Dame on February 10, 1893.

Holy Cross men did not make another official appearance in South Dakota until the summer of 1977 when Brother Paul Rosonke traveled to Dupree (about 125 miles east of Deadwood). From there he helped to move his cousin, Father Larry Rucker, S.C.J., to Cherry Creek on the Cheyenne River Sioux Reservation where the latter had been appointed pastor of St. Joseph Church.

Brother Paul not only used his construction skills in improving parish facilities but took part with the pastor in pastoral activities.

In 1978 the inter-province Program of Summer Involvement and Experiential Learning, sponsored by the Congregation's Justice and Peace programs, brought members together to work for the summer at Cherry Creek and Eagle Butte on the same reservation. Holy Cross men participating included Father Thomas McNally; Brothers Paul Loos, James Newberry, and Robert Caouette; and seminarian Michael Couhig. They were joined by two recent graduates of the University of Notre Dame--Jerry Hoffman and Frank Dwyer.

Subsequently Brother James Newberry, a teacher of long experience, taught for two years in the school maintained at Cherry Creek by the Bureau of Indian Affairs. He then worked an additional year in the parish with Brother Paul and the pastor in fostering charismatic prayer groups among the Indians and in a general revival of their faith. In 1982 he departed for Africa to take up missionary work there.

Brother James Kumba joined the apostolate in August 1982. However, following some difficulties between the Brothers and the authorities in the Sacred Heart congregation which was in charge of the parish concerning concepts of ministry, the two Brothers withdrew in May 1984.

The appreciation of these two Brothers on the part of the Sioux Indians was expressed in a pow-wow held in their honor before their departure. In a very old ceremony the two religious were each given an eagle feather and an Indian name. Brother James Kumba is Wowacinye, meaning "dependable." Brother Pau Rosonke is Wawokiya designating "one who serves people."

APPENDIX I

Sisters who staffed the hospitals in Deadwood and Lead, D.T.
1878 - 1881

Sister M. Adriana Henratty	1879-1880
Anselma McCarthy	1879-1881
Aquilina Leahy	1879-1880
* Basilla Thornton	1878-1879
Beata Casey	1879-1880
Constantia Thornton	1879-1880
* Edward Murphy (Directress)	1879-1880
Elise Murphy (Directress)	1880-1881
* Marciana O'Sullivan	1878-1879
* Matilda Harnett	1878-1879
* Passion Crowley	1878-1879
Pelagia Weber	1879-1881
Rose Viterbo Power	1880-1881

* Founding group

APPENDIX II

Sisters who staffed St. Edward's Academy, Deadwood, South Dakota
1883 - 1897

Sister M. Aimee Tinkler	1888-1896
Ann Josephine McGilton	1896-1897
Bettina Reale	1890-1893
Diego Roberts	1889-1892
* Dominica O'Brien	1883-1886
* Francis Clare Counihan	1883-1890
* Germanus Toomey	1883-1889
Inezetta Dougherty	1892-1894
Irmina Noonan	1886-1897
Laurinda O'Rourke	1894-1895
Lewis O'Brien	1892-1897
Linus Kintz	1889-1892
Marina Wynn	1893-1895
* Melissa Lee	1883-1893
Myra Morgan	1893-1897
* Speciosa Delaney	1883-1889
* Sylvester Hickey (Directress)	1883-1897

* founding group

APPENDIX III

Sisters who staffed St. Patrick's School, Lead, S.D.
1891 -1892 .

Sister M. Bibiana Kippes
Inezetta Dougherty
Vitalion Golden

APPENDIX IV

Holy Cross Priests who served in the Black Hills, D.T.
1879 -1886

Father John Toohey	July 1879 - February 1881
Father James Gleeson	March 1880 - May 1882
Father Patrick Colovin	August 1880 - July 1881
Father John Shea	February 1882 - July 1883 January 1884 - January 1885
Father Peter Rosen	September 1882 - January 1886
Father Peter Hurth	September 1884 - October 1884
Father Richard Maher	January 1885 - December 1885

Note: In some cases the month indicated is uncertain.

NOTES

¹ Reinhardt, Richard, Out West on the Overland Train: Across the Continent Excursion with Leslie's Magazine in 1877 and the Overland Trip in 1967 (Palo Alto, Calif., American West Publishing Co., 1967), pp. 64-65

² The Black Hills Daily Times. Deadwood, D.T., June 26, 1877.

³ Ibid., June 15, 1877.

⁴ Quoted in Duratschek, Sister M. Claudia, O.S.B., Builders of God's Kingdom: the History of the Catholic Church in South Dakota. (Yankton, S.D., Benedictine Sisters of Sacred Heart Convent, 1985), p. 48

⁵ Ibid.

⁶ The Daily Pioneer. Deadwood, D.T., January 25, 1878.

⁷ The Black Hills Daily Times. Deadwood, D.T., May 4, 1878.

⁸ Parker, Watson, Deadwood: the Golden Years (Lincoln, Nebraska, University of Nebraska Press, 1981), p. 96

⁹ Duratschek, op. cit., p. 49

¹⁰ Letter from Rev. John Toohey to Rev. William Corby, December 16, 1879.

¹¹ Parker, Watson, op. cit. p. 210.

¹² Eleanore, Sister M., C.S.C., On the King's Highway (New York, D. Appleton & Co., 1931), p. 416

¹³ Duratschek, op. cit., p. 71.

¹⁴ Quoted in Duratschek, ibid.

¹⁵ Bulletin des Etudes, Montreal, Vol. XVIII, No. 1 (October 1935)

¹⁶ Letter from Sister Sylvester, C.S.C., to Sister Colette, C.S.C., October 24, 1884.

¹⁷ Willard, Jon, History of Lac qui Parle County, Minnesota (Minneapolis, Minn., North Hennepin Community College, 1980), pp. 158-162h.

SOURCES

The originals of letters written by Holy Cross priests from the Black Hills to Father Edward Sorin, Father Alexis Granger, and Father William Corby are, for the most part, in the Archives of the Indiana Province, Congregation of Holy Cross, Notre Dame, Indiana. A few replies from these addressees are also to be found there as are letters of Sister Edward to Mother Charles and Father Sorin, the letter of Father Bernard Mackin to Father Sorin, and the letter from Bishop John O'Connor to Mother Angela.

The letters of Father John Toohey and Father Patrick Colovin to Father Daniel Hudson are in the Archives of the University of Notre Dame as are those from Bishop Martin Marty to the priests in the Black Hills.

Background information on the Holy Cross priests was obtained from the General Archives, Congregation of Holy Cross, Rome.

Documents, photographs, a drawing, and notes relating to the Sisters' Hospital and St. Edward's Academy are in the Archives of the Sisters of the Holy Cross, St. Mary's, Notre Dame, Indiana.

Information on the Cherry Creek apostolate was obtained from notes provided by Brother Paul Rosonke.

Information on Rapid City and other details were located in the Archives of the Diocese of Rapid City.