

United States Department of the Interior
National Park Service

National Register of Historic Places
Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in *How to Complete the National Register of Historic Places Registration Form* (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

1. Name of Property

ST. PATRICK'S CATHOLIC CHURCH
historic name _____

other names/site number _____

2. Location

2 miles west of U.S. Highway 73, on 234th Road
street & number _____ not for publication

Atchison
city or town _____ vicinity

Kansas KS ATCHISON 005 66002
state _____ code _____ county _____ code _____ zip code _____

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property meets does not meet the National Register criteria. I recommend that this property be considered significant nationally statewide locally. (See continuation sheet for additional comments.)

Richard D. Pawsey 10-7-98
Signature of certifying official/Title Date
KANSAS STATE HISTORICAL SOCIETY
State of Federal agency and bureau

In my opinion, the property meets does not meet the National Register criteria. (See continuation sheet for additional comments.)

Signature of commenting official/Title Date

State or Federal agency and bureau

4. National Park Service Certification

I hereby certify that the property is:	Signature of the Keeper	Date of Action
<input type="checkbox"/> entered in the National Register. <input type="checkbox"/> See continuation sheet.	_____	_____
<input type="checkbox"/> determined eligible for the National Register <input type="checkbox"/> See continuation sheet.	_____	_____
<input type="checkbox"/> determined not eligible for the National Register.	_____	_____
<input type="checkbox"/> removed from the National Register.	_____	_____
<input type="checkbox"/> other, (explain:)	_____	_____

Name of Property

County and State

5. Classification

Ownership of Property

(Check as many boxes as apply)

- private
- public-local
- public-State
- public-Federal

Category of Property

(Check only one box)

- building(s)
- district
- site
- structure
- object

Number of Resources within Property

(Do not include previously listed resources in the count.)

Contributing	Noncontributing	
1		buildings
		sites
		structures
		objects
1		Total

Name of related multiple property listing

(Enter "N/A" if property is not part of a multiple property listing.)

N/A

Number of contributing resources previously listed in the National Register

0

6. Function or Use

Historic Functions

(Enter categories from instructions)

RELIGION: Religious facility

Current Functions

(Enter categories from instructions)

RELIGION: Religious facility

7. Description

Architectural Classification

(Enter categories from instructions)

LATE VICTORIAN: Gothic

Materials

(Enter categories from instructions)

foundation STONE: Limestone

walls STONE: Limestone

roof ASBESTOS

other

Narrative Description

(Describe the historic and current condition of the property on one or more continuation sheets.)

Name of Property

County and State

8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- Criteria A, B, C, D with checkboxes. C is checked.

Criteria Considerations

(Mark "x" in all the boxes that apply.)

Property is:

- Criteria A-G with checkboxes. A is checked.

Areas of Significance

(Enter categories from instructions)

ARCHITECTURE

Period of Significance

1866

Significant Dates

1866

1875

Significant Person

(Complete if Criterion B is marked above)

N/A

Cultural Affiliation

N/A

Architect/Builder

MC COURT, EDWARD; mason

WALLACE, THOMAS; roofer

Narrative Statement of Significance

(Explain the significance of the property on one or more continuation sheets.)

9. Major Bibliographical References

Bibliography

(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

Previous documentation on file (NPS):

- Documentation checkboxes: preliminary determination, previously listed, landmark, survey, engineering record.

Primary location of additional data:

- Location checkboxes: State Historic Preservation Office, Other State agency, Federal agency, Local government, University, Other.

Name of repository:

ST. BENEDICT'S ABBEY, ATCHISON, KS

Name of Property

County and State

10. Geographical Data

LESS THAN ONE ACRE

Acreage of Property _____

UTM References

(Place additional UTM references on a continuation sheet.)

1	1 5	3 1 7 5 2 0	4 3 7 0 8 0 0
	Zone	Easting	Northing
2			

3			
	Zone	Easting	Northing
4			

 See continuation sheet**Verbal Boundary Description**

(Describe the boundaries of the property on a continuation sheet.)

Boundary Justification

(Explain why the boundaries were selected on a continuation sheet.)

11. Form Prepared By

SR. MARIE LOUISE KRENNER, O.S.B., Archivist
 name/title _____
 ST. BENEDICT'S ABBEY
 organization _____ date _____
 1020 NORTH SECOND STREET
 street & number _____ telephone _____
 ATCHISON
 city or town _____ state KANSAS zip code 66002

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets**Maps**A **USGS map** (7.5 or 15 minute series) indicating the property's location.A **Sketch map** for historic districts and properties having large acreage or numerous resources.**Photographs**Representative **black and white photographs** of the property.**Additional items**

(Check with the SHPO or FPO for any additional items)

Property Owner

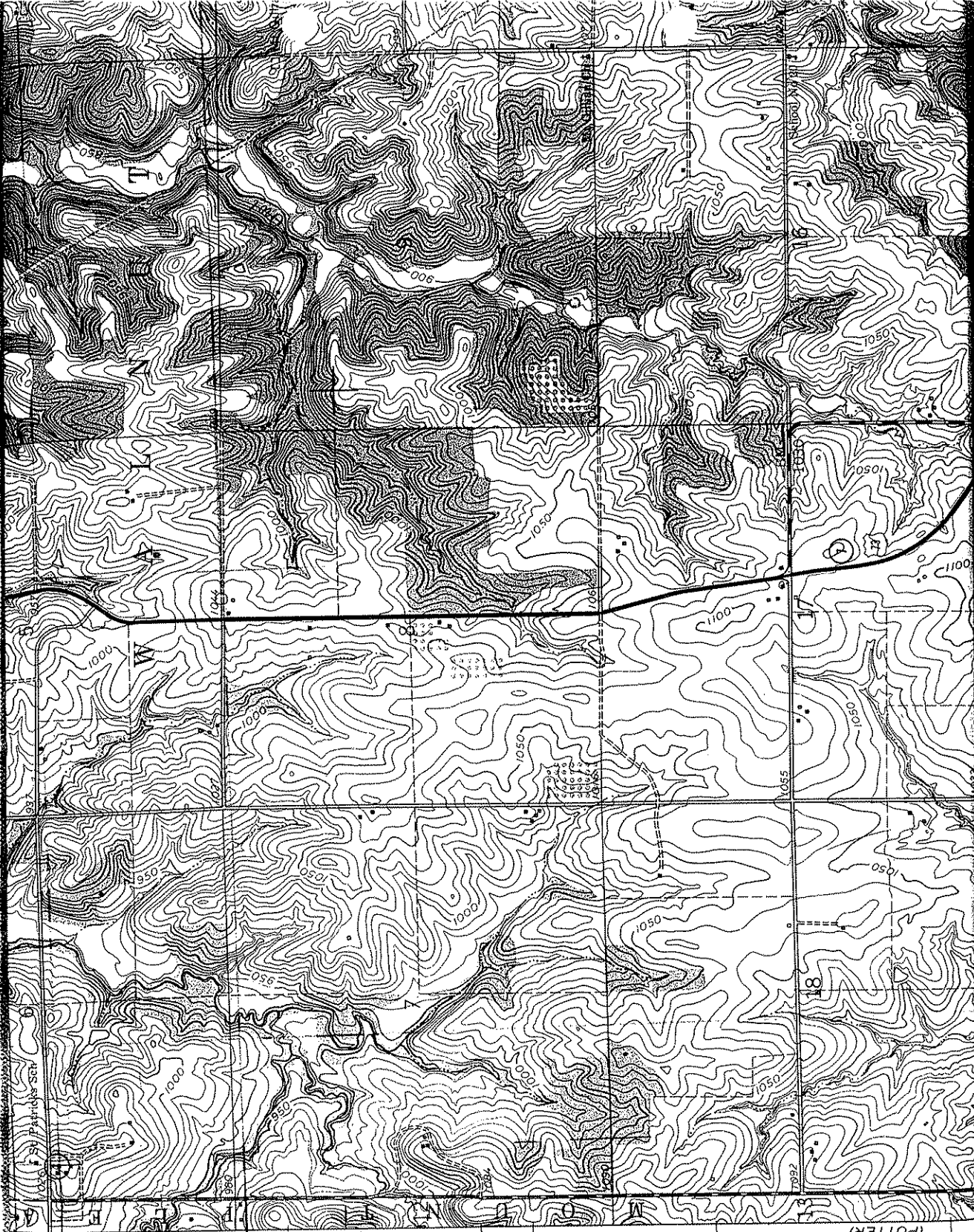
(Complete this item at the request of SHPO or FPO.)

MOST REVEREND JAMES P. KELEHER, ARCHBISHOP
 name _____
 12601 PARALLEL PARKWAY
 street & number _____ telephone _____
 KANSAS CITY
 city or town _____ state KANSAS zip code 66109

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 *et seq.*).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Projects (1024-0018), Washington, DC 20503.

UTM Coordinates
St. Patrick's
Church
Oak Woods QUAD
15 317520
4870800



(POTTER)

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number 7 Page 1

St. Patrick's Catholic Church (c. 1866) is located two miles west of U. S. Highway 73 on 234th Road in Atchison County, Kansas. Built in 1866, the church is an example of the gable front, one-story, one-room native limestone building that stands in almost every county in Kansas. The church exhibits the characteristic east gable front entrance and five windows on the north and south elevations. The western wall is fenestrated with a circular art glass window. The bell tower entry is an original feature. The Gothic detailing around the door and windows allow this simple vernacular building to look like a church.

St. Patrick's faces east on a hill and can be seen for miles around. The church is located near Mt. Pleasant in Walnut Township, Atchison County, Kansas, about eight miles directly south of Atchison, Kansas. At present, the parish plant consists of the church, a parish hall and cemetery. The latter two are not included in this nomination.

The church was built of local native limestone with thick walls and narrow windows. The overall dimensions are twenty-eight feet from north to south and eighty feet from east to west. The roof was built of native lumber. The walls were completed by the fall of 1866 and stood two feet thick and twenty feet high. The tower was covered with boards and left unfinished until 1875.

The church was under roof in 1866 but far from completion. The walls and ceiling were not plastered, the pews were not finished and the tower was boarded over. The altar was constructed of the crudest material. There were no stations of the cross and no confessionals. For years confession was heard behind a screen in the sanctuary.

St. Patrick's measures twenty-five feet from the floor to the center of the ceiling. The spire rises forty-five feet. The building has ten Gothic windows, once circular window over the high altar with art glass and one small, lancet arched window in the tower. A double door in the tower provides entry into the church from the east, the vestibule is dimensioned six feet by eight feet. The doorway itself is in the form of a lancet arch but the transom has been boarded over. The choir loft extends eighteen feet within the rear of the church.

A dormer fenestrates each side of the roof in the area above the choir. A small chimney rises along the center of the northern wall. A half basement stands beneath the western portion of the building, it is dimensioned twenty feet by twenty feet.

In 1874 the spacious rock church became crowded beyond its seating capacity and the choir loft was constructed. The loft is supported by four wooden posts. The gallery was fitted out with common board pews, seating about sixty persons.

**United States Department of the Interior
National Park Service**

**National Register of Historic Places
Continuation Sheet**

Section number 7 Page 2

In 1879 the bell in the church tower was installed and the church was rodded for lighting. The tin roof in the belfry was renewed in 1883. In 1891 the church was frescoed, a new roof was installed, a sacristy was built and the ceiling was replastered. In 1892 a new high altar was installed along with the communion railing, confessional and baptismal font.

In 1905 the ceiling and side walls were lined with ornamental pressed metal sheeting. In 1914 the roof was reshingled and rodded and a galvanized ridge roll was installed to replace the hold fence board ridge. In 1928 a Delco plant for electrical generation was installed, new floors were installed and the pews were rearranged so that there was a wide center aisle. The church was reroofed with asbestos composition shingles in 1928.

Over the last thirty-five years the following changes and maintenance items have occurred. In 1964 new pews were installed and the interior was redecorated. In 1976 the church was tuck pointed, in 1977 the interior was repainted, and in 1978 the altar was refurbished. In 1986 the interior was repainted, the walls above the stained glass were accented with a floral boarder stencil and hand-painted flowers and shamrocks in pale blue and lavender. The walls of the church were painted a deep ivory. During 1986 the pews were removed from the church and the floors were completely stripped and cleaned.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 1

St. Patrick's Catholic Church (c. 1866) is being nominated to the National Register under criterion C for its architectural significance as a vernacular limestone church with Gothic detailing. The church exhibits the characteristic east gable front entrance and fenestrated north and south elevations. The bell tower entry is an original feature. The church maintains a high degree of architectural and structural integrity.

The church is an example of the gable front, one-story, one-room, native limestone building that stands in almost every county in Kansas. Both churches and schools employed this simple and exceedingly appropriate form. The Gothic detailing in the doors and windows allowed this simple stone building to look like a church. "The use of the Gothic style, the preeminent European Christian style, consciously emphasized the history of the church.....the Gothic satisfied a desire for ritual and the richness of tradition." (Stanton, 1985, p. 140)

St. Patrick's Church was the mission church for Atchison County. The church stands eight miles south of Atchison, Kansas on a hill and can be seen for miles around. At the present the parish plant consists of the church, a parish hall and a cemetery. The latter two are not included in the nomination. Today many of St. Patrick's parishioners are descendants of the early settlers.

The Beginning- 1857

Father Augustine Wirth, O.S.B. was the first priest to visit the area in September, 1857. He walked all the way from Doniphan, Kansas, a distance of about fourteen miles, over prairies and through dense timbers, not having the means to buy a horse or to secure any kind of conveyance "and said the first mass in the home of John Knowles." (Atchison Globe, 18 May 1923) The few Catholic settlers decided that he must not walk back, nor again venture to travel that distance on foot. After the services, they quietly collected money to pay for a horse, saddle and bridle. They bought the outfit from a nearby neighbor, brought it to him, saying: "Father, this pony, saddle and bridle are yours; accept them as a small token of our appreciation for your sacrifice on our behalf. Hereafter you must ride when you come to us for divine service." (Theis, Historical Sketch, p. 2)

Father Augustine attended to the spiritual wants of the early Catholic settlers in the Mount Pleasant district about once a month during the fall of 1857, and very often during the two succeeding years. There was no church in those early pioneer times and divine services were held in the log cabins of the Catholic settlers. In 1858, the Catholic population of St. Patrick's consisted of some 30 Irish families, for the most part, emigrants from Philadelphia and Baltimore, and a few German families coming from Luxembourg.

The Balloon Church- 1859

Late in the fall of 1859, Father Augustine suggested the erection of a small church and the proposal met with the approval of the congregation. Within a few months a long

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number 8 Page 2

but very narrow building was erected out of native lumber. Later this building was known as the "Balloon Church." The Atchison Globe called it a "canvas" church. (Atchison Globe, 18 May 1923.) It was rather primitive in construction and of but short duration. The wind storm which took Sumner, Kansas in June, 1860, also razed St. Patrick's first church and the people said, "Our church went up like a balloon!" (Theis, Historical Sketch, p. 3.) Divine Services were then again conducted for a time in private homes.

The Log Church - 1861

In the summer of 1861, a log church, 20 by 30 feet, was built on the site of the wrecked "Balloon Church." During the preceding winter the men had cut the timbers from the best trees on their places and hauled them to the church site which was about the middle of the present road north of the church. Then early in the spring, others came with axe and saw and prepared the logs for the building; while others, who understood the art of log construction, built the church.

"The blessing of this second church was a very simple ceremony. Father Augustine, vested in alb and stole, sprinkled the walls within and without with holy water and then invited the people to come in for Mass. This log church served the faithful as church and school until the present rock church was built in 1866, when the log building was turned over to the district, gratis, to serve exclusively as a school house." (Theis, Historical Sketch, p. 4.)

Peter Beckman wrote: "Father Thomas Bartl gave the following account of the missions cared for from Atchison in 1864: St. Patrick's had a wood chapel, forty families, mostly Irish, and had Mass one Sunday each month." (Beckman, 1957, p. 120.)

In the year 1859, the Benedictine monks at Doniphan, Kansas, had moved their headquarters to Atchison, Kansas. Atchison gave promise of greater commercial progress and had better transportation facilities and Father Augustine Wirth became active in the foundation of a flourishing congregation at that place. The community of priests had been reinforced with young monks from the mother house at Latrobe, Pennsylvania and from 1859 to 1865, St. Patrick's parish was attended at different times by various priests.

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number 8 Page 3

The Stone Church - 1865

In the early fall of 1865, the Rev. Timothy Luber, O.S.B. was appointed to St. Patrick's Church and became the first regular pastor. Father Timothy soon noticed that the log church was fast becoming inadequate. More Catholic settlers were coming into the parish and by that fall the parish had more than doubled its membership. There was hardly seating room for the women and children. The men had to remain outside and hear Mass through the window. A new and spacious church was a necessity. At a meeting of the men it was decided to build a permanent rock church that would not "go up like a balloon," or soon become too small. Good building rock was near at hand and plenty of excellent stone masons were members of the parish.

An architect at this time was not available and not needed, in view of the old time mason mechanics on hand. There was some division of opinion as to the location of this church. Some wished to build on the Jacob Weinmann place; others wanted it on the old McNally place. Finally Father Augustine Wirth of Atchison came out with Father Timothy, stepped off the location of the four corners of the present church and ordered the men to dig the foundation, 28 by 80 feet, inside measurement.

The trenches were dug and the foundation laid before winter, that is, 1865, and in the spring of 1866, the walls were built. The stone work was let to Edward McCourt for his bid of \$3.25 per perch in the wall. The entire building contains about 950 perch. Webster's Collegiate Dictionary defines perch as: "A measure equal to a rod; a rod. In measuring masonry, usually 24 3/4 cubic feet." (Webster's Collegiate Dictionary 1942.) The church was built of local native limestone, long and narrow with thick walls and narrow windows. The roof was built of native lumber by Thomas Wallace from Atchison. The walls were completed by the fall of 1866. Although these stone walls are fully two feet thick and only twenty feet high, no one would venture to go up to fasten the rafters. Finally three prominent Irishmen, Patrick Durkin, Patrick Quirk and a helper, having taken out life insurance from Father Timothy, climbed up and fastened the rafters, while contractor Thomas Wallace remained on "terra firma" and sighted the green timbers. The tower was covered temporarily with boards and left unfinished until 1875 when Jack Wagner and Peter Weins completed it. The circular window above the altar, the only one with art glass, was donated by the family of Michael Glancy.

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number 8 Page 4

The new rock church was now under roof, but far from completion. The walls and ceiling were not plastered, the pews not finished, the tower boarded over. The altar was constructed of the crudest material. There were no stations of the cross, no confessionals. For years confessions were heard behind a screen in the sanctuary. There were no statues, no carpet in the sanctuary, no bell for the tower. Everything in the way of furniture suitable for the new church was wanting. Yet the church had to be used for services as the log church could not hold the congregation.

The Dedication

Father Lawrence wrote: "Bishop Miede was the Vicar Apostolic of Kansas and as such should have presided at the dedication of St. Patrick's grand new church. But Bishop Miede's territory was so extensive, his time so occupied and there being no railroad, it was impossible for him to come at this time for the dedication. Father Augustine Wirth, O.S.B., the founder of the parish, assisted by the pastor, Father Timothy Luber, O.S.B., and another priest from Atchison, blessed the new church on December 8, 1866. The school teacher, Miss Ida Cavanaugh, presided at the organ. A little melodeon had been borrowed from a music store in Atchison for the occasion. Of course singers were not yet sufficiently trained and the organist supplied all the music. But it was a grand event and old settlers speak of it to this day with considerable enthusiasm. Father Augustine preached the sermon and Father Timothy took up a big collection. Some three years later Bishop Miede set a date with the pastor for the solemn dedication of the rock church and at the same time blessed the cemetery." (Theis, Historical Sketch, p. 7.)

St. Patrick's Church is 28 by 80 feet inside, twenty-five feet from floor to center of ceiling, a spire measuring 45 feet from ground, ten Gothic windows, one circular window over the high altar with art glass, one small window in the tower, one double entrance in the center of the tower from the east, a gallery or choir loft extending eighteen feet within the church at the back, a vestibule six by eight feet, a shingle roof, one brick chimney and a basement twenty feet by twenty feet for the furnace.

The Eastern Kansas Register wrote: "Though 45 persons subscribed \$2,308, there was a debt of some \$3,000 on the new church." (Eastern Kansas Register 4 December 1942.) The subscriptions paid in were not sufficient to defray the expenses occasioned by the building of the new church and money had to be borrowed at a high rate

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number 8 Page 5

of interest, some at 10% and 12%. Hence a debt of about \$3000 was created, which burdened the parish for many subsequent years.

The Cemetery

The original burying ground for the deceased pioneers of St. Patrick's and vicinity was the south-east corner of what became the district school lot. This was the Catholic Cemetery for Atchison County before St. Benedict's Cemetery, north of Atchison, was laid out. In the early sixties Father Augustine Wirth received a donation of one acre from Jeremiah Flynn ("Jerrie's Acre") which was a narrow strip of land extending from the north-east corner of his farm several rods further south than the present cemetery. Some years later an additional two acres were donated by the same kind benefactor, and Father Timothy Lubber, assisted by Jeremiah Flynn and W. S. Purcell, surveyed and staked off the present square cemetery into lots. The remains of most of the deceased buried in the school lot were transferred to the new cemetery soon after.

The property belonging to St. Patrick's Church consists of twenty acres. The first seven acres were donated by Bernard Lee to Rev. Augustine Wirth, O.S.B., for the parish buildings. The deed was made in Bishop Miege's name and filed away in the archives of the Leavenworth chancery. Then Jeremiah Flynn donated three acres for a cemetery. Later on Phillip Knowles donated five acres, and about the same time Edward Cotter donated five acres west of District School No. 14. Peter Beckman explained: "In rural districts land on which to build the church was often donated by one of the parishioners, but in this settlement three of the first settlers each donated five acres of the adjoining corners of their farms for this purpose." (Beckman, 1943, p. 50)

In the summer of 1868, Father Timothy announced that a heavy debt was hanging over the congregation and that he must hold a fair to raise the interest for that year. The proposition of the pastor was taken up by the people with lively enthusiasm. When the date of the fair arrived, the men pitched a large tent, erected seats, bowling alleys, shooting galleries, etc. while the women came with baskets filled with all manner of eatables. For miles around, the people came to have a grand old time. That fair netted the congregation \$800.00, a pleasant surprise to pastor and people.

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number 8 Page 6

1871 - 1911

In July, 1871, Rev. Timothy Luber, O.S.B. was transferred to a parish in Nemaha County and Rev. Placidus McKeever, O.S.B. succeeded him at St. Patrick's. He served from July, 1871 to August, 1873. Father "Mack," as he was commonly called, was a quiet, unassuming man and a very devout priest. He was as punctual as a clock and scrupulously exact in his ministry. At the same time Father Placidus possessed considerable business ability. By strict economy, by fairs and picnics, he succeeded in reducing the debt to about \$2500.00 before he was removed. In August, 1871, he collected from Atchison railroaders the sum of \$150.00, from which fund he paid to B. and T. Barry \$57.00 for digging the old well north of the church, (which was later abandoned), to Edward McCourt, \$30.00 for work on the spire, and the balance for labor and improvements in the cemetery and on the church grounds. Father Placidus McKeever was succeeded by Rev. Maurus Lynch, O.S.B.

In October, 1873, Father Maurus Lynch held a church fair which netted the sum of \$554.25. This was used for interest and other expenses. He also collected \$200.00 for the church debt. In April, 1874, he had the young ladies of the parish to collect for a statue of the Blessed Virgin. Father Maurus also secured the statue of St. Patrick and the old ciborium for which he collected \$49.25. During Father Maurus' time, the parish increased very much in membership. The spacious rock church became crowded beyond its seating capacity and a gallery, (or choir loft) extending eighteen feet, was built within the church at the back, supported by four wooden posts. This gallery was fitted out with common board pews, seating about 60 persons.

Though pastor of St. Patrick's for only two years, Father Maurus Lynch, O.S.B. left a favorable impression on the congregation. He had the reputation of firmness, priestly zeal, and kindness, especially towards the sick and those in distress. He died December 13, 1887.

In August, 1875, Rev. Eugene Bode, O.S.B. became pastor. Up to this time St. Patrick's was still only a mission with services once a month. The pastor resided at the Priory in Atchison and on the appointed Sunday rode his pony to the mission. Father Eugene had a little spry bay pony and would be seen by the farmers from their fields, riding south, on the Mount Pleasant road, Saturday afternoon at a lively gait, toward the

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number 8 Page 7

rock church. He boarded here and there, usually at the homes of Bernard Lee or Peter Limney.

But while the meals at these places were beyond criticism and the room and bed prepared with scrupulous care, they were not the ideal of the priesthood. A parish house was needed and the size and financial standing of the congregation by this time warranted the erection of a comfortable home for the pastor. In January, 1876, Prior Oswald of St. Benedict's Priory made up a list of the mission stations attended from Atchison and noted: St. Patrick's with eighty-nine families. (Beckman, 1957, p. 126.) The Eastern Kansas Register commented: "In 1877 there 550 souls in the parish. That year there were 12 Baptisms, 25 deaths, and two marriages. The debt on the church was \$2,350 and there was a \$100 debt on the house. Up to this time St. Patrick's was still only a mission with services once a month." (Eastern Kansas Register, 11 December 1942) Father Eugene proposed the building of a parish house to the congregation about the year 1876. The foundation of the rectory was built by Edward McCourt and left to rest about eighteen months before the super-structure was put up. The contract for the frame work was awarded to Henry Luth of Atchison at his bid of \$930.00. This did not include stone and tin work nor the east porch. The house was ready for the pastor by the fall of 1878.

The following is the account for the parish house:

Receipts

1877, July 4	Picnic, net proceeds	\$ 54.30
1877, October	Fair, net proceeds	\$141.90
1878, December	Subscription	\$722.50
1878, December	Donations	<u>\$ 40.00</u>
	Total	\$762.50

Expenses

1877, October	Ed McCourt, labor	\$ 40.50
	Henry Luth, contract	\$930.00
	Insurance	\$ 10.40
	Lime	\$ 3.90
1878, November	Henry Luth, for porch	\$ 40.00
	Wekte, for spouting	<u>\$ 29.30</u>
	Total	\$1054.10

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number 8 Page 8

In June, 1879, the bell in the church tower was bought by Father Eugene from a firm in St. Louis, Missouri, and installed for the sum of \$74.55. He also purchased an organ for the church gallery for \$60.35 and had the church rodded for lightning at a cost of \$62.50.

Father Eugene bade farewell to St. Patrick's on April 1, 1880. From April to September the congregation was attended by Father Raymond Daniel, O.S.B. who came from Atchison every church Sunday. In September, 1880, Rev. Peter Kassens, O.S.B. was appointed pastor.

While Father Peter was actually the appointed pastor and very regular in his duty as such, he was not a resident pastor. His services as professor in the commercial department at St. Benedict's College were indispensable. During the week he would teach his classes and on Sundays "Old Bill", the college horse, would haul him in a two wheeled cart to his parish. "Father Peter was a good priest and a fine preacher" was the verdict from every person in the parish. He was earnest in the pulpit, kind in the confessional and a most interesting entertainer.

In April of 1881, Rev. Adolph Wesseling, O.S.B. was appointed to St. Patrick's. During his postorate much of the church property was cleared of brush and timber and the land fenced off for pasture and cultivation. Father Adolph was a zealous shepherd of his flock and most kind and obliging to the sick.

During November, 1881, the old well, north of the church, was abandoned and a new one dug in the hollow at a cost of \$41.25. This well furnished excellent water in abundance, but was abandoned after some years, because it was thought to be too near the cemetery and too far from the house.

In April, 1883, Father Urban Tracy, O.S.B. became pastor. Mooney Creek, Kansas, a mission ten miles southwest, had heretofore been attended on one Sunday of the month by the pastor of St. Patrick's. During Father Urban's time, this mission obtained a resident priest and St. Patrick's received regular services on all Sundays and Holy Days of obligation.

Father Urban renewed the tin roof on the church belfry at a cost of \$75.00 and reduced the old debt to \$1500.00. He was a most zealous priest and very kind and

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number 8 Page 9

considerate. He would rather give than take. He was beloved by all and a special friend to the afflicted and needy. He returned to his abbey of St. Bernard in Alabama after his term at St. Patrick's and died there May 13, 1915.

In April, 1885, Father Timothy Luber was appointed for a second term at St. Patrick's. He organized the Blessed Virgin's Sodality for the unmarried ladies of the parish. By this time, the organ in the church bought by Father Eugene Bode had given out and a new one was installed for \$95.00. Father Timothy had lay brothers of St. Benedict's Abbey to attend to the house work and garden.

When Father Timothy resumed the affairs of St. Patrick's parish in 1885, the debt of the congregation was \$1500 and no special effort was made at this time to reduce it. Fairs and picnics were held biennially for repairs and general purposes. By close economy, however, the debt was reduced to \$1272 by April of 1890. Then Father Timothy was transferred to St. John's Church, Burlington, IA, where he died on March 29, 1901.

In April of 1890, Father Augustine Baker, O.S.B. became pastor. Ordained to the priesthood the previous year, he came full of priestly zeal and holy ambition. The debt struck him as an unnecessary burden and he firmly resolved, with the help of God, to liquidate it. He also found the church rather primitive as to furniture and decorations. There were very plain altars, communion railing, and confessional; no baptismal font, no appropriate stations of the cross, no sacristy or suitable vestment case. The plastering of the ceiling was falling down in places, owing to leaks in the roof. Father Augustine did not worry in the face of so many necessities. He was a man gifted with a strong physical constitution, was filled with noble ambitions, and had the perseverance of a saint. He copied the assessment list levied on the tax payers of the parish by Father Adolph and carried it with him for ready reference. He cornered the debtors in their homes, on the public highways, in the streets, and not seldom in the bank where they had their deposits. The only way to have rest with him was to pay up. He frequently stated, "If you chase me out of the front door, I will return by the rear one." (Theis, Historical Sketch, p. 2.)

In the fall of 1890, Father Augustine held a church fair. His good humor and zeal aroused the enthusiasm of the people and he cleared a sum of \$512.85 which he applied to the old debt. In 1891, he set out to collect for a new roof on the church, to build a sacristy and replaster the ceiling. By the close of the year he had collected for the above

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number 8 Page 10

outlined repairs and improvements the sum of \$521.20. This, plus the proceeds of a fair, \$403.03, paid for the undertakings of that year, frescoed the church, and reduced the old debt to \$700. As salary for his strenuous efforts that first year he drew only \$400.

The following year, Father Augustine set his head and heart to secure a new high altar, communion railing, confessional, and baptismal font, and, if possible, to wipe out the old debt. For this end, he took up a special improvement collection of \$493.40, netted \$400.00 from a fair, and collected on the old debt the sum of \$795.00. The ambitions of the zealous pastor were more than realized. Besides securing the new altar, communion railing, confessional, stations of the cross, Father Augustine wiped out the old debt, and solicited special donations for the statues of the Sacred Heart, St. Peter, St. Paul, and two pedestals.

In 1893, Father Augustine had a modern cistern built. The well in the hollow was too far from the house and too near the cemetery. The church roof, with a drainage of some 7000 square feet gave an ample supply of water. The dimensions of the cistern are twenty feet in diameter and twenty feet in depth. It has a capacity of 46,992 gallons and cost \$331.90.

Father Augustine was a most successful pastor from a financial point of view. He was not a brilliant speaker, yet gave the people a good instructive sermon on all Sundays and holy days. He was never known to be out of humor or to leave a sore spot in any one's heart. He left the congregation in excellent condition on December 1, 1893. He died June 23, 1909.

Father Thomas Burk, O.S.B. took charge of St. Patrick's congregation on December 1, 1893. He was the first pastor to give the people what the young folks usually term a "good time." (Theis, Historical Sketch, p. 26.) A young man himself, he was anxious for the spiritual welfare of the youths of his flock. After a few months he noticed that the young people were attending amusements that were not always free from danger to their souls and good name. He resolved to gain the good will of the young men by proposing an entertainment hall. For this purpose he organized the Young Men's Catholic Union, secured badges and other regalia for the public demonstrations of the society, and started a fund for the amusement hall. The hall was intended mostly for the young people and the young men were to contribute the bulk of the money required for its erection. This entertainment hall was built during the summer of 1894 at a cost of

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number 8 Page 11

\$1067.17, towards which the young men contributed \$1102.40 by subscriptions and socials.

The opening of St. Patrick's Hall was a memorable occasion for the boys of the parish and vicinity. It was a beautiful moonlight evening in September, 1894. The amusement hungry people came for ten or fifteen miles to see and take part. The hall, though 28 by 60 feet, proved too small and many had to be contented with simple looking through the windows from the outside.

Father Thomas also brought about a change of the heating system for the church. It had been poorly heated with unsightly stoves, which roasted those near by, while those at a distance shivered from the cold. A hot air furnace was proposed and installed in 1897 at a cost of \$316.40.

Father Thomas was an indefatigable worker. His spare time was devoted to various side issues, such as giving public lectures, missions, retreats, and looking up those who fell by the wayside. He was known to be unmerciful to chronic bachelors and inebriates. Through a natural gift all his own, he effected meetings between bashful maids and still more bashful men with matrimonial results, and in this way some promising families were added to the parish.

For diversion Father Thomas had baseball. He had a ball team that worked up a reputation during his pastorate. St. Patrick's boys were known as hard hitters and seldom lost a game.

The last census taken up by Father Thomas in 1897 showed that sixty-four families were in the parish, totaling 297 souls, only two of whom had not made their Easter duty, and the majority recited family prayers. Then Father Thomas was transferred to Council Bluffs, Iowa, and Father Columban Meaney became pastor in January, 1898.

Father Columban found St. Patrick's parish in first class condition financially and spiritually. There was no debt to burden the congregation and the church buildings and property were in good condition.

In 1905, Father Columban had the ceiling and side walls of the church lined with ornamental steel sheeting at a cost of \$884.69. The money for this expense was raised by

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 12

assessment. The following year the church windows were improved with art paper, giving them the appearance of stained glass. But frost and thaws soon loosened the paste, and the paper ornaments crumbled to pieces.

The Rock School - 1908

In 1908, Father Columban saw the time opportune to agitate a parochial school for St. Patrick's congregation. The children of school age were increasing yearly and the district schools were inadequate. Some suggested the consolidation of the near districts into one. This idea was submitted to the bishop and to the people of the respective districts. It was shown that the school tax would be much reduced and that a competent staff of religious teachers could be hired for less money than was paid to the district school teachers. These features, together with the enduring influence of religion, gradually won their way into the hearts and pocket books of the majority. In 1909, a rock foundation was built under the amusement hall and the floor space divided into two neat school rooms by F. Maxwell. A neat, large and airy, six-room house with cellar, was built by the same contractor west of the church for the sisters.

Three districts consolidated with District 14, or St. Patrick's rock school, thus forming district Union No. 2. Three sisters from Mount St. Scholastica Convent in Atchison, Kansas were engaged for the consolidated school. The expenditures for the school and sisters' house, complete and furnished, amounted to \$2887.79. The money was raised by assessment, known as Father Columban's assessment of 1910. Some of those assessed refused to recognize their obligation for a parochial school system and did not pay; others reduced the amount of their assessment and thus the expenses of the parochial school improvement exceeded the income. The enrollment for the first year was 50 girls and 47 boys.

About the middle of December, 1910, Father Columban became critically ill and was taken to St. Margaret's Hospital, Kansas City, Kansas where he died January 8, 1911. He was succeeded by Rev. Ignatius Stein, O.S.B.

1911 - 1957

When Father Ignatius arrived things looked somewhat gloomy for a young, inexperienced pastor. The feeling of opposition to the parochial school system was still

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number 8 Page 13

warm. Much of the special assessment for the improvements of 1910 was still outstanding, and bills amounting to over \$1,000 were past due. But Father Ignatius took well with the people and gained their confidence from the start. By the end of 1911 he had collected all but \$400 of the outstanding assessments, paid all the old bills, built a new barn at a cost of \$108, put a cement top around the cistern, and drew a full salary for the first time in the history of the parish. A loan of \$400 was ordered by the church committee to pay the bills left by Father Columban after all efforts to collect from delinquents had failed.

In the spring of 1912, Father Ignatius desired to visit every family in the parish with the view of getting better acquainted with the condition of his flock. But old Bill and Prince, the parish team, were slow travelers owing to their age and deformities. The buggy, too, was old and rickety. A talk with the Glancy brothers one day, put him next to a spry young team at James McNally's. Within a month, Mabel and Bess were hitched to a new buggy with the young priest holding the lines for all he was worth in muscular power. Old Bill and Prince were taken to the college farm and pensioned. The team and buggy were not the property of the parish. They were bought and kept at the personal expense of the pastor. Father Ignatius became very much attached to his young team during the few remaining months of his short term at St. Patrick's.

Father Ignatius received notice of his removal with regret early in September, 1912. His departure caused considerable and painful regrets also in the hearts of all the parishioners. His jolly disposition, his many acts of kindness, polite manners, and his gift of oratory and impersonation had woven, in a comparatively short time, a memory of sincere love and appreciation in the hearts of the people. In September he was reappointed professor and chaplain to the students at St. Benedict's College. His successor at St. Patrick's was Rev. Lawrence Theis, O.S.B.

Father Lawrence was a native of Belgium. He had emigrated with his parents at the age of six and spent his early years on an 80-acre farm near Wathena, Kansas. Like all Belgians, he was accustomed to hard work and loved to labor in the open air.

The first ambition of Father Lawrence at St. Patrick's was to build permanent walks to the different buildings. The only sidewalk on the place was an old board walk between the parish house and the church. The sisters and the children had to trudge through snow and mud. Father Lawrence announced to the congregation his

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 14

determination to build a cement walk to connect all parish buildings, and asked the parish to support the venture. By November, 1912, the cement walks were complete and cost the parish just \$65.07. This was the actual cost of the material. The labor was donated by the men of the parish. There were 6473 feet of cement walk; some walks 30 inches, others 36 inches wide.

The next ambition of Father Lawrence was a new Brussels carpet for the sanctuary. By socials and card parties, the Altar Society and the Blessed Virgin Sodality raised \$82.05 for the new sanctuary carpet which was put down at a cost of \$65.35.

At this time there was a debt of \$400. There were 73 families in the parish with 72 children in the school. There were twelve baptisms and seven deaths in that year of 1912.

At the annual meeting of the church committee, it was decided to get rid of the \$400 debt. Father Lawrence made a house-to-house canvass of the parish. By good humor he persuaded the people who had already contributed their generous portion towards the parochial school system to make up for the deficit. On June 15, 1913, the pastor declared the congregation once more free from debt.

By September, 1913, the open air dormitory on the sisters' house and the sisters' hen house were completed. The cost of these improvements were paid for by Mount St. Scholastica Convent. (In those years, sisters recovering from surgery or who were not strong physically would spend the summer in the fresh country air of St. Patrick's.)

Father Lawrence also secured a new ciborium and a new purple vestment. The ciborium, a gift of Daniel T. Greiner, was imported from Brunn & Co., Munster, Westphalia, Germany, at a cost of \$100. The purple vestment, a gift of Mrs. P. C. Greiner, came from Austria and cost \$24.75. Then on September 6, 1913, Father Lawrence was transferred and Rev. Robert Salmon, O.S.B. was placed in charge of St. Patrick's.

While Father Robert gave the parish and school all the attention of a zealous pastor, he made no improvements of a permanent character on the church property. He was scrupulously exact in the observance of the church rubrics. He bought a receptacle for the lunula and had the ostensorium regilded. He took considerable pains in bringing back to the sacraments individuals and families who had fallen by the wayside of indifference.

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number 8 Page 15

"On September 9, 1914, Father Lawrence was returned to St. Patrick's. As much as he had regretted to leave the preceding September, he rejoiced to be reinstalled. He announced his intention to give St. Patrick's church a new 'hat', which was an undisputed necessity, and by November 20, the new roof was finished and a galvanized ridge roll replace the old fence board ridge. In the spring of the following year the church was rodded for protection from lightning. The reshingling and the rodding of the church were made at a cost of \$241.60." (Theis, Historical Sketch, p. 39.)

In 1915, the church grounds were improved by a new fence around the pasture west of the rock school. A new garden was laid out south of the parish house, a new hen house, twenty-four by fourteen, was built, and the old green house was set on a brick foundation and reconstructed for brood hens. A new maple floor was laid in the school hall, new folding doors were put between the school rooms, and cement walks were laid from the sisters' s house to the district school across the road. In the cemetery tombstones were straightened, some moved into line and the lots marked off by means of concrete markers.

On July 1, 1924, Father Lawrence was succeeded by Father James Burns, O.S.B. Father James began by calling on the committee men, the different societies and getting acquainted especially with the young people of the parish. He assured the people that the sick would be taken care of by him. As he was a lover of outdoor sports, he interested the young people in different kinds of activities.

On June 1, 1925, Father Benedict Kappler, O.S.B. became pastor. He had never been on a parish before as a pastor but the people loved him. He went about getting acquainted in the usual way and in every place he visited, he was gladly received. He had a model "T" Ford with which he made his visits. The speedometer of that car never went above the "20" mark when he was in it. In the summer of 1928, Father Benedict was assigned to the chaplaincy in St. Charles, Missouri and to the great sorrow of all his people he was taken away from them.

On September 16, 1928, Father Robert Salmon, O.S.B. was again installed as pastor. He had not found the place congenial before and consequently, decided to make it so. At this time the lights used in the church and elsewhere were kerosene or gasoline lamps. He installed a Delco plant. The church pews were so arranged that there were two narrow side aisles hardly wide enough to walk through. The Atchison Globe commented:

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number 8 Page 16

"... there were only side aisles presenting a difficulty on the occasion of funerals when caskets had to be rested on the front pews." (Atchison Globe, 7 July 1967.) The floor of the church was all but worn through. Father Robert had new floors put in and rearranged the pews so that there was a wide center aisle. The church was poorly warmed by the old furnace. He put in a new hot-air furnace. The altar was too far forward so that the sanctuary was all too small. He had the altar moved back and repainted and put a new floor in the sanctuary.

The roofing on the tower was in bad shape and the cross on it a disgrace. Father Robert had the roof repaired and the cross gilded. The church roof, as well as the roofs on the other buildings, were in much need of repair. He ordered a carload of asbestos composition shingles and put the parishioners to work. They roofed the barn, the parish house, the parochial school and finally the church. The parish house was in a rundown condition. He had hardwood floors put in. And to make it a little more modern, he had a Skelgas stove put into the kitchen and a frigidaire in the dining room. Seeing that the furnace in the church did not heat it because of the bad windows, he ordered stained glass windows from Europe at a cost of \$1600. As the rectory was the only one in the area without pressure water, he bought up bath tubs, sinks, etc. and would have installed them if he had stayed longer.

The church was one and one-half mile from the concrete highway but there was not one decent road away from the church in any direction. The one that led to the highway was dubbed "a dignified cowpath." (Diamond Jubilee Booklet, p. 37.) Father Robert started the agitation that brought about a decent road. However, this did not occur until after he had been changed to other duties.

On September 19, 1931, Father Marcellus Breth, O.S.B. succeeded to the pastorate. In spite of all that had been done on and in the buildings during Father Robert's pastorate, the grounds about the church and rectory were much neglected. The parishioners helped Father Marcellus remove the scaffolding from the church (the roofing had just been finished) and in removing much of the debris about the place.

The next project was to roof the sisters' house. The roof there was in such bad condition that the squirrels built their nests in the roof. Then the stained glass windows arrived. They were installed by December 8, 1931.

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number 8 Page 17

In June of 1932, Father Marcellus took up the census of the parish. There were about 250 faithful and about twelve who had not made their Easter duty. The following September that were 28 children in school. The school, consisting of eight grades, was divided between the regular parochial school and a union district public school. The parochial school had the first four grades and the public the four higher grades. Both had Benedictine sisters from Mount St. Scholastica teaching in them. The unwritten agreement, made in 1909 when the sisters were first arrived from Atchison, by which the teacher in the public school should receive a salary large enough to pay for both teachers, still held. At that time there were only five pupils who were not Catholic.

The movement started by Father Robert to have the road improved was pushed by Father Marcellus and in 1932 it was widened and graded, the hills cut down and bridges illuminated.

In June of 1938, Father Ambrose Keating, O.S.B. replaced Father Marcellus, remaining nine years. He was followed by Father Henry Courtney (1947-48), Father Cyprian Nordhus (1948-55) and then Father Augustine Rottering (1956-63). During Father Augustine's pastorate, the present school building was built.

The New School

A new and improved school building was under discussion for many years. In 1957 Father Augustine Rottering began a campaign that would enable their plans to become a reality. Ground breaking ceremonies and blessing of the site for the new St. Patrick's grade school were held June 24, 1962. The 72 by 78 foot school was constructed of concrete blocks with brick veneer. It included two classrooms, a multi-purpose room, restrooms, stage, kitchen facilities and principal's office. The exterior is light tan brick, with a haydite block interior with two inches of foam glass insulation between. The structure is electrically heated. McLain-Sidorowicz of Kansas City was architect for the building, F. P. Gehring of Atchison was the general contractor, Gerber Electric Co. of Atchison was electrical contractor and Hayes Plumbing Co. of Atchison did the plumbing. The building cost \$87,605.

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number 8 Page 18

1957 - 1995

That year, 1957, the church water system was improved. "Water is to be pumped into a settlement basin from a nearby pond, filtered through sand four feet wide, four feet deep and about 30 feet in length before it goes into cistern storage. This was the first water system of this type erected in this area. Arnold Barber, extension agent, was in charge of plans for the project." (Atchison Globe, 31 December 1957.)

Father Jude Burbach was pastor from 1963 to 1967. "Improvements were made to the church in the spring of 1964. New pews were installed and the interior was redecorated. A new fence has gone around the cemetery and arches are being erected at the cemetery entrance." (Atchison Globe, 16 March 1984.)

"The parish cemetery is conveniently located at the foot of the hill to the west of the church. There are an estimated 500 graves in the cemetery. A chain link fence was erected on the north and east sides which border on the road in September of 1965. The fence was erected by Jude Handke of Atchison." (Eastern Kansas Register, 9 December 1966.)

The Centennial booklet records: "Our parish school did not open in the fall of 1966. Union 2 District had rented one room in the new school since January, 1963. The unified board which took over the Union 2 district in July, 1966, informed us they would no longer rent a room, nor furnish a teacher at St. Patrick's.

Instead they decided to operate a school for children of this area at Potter. Teaching sisters were not available and so our cherished ideal of operating our school was impossible. The rock schoolhouse across the road from the church, long associated with the parish, is now a home for the Donald Kane family." (Centennial, p. 11) "...the parish hall was put to good use by families for reunions, parish social events, days of recollection by other church groups and retreats..." (Eastern Kansas Register 8 October 1976.) The sisters' house was lived in by the custodians who used it rent free in return for cutting grass and doing custodial work in the parish. (At present, the Mark Wilburn family lives there.)

Father James Downey, O.S.B. was the last resident pastor, 1967 - 69 and St. Patrick's parish became a mission church and was served by the pastors of St. Joseph's

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number 8 Page 19

Church in south Atchison. The rectory was then leased by Mount St. Scholastica Convent as a retreat house. Father Bartholomew Dacek, O.S.B. (1969 - 73), Father Roderic Giller, O.S.B. (1973 - 81) and Father Al Pecinosvsky (1975 -1981), Father Terence Sullivan, O.S.B. (1981 - 84) and Father Gilbert Wolters, O.S.B. (1981 - 94) next took care of the spiritual needs of St. Patrick's.

The rectory and the old school hall of 1893 were torn down in 1982. The sisters' house was rented out.

The church was tuck-pointed in the summer of 1976. The interior was repainted in the summer of 1977. A carpet was installed by the Altar Society in 1978 and the altar was refurbished.

In 1986, the Atchison Globe reported: "Cynthia Lee, Route 1, a parish member whose award-winning work is well-known in the area, accented the repainting of the church's interior with a special design above and at the base of each of the 10 stained-glass windows. The work was donated to the church by Lee as a memorial to her parents, Mr. and Mrs. Louis Vertin, Wathena, who both died last year.

"According to parish council member Dan McCoy, this is the first remodeling project undertaken at the church since 1976. Planning for the job began in March of this year, and all the work was done in two-and-a-half weeks. About 35 families totaling 125 members attend St. Patrick's, McCoy said.

"The walls above the stained-glass windows are accented with a flora border stenciled with a hand-painted overlay of flowers and shamrocks. This motif is patterned after the coreopsis flower featured in the stained-glass windows. 'I chose the coreopsis, a Greek flower, because it symbolizes renewal in the Christian religion,' Lee said.

"The artwork is in keeping with the original design of the church, which is reminiscent of German pilgrimage churches familiar to many of the original members, Lee said. According to parish member Mary Billings, original parishioners were primarily German-speaking immigrants from Luxembourg and Irish immigrants.

"The pale blues and lavenders used by Lee were chosen to enhance colors found in the stained-glass windows. Light colors were chosen to 'open the church up' Lee said,

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number 8 Page 20

and she researched the art in European Gothic pilgrimage churches to inspire ideas for St. Patrick's renovation.

"The walls of the church were painted a deep ivory to represent the warm colors of Kansas wheat fields just before harvest. The color also represents the warmth of the community to keep the parish open, Lee said. ... Walls which had previously been three tones of green were repainted and replacement of the 80-year old wiring was done. The St. Patrick's Altar Society donated three ceiling fans. Pews were removed from the church and floors were completely stripped and cleaned.

"Kenneth Betts of Betts Electric in Atchison did the electrical work and Garry Maes, Easton, was the painting contractor, McCoy said.

"... people worked hard...they just pitched in and did it," said Fr. Basil Finken, O.S.B., pastor of St. Joseph's Church in Atchison. St. Patrick's Church is a mission of St. Joseph's. Fr. Gilbert Wolters, O.S.B., assistant pastor at St. Joseph's, superintends the St. Patrick's parish, Fr. Basil said." (Atchison Globe 19 June 1986.

Father Emeric Fletcher, O.S.B. (1993 - 94) was succeeded by the present pastor, Father Gerard Senecal, O.S.B. At present, a weather-beaten door on the south side of the church is being replaced by a magnetic seal door. The cost of the door will be \$250. The labor is being donated by Tom Wagner, his son, Wally, and Terence Wagner.

"In 1897 the parish had 64 families, 297 souls, and all but two of them made their Easter duty; today the parish has 40 families, and many trace their roots to St. Patrick's of the 1860's." (Let's Get Acquainted, "History of St. Patrick's Parish, Atchison, Kansas, 1857 - 1995.")

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number 8 Page 21

Historical Associations

The area known as St. Patrick's is not a town. There have never been stores or businesses there. The place consists of St. Patrick's Church which graces the top of a hill, a hall for religious educational and social purposes, and a cemetery. At various times there were also a rectory, a green house, a house for the sisters teaching in the school, and a school for the first four grades. The district school, in which the four upper grades were taught, was across the road from the parish buildings. The address is 19383 234th Road.

The parish has been served continuously by St. Benedict's Abbey since 1857 when the monks, headquartered then at Doniphan, sent a priest to the Mount Pleasant district, as the area was then called. (Eastern Kansas Register, 8 October 1976.)

This district was known as Mount Pleasant because its post office was in the little village two miles to the southwest of St. Patrick's, which had been founded by the Mormons in the early 1840's. In 1858, the Catholic population of the settlement known as St. Patrick's, consisted of some 30 Irish families, for the most part emigrants from Philadelphia and Baltimore. (Eastern Kansas Register, 4 December 1942.)

In 1857 Mount Pleasant was quite a commercial centre, due largely to the freighting by the overland oxen caravans that passed through it on their way to Denver and the Pacific coast. (Theis, Historical Sketch, p. 1.)

The town site of Mount Pleasant, Mount Pleasant Township, was surveyed by John P. Wheeler, agent of the Town Company, in 1857. Thomas L. Fortune, the original proprietor, located in 1854, opened the first store in the township, and when the postoffice was established in March, 1855, he was appointed Postmaster. In August, 1862, the name was changed to Locust Grove. (Andreas, 1883, p. 403.)

The Catholic church (St. Patrick's) at Mount Pleasant, has been established for over twenty years, being in charge of Father Adolph Wesseling, O.S.B. Its membership is about seventy-five families. (Andreas, 1883, p. 403.)

Sheffield Ingalls wrote: " In 1854 Thomas L. Fortune, Jr., a Virginian, settled on the 'old Military road' and opened one of the very earliest stores in Atchison county, around this store springing up the village of Mount Pleasant. ... Being an inventive genius,

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number 8 Page 22

he finally give up his store business and devoted his energies towards perfecting and building a road-wagon, ... which he thought would revolutionize the freighting business across the plains." There was a hotel, a general store, a Presbyterian church, a Church of Christ, and a district school. (Ingalls, 1916, pp. 126, 127)

Peter Beckman, O.S.B. wrote: "Both Bishop Miede and Prior Augustine Wirth began to notice an increased immigration of Catholics into Kansas after 1857. The panic of 1857 forced many to seek new opportunities, and it deflated the fancy prices that speculators had pinned on Kansas lands. But at the same time the panic moved a great deal of the land into the hands of speculating mortgage holders. Sol Miller wrote that the hard times were not felt much in Kansas until the spring of 1858. He attributed these hard times to the prevalent fever of speculation and its consequence, the failure to cultivate land held for a speculative rise, and also to the common complaint of the frontier, 'the scarcity of mechanical branches' or industry." (Beckman, 1957, p. 116.)

"Whatever the cause, noticeable numbers of Catholics began to move into Kansas by 1858. During that year Prior Augustine directed the building of churches at Atchison and at St. Patrick's, a few miles south of Atchison. St. Patrick's in 1858 was an Irish settlement of about thirty families, but they were expecting more of their friends from Philadelphia and Baltimore to join them soon. Their first church was destroyed by a cyclone in the summer of 1860 but was promptly replaced by another frame or log church. The present stone church was built in 1866 and is consequently the oldest Catholic church still in use in Kansas." (Beckman, 1957, p. 117.)

The problems of the missionary in Kansas were made more difficult by the fact that the Catholics were a comparatively small proportion of the immigration, they scattered quite widely, and too often could be organized only in groups too small to build a church easily or support a pastor. Further complications grew out of the fact that even in a very small mission a number of nationalities would often be represented. Too few priests were available for the number of square miles to be covered, and a rather high rate of turnover among the missionaries was not helpful. "Bishop Fink also favored national colonies, which would give cohesion and make a knowledge of several languages unnecessary for satisfactory pastors." (Beckman, 1943, p. 134.)

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number 8 Page 23

The comparatively slow growth of Catholic institutions in Kansas cannot be understood unless one remembers Kansas' early misfortunes and the fact that Catholics were always a small minority of the immigration. During its early years Kansas was almost a synonym for hard luck. The fight over slavery produced more fireworks than solid development. The first wave of settlement after the slavery question was settled was hard hit by the severe drought of 1860.

The drought began in October, 1859, and the winter and spring of 1860 brought far too little moisture. Atchison's Champion twice noted rain in poetic terms but otherwise breathed no word of drought until it published a letter concerning the need of relief for the drought-stricken in October. The crop was a complete failure. Prior Augustine reported that there was no hay, no corn, nor anything else." (Beckman, 1957, pp. 127 ff.)

Growth in the membership of St. Patrick's parish was rapid at first. In 1858 there were approximately about 30 families. This number had doubled by 1865 and reached its zenith in 1912 with 73 families. There were many reasons for the decline in parishioners - job opportunities in the city, growth of farm size, smaller families. Today, many of its 40 families are descendents of the early settlers. The congregation remains loyal, faithful to their church, and proud of their heritage.

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number 8 Page 24

Addendum

St. Patrick's was not the only church to serve Mount Pleasant.

"In 1860, the Cumberland Presbyterians erected a church edifice, and a district school was opened in the fall of 1858. For several years before the erection of their church, the Presbyterians held services at private residences." (Andreas, 1883, p. 403.)

"The Church of Christ was organized at Pleasant Grove on May 1, 1862, by Elder S. W. Jackson, with 17 members, services being held in the school house." (Opus cited.) By 1883, the membership of that church reached 75.

The Methodist Episcopal Society at Parnell Junction was organized in 1858. It had about 20 members in 1883.

The holding of church services in homes, schools, or suitable place where people were able to gather seemed to be the lot of most denominations. However, a place of worship was a priority in the lives of the early settlers. As soon as funds were available, often at great sacrifice, a church would be erected. As noted earlier in this presentation, the present church of St. Patrick's is the third church built at that site. And, in order to ensure the permanency of the building, the parishioners erected stone walls two feet thick.

The following information is offered regarding the nationality, backgrounds and education levels of the people of St. Patrick's.

Most of the original settlers were of Irish descent, coming from Philadelphia and Baltimore. A smattering of German was also among them, namely, Penning, Greiner, Weber, Corpstein, Wagner, Weinmann, and Handke. Often there were two or more families with the same surname. In his historical sketch Father Lawrence Theis wrote of the congregation at the time of building the third church, "More Catholic settlers were coming into the parish and by the fall of 1865 the little community had more than doubled its membership." (from 1857). (Theis, Historical Sketch, p. 5.) Often there were two or more families with the same surname.

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number 8 Page 25

Family names in 1866 included:

Barry	Donnelly	Geason	Kinney	McCourt	Murry
Begley	Dorrigan	Grady	Knowles	McCoy	O'Connor
Clare	Durkin	Hanley	Leary	McGinnis	Owens
Conroy	Fehiley	Hannahan	Lee	McGreevy	Quinlan
Delaney	Flynn	Hennessy	Manix	Meany	Quirk
Deviney	Glancy	Kane	McArdle	Murphy	Walsh

Other early (1871) family names included Cummings, Ernzen, Funk, Gehring, Gering, Sittenauer, Trompeter, and Wilburn. The 1937 list of parishioners included about half of the family names listed above for 1866. Thirty-one of the families on the 1990 list of parishioners had a total of 15 different surnames from the 1866 list.

The early settlers had been educated in Europe or in one of the eastern states where they had resided before settling in St. Patrick's. By profession they were principally farmers and stock raisers.

From 1908 until May, 1966 a grade school was housed in two buildings. St. Patrick's Parish operated the first four grades. Across the road from the church property the district operated the four upper grades. In 1966 "school unification resulted in the attendance center being moved to Potter, KS." (The Atchison Globe, 16 March 1984.) High schools and colleges had been available in Atchison from the 1860's on. As early as 1912 some of the girls from St. Patrick's boarded at Mount St. Scholastica Academy.

At the time of the settlement of St. Patrick's and the Mount Pleasant area, the number of children averaged six per family. For instance, the John Glancy family had six children, that of Michael Glancy, five. These families of Mount Pleasant - George Ball had ten; G. M. Blodget, six; M. A. Brumfield, nine; Thomas L. Cline, three; Henry Cline, four; Frederick Hartman, eight; Jonathan Hartman, eight; W. J. Mayfield, four by his first

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number 8 Page 26

marriage, ten by his second marriage. According to a parish census, in 1937 families averaged three children; in 1990 two children per family was the average.

What does the future hold for St. Patrick's? It took until April 1881 for the parish to justify having a resident pastor. In 1969, St. Patrick's again became a mission church, served by the pastor of St. Joseph's church in south Atchison. Larger farms have resulted in fewer families. At the same time the Most Rev. James Patrick Keleher, Archbishop of Kansas City, Kansas, and the person with ecclesiastical jurisdiction over St. Patrick's, has said he will not close any viable parish even if priests are not available to staff them at any given time.

In 1976, Father Roderic Giller, (who began his tenure as pastor of St. Patrick's three years earlier) said, "Stability of the parishioners in this rural area has contributed to real community. Many of the people have never belonged to any other parish or lived any place else. Their great pride in the parish has generated a sense of responsibility and involvement." (Eastern Kansas Register, 8 October, 1976.)

Surely the thick stone walls of St. Patrick's Church represent the fidelity of its people to their parish.

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number 9 Page 1

Bibliographical Sources

Theis, Lawrence, O.S.B. St. Patrick's Parish, Atchison County, Kansas. A Historical Sketch. Unpublished work.

Beckman, Peter, O.S.B. Kansas Monks. (Benedictine College Press, Atchison). 1957.

Beckman, Peter, O.S.B. The Catholic Church on the Kansas Frontier. (Atchison: The Abbey Student Press). 1943.

Eastern Kansas Register. (Kansas City) 4 December 1942, 11 December 1942, 9 December 1966, 8 October 1976.

Archives of St. Benedict's Abbey. Atchison, Kansas.

The Diamond Jubilee of St. Patrick's Church (No publisher given. Date, 1937.)

Centennial St. Patrick's Church 1866 - 1966. (No publisher given. Date, 1966.)

Andreas, A. T. History of the State of Kansas. (Chicago: A. T. Andreas.) 1883.

The Atchison Globe. (Atchison) 18 May 1923, 31 December 1957, 7 July 1967, 16 March 1984, 19 June 1986.

Webster's Collegiate Dictionary Fifth Edition. (Springfield, MS: G & C. Merriam Co.) 1942.

Ingall, Sheffield. History of Atchison County. (Lawrence: Standard Publishing Co.) 1916.

Stanton, Phoebe. "Religious Architecture." Built in the U.S.A.- American Buildings from Airports to Zoos. (Preservation Press: Washington, 1985)

United States Department of the Interior
National Park Service

National Register of Historic Places

Continuation Sheet

Section number 10 Page 1

VERBAL BOUNDARY DESCRIPTION

The nominated property is located on the NE4, NW4, NW4, SW4, S6, T7S, R21E in Walnut Township, Atchison County, Kansas. The property is bounded to the north by 234th Road, to the east by a driveway, to the west by a driveway and to the south by an imaginary line that runs parallel to the church's southern wall at a distance of one hundred feet.

BOUNDARY JUSTIFICATION

The nominated property is part of a larger complex that includes a parish hall and a cemetery. The latter two are not included in this nomination. The parish hall originally housed the parish school. A wooden house stands directly to the west of the church, this is not included in the nomination either.