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THE AMERICAN INDIANS AND THE GERMAN IMMIGRANTS
IN THE MISSIONARY PLANS AND WORK
OF ST. JOHN NEUMANN, 1832-1840

SUMMARIUM

Post eius incardinationem et sacerdotalem ordinationem a Ioanne Dubois, episcopo Neo-Eboraci, Neumann missus fuit ad Williamsville in occidentali parte Status Neo-Eboraci. Ibi ministerium suum sacerdotale exercuit inter immigrantes, praecipue Germanos. Adhuc seminarista, N. desideravit peregrinari ad Status Foederatos ut laboraret inter Indios Americanos. Occasio eius zelus pro his missionibus erat lectio epistolarum Patris (postea Episcopi) Frederici Baraga, apostoli Indiorum, praecipue Ottawarum et Chippewarum. Quamquam N. de facto adlaboravit inter immigrantes, numquam amisit desiderium eundi inter Indios. Hic agitur: 1) de eius originali desiderio missionario; 2) de eius sacerdotali ministerio inter immigrantes, ratione circumstantiarum supra memoratarum; 3) de omnibus quae fecit N. ut disceret de conditionibus spiritualibus Indiorum, ut procuraret missionarios pro eis, et ut ipse, data opportunitate, iret eos evangelizaturus.

When St. John Neumann first decided in 1832 to go to the United States as a missionary, his ideas must have been vague, hazy and general. This would apply to the geography of the country, the ways and customs of the people, the complexity and complexion of the population, the religious situation and the relation between the government and religion. It would also apply to the Catholic Church in the United States and its jurisdictional, diocesan and missionary setup. The same would be true of his missionary plans and the means of realizing them. It is obvious that he had to keep adjusting and readjusting them as he went along in keeping with the circumstances and situations in which he found himself. Furthermore, the bishop who would accept his offer to do missionary work would play a decisive role by the assignments he gave him.

The purpose of these pages is to try and find out the respective

role of the American Indians and the German immigrants in Neumann's missionary plans and work. In his 1852 autobiography, speaking about his second year of theology (1832-1833), he writes:

What appealed to me most were the Letters of the Apostle, St. Paul, which the professor knew how to explain very well. About this time I began to read the reports of the Leopoldine Society, especially the letters of Father Baraga and the other missionaries among the Germans in North America. This is how there arose in one of my fellow students, Adalbert Schmidt, and in myself on the occasion of a walk along the Moldau River, the determination to devote ourselves to North America as soon as we acquired some experience after priesthood¹.

This is a *post factum* statement, written after Neumann had as a matter of fact worked mostly with the German immigrants. It is also a rather general statement about the plans that does not spell out all the details. However, there are three things in the statement that should be noted: 1) the missionary dedication to North America; 2) the influence from the letters written by missionaries working there among the Germans; 3) the special mention of Father Baraga, the missionary to the Indians, the Apostle of the Ottawas and the Chippewas². The ingredients of the problem are there: America, the Indians and the Germans.

To find the answer to the respective role of the American Indians and the German immigrants, we must go back to the genesis of Neumann's plan and trace it through all the circumstantial developments and modifications by reason of his life situations and then see its actual realization. The genesis of the plan brings us back to his seminary years. In 1831, at the age of twenty, having competently completed his *Gymnasium* and Philosophy studies³, Neumann entered the Budweis Diocesan Seminary. It was here that he spent his first two years of theology, 1831-1833⁴. The last two years, 1833-1835, were spent at Prague, Neumann having obtained from his bishop the recently-vacated Budweis Foundation Scholarship at the University of

¹ *The Autobiography of St. John Neumann CSSR, Fourth Bishop of Philadelphia*. Introduction, Translation, Commentary and Epilogue by Alfred C. Rush CSSR, [Boston 1977] (cited hereafter: Rush, *Neumann Autobiography*). The original manuscript is in RABB. The German text is edited by André Sampers CSSR in *Spic. hist.* 11 (1963) 83-104. — For the Abbreviations used in this article see *Spic. hist.* 24 (1976) 439.

² J. Gregorich, *Baraga Frederick*, in *New Catholic Encyclopedia* II, 84-85.

³ For his grades, see RABB, *N. Gymnasium 1823-1829*; *Philosophy 1829-1831*.

⁴ Rush, *Neumann Autobiography*, 26-27.

Prague⁵. The move to Prague was motivated by his missionary desire that had already been awakened at Budweis. Neumann, a gifted linguist, transferred to the University in the hope of studying more languages, especially French and English. Here he was following the advice of Baraga who urged that missionaries know as many European languages as possible for their work in the United States⁶.

The missionary plan, as noted, goes back to 1832, to the second year of theology at Budweis. Neumann mentions the lectures on the Letters of St. Paul. It was the lectures by Professor Körner on the missionary spirit of St. Paul that awakened his desire to be a missionary. We are even told that it was the lecture on the eleventh chapter of II Corinthians that brought the desire to a head⁷. The choice of the mission field as the United States is linked up with the Leopoldine Society, « an Austrian mission society organized in 1828 in Vienna through the efforts of Frederick Resé, a German missionary who joined the United States diocese of Cincinnati in 1824 »⁸. Organized exclusively for the mission in America, it began to publish its reports (*Berichte*) in 1831. These are the reports Neumann read, those from the missionaries working with the German immigrants and those from Father Baraga among the Indians.

Neumann's closest friend, Adalbert Schmidt, who had also resolved to go to the United States was one of a group of Budweis seminarians who gathered around Father Hermann Dichtl, their confessor and spiritual director. He brought Neumann to Dichtl with their missionary plan and that was how Neumann joined the Dichtl group, a very close-knit group of seminary classmates and friends. Others in the group were John Schawel (Šavel), Anton Laad, John Michael Holba, Charles Krbec, Leonard Zdiarsky, two whose last names are Petermichl and Sedlak, and possibly two whose names are Sartori and Schneider⁹. There was missionary talk among some of

⁵ Kurt A. Huber, *Neumanns Prager Studienzeit (1833-1835)*, in *Archiv für Kirchengeschichte von Böhmen-Mähren-Schlesien* 2 (1971) 36-61. This will be referred to as *Neumanns Prager Studienzeit*.

⁶ Baraga to his sister, Emelia (Mrs. Gressel), March 19, 1831, Cincinnati, ed. in *Berichte der Leopoldinen-Stiftung im Kaiserthume Oesterreich* 3 (1832) 31.

⁷ RABB, N, BP, Anton Laad to John Berger, April 11, 1872, Kotoun; Adalbert Schmidt to J. Berger, April 4, 1872, Graz.

⁸ B.J. Blied, *Leopoldinen-Stiftung, Leopold Society*, in *New Catholic Encyclopedia* VIII, 664.

⁹ For the names, see Berger, *Neumann*, 26-32; Curley, *Neumann*, 19-36; Joseph Dichtl-Kurt A. Huber, *Hermann Dichtl (1802-1877). Ein Beitrag zur katholischen Restauration in Böhmen*, in *Archiv für Kirchengeschichte von Böhmen-Mähren-Schlesien* 4 (1976) 50, n. 3. This will be referred to as *Hermann Dichtl*. See also RABB, N, *Mon Jour-*

these students. In Neumann's words: « Two or three of our fellow students, whom we invited to join us, marvelled at our decision, but they did not want to promise anything »¹⁰. At that time John Schawel — « good Schawel », to use Neumann's phrase — decided to join them. Anton Laad entertained the thought about going to America but never committed himself¹¹. The two years at Budweis were very happy years, happy in scholastic excellence¹², happy in the companionship of the Dichtl group, and happy in Dichtl's spiritual direction for his personal life and encouragement for the mission plans.

Seen in the light of his missionary career, the move to Prague had certain drawbacks. Neumann had to study French and English privately. He missed the companionship of his Budweis associates, Laad being the only one who accompanied him to Prague. The absence of Dichtl as confessor and director was a source of great anguish. This was complicated by the fact that he could not confide in or entrust himself to Father Anton Rost, the prefect of the seminary. Alone and trying to plan a missionary career, he speaks often of the possibility of joining a missionary Order or Congregation, the Redemptorists or the Jesuits. To this was added the crisis of his priesthood. There were to be no ordinations to the priesthood for Neumann's graduating class in 1835. The government was not ready to furnish a title of support for so many priests all at once. It was still in the process of providing a title or benefice for the class of 1834¹³.

It was amid all these irritations and frustrations that his missionary plan was evolving in Budweis. The Rector of the seminary in Strasbourg, Anton Räss, had been empowered by Bishop Francis Patrick Kenrick to obtain German priests or seminarians for his diocese of Philadelphia. Räss asked Dichtl, who had been in touch with him, about the possibility of getting some of them from Bohemia. In June, 1835, he was able to report that he had three seminarians (Neumann, Schmidt and Schawel) ready for the American missions¹⁴.

nal, Dec. 13, 1835; June 25, 1836; RABB, N, RP, Neumann to Dichtl, May 31, 1839, Tonawanda.

¹⁰ Rush, *Neumann Autobiography*, 27.

¹¹ Curley, *Neumann*, 23, 34; Dichtl-Huber, *Hermann Dichtl*, 33. For Neumann's attempt to induce Laad to go, see RABB, N, *Mon Journal*, Jan. 29, 1835.

¹² RABB, N, *Theology 1831-1835*. For his first two years he received the highest grade, *Eminens* — Outstanding — in all his subjects.

¹³ Curley, *Neumann*, 28-36; Huber, *Neumanns Prager Studienzeit*, 36-61. For the problem of the ordinations, see Laad to Berger, April 11, 1872.

¹⁴ Dichtl-Huber, *Herman Dichtl*, 33.

From Budweis Schmidt sent the news to Neumann and asked him whether he was ready to go to Strasbourg and Philadelphia. This sudden news, received on June 21, was like a bolt out of the blue. He knew not whether to weep for sorrow or joy. The joy was the joy of being a missionary. In his *Journal* he tells the Lord how willing he is to suffer for Him and to die for Him. He also confesses that he is unworthy of such a missionary grace. The sorrow was: « My poor parents. How will they bear it? »¹⁵. At that time the seminarians had kept the missionary plans a closed secret even from their families. They still had to be told. Many things transpired until the final preparations were made, and Neumann — the only one of the three to depart — left home on February 8, 1836, to all appearances destined for Philadelphia. These things can be read elsewhere¹⁶. The important thing here is what did the acceptance by Philadelphia have on Neumann's plans for the American Indians or German immigrants, or what role did the American Indians or German immigrants have in his leaving for America?

The answer to this is to be sought first in Neumann's own words in his *Journal*. His missionary career is mentioned often here until the question of no ordination was settled, along with the problem of informing his folks about leaving home (July 1835). It came to the surface again before leaving Europe, when crossing the Atlantic and during his first days in America (April-July 1836). Neumann confides to the diary his thoughts on something that was being kept as a secret, and these entries have a secretive quality that does not get down to specifics. In a general, vague way he speaks of being a missionary¹⁷. Similarly, he speaks of his plan, resolve, undertaking, expedition, resolution¹⁸. He is a bit more concrete when he speaks of his plan for the propagation of the faith, for North America, for braving the dangers that attend the preaching of the Gospel, for the propagation of the Lord's name among men and for America, « the dear land of my yearning and resolutions »¹⁹.

The question can be asked whether Neumann refers to the American Indians in these entries. Tentatively, there are some possible

¹⁵ RABB, N, *Mon Journal*, June 22, 1835.

¹⁶ Curley, *Neumann*, 37-41.

¹⁷ *Mon Journal*, Jan. 1, Feb. 7, April 13-16, July 12, 29, 1835.

¹⁸ *Ibid.* Jan. 1, April 17, 20-21, May 9, June 24-25, 28-29, July 2, 4, 7, 19-20, 25, 29, 1835.

¹⁹ *Ibid.* Jan. 1, April 7, July 25, 1835; May 27, June 1, 1836.

references. He asks all the saints in heaven to pray for him that he may one day be worthy to announce the Gospel to people who are still in the shadow of darkness. He also says that his crossing the ocean means no return, separation from family and friends, and living among strangers and unbelievers and poor people who would like to know the most merciful Redeemer. His preaching will be directed to infidels and savages²⁰. After landing in America and learning that he would be ordained a priest for the diocese of New York to work among the immigrants, he asks the Lord to bless his helplessness and says: « I shall be obliged to work for the salvation of others »²¹, possibly a reference to a forced change of plans from the Indians to the Germans.

The closer Neumann got to New York harbor, his preoccupation was not whether he would minister to the American Indians or the German immigrants, but whether he would minister to anyone as a priest. Here a brief summary is needed. Shortly after leaving Prachatitz, Neumann learned at Munich that he would not be accepted into Philadelphia because Bishop Kenrick had revoked the authorization to get volunteers. Professor Phillips of the University of Munich wrote to Bishop Bruté, who had passed through Munich on his way to Rome, asking him to receive Neumann into Vincennes. When Neumann reached Strasbourg he met Räss, the one who initiated Neumann's departure for Philadelphia. Räss also told Neumann that he could not go to Philadelphia. However, he promised to write Bishop Dubois and ask him to receive Neumann into New York. Before Neumann left Havre, he had given up all hope of Vincennes. In all probability his letter never reached Bruté. Crossing the Atlantic, New York was the source of his anxiety. He had no way of knowing that Räss' letter reached Dubois and that the bishop sent an answer back accepting Neumann, that Dubois was anxiously waiting for him because of his great need for a priest to minister to the Germans. This is the background for his acceptance by Dubois, his ordination as a priest on June 25, 1836 and his assignment to the Buffalo area to care for communities that were mainly composed of German immigrants²².

All these things took place almost a year to the day since Neumann got the letter from Schmidt about departing for the missions,

²⁰ *Ibid.* Oct. 5, Dec. 22, 1834; June 29, 1835.

²¹ *Ibid.* June 9, 1836.

²² Rush, *Neumann Autobiography*, 30-34; Curley, *Neumann*, 44-57; Berger, *Neumann*, 114-154.

a letter which he answered that very same day expressing his readiness to be a missionary²³. From his *Journal*, at the time of his priesthood, it is not the Indians or Germans, but the general theme of the American mission that comes to the surface. He writes: « I shall be ordained on the title of the American Mission. How these sweet words gladden my soul »²⁴. After arriving at his headquarters at Williamsville, he writes: « Lord Jesus, my earthly desires are now almost all fulfilled. I am in America, am a priest and a missionary and have my flock »²⁵. The flock was immigrants, German, French, Irish, Scottish, the majority of whom being German-speaking²⁶. Neumann had a foretaste of parish work among the Germans in Rochester. There — although many Germans wanted him to stay with them — he had an experience of the officiousness of one of the Lay Trustees who told him that he would never do because he was too young and inexperienced. Hence his prayer to the Lord: « Inspire the Germans with confidence in me but give me everything that can make me venerable in their eyes »²⁷.

Neumann's *Journal* does not give a satisfactory answer to our problem. For more precise information on the respective role of the American Indians and German immigrants in his missionary plans and career, we must turn to his letters. Even here there are problems. Neumann never left us a chronology of his plans from their inception, through their adaptations and adjustments, until their final realization. Much depends on when and to whom he wrote. Much depends on whether he is explaining his *de facto* work among the Germans or what happened to his plans for the American Indians and whether he still has some prospects of working among them. Furthermore, he explains partially; at times, three letters are needed to get a somewhat adequate picture of one situation, e.g., his reception by Dubois and his priestly ordination.

Irrespective of what his youthful plans may have been in 1832, when he left home in 1836 in answer to Kenrick's request for German priests and seminarians, he had to be willing and ready to comply with the request of the bishop and work for the German-speaking immigrants. There are also indications that this was not his first

²³ *Mon Journal*, June 22, 24, 1835, June 23, 1836.

²⁴ *Ibid.* June 19, 1836.

²⁵ *Ibid.* July 16, 1836. See also July 7.

²⁶ Curley, *Neumann*, 66.

²⁷ *Mon Journal*, July 6, 1836.

choice. Less than two weeks after leaving Prachatitz, when he learned at Munich that he could not go to Philadelphia, he tells us: « I resolved at once to go among the Indians »²⁸. Even though he was on his way to New York and even though there was a possibility of being received into that diocese, the apostolate among the Indians must have been very much in his thoughts. This is the possible explanation for his talking about working in Vincennes and Detroit, places that he associated with the Indians²⁹.

In keeping with his promise³⁰ Neumann wrote to Dean Endres after arriving in New York. This was a way of sending a report to all concerned, his family and his clerical and lay friends and benefactors back home. It is a report about his safe landing and his present status. With regard to his ordination he tells Endres that Bishop Dubois regarded him as belonging to him because of the answer he sent Räss three weeks previously, in which he agreed to accept Neumann. Furthermore, on seeing Neumann's testimonials of studies and character « he was determined to receive me into his diocese ». When Neumann said that he had no dimissorial letter and that he would like more time to prepare for Holy Orders, Dubois said that he was compelled to ordain him at once because he regarded him as his³¹. The compulsion to ordain Neumann is based on Dubois' « greatest need for a German priest ». The burden of the rest of the letter is to explain to the folks back home that his missionary work in America will be with the German immigrants. He tells them he was ordained on June 25th on the title of the American Mission. Before that, his work was with the Germans, the German children at St. Nicholas' parish, whom he prepared for their First Holy Communion. His priestly assignment was « the region between Lake Ontario and Lake Erie, near Niagara Falls, where there are several German congregations ». Even before his arrival, Dubois had decided to station him there. On his way to his Buffalo missions, he was to make a stopover in Rochester where « the numerous German congregation » were being cared for as well as possible by Father Bernard O'Reilly, the pastor of St. Patrick's church, « the Irish church ». The German element, not the Indian, predominates in this account. He recommends

²⁸ Neumann to Räss, May 30, 1837. This letter is found in *Der Katholik* 66 (1837) 275-280. An English translation can be found in *Central Blatt and Social Justice* 27 (1934-1935) 130-131, 177-178.

²⁹ *Mon Journal*, Feb. 20, April 16, 1836.

³⁰ *Ibid.* April 11, 1836.

³¹ For Neumann's anxiety about the liceity of his ordination because of lack of a dimissorial letter, see *ibid.* July 7-8, 1836.

to those back home « the Germans of North America who are languishing not only in bodily, but still more in spiritual want. Their misery is greater than you can imagine ». The only reference to the Indians is made when Neumann says that Detroit is on the same lake as Buffalo and that he will be able to forward there the vestments sent for the church of the Indian converts³².

Interesting reports from 1837 shed a great deal of light on the problem. In a letter of May 30, Neumann tells Räss about his meeting with Dubois. There he learned of the great need for German priests in New York. The bishop informed him that, as he made his yearly visitation of the diocese, the German congregations on all sides were begging him for German-speaking priests. Neumann then goes on to say: « This information took me by surprise; for, from the very first moment when I (together with A. Schmidt) had resolved to consecrate myself to the foreign missions, we had no other thought than that of setting out upon our journey to the Indians of North America. The letters printed in the reports of the Leopoldine Society confirmed us more and more in our resolve. Therefore, it was rather startling to find myself barred from my cherished field of labor ». Describing his landing in New York, he mentions that his money had dwindled to one dollar and that he asked the bishop to loan him money so that he could reach Michigan or Upper Canada — the Province of Ontario (the territories that Neumann associated with the Indians). To this, Neumann adds: « He, however, replied smiling that he would assist me to travel as far as Buffalo, but not one step further. He considered me as belonging to his diocese, since notice of my incardination had been forwarded months ago; he felt himself obliged, he added, to confer Major Orders on me during the course of the month »³³.

Four days later Neumann wrote to Dichtl. Here he mentions how he learned at Munich that he could not go to Philadelphia and that he « was at once determined to go among the Indians ». He then says: « God in the meantime arranged otherwise and I became a missionary in the diocese of New York and was sent among the Germans between Lakes Erie and Ontario ». This move, he continues, forced him to banish from his mind the Indian project for the time being, at least for a long time, if not forever³⁴.

³² RABB, N, RP, Neumann to Dean Endres, June 27, 1836, New York.

³³ Neumann to Räss, May 30, 1837.

³⁴ Neumann to Dichtl, June 4, 1837.

It will be recalled that Neumann's interest in the Indians was awakened by the letters of Father Baraga as he described his work among the Chippewas and the Ottawas on the United States side of the Great Lakes. Also, when he landed in New York and did not know of Dubois' plan to incardinate him into the diocese, he tells us that he asked Dubois to loan him money so that he could reach Michigan or Upper Canada. Actually, Neumann regarded his New York assignment, his mission to the Germans between Lake Erie and Lake Ontario, as providential in helping him on to his apostolate among the Indians. As he tells Dichtl: « But now I realize that that was the best way to bring me nearer to my goal ». Neumann began to learn more about the status of the Indians and to learn the ideas and views of the United States bishops. He speaks about the Indians in the then western part of the United States who were entrusted to the care of the Jesuits by Rome. He then tells us what he learned about Canada from the French Canadians who came to him to make their Easter duty. Here he speaks of Montreal with its thriving seminary. The apostolate, however, is confined « to the French and Irish who live on the northern shore of the St. Lawrence River ». Five to six miles further north, as well along Lake Huron and Superior, there are immense stretches mostly of forests which are inhabited by the Indians who see European fur-traders once every year or two. The situation is sad and there is plenty of missionary work there among them³⁵.

When Neumann thought of himself as a missionary to the Indians, he had in mind the Indians of Upper Canada, Ontario. He tells Räss: « This very month I shall journey to Kingston in Upper Canada to visit the Reverend Bishop, for in the interior of this British Province there are Indians in large numbers ». He tells Dichtl that he is scarcely a half-day's journey away from Canada, viz., the border. He also tells him that he had resolved quite a while back to visit the Bishop of Kingston on Lake Ontario to learn from him how the project might best be undertaken and promoted. That was out of the question then because of his own churches, schools and pastoral duties. However, in a month's time, he will be able to be away for some weeks³⁶. Unfortunately, there are no documents showing what were the circumstances that would enable him to get away or whether he ever did succeed in visiting them for some weeks.

When Neumann was working among the immigrants in his New

³⁵ *Ibid.*

³⁶ Neumann to Räss, May 30, 1837; Neumann to Dichtl, June 4, 1837.

York missions, he was constantly striving to get priests from back home to join in the work. He had hopes for a mission-house in Bohemia that would be a missionary-sending society for the United States. He also had plans for a mission-house in his parish at North Bush where the priests could be prepared for their mission work in America or where they could have periods of rest from their labors or during a period of sickness. When Baraga met Neumann as he was returning to his Indians from a visit to Rome and Vienna and heard of the mission-house project, he asked Neumann not to forget the apostolate to the Indians in his plans³⁷. Neumann's proposed mission-house at North Bush was to be for both the immigrants and the Indians. However, in 1837 he begins to talk about the possibility of having the mission-house for the Indians in Canada rather than in the United States. He writes Räss: « It will be easier to establish a house for the missionaries who are yet to come to labor among the Indians on British soil rather than here ». The reason given is that « the English government appears to be very active in such matters and quite unselfish »³⁸. He tells Dichtl: « The English government, which has the civilization of the Indians more at heart than that of the United States, often supports with money and provisions the undertaking of the missionaries without distinction of religion »³⁹.

The third document of 1837 that sheds light on Neumann and the Indians is a letter that is no longer extant. However, the contents were preserved by being used in a write-up of 1838. As a means of stirring up zeal for the missions in Bohemia, Dichtl published accounts based on letters from Neumann⁴⁰. A letter written by Neumann on November 9, 1837 arrived at Prague on March 5, 1838 and was the basis for an article that Dichtl published in *Der Adler*. Dichtl mentions that Neumann was awaiting faculties from Bishop Macdonell of Kingston, Ontario⁴¹, and that he was preparing for an extensive journey to Upper Canada. There he would devote three or four weeks working mainly with the Germans. In Neumann's extant letters, Upper Canada is mainly associated with the Indians. Regarding the Indians, Dichtl mentions Baraga's request to Neumann to be mindful of the apostolate to the Indians in his projected mission-

³⁷ The writer is presently working on this project.

³⁸ Neumann to Räss, May 30, 1837.

³⁹ Neumann to Dichtl, June 4, 1837.

⁴⁰ Dichtl-Huber, *Hermann Dichtl*, 34-35.

⁴¹ J.T. Flynn, *Macdonell Alexander*, in *New Catholic Encyclopedia* IX, 12-13.

house. He then writes some very important lines about the Indians and the immigrants in Neumann's plans. He speaks about the yearning that Neumann has for « these altogether abandoned children of nature ». At the same time he reports that Neumann is determined not to leave the faithful committed to his care, and who have become so dear to him, until he has provided for them and until he has founded the planned mission society⁴².

Neumann never realized his plans of working among the Indians. This did not make him a discouraged or disappointed missionary. He accepted life as he found it and found happiness in his apostolate to the immigrants. He tells Father Anton Rost, the prefect of the Prague seminary: « As far as I am concerned, I am very well pleased with my present sphere of action »⁴³. As previously noted, Neumann foresaw the possibility of never realizing his Indian apostolate because of his work with the immigrants. With the passing of the years, his work grew at a superhuman pace⁴⁴. Each year, more and more Germans landed here and the need for German-speaking priests became desperate. Though he came to America with the Indians in mind, his apostolate here was devoted to the immigrants. He continued this work in his Redemptorist life and in his years as bishop of Philadelphia.

⁴² RABB, N, Data 1837. H. Dichtl, *Ein böhmischer Missionar. P. Neumann*, in *Der Adler* 1 (March 27, 1838) 276. A copy of the German and an English translation was found in the first volume of Neumann's *Mon Journal*. See also Curley, *Neumann*, 415, n. 31.

⁴³ RABB, N, RP, Neumann to Anton Rost, July 20, 1839. Village of the Falls of Niagara.

⁴⁴ For the increase of Neumann's mission stations, see Rush, *Neumann Autobiography*, 34-35, 99-100, n. 117.