

"How sleep the brave who sink to rest,
By all their
country's wishes
blest!"



CATHOLIC HISTORICAL SOCIETY

Diocese of Amarillo

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VOLUME TWO

SUMMER

2015

program: Gospel of St. John



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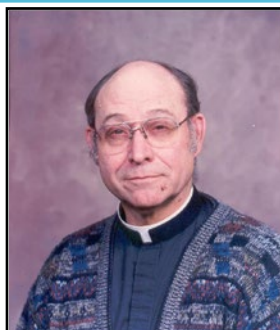
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**REV. JOHN DALTON, RETIRED
PRIEST OF THE DIOCESE OF
AMARILLO WILL LEAD A DIS-
CUSSION ON THE GOSPEL OF
JOHN, SUNDAY, JUNE 14, 2015, 3
TIL 5 P.M., ST. LUCIEN'S CHAP-
EL, 18TH STREET.**

Join us for a look at some of the
questions surrounding the Bible's
most perplexing Gospel. The Gos-
pels tell the story of the life of Jesus.
Yet only one - the Gospel of John -
claims to be eyewitness account, the
testimony of the "Disciple whom Je-
sus loved".

So, did John, the Beloved apostle,
write the gospel? Or, was it John the
Baptist, or a member of a Christian
community possibly founded by the
Beloved Disciple? And, when was it
written - from A.D. 90 - 100 or later?

We may never know for certain
who wrote the gospel or when, but
we do know that John is a gospel
apart from all the others. Matthew,
Mark and Luke are called the SYN-
OPTIC GOSPELS, meaning "seen
together" - very much alike when
looked at side by side. The Gospel
of John, however, does not include
the same incidents found in the first
three Gospels. Why is this? Is John
a spiritual Gospel, rather than a his-
torical one?

Bring your questions, your opin-
ions, your answers, your bibles and
join in this insightful discussion on
THE GOSPEL OF JOHN.





St. Mary's Church, Clarendon

The High Plains region of Texas the last large area of the state to be settled. After 1874, when the last Indians were moved to the Indian Territory (now Oklahoma), the plains became, first, an area of large ranches, and then a region of farms, towns, and industry. The city of Clarendon was the division point on the Fort Worth-Denver Railway. The first Catholic church and school in the Panhandle were located there, and it became the first Catholic center in the Panhandle, although it was soon surpassed by Amarillo.

No Catholic priests came to the Clarendon area until the railroad came through in 1887. The construction of that road brought a new element to Catholicity in the Panhandle. Many of the railroad employees were Irish, others German. There was a heavy Irish immigration in the second part of the nineteenth century, following upon the devastating potato famine in Ireland in mid century. Most of the immigrants were poor. Railroading became somewhat of a tradition

among the Irish. German immigration was also heavy, and partly for the same reason. There were also people of other nationalities. A good number of the newcomers were Catholic.

All the northern part of Texas at that time was under the jurisdiction of the Diocese of Galveston, far down the Gulf of Mexico. The Panhandle was far away and relatively unknown. The Catholic church closest to the Panhandle was St. Mary's at Gainesville, and anything west of that would be its mission territory. The passage of a railroad through Gainesville, and the construction of towns along the railroad lines, made it possible for priests to visit the scattered Catholics to the northwest.

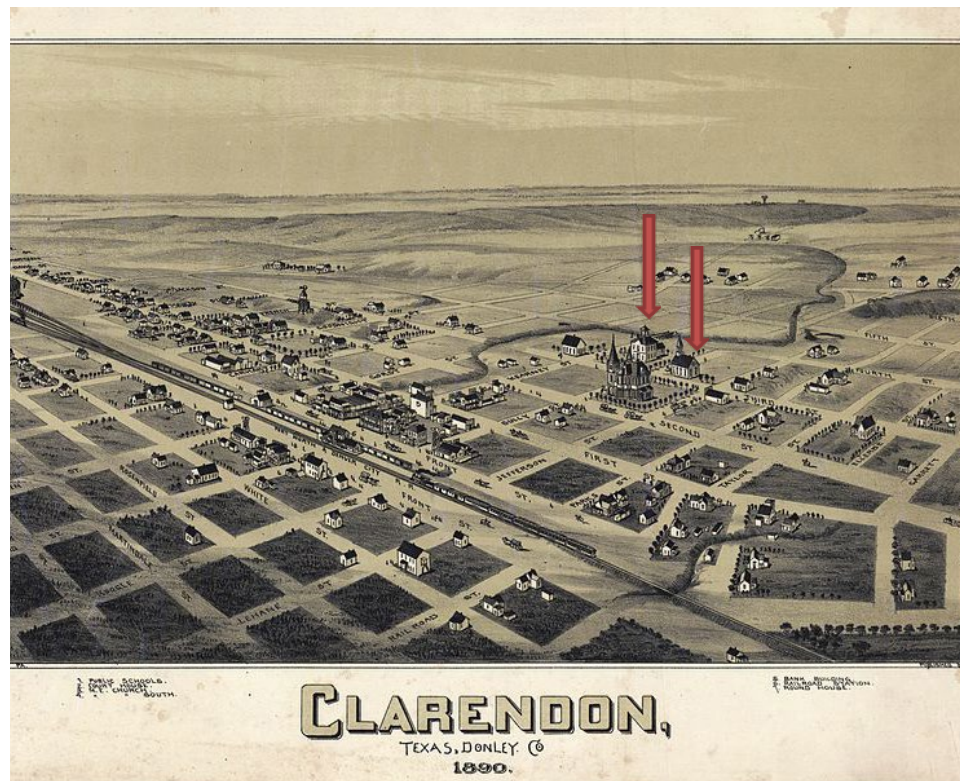
The Bishop of Galveston at once placed the entire northwest area, including the Panhandle, under the charge of the parish at Gainesville. The Rev. P. F Sullivan was pastor at Gainesville from June 1877 to November 1888. He left no records for the Panhandle, but Mary Hibbets,

whose family lived at Washburn in Armstrong County at the time, states that he visited their home on a trip to the missions.

Father Henry D. Brickley had charge of Gainesville from January 1889 to June 1890, and with him the church personnel records for Clarendon begin. These first entries for the Panhandle were made in the church register of Gainesville, but the names of the places where the services were performed are noted in the register. Father Brickley made six entries for baptisms in the Panhandle three of which were in Clarendon. The first was the baptism of Joseph Patrick Daknir, child of John Daknir and Mary McCafrey, on June 11, 1889. The others were Elizabeth Taylor, child of John and Mary Taylor, November 13, 1889, and Joseph William Lupe, child of Frank Lupe and Gertrude Smith, November 13, 1889.

In June of 1890 Father T. J. Coyne took charge of the missions.

In 1890 another era began for the Catholic church in north Texas. The



Diocese of Dallas was established by breaking off the northern portion of the Diocese of Galveston. The first Bishop of Dallas was Thomas Francis Brennan, whose episcopal headquarters were in Dallas. In May, 1891 Bishop Brennan established a parish at Henrietta, in Clay County, and included in it everything west and north of Cooke County, a territory that would include fifty or more counties. The pastor of Henrietta was the Rev. J. O'Riordan of St. Mary's Church in Clarendon. Father O'Riordan opened a church register for Henrietta, which was entitled *Pastoral Book of the Mission of Henrietta, Commencing May 31, 1891*. In this book he kept an account of his mission trips, in addition to the baptisms and other services he may have performed. Childress, Clarendon, Washburn, Panhandle City, all in the Panhandle area, he attempted to visit once a month. Amarillo was visited once during his stay at Henrietta, Canadian twice, and Tascosa and Field once each. Mass was celebrated in public buildings.

O'Riordan made his first visit to Clarendon on June 21, 1891, at which time he baptized Mary Keating, child of Jeremiah D. Keating and Mary Doodly. He found a sufficient number of Catholic people in Clarendon to make Bishop Brennan decide to build a church there, and plans were begun very soon.

Who were these Catholic people who were found in the Methodist colony? Names that appear in the church register during the next few years indicate that there was a good sprinkling of Irish and German among them. There are names like Adams, Ayers, Barry, Burns, Boorman, Biser, Bell, Cain, Cassell, Cooper, Dixon, Duncan, Dewey, Flynn, Gardner, Gilnagh, Gilworth, Irwin, Kraus, Langan, Lahey, Massey, Nu

gent, Purtille, Petengall, Phebus, Record, Ryan, Samuels, Thompson, and Walsh. These were the people who built the church. They had come with the railroad. Frank Lupe, James Cassell, Lawrence Gilnagh, and Martin Coyne were engineers. Francis Biser was a railroad worker. Daniel Bell was in the bridge building department. David Barnhart was the station agent. Undoubtedly there were Irishmen working to lay the tracks, but they passed on with the railroad as it proceeded toward Denver.

Besides the railroaders there were others connected with the little Catholic congregation. John Cooke was a newspaperman. William Norris and John Mann were ranchers. James Walsh operated the town bakery. One man was described as a gambler. William Cain ran the Cain Hotel. Connected with it was a saloon, that we might call the bar. The hotel was at one time the best hotel in town, so described by the Episcopalians when they conducted an activity there. It was in the Cain home, not the hotel, where Mass was celebrated before the church was built.

Bishop Brennan had established a newspaper for his diocese, the Texas Catholic, and items concerning the building of the church appear in that paper. In the issue of November 28, 1891, in which St. Mary's Church in Clarendon is scheduled to have service on November 27, 1892 even though the property for it had not yet been purchased. The church site was obtained the next spring. On March 26, 1892, Bishop Brennan purchased the R.E. Montgomery, who platted town sites along the railroad, the north one-half of Block 10 in the Grant's Addition of the town of Clarendon. There the church still stands, at the intersection of Montgomery and McClellan streets, on a

hill that slopes up in the south part of town.

The Catholic People took up a subscription for the building of the church, and a meeting of interested citizens, both Catholic and Protestant, was held at the courthouse, at which the sum of \$800 was raised for the construction of the church. Bishop Brennan made a trip to Tascosa in April, 1892, to administer the sacrament of Confirmation. Upon his return, he stopped at Clarendon. He was shown the plans for the church by two parishioners, Jeremiah Keating and William Cain. The Bishop planned to provide a resident priest at Clarendon as soon as the church was completed. Frank Lupe was placed in charge of the building operations. The finished structure was a one-story wooden frame building, 30 by 50 feet, with a small room at the back to serve as living quarters for the priest, and a small cupola on the roof, at the front. It was built very quickly and very well, at a cost of \$1,700, the first Catholic church to be erected in West Texas north of Stanton.

The church at Clarendon served a wide area through the years. Catholics were a small minority of the population. Priests on their mission trips held services where they found people. If children were baptized, the priest usually noted in his church register the name of the place where the baptism took place. We know from the baptismal records that priests were visiting all along the railroad and sometimes came there from over the area, for services and baptisms. The Peter Leithauser family came from Panhandle occasionally, as did the Allen Bennets. Members of the Browder family came from Giles. There is a record of a child from Canadian being baptized at Clarendon, and

another child of this same family being brought from Wheeler, county, for baptism. One, Bernard Hermesmeier, was brought from Jericho; and one, John Jay Duckett, was brought from Childress.

A few years later, when Clarendon had a Catholic cemetery, the only one for miles around, Catholics sometimes brought their dead for burial. A child from Childress was buried there, and two persons from Clay County. Several persons who had moved to Amarillo brought their dead back to Clarendon. A wedding took place for a couple from Channing.

Still a little later, the Kalka family from south of McLean often came to Clarendon for Mass, for the reason that it was easier to cross the river that way than on the route to Shamrock. When the bishop came to Clarendon for the sacrament of Confirmation, people came from all around, including Washburn, Childress, Panhandle, and, in the earliest days, from Amarillo. St. Mary's Church in Clarendon may rightly be called the mother church of the Panhandle.

The Rev. Thomas J. E. Blakeney took charge of St. Mary's Church in Clarendon July 11, 1892. His missions extended from Wichita Falls to the New Mexico line, with headquarters in Henrietta. He had three Catholic churches in all that area, at Henrietta, Wichita Falls, and Clarendon. There were twenty missions formally listed as such, but we know that priests often went to other places and to private home off the railroad line for services. In his first year at the missions, Father Blakeney made an overland trip into Swisher County. When he went to Wynne (now Nazareth), Thomas McCormick met him at Amarillo with horse and buggy. (My great

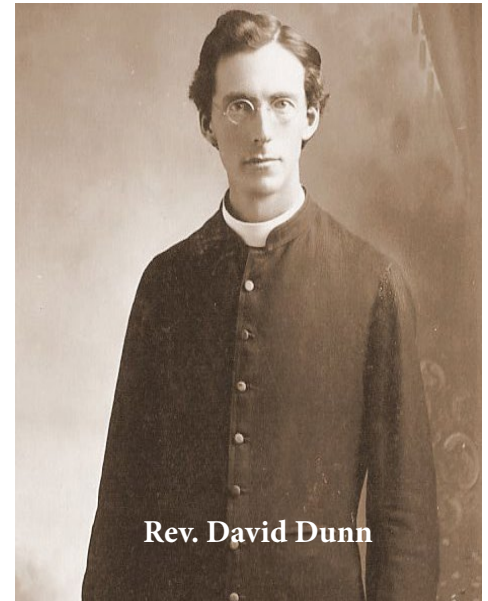
grandfather) With so many scattered places to care for, no one place could receive much attention. Clarendon and a few other spots he tried to visit once a month. There is a record of nine baptisms, no marriages or funerals, during Father Blakeney's tenure.

There followed a rather quick succession of pastors at Henrietta. The Rev. James S. Malone, who was ill, took charge for a month or two in 1896. Father Daniel O'Sullivan came for a year, and then Father J. Lenert, who, though he did not stay long, was to make a great change in the parish at Clarendon.

He moved the headquarters of the church from Henrietta to Clarendon, and persuaded the Sisters of the Incarnate Word from San Antonio to establish a day and boarding school, St. Mary's Academy, in Clarendon. Town members of the governing body of the sisters, Mother Madeleine and Sister Athanasius, visited Clarendon in December 1898 and found the school building nearing completion. The school included elementary and high school grades, and with an additional year for a diploma in music, it acted as a kind of finishing school for girls, and drew students from the ranches and from towns up and down the railroad line.

In 1900 a frail young priest, David Henry Dunn, came as pastor to St. Mary's in Clarendon. He served the Panhandle, south to Lubbock, and several counties east.

Amarillo had become the railroad center of the Panhandle. In Clarendon a fire had destroyed the railroad roundhouse. It was rebuilt in Childress, and the railroad moved its shops there in 1902, taking the railroad employees with it. St. Mary's was left with a very small congregation. Under these circum-



Rev. David Dunn

-stances, Father Dunn moved his headquarters to Amarillo.

St. Mary's Academy stayed in Clarendon. It was a good school, drawing students of all faiths. The school became the focus of Catholic life in the town. Father Dunn came for services twice a month. The sisters and the students held their own services in between.

In 1907 Father Dunn's huge area of service was divided into two parts, east and west. The eastern half with headquarters in Clarendon, was placed under the care of a priest from the north who was coming south for his health. Father Charles J. Linderman, a versatile pastor, oversaw the building of churches in Childress, Vernn, Electra and Groom. St. Mary's became a mission under the new Holy Angels Church in Childress.

In 1911 an epidemic of typhoid fever forced the closing of St. Mary's Academy in Clarendon. It was reopened two years later in Amarillo. St. Mary's was reduced to a very few families, but they struggled on. Among these faithful members were Mrs. William Martin and her husband when he joined the Catholic faith: and also



Rev. C. E. Lindaman

Mrs. Monica Harvey, Mrs. Odos Caraway, and Mrs. Kate Bugbee Carroll and her husband, Dr. Thomas Carroll. The women cared for the little church, at times forming the church committee, the governing board of the parish.

By 1922, the parish had dwindled to four families and had services once a month. Bishop Rudolph A. Gerken, bishop of the newly created Diocese of Amarillo, placed St. Mary's under the care of priests who were teaching in the new school for boys, Price Memorial College, in Amarillo. By turns, these priests went out to St. Mary's on weekends.

In 1934 St. Mary's was made a mission under Immaculate Heart of Mary Church in Groom, whose pastor was the Rev. Rupert M. Schindler. There were five families to be served, with the addition of a number of Mexican migrants who were there in the growing and harvesting seasons.

The John Semrad family, with their eight children, came to St. Mary's Parish in 1941. For thirty-eight years they loved and helped the little mission.

A severe windstorm in 1946 blew off the belfry of the church and damaged the roof. The church com-

-mittee consisted then of John Semrad, Don Halverson, and Frank Hermesmeyer Jr. A new roof was put on and the church was stuccoed.

Semrad had some correspondence with the newly-appointed Bishop Laurence J. FitzSimon, who recognized the historical value of the church. He appointed a young priest, Richard F. Vaughan, of Amarillo, to see to the restoration of the structure. The Railroad ties that had served as the foundation of the building had rotted and the floor had buckled. Doors and windows were broken. Under Father Vaughan the church was lifted and a concrete foundation was laid, after which the little building settled down on its new foundation without a crack, so well had it been built. The rooms at the back were removed and the body of the church lengthened by that much, and two sacristies were added at the rear, one on either side of the church. The windows were given back their pointed arches.

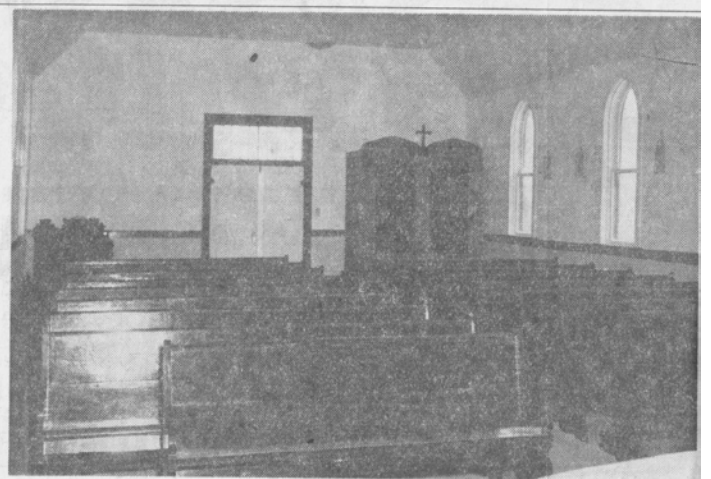
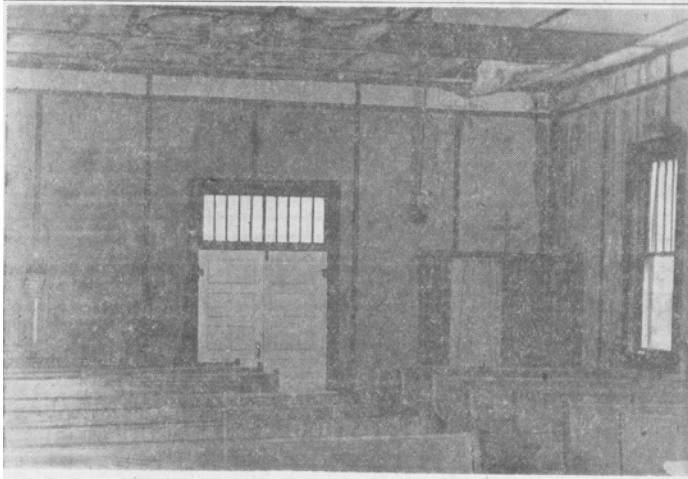
Bishop FirzSimon suggested that this first church be designated as a shrine termed Our Lady of the Panhandle. The little congregation worked diligently for the restoration of the church. Their efforts were publicized in the diocesan newspaper and people responded with help.

The parishioners scrubbed, painted, and laid carpet. Contributions for the new pews came from Mrs. Odos Caraway, Mrs. Monica Harvey, the families of the Shelby Bells and Mike McCullys, Mr. and Mrs. Jerome Stocking, Mrs. John Browder, Bess Browder, Mr. and Mrs. D.C. Browder, Charles D. Murphy, and relatives of Mrs. W.H. Martin. Mrs. J.J. Dieboldt, daughter of Frank Jupe, who had been in charge of the building of the church in 1892, sent a memorial of \$1,000. Mrs. Elgin Boulware, who as Verna Leopold had been a student at St. Mary's Academy, provided the baptistery. Mr. and Mrs. J.I. Absher gave the tabernacle in memory of Paul R.



St. Mary's Academy
Clarendon, Texas
1899- 1911

Our Lady's Shrine . . . Before and After



A CONSIDERABLE CHANGE has been made inside the old St. Mary church at Clarendon. The winds blew, the rains came, and the tornadoes did their damage inside the church. It was necessary to remodel the inside of the church completely. The old ceiling was torn out and a new one put in its place.

The windows were replaced along with the side walls. Electric lights replaced the old gas lights. A new confessional, made by Joe Kos of Price college, Amarillo, replaced the old wooden door formerly used for a confessional. Several of the parishioners painted the benches. There is little comparison between the inside of the building two years ago and that of the present. Before the new door at the entrance

was added, it was necessary to prop a kneeler against the door to keep it shut. The parishioners have begun another fund-raising campaign to refinish the floor and repaint the old altar. It is hoped that much of the work will be finished by September so that the shrine may be rededicated.

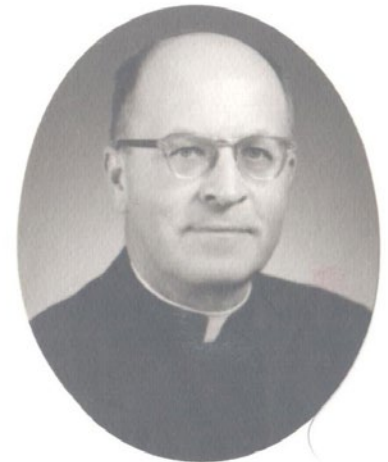
Semrad. Persons giving other help were Mr. and Mrs. Calvin Dorman, Mr. and Mrs. Bud Hermesmeyer, Mrs. Maria Martin, Mr. and Mrs. John Semrad, Mrs. Julia Smith, Mrs. George Shields, and Mrs. John McCauley. The parish spent \$5,000 on restoration.

The restored St. Mary's Church, under the new title of Our Lady of the Panhandle, was rededicated by Bishop FitzSimon on Sept. 24, 1951. A solemn Mass was celebrated, with Monsignor John Steinlage as celebrant, Father Andrew Quante of Groom as deacon, and Father Rupert Schindler as subdeacon. Father Vaughan acted as master of ceremonies. The Bishop in his sermon traced the history of the church. Friends and parishioners numbered 160.

The year 1954 was proclaimed the Marian Year by the Catholic church. In the Diocese of Amarillo Bishop FitzSimon asked the parishes to memorialize the event in appropriate ways. The Amarillo Deanery of the Diocesan council of Catholic Women proposed to their affiliates that they make a Marian Year pilgrimage to the Shrine of Our Lady of the Panhandle in Clarendon. The

women's organizations in Amarillo, Borger, and Groom did so. Jerome Stocking, writing in the *West Texas Register* of December 31, told how the shrine had been blessed that year. There had been six baptisms, one marriage blessed, three organized classes in religion, an altar boy training program, and a triduum of Masses offered by Father Lorcan Connaughton. There had been a number of distinguished visitors, and a sign posted on the highway had drawn many tourists to see the shrine. There were gifts from friends and former parishioners. Mrs. Kate B. Carroll sent gold ceramic vases for the altar that she had so often helped to decorate.

Bishop John L. Morkovsky succeeded Bishop FitzSimon at the latter's death in 1958. Bishop Morkovsky determined upon some further development in the eastern part of the diocese. There was no Catholic church in Hall County, where hundreds of migrant Mexican workers were coming every year to work in the cotton fields. The Bishop decided to use St. Mary's in Clarendon as a base of operations to carry out his project. In 1959 he raised St. Mary's to the status of a parish, with the



REV. B. BESTERCI

Rev. Bartholomew Besterce as first pastor, whose instructions were to develop a mission parish at Memphis, in Hall County. This was the first resident pastor since Father Lindeman's time, a half century earlier. The parishioners were delighted not only could they have Mass on Sunday, they could have it on weekdays as well. The Semrads, living close to the church, attended the weekday services faithfully, and they took Father Besterce into their home until a rectory could be provided for him.

In carrying out the project to develop a mission at Memphis, Father Besterce arranged for the purchase of a former warehouse building in

in Memphis, remodeled it and furnished it as Sacred Heart Church. He celebrated the first Mass there on Nov. 15, 1959 and thereafter gave it Sunday services.

The Memphis mission rather shortly became bigger than St. Mary's at Clarendon. Semrad tells us that he had seen as many as a thousand Mexican people in the Memphis area in the harvest season, and Mrs. Semrad gave it as her opinion that as soon as the rectory was finished in Memphis, St. Mary's would lose its resident pastor. That is what happened, in 1966. St. Mary's did not lose its status as a parish, but it was served from Memphis.

Monsignor L.T. Matthiesen took charge of the church for several months in 1967, traveling from Amarillo to do so. St. Mary's, established in 1892, had reached its seventy-fifth anniversary. Monsignor Matthiesen, who for many years had served as editor of the West Texas Register, the diocesan newspaper, planned the anniversary for this first Catholic church in the Texas Panhandle. He wrote a lengthy article for the paper telling the history of the church. Bishop Lawrence DeFalco, who had succeeded Bishop Morkovsky, celebrated the anniversary Mass in St. Mary's Church on Aug. 6, 1967.



In 1975, Father J. Arnold Carlson, pastor at Groom, was named



At the extreme left background, is St. Mary's Church with its small belfry. At the extreme right background, is the St. Mary's Academy building.

Administrator of St. Mary's in Clarendon, in addition to his post as pastor at Groom. The little parish in Clarendon felt the impulse of his interest in their historic church. Monsignor Matthiesen, who became Bishop of Amarillo at the death of Bishop DeFalco, shared Father Carlson's appreciation of the first Catholic Church building in the Texas Panhandle. The Bishop, in 1981, asked Father Carlson to move to Clarendon as resident pastor of St. Mary's. Father Carlson asked to remain in his retirement as pastor of historic St. Mary's.

St. Mary's Church is the mother church of the Diocese of Amarillo. Because the bulk of its congregation had to leave it at one time or another, there has never been any necessity to build a larger church. It is still the original church building, though changed in appearance.

History

Lou Ann Herda

If you're like me, when you hear the name Texas Panhandle, you probably think blue northers and the Palo Duro Canyon. It gets cold, cold in the Panhandle where there's hardly anything but barbed wire fence to keep out the brisk Arctic wind in

the winter.

Donley County is one of the squared counties located in the Panhandle. Formerly the domain of Plains Apaches and later the Comanches and Kiowas, this region was once overrun with buffalo until White men settled in the latter 1870s. Many battles ensued between the tribes and the Whites, including the decisive Red River War of 1874-75. Thereafter, the Indians were put on reservations in Indian Territory, and the buffalo were slaughtered. With the buffalo gone, vast cattle ranches could be established.

Clarendon

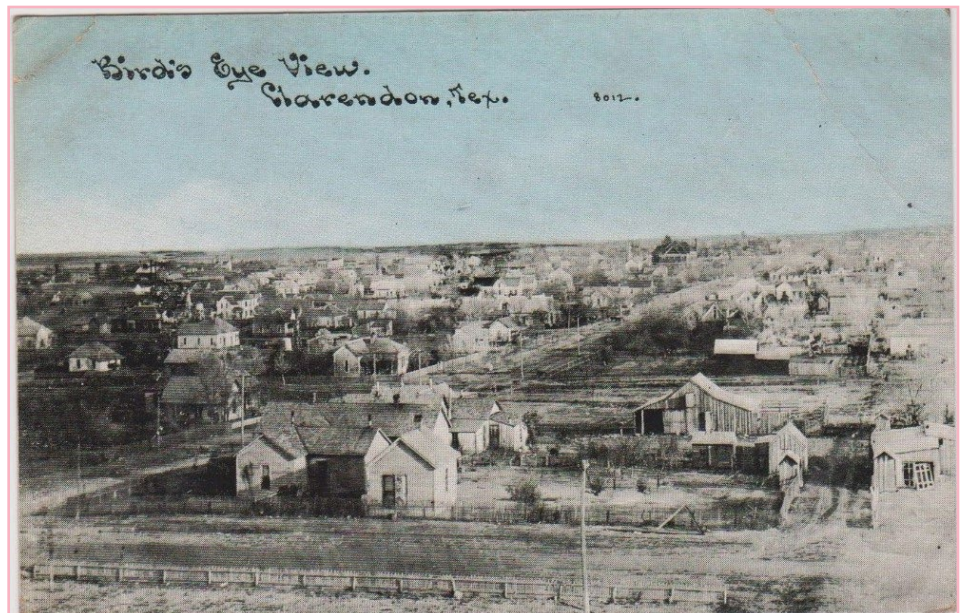
This is about when Methodist preacher Lewis Carhart established "Saints Roost" up in those parts. Actually, Carhart called his no-liquor, no-gambling Christian colony "Clarendon" after his wife, but local rowdies gave it its nickname since they weren't allowed to be rowdy there. Carhart's motto, "Christianity, Education, Temperance, Civilization - Westward," set high expectations for the townspeople. Nevertheless, a saloon and dance hall were going to be erected by some outsiders at one point.

This didn't set well with several local cowboys, who offered to scalp them if they didn't leave. It took legendary cattle driver Charles Goodnight to persuade the business owners to pack up and leave. He gave them ten hours to go, and, by golly, they were gone before that. By the early 1880s, Clarendon was one of only three towns in the Panhandle. Saints Roost is now like Atlantis, under water (the Greenbelt Reservoir, to be exact). Clarendon has been the county seat since 1882.



Ranch outside of Clarendon

Incidentally, the August 2, 1879, edition of the Clarendon News, which claimed that there was to be "no whiskey forever in Clarendon," made comment on the Sunday law. This so-called law extended between the hours of midnight on Saturday until midnight on Sunday, during which time no shopping or trading was allowed. It appears that a drought had laid siege on the land and that "to many old guzzlers, it seemed an eternity between drinks." I guess they were guzzling lemonade since whiskey wasn't allowed.





Last Legal Hanging in the Panhandle

The sounds of hammers driving nails and saws slicing into planks ring out across the hills north of Clarendon in the early morning of May 31, 1910. The field is vacant except for a tall platform taking shape from the labor of many workmen busily doing their job of building a gallows over fifteen feet high under the supervision of J.T. Patman, Sheriff of Donley County. When completed, the gallows will await the execution of G.R. Miller, the man convicted of murder on a train traveling through Donley County.

who had become a small time thief searching for wealth without work. When money was scarce, he worked as a farm laborer in Quanah and a miner in the gypsum bed in Acme. He decided it would be easy to expand his road to riches by changing the amount of a check given to him by a Mrs. Waldrop for picking cotton. He was arrested and charged with forgery however there was some concern about his mental state. The doctors who examined Miller while he was in jail were convinced that he was, "...of unsound mind," and after his trial the jury felt, "there is little doubt as to the



man being crazy..." A petition for his pardon was signed by all the members of the jury that convicted him. The pardon was denied and Miller arrived at the State Prison in Huntsville January 16, 1907, to serve his two-year sentence.

The state prison system at that time operated under the belief that hard work and severe discipline bring about reform but Miller did not respond well to that logic. He refused to accept authority and according to prison records was labeled by the prison physicians as being, "...excessively out of control," and given twenty licks for punishment.

Miller arrived back in Quanah, a convict with a criminal record and the victim of a harsh prison system. Four months later he began a violent crime spree by committing almost identical crimes as he traveled in freight train boxcars through Hall and Donley Counties. In the late afternoon of March 19, 1909 Miller stole dynamite from the gypsum plant in Acme and blew up the dug-out home of Nick Althizer as a decoy for robbing the paymaster's office. He was not successful in his robbery attempt and left Acme after he stole a .38 caliber revolver from a relative.

In Childress Miller found a north-

bound freight train with a boxcar occupied by two men. Believing they had money, he pulled his gun and started shooting before they reached Estelline. He killed one of the men, but the other one jumped off the train and escaped with a wound to one of his ears. The man began his way back to Childress in the dark to notify authorities while Miller searched the dead man for money. He found fifty cents and then callously pushed the body out of the car as it crossed over Red River.

When the train stopped in Memphis, Miller found a different boxcar with two young men inside. One was playing a harmonica and the other was rolling a cigarette. They told Miller they were Floyd Autrey and Fred Garrett, cousins from Fort Worth and on their way to Amarillo. Autrey told Miller he had enough money to pay their way if caught stealing a ride and the conversation continued as all three of them lit cigarettes by the same match.

The train pulled out of Memphis, but before they reached Giles, Miller decided he would take what money they had and began shooting. Using the glow of his cigarette, Miller shot Autrey in the head. Garrett jumped from the car as the bullet grazed his cheek. Miller searched the severely wounded Autrey, but found no money. Fearing more gunfire from the car, Garrett ran alongside the slow-moving train and got the attention of the engineer who stopped at Giles. Garrett told him about the gunman who shot Autrey, and they both hurried back to the car and found the young man alone and unconscious with part of his head blown away. Deputy Gammon in Hedley was notified and given a description of the suspected killer. By that time, the body of the

THE MURDERER CONFESSES

Miller Says He Did Not Intend To Kill.

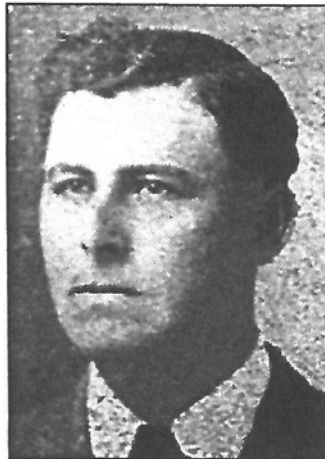
man Miller pushed from the train had been found by two cowboys and reported to officials in Estelline. In a frenzy of phone calls lawmen from Childress to Clarendon were alerted of the shootings and given a description of the suspect.

Miller had jumped off the train when it stopped in Giles and found a place to hide for the rest of the night. On Saturday morning, he walked to Rowe and begged breakfast from a cook's car that fed the railroad work crew. The cook was suspicious that the stranger was the killer on the loose and summoned Deputy Gammon from Hedley who arrived and took Miller into custody relieving him of his gun which had one bullet left.

Autrey and Garret were taken to Clarendon and they were met at the depot by the railroad physician who took Autrey to a nearby hotel where he died a short time later. He was wearing two pairs of pants and seven dollars was found in the inside pockets. Miller was escorted to Clarendon by Donley County Sheriff Patman and Deputy Gammon. News of the double murders had spread like a prairie wildfire. A large dangerous crowd met them at the depot and whispers of the lynching

prompted the sheriff to quickly take Miller to the jail. At the inquest, Garrett identified Miller as the assassin and testified that, "Autrey came to his death by a pistol shot wound inflicted by G.R. Miller." Sheriff Patman arrested Miller and found in his pocket a letter ordering a wig, mustache, goatee and whiskers from a place in Boston. The sheriff locked him in the county jail but later that night he and his deputy secretly moved Miller to the jail in Claude to calm the lynching crowd.

The next day, the Childress sheriff brought the first man who had escaped from Miller's bullets to Claude. He identified Miller as the man who had killed his companion. After intense questioning, Miller signed a confession, admitting both shootings on the train. Referring to



Donley County Sheriff J.T. Patman - Executed the verdict of 12 jurors and the decree of the District Judge "by pulling the lever that sprung the trap which sent the soul of G.R. Miller before the bar of a just and merciful God."
LEADER ARCHIVE PHOTO

the first murder he said, "I did not intend to kill the men 'plum' dead. I only wanted to wound them so I could get their money." Of Autrey's murder Miller stated, "... I only wanted to wound him so I shot him and then went through his pockets but did not find anything."

On April 16th, Miller was taken to the jail in Memphis by Sheriff

Burson and Deputy King to await trial for the murder committed on the train as it passed through Hall County. The grand jury indicted Miller on May 24th. A week later the district court met and out of the sixty-five summoned, chose a jury. The case was ready for trial shortly after noon and began with Miller's relatives, his mother Jane Miller, his sister and brother-in-law Dora and Tom Everson, all testifying that Miller's actions and mental condition were not unusual prior to the killings. He showed no emotion until he was moved to tears when his elderly mother took the stand and became so nervous she had to go to the witness room. The Sheriff testified that while he was in jail, Miller had tried to smuggle out a letter to a woman in Dalhart. He was asking her to get a diamond point drill and steel saw and get them to him some way as he would hang if he did not get out.

The trial continued the next day, June 1st. At 3 o'clock the jury announced their verdict. G.R. Miller was found guilty of murder in the first degree and given ninety-nine years of life in prison. The defendant was taken to Huntsville the next day to await trial for the murder of Floyd Autrey.

The District Court met in Clarendon to impanel a jury on October 18, 1909 with District Judge J.N. Browning presiding. Only nine men appeared from the ones who were summoned. The judge ordered three of the recently chosen petit jurors to appear and qualify. R.H. Jones, F.A. Killian and Levi Angel were empaneled by Sheriff Patman with nine other jurors. After a short deliberation, the Grand Jury indicted G.R. Miller for the capital murder of Floyd Autrey.



District Judge J.N. Browning – Sentences Miller to hang by the neck until dead. Browning had previously been the Lt. Governor of Texas and was the first Worshipful Master of the Clarendon Masonic Lodge.

LEADER ARCHIVE PHOTO

the indictment was read, Miller pleaded guilty without emotion or hesitation. After all the evidence was heard and the court determined that G.R. Miller was sane, the case was sent to the jury. Within an hour, the verdict was given, "... guilty of murder in the first degree... and punishment by death."

Miller's lawyer proceeded to file a motion to the State Court of Criminal Appeals for the jury's judgment to be revised. The motion was denied because of Miller's guilty plea. On April 25, 1910, Miller appeared in the crowded courtroom where judge Browning pronounced sentence, "The defendant shall be hanged by the neck until dead... on Friday, June 3, 1910 at any time after eleven o'clock A.M. and before sunset." He was returned to the jail to await execution.

In the weeks that followed, Miller became a contributor to the local newspaper from his cell. First he sent an invitation asking everyone to meet him at the gallows so he could tell them he forgave them. Then he began to write poetry and sent a long ballad to the editor about

ROBBERY HIS ONLY MOTIVE

his life of crime. Another poem, written about prison life, was especially poignant and captured the sympathy of his readers, "...What is life without liberty/ I oft times have said/ with a poor troubled mind/ It is always in dread."

As the time drew near for the execution, the town began to prepare itself for an onslaught of curiosity bedding as the mood became boisterous and rowdy.

On the night before the hanging, campfires dotted the landscape as hundreds of people camped out near the scaffold. At the jail, Father Erasmus, priest of the Catholic Church, and Rev. J. H. Stanton of the Methodist Church, were ministering to the condemned man one last time in his cell. Three days before the priest had baptized Miller into the Catholic Church. Mrs. Patman, the sheriff's wife, was making the black hood that would cover the head of the prisoner, a job she had been putting off for days. Extra lawmen were called in and spent the night nervously watching over the town.

At promptly 11 o'clock the next morning, June 3rd, 1910, Miller was brought through the crowd to the waiting gallows in a covered buggy escorted by lawmen, ministers and physicians. Sheriff Patman ascended the stairs to the scaffold followed by Miller, deputies Bugbee and Grammon, V.R. Lane, Father Erasmus dressed in his official robes and Rev. Stanton, who held a small cross in his hands.

Miller faced the huge crowd and read a statement thanking those who had helped him and forgiving those who were punishing him. He ended his statement by saying, "I humbly and severely ask forgiveness for the scandal and bad example I have given by my past wicked life and I hope that none will follow my example." He looked around at the vast crowd and his voice wavered slightly as he said, "Goodbye Children and be good children." Miller then turned to Sheriff Patman and heartily shook his hand, thanked him and said he was ready.

The article that later appeared in The Clarendon News gave a detailed account of the last few minutes of



Miller's body was wrapped in a robe and taken away in the horse-drawn hearse, his feet hanging out of the wagon

the hanging: Father Erasmus placed the black cap over Miller's face while the Sheriff and deputies pinioned his hands and feet. "At a given signal curtains were drawn and the crowd saw no more. ...all then stepped back to the edge of the platform and Sheriff Patman at 11:06 pulled the lever. The trap worked perfectly and the body shot straight downward six feet and the physicians and witnesses below say that death came without a struggle, the physicians pronounced him dead 13 minutes later and 16 minutes later the body was cut down and turned over to the undertaker." Miller's body was wrapped in a robe and taken away in the horse-drawn hearse, his feet hanging out of the wagon. The gallows were torn down as soon as possible but not before the crowd had torn out pieces of rope and wood for souvenirs.

Services were held the next day in the Catholic Church and Miller was buried in an unmarked grave in the small Catholic Cemetery south of Clarendon. Most of the town took no pleasure in dealing with criminal events that had been thrust upon them and feared notoriety would harm their growth as a town that promoted religion and education.

But the unlikely happening became an important part of Clarendon's history as the first and last public execution in Donley County and the last legal hanging in the Panhandle.

Executions by hanging were terminated in 1923 when the State of Texas ordered all executions to be carried out by the state, in Huntsville, by means of the electric chair

House to Seve as Rectory for St. Mary's, Clarendon

STRUCTURE TO BE MOVED
FROM SEE CITY PROPERTY
July 24, 1959

Clarendon --Arrangements are being made to move a house at present located on St. Anthony's Hospital property in Amarillo to serve as the rectory for S. Mary's Church. Father Bart Besterce will be the first resident priest there since 1910.



The house located on the hospital grounds in Amarillo is being purchased by St. Mary's Parish. Construction of a new addition to St. Anthony's Hospital necessitated moving of the structure, which is owned by the Sisters o Charity of the Incarnate Word.



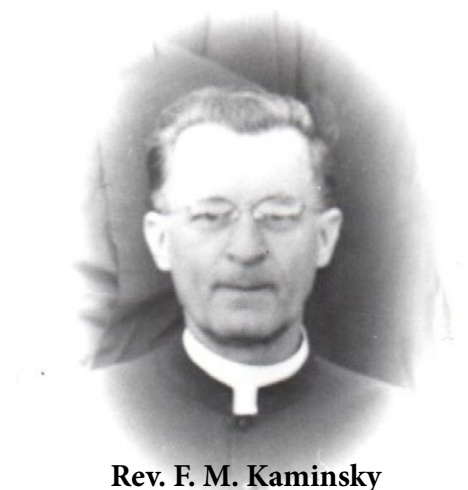
Rev. Arnold Boeding

A letter from Fr. Kaminsky, residing in Clarendon, to Rev. Arnold A. Boeding.

August 29, 1928

Dear Reverend Father:

The Right Reverend Bishop instructed me to write you, Father, and have you request students Harry Moolter, and Slavek report at Saint George College, (renamed Price College) September 25th . As per telephone conversation, I have directed what ever information was certain to you with a small circular. Miss Peoples left on Saturday for the Sisters of Mercy Convent, Fort Scott Kansas. Yes, Pustet sent in a little gas bag, but I put a pin into it, as I know the dollar can stimulate good rhetoric. At present we are batching it. Housekeeper quit with congratulations on our part. Sincerely regret that I did not answer your letter sooner, but turning over in the Chrysler while coming back from Vega enfeebled my efforts for a good two weeks. I expect the Bishop to return this week,. Hope the heat has let up down in your neighborhood. With greetings and best wishes from us all.

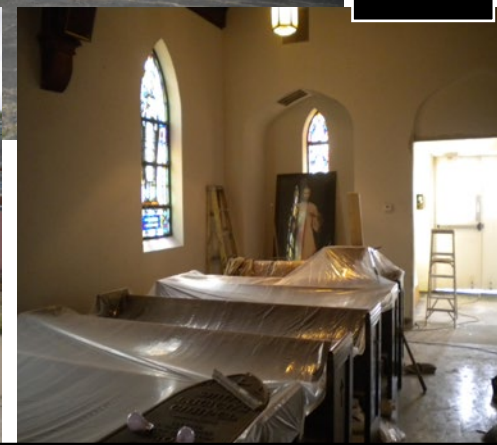


Rev. F. M. Kaminsky

Your Dollars at Work



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OUR THANKS FOR ----

Howard Birkenfeld, Amarillo, for a copy of Sunday, March 5, 1939 "THE REGISTER" (Catholic paper)--featuring Pope Pius XII, installed March 12, 1939.

Helen Ruffini, Canyon, who donated a picture of a large Nativity Scene, circa 1906, given by her family and displayed in Holy Family Church, Nazareth, TX. Also, holy cards and other items found in an old house at Happy, TX 2014.

Sr. Mary Magdalene Grobe, Librarian, St. Joseph's School, Amarillo -- 5 volumes of "Our Catholic Heritage in Texas, 1519-1936 by Carlos E. Castandeda, Ph.D.



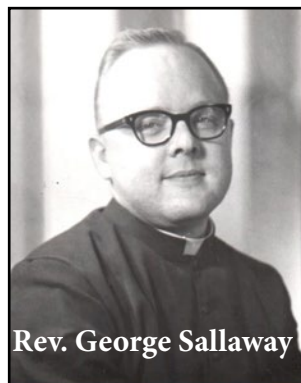
This chalice was donated to the museum by Deacon Jerry Grossman. This chalice was given to him by Father George Sallaway's housekeeper. The chalice is inscribed Rev. Francis X Sallaway From His Father and Mother. December 2, 1917. We believe that Francis was George's uncle. The under side of the chalice has 3 inscriptions:

Used by Rt. Rev. Matthew Harkins D.D. On December 3, 1917.

Used by His Holiness Benedict XV on November 30, 1919.

Used by His Holiness Pius the XII on May 8, 1955.

We are very please to have this acquisition for the museum.



Rev. George Sallaway

St. Lucien's Restoration Project

| | |
|-----------------------|-----|
| Gerald and Sue Diller | 200 |
| Wendy Marsh | 100 |
| Gerald Brandt | 100 |
| Kristopher Boyd | 50 |
| Mary Jane Sloan | 25 |
| Theresa Gold | 50 |
| Deacon August Hesse | 15 |
| | 540 |

In Memory

| | |
|-------------------------|----|
| Leo and May Zimmerer by | 10 |
| Peggy Battles | |

**FEB. 15, 2015 --- MAY 15, 2015
MUSEUM/ARCHIVES
BUILDING FUND**

| | |
|-------------------------|----------|
| M/M James P. Arend | \$100.00 |
| Jim & Linda Brandt | \$20.00 |
| Marlene Casasanta | \$20.00 |
| James C. Honea, Jr. | \$50.00 |
| John & Betty Rae Kotara | \$25.00 |
| Fr. Scott L. Raef | \$40.00 |
| Dee Ramirez | \$25.00 |
| Jane Roberts | \$25.00 |
| Peggy Quinto | \$25.00 |
| Sara & John Walsh | \$50.00 |
| Dean 7 Diana Wilhelm | \$20.00 |

FEBRUARY 15, 2015 -- MAY 15, 2015

**MUSEUM/ARCHIVES
MEMBERSHIPS**

| | |
|------------------------|---------|
| M/M Laurence Casey | \$50.00 |
| Frances E. Goodin | \$10.00 |
| Dcn & Ms August Hesse | \$20.00 |
| L.B. Krobot | \$20.00 |
| Sharon Moylan | \$20.00 |
| Michelle Moylan Quinto | \$20.00 |
| M/M Bob R. Sloan | \$20.00 |

HONORARIUM

St. Lucien's 75th Anniversary Mass will be celebrated By Bishop Zurek on Saturday March 19, 2016 with a reception to follow. Watch for further updates for this event.

Answered Prayer



"Answered Prayer" numbered prints from a painting donated by artist Jack Sorenson are \$75.00. The painting is of St. Mary's in Clarendon, the first church in the Diocese of Amarillo. These prints were originally sold to commemorate the 75th Anniversary of the Diocese of Amarillo. There are only 40 of these prints available. Please make checks payable to: St. Lucien's Project and send in the enclosed envelope.

Thank you for your continued generosity!



P.O. Box 5644
Amarillo, TX 79117-5644

Return Services Requested

PLEASE LET US KNOW
Address corrections
when moving
Wishing to discontinue
Receiving duplicates
SO WE MAY UPDATE
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THANKS!

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AMARILLO, TX

Preservation/Conservation of St. Lucien's Chapel

I would like to give a _____ donation to
The St. Lucien Project.

If desired: In memory of _____

Thank you for your help in preserving this
beautiful and historic chapel!

