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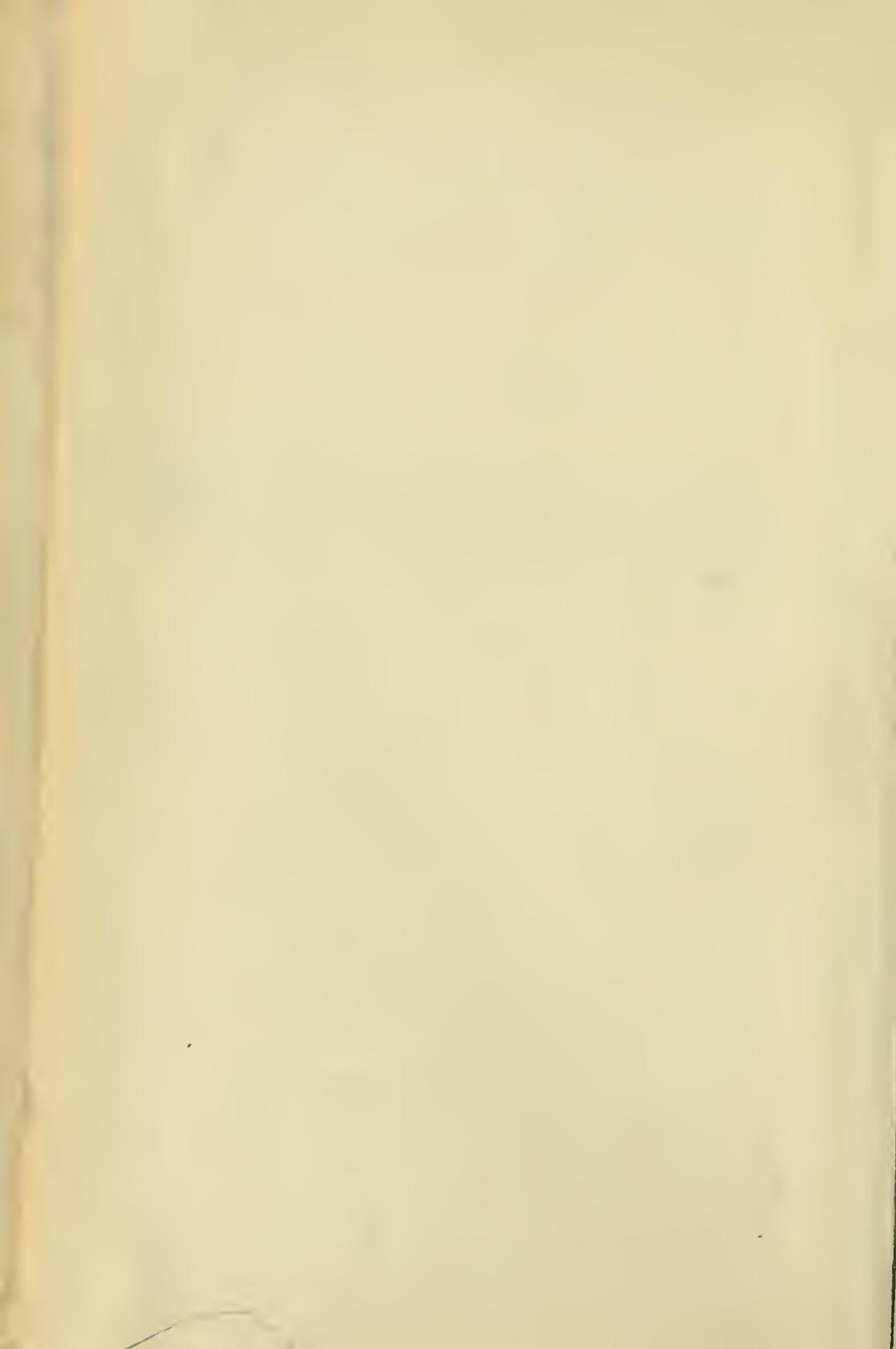


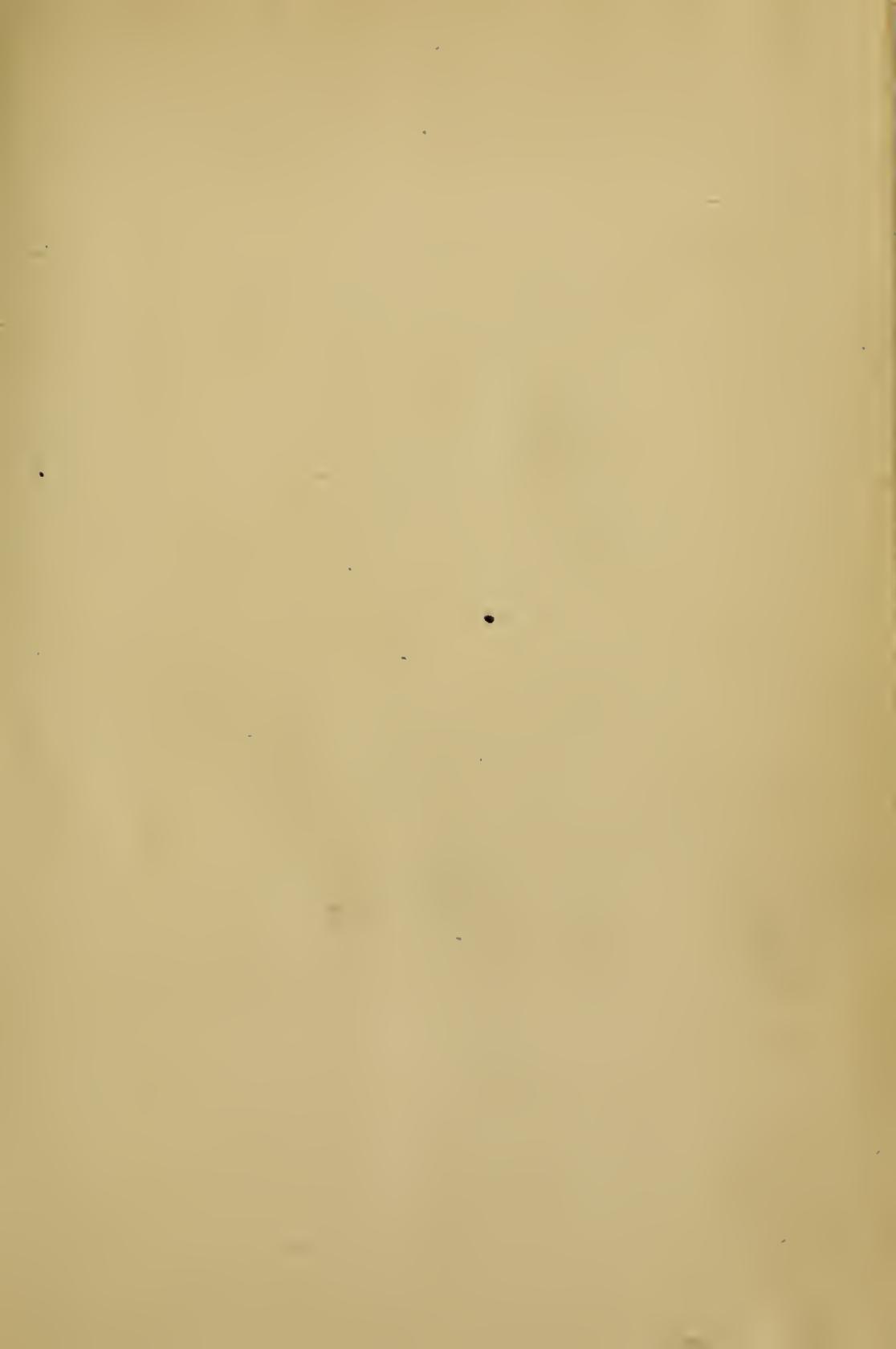
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ALERDING, H. J. 1845-1924.

A HISTORY OF THE CATHOLIC
CHURCH IN THE DIOCESE OF







RT. REV. FRANCIS SILAS CHATARD,

Fifth Bishop of Vincennes.

A HISTORY

OF THE

CATHOLIC CHURCH

IN THE

DIOCESE OF VINCENNES

IN FOUR PARTS.

- I. TRADITION AND HISTORY.
- II. THE BISHOPS OF VINCENNES.
- III. THE PRIESTS AND CONGREGATIONS.
- IV. INSTITUTIONS OF THE DIOCESE.

BY REV. H. ALERDING,

RECTOR OF ST. JOSEPH'S CHURCH, INDIANAPOLIS, IND.

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PREFACE.

IT is always interesting to read the history of the facts and surroundings which have a direct bearing on our lives. Such a history not only entertains, it instructs; and, often giving us the reasons of what we see around us, enables us to appreciate it better and guide our actions in conformity with the spirit that caused the facts of which we read. If this be true with regard to every kind of history, much more is it so of the history of the progress of Religion around us. It seems to me we all, of this Diocese of Vincennes, owe a debt of gratitude to Rev. H. Alerding on his successful completion of this history of the beginning of the Faith in our midst, brief though it be.

It is to be regretted that not all corresponded to his request for information, owing, perhaps, to want of information or of documentary statements, or to press of occupation. The plan he fixed upon commends itself for its prudence and completeness. The writing of "contemporaneous history" is a dangerous sort of work. By making those most likely to be affected supply the matter for the portion that concerned them, Rev. H. Alerding has done wisely and well. As far as it goes, he has thus presented us a recital having the vividness of actual experience, and the reliability of an extract of records. The book is also a monument to his industry and untiring patience in the midst of financial and parochial work which might well have excused him from such an undertaking.

But all this is secondary to the lessons the history of our Diocese teaches. Is not the planting of the Faith God's work? Are not the men who aid it the providential ministers of His will? Were not their acts done under the guidance of the Holy Spirit? Were not their lives to serve as the model of the flock? We see these men; we study their acts; we are edified by their lives—lives of self-sacrifice, of beautiful simplicity, of ardent devotion. To the wonderful missionary gift of the French Nation we owe the planting of the faith here. Men and women of noble lineage, or of high culture, left ease and comfort to endure hunger and cold, and privation, even persecution.

Those of other nationalities followed; but the hardest path was trodden by those who came first, and their saintly lives brought God's Blessing on their labors, and the fruit has been a hundredfold. Let us of the present generation look to these men of God who went before us; *Euntes ibant et flebant, mittentes semina sua*. We have entered into their labors, and to us has been reserved the more pleasing work of reaping the harvest. Let us do honor to their memory and emulate their good works.

† FRANCIS SILAS CHATARD,

Bishop of Vincennes.

INDIANAPOLIS, June 30, 1883.

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13. A valuable communication from the Rev. Roman Weinzopfel, O. S. B.—*Trial*, etc., published at Louisville in 1844.
14. A number of newspaper articles.
15. SCHEMATISMUS DER DEUTSCHEN UND DER DEUTSCH—SPRECHENDEN PRIESTER, SOWIE DER DEUTSCHEN KATHOLIKEN—GEMEINDEN IN DEN VEREINIGTEN STAATEN NORD-AMERIKA'S. Begun by Rev. W. Bonenkamp, continued by Rev. I. Jessing, and completed by J. B. Müller.
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18. HEROINES OF CHARITY. Sadlier & Co., New York.
19. Sketches by the Sisters of Providence, the Sisters of the Third Order of St. Francis, the Benedictine Sisters, and notes by the Little Sisters of the Poor, etc.
20. THE AMERICAN CYCLOPEDIA.
21. Some information was gathered from conversations with persons, lay and clerical, in different parts.

Cordial thanks to one and all.

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HISTORY OF THE CATHOLIC CHURCH
IN THE
DIOCESE OF VINCENNES.

PART I.—TRADITION AND HISTORY.

CHAPTER I.

JESUIT, FRANCISCAN AND DOMINICAN MISSIONARIES IN THE
NEW WORLD—FORMATION AND BOUNDARIES OF THE STATE
OF INDIANA--THE TRACING OF ECCLESIASTICAL JURISDIC-
TION.

I.

OUR separated brethren have abundant reason for being astonished at the wonderful growth of the Catholic Church in America; not they only, but people of every shade of unbelief have repeatedly expressed their surprise.

From the hour in which Columbus, his companions and followers, planted the cross—the emblem of man's redemption—in American soil, up to the present day, missionaries and priests of the Catholic Church have, with liberal and untiring hands, strewn the mustard-seed broadcast upon the virgin

soil of America. It has been said of the old world, "the blood of martyrs is the seed of Christians." The same may be applied here with equal force, for the tomahawk has given many faithful priests the crown of martyrdom. Here, too, the Catholic Church has given proof of her indefatigable zeal, for which she is so renowned the world over ; for the news of the discovery of a new world had hardly reached Europe, when she at once sent her missionaries to the far West to convert the barbarian, and to civilize him.

It is our object in this first chapter of our little work, by way of a legitimate introduction to the history of the Diocese of Vincennes, to give a brief outline of the Church's progress in America from the earliest time on record.

The Church's progress in America is a standing miracle, in proportion as the labors and sufferings of the first Indian missionaries were superhuman in their character. We know that a missionary from Norway prior to the days of Columbus, planted the cross in *Greenland*, and established there a Catholic colony. Churches, colleges and monasteries were built, and zealous men and women, after God's heart, strove with holy emulation to save the poor heathen from everlasting perdition. Other colonies were formed and flourished, about the year 1406. The discovery of another portion of America by Columbus awoke a spirit of enterprise in Southern Europe. A large number of Spanish missionaries came over to the new shore, cross in hand, to convert and to educate. The

stretch of country extending from Florida to California witnessed the labors of the Jesuits, Dominicans and Franciscans from Spain (1); French Recollects and Jesuits preached the Gospel, starting from the mouth of the St. Lawrence river, across the continent to the Pacific Ocean, and again from the Gulf of Mexico to Hudson's Bay (2). English and Irish Jesuits sowed the good seed in Maryland and the Eastern States (3).

(1) In the year 1497 Sebastian Cabot explored the coast of the Atlantic Ocean. With a courage worthy of the glorious cause, the monk, Mark of Nizza, evangelized the natives. The Franciscans—P. Padilla and Brother Anthony—died martyrs on their way to Mexico, the Indians shooting and killing them with arrows for their devotedness to Christ and his Holy Church. Forty years later, Franciscan monks penetrated to New Mexico. The tribes of savages along the Rio Grande had all been converted before the English effected the settlement of a single colony in the East. It was in the sixteenth century that Bishop Lamey governed the diocese of Santa Fe. The Dominicans in Florida, and the heroic band of Jesuits and Franciscans, suffered unrelenting persecution, shedding their blood willingly; seeking after a martyrdom more exquisitely cruel and terrible than that which a Caligula and a Nero had inflicted on their victims; but in the end the missionaries accomplished their purpose, for the natives of Florida embraced the Catholic faith. Much good had been done, when, in the year 1703, a horde of fanatics, goaded on

by avarice, laid waste the valley of Appalachicola, killing the good fathers and their devoted children of the forest, thereby, though unwittingly, placing upon the brows of their victims a crown of glorious martyrdom. Fifty years later, the English took possession of Florida. Upon their arrival, monasteries became at once garrisons for the soldiers, and the poor savage, who had but just been rescued from barbarism, returned again to the heathenish superstition and practices of his pagan ancestry. Neither the English nor the American governments have been able since to reclaim them. The Catholic missions were revived in the year 1814.

In California, the Franciscan Fathers founded twenty-one missions from 1768 to 1822. In 1825 the revolution expelled the missionaries from Mexico. At the close of the seventeenth century, they had been expelled from Texas, where they had founded numerous missions. They civilized the Indians by inducing them to embrace the Catholic faith, and by leading them to till the soil and learn trades. The influence of these missionaries over the Indians was sustained by the sincerest love and attachment of the Indians for the "black gown."

The missions of San Antonio, San Francisco and numerous others were totally destroyed by constant wars and revolutions. In the year 1842 Texas was made a vicariate apostolic, and the Rt. Rev. Dr. Odin became its first bishop. Since that year the Church has progressed rapidly, simply because no amount of persecution could ever de-

stroy the devotedness and patience of these good Christians, and their excellent spiritual guides and directors.

(2) The missions in Canada also afford food for serious reflection. The French Jesuits and Recollects must be set down as the heroes of the Canadian wilderness. During the reign of Henry IV. permanent colonies were founded in Quebec and Port Royal. At the time, Father Catan urged the ladies at the court of France to assist him in the work of civilization. He succeeded in enlisting the sympathies of the Marchioness of Guergeville, who proclaimed herself the protectress of the Indians, and took a prominent part in the good work done in their behalf. In the year 1602, two Jesuit fathers established the mission of St. Saviour on Mount Desert island, near the coast of Maine, now part of the diocese of Portland. Thus Jesuits and Recollects of Catholic France rejoiced the heart of the Indian and made happy the homes of the colonists long before the "Pilgrim Fathers" had cast a glance toward Plymouth Rock. In 1646 an entire Indian tribe—the Abnakis—had been converted. It was Fathers Druillettes, Lachasse, Bayard, Sirene, Aubry and the two Bigots who brought about their conversion; but when Acadia was lost to France, England's heartless, brainless bigotry held sway. The same satanic spirit which imprisoned the priests of Ireland for celebrating mass, and extinguished the lamps in Irish sanctuaries, did the devil's work in Canada also, persecuting with unrelenting cruelties the missionaries

and their beloved children of the forest for no other reason but devotedness to the Church and to France. Many of the missionaries were cruelly murdered, and the Indians constantly harrassed; yet, remaining faithful and true to the last, they finally swelled the ranks of the American patriots commanded by the immortal Washington. Up to the present day these Indians, in Canada and Maine, are faithful Catholics, as their forefathers had been during two centuries.

The Hurons in Canada, who had been converted by the missionaries, were constantly persecuted by the Iroquois, a tribe inhabiting what is now the State of New York. This most fierce tribe murdered no less than nine Jesuit fathers, who suffered the greatest tortures with wonderful heroism and patience, in imitation of Him who died upon the cross for mankind. Yet the fierce Iroquois was conquered and converted by the quiet heroism of the Jesuit. The mission at Caughnawaga, on the Mohawk river, was specially successful. It had been stained with the blood of Fathers Jogues, Goupil and Lalande. Protestant civilization expelled the Iroquois; they fled to Canada, remaining to this day faithful Catholics. Father Menard evangelized the Sioux west of Lake Superior, and perished in the wilderness. Father Allouez succeeded him in his great labors. In fact, the shores and country round about lakes Huron, Michigan and Superior resounded with the preaching of the zealous Jesuit fathers.

Father Marquette preached the Gospel to the

Illinois Indians. In the year 1673 he discovered the Mississippi river and explored it. The Illinois enjoyed the presence of the Jesuits, to whom they became most sincerely attached, and whose voice they heard and followed with the docility of children, for a period of one hundred years, when British methods, above alluded to, were introduced, and the poor child of the forest became a prey to English duplicity and civilized barbarism.

(3) "In the year 1570, Jesuits from Florida visited Maryland, with the intention of converting the natives, but were betrayed by their Indian guide and put to death. As this State, however, was destined to become the very center of Catholicity in the United States, another century had not elapsed before the faith was successfully established within its limits.

"About the year 1631, George Calvert (Lord Baltimore,) a Catholic nobleman, obtained a charter from Charles I., king of England, for the settlement of Maryland, and a colony of two hundred English families embarked from the Isle of Wight, on the 22d of November, 1633, and reached the shores of the Chesapeake on the 25th of March, 1634. Father Andrew White, Father T. Altham and two lay brothers, all Jesuits, accompanied the emigrants, and on the beautiful feast of the Annunciation of the Blessed Virgin Mary, the holy sacrifice of the mass was solemnly celebrated by these fervent exiles, and their new home sanctified by planting the cross on the shores of what was soon to be known as Catholic Maryland. They

immediately commenced to build the town of St. Mary's, on the river of the same name, and a large Indian hut was used as a chapel. Father White (though fifty-five years of age) acquired a perfect knowledge of the Indian language, and converted several Indian tribes; and in 1639, a priest was stationed on Kent Island, in the Chesapeake Bay; nearly all the natives of Potopaco (Port Tobacco) were baptized, and the greater part of the Piscataway tribe embraced Christianity. The Jesuit Fathers continued to preach the faith with great success for ten years, some Capuchin friars joining in the good work; but in 1644, political events suspended their labors. In 1645, a band of lawless soldiers destroyed the colony, banished the governor and captured the priests. The English spirit of Protestantism had crept into the colony, and a persecution was commenced against the Catholics; the provincial government taxed them for the support of the Anglican clergy, abolished their schools, prevented the free exercise of religion, and excluded them from public office if they refused to take an oath which amounted to an abjuration of Catholicity. A great many remained true to the faith, some returned to the Continent and others proved false to their God and conscience by apostatizing."*

Thus, in these few pages, we have been obliged to allude thrice to England's cruel spirit of Protestant bigotry. Shame, triple shame!

*History of the Catholic Church.—Noëthen.

Notwithstanding this intolerance, divine worship continued to be held in private residences and chapels, and thus the faith was preserved until 1770, when the Catholics were allowed more liberty of conscience.

II.

CIVIL AND POLITICAL.

As a further introduction to the pages of this book, a few condensed facts from the civil history of the State of Indiana become absolutely necessary.

1. The French, from the earliest date, held sway over this State, being part then of a wild, unexplored country. Under the French the forts, scattered along the route from Canada to Louisiana, were erected.

2. At the close of the old French War in 1760, Canada, and with it the country now Indiana, fell into the hands of the British.

3. In 1778, Father Gibault, representing Col. Clark, administered the oath of allegiance to the inhabitants of Post Vincennes, Indiana thereby becoming subject to the jurisdiction of the Commonwealth of Virginia. In December of the same year, Henry Hamilton, British Lieutenant-governor of Detroit, with an army of about thirty regulars, fifty French volunteers and four hundred Indians, passed down the Wabash to retake Fort Vincennes. It affords us pleasure to record how British valor succeeded. When Governor Hamilton entered Vincennes there were but two Americans in the

place. They were the commandant, Capt. Helm, and a man named Helm. The latter had a cannon well charged and placed in the open fort-gate, while Helm stood by it with a lighted match in his hand. When Hamilton and his troops approached within hailing distance, the American officer, in a loud voice, cried out "halt!" This stopped Hamilton's approach, and in reply he demanded the garrison to surrender. Helm exclaimed, "No man shall enter here until I know the terms." Hamilton answered, "You shall have the honors of war," and then the fort was surrendered with its garrison of one officer and one private." Hamilton was enforced from Detroit. Col. Clark's celebrated march against Vincennes in the year following has been duly recorded further on.

4. Up to 1783, Indiana and the territory of which it formed part belonged, by conquest, to the State of Virginia; but in January of this year, the General Assembly of that State ceded all right, title and claim, which it held to the territory northwest of the Ohio, to the Congress of the United States. The transfer was effected early in 1784.

5. By an ordinance of 1787 the territory northwest of the Ohio was created a territory of the United States; and on the 5th of October, Major General Arthur St. Clair was elected by Congress governor of the territory. He took up quarters in the new settlement of Marietta, Ohio, engaged in constant warfare with the Indians until the month

of August, 1795, when the treaty of Greenville established peace.

6. By the act of Congress of May 7, 1800, the territory of the United States northwest of the Ohio river was divided, and from that date existed the territory of Indiana. The seat of government was fixed at Vincennes. On the 13th of May, 1800, William Henry Harrison, a native of Virginia, was appointed governor. "At this time the civilized population of the territory was estimated at four thousand, eight hundred and seventy-five." "At this date Vincennes contained about fifty dwelling-houses. Aside from Vincennes, there was a small settlement near where Lawrenceburg now stands, in Dearborn county. A small settlement had also been formed at Armstrong's Station, on the Ohio, in the present limits of Clark county." The territory of Indiana had three governors:

William Henry Harrison, from July 4, 1800, to 1812; John Gibson (acting governor,) from 1812 to 1813; Thomas Posey, from March 3, 1813, to November 7, 1816.

In 1810 the total population of Indiana territory was 25,520.

7. In 1809 Congress passed an act declaring that "all that part of Indiana territory lying west of the Wabash river, and a direct line drawn from the said Wabash river and Post Vincennes, due north to the territorial line between the United States and Canada," should constitute a separate territory, and be called Illinois. On the 1st of

February, 1813, Corydon was declared the seat of government of the territory.

8. On the 19th of April, 1816, the President of the United States approved the bill, enabling the people of Indiana territory to form a constitution and State government, and providing for the admission of such State into the Union on an equal footing with the original States. On the 7th day of November of the same year, the oath of office was administered to the first governor of the State of Indiana (Mr. Jonathan Jennings) in the presence of both houses in session at Corydon.

“The State of Indiana is bounded on the east by the meridian line, which forms the western boundary of the State of Ohio—the same being the line drawn due north from the mouth of the Great Miami river; on the south by the river Ohio, from the mouth of the Great Miami river to the mouth of the river Wabash; on the west by a line drawn along the middle of the Wabash river from its mouth to a point where a due north line from the town of Vincennes would last touch the shore of the Wabash river, and from thence by a due north line until the same shall intersect an east and west line drawn through a point ten miles north of the southern extreme of Lake Michigan; and on the north by said east and west line until the same shall intersect the first meridian line which forms the western boundary of the State of Ohio. These boundaries include an area of 33,809 square miles, lying between $37^{\circ} 47'$ and $41^{\circ} 50'$ north latitude,

and between $7^{\circ} 45'$ and $11^{\circ} 1'$ of longitude, west from the city of Washington."

In 1815 the total population of Indiana was 63,897.

Governor Albert G. Porter is, in order of succession, the fifteenth governor occupying the gubernatorial chair of the State of Indiana.

Finally, let us trace the ecclesiastical jurisdiction of the Diocese of Vincennes as it exists today. The heads of religious communities—Franciscans, Dominicans and Jesuits—were the first to exercise this jurisdiction over their subjects and missions in various parts of this vast country. Very probably the first Bishop of Quebec (1674) next exercised the jurisdiction up to the time—about 1784—when Rev. John Carroll was appointed Prefect Apostolic of America. The same was made Bishop of Baltimore in 1790. His diocese was bounded by Louisiana and the Mississippi on the south and west. In 1808 Bishop Flaget was consecrated the first bishop of the new Diocese of Bardstown, Kentucky. In 1834 the Holy See created the Diocese of Vincennes, with the Rt. Rev. Dr. Bruté as bishop. The Diocese of Vincennes was reduced to its present dimensions in 1857. Its boundaries are: On the north the southern boundaries of Fountain, Montgomery, Boone, Hamilton, Madison, Delaware, Randolph and Warren counties; on the south, east and west, the boundaries of the State of Indiana. The present bishop—the Rt. Rev. F. S. Chatard, D. D.,—is the fifth Bishop of the Diocese of Vincennes.

CHAPTER II.

THE FIRST WHITE MAN IN INDIANA A JESUIT—TRADITION AND HISTORY—FORT WAYNE AND VINCENNES—INDIANS—FRENCH JESUITS—FRENCH AND BRITISH METHODS.

“THE first white man who visited the territory, now Indiana, was a French Jesuit missionary, who came from the old French mission of St. Joseph, of Lake Michigan, which was one of the oldest Jesuit missions in the lake region.* This missionary (or missionaries) came among the Miamis in the latter part of the seventeenth century, probably in 1675. It was by these early representatives of the cross that the route from ‘New France’ to ‘Louisiana,’ by the Maumee, Wabash and Ohio river was discovered. This discovery has directly to do with the early settlement of Indiana, for with the knowledge of the route mentioned, and the consequent travel over it, came the necessity of military establishments along the line for its protection.

“Towards the end of the seventeenth century, France held extensive possessions in Louisiana and Canada. There was no established trade between the two colonies, as the former had direct communication with the mother country by the way

*History of Indiana, by Goodrich and Tuttle.

of the Mississippi and the Gulf, and the latter by the river St. Lawrence and the gulf of that name. Notwithstanding this, there was, at the date mentioned, a communication established between them. About the same period, the French Government, from its knowledge of the wealth and extent of the Mississippi Valley, as well as the adjacent territory on either side, resolved on the full possession of the country. The English appeared to be content with but a narrow strip of land on the Atlantic seaboard, while the French were constantly pushing their conquests or discoveries westward. In 1700 the French foresaw the conflict that terminated with the fall of Quebec over fifty years later, and with a view to strengthen themselves in their new and valuable possessions, they adopted measures looking to the speedy establishment of a chain of fortifications, extending from Canada to Louisiana. For a time, the great question with the French colonial authorities was the location of these fortifications. The route by the Maumee and the Wabash was at length adopted, and in 1701 a fortification was established on the Detroit river. This was the first step towards carrying the measure into effect, but it was not the last. During the four years that followed, forts with military garrisons were established at the head of the Maumee, where the city of Fort Wayne now stands: at Ountanon, on the Wea prairie, in what is now Tippecanoe county, and at Vincennes. These posts were probably garrisoned first in 1704-5.

“Fort Wayne, near where the St. Mary’s and

St. Joseph rivers form the Maumee, was the ancient capital of the somewhat celebrated family of Indians of the Algonquin nation—the Miamis. Around this spot for many years, perhaps for centuries, the Miami chiefs assembled in council to deliberate upon the affairs of their confederacy, or to decide for war or peace. How often have the echoes of the Indian oratory sounded along the valley of the Maumee, and the St. Joseph and St. Mary's rivers! It has broken the silence of the forests many times in defense of justice; it has excited the savages to war to repel an Indian enemy; it has eloquently pleaded the cause of the red man against the oppressions of the whites.

“Kekionga was to the patriotic Miami the dearest of all places in his broad domain. There was an eloquence in the scenery around the place that won high admiration in his savage heart. To the simple Indian mind, there was something supernatural, something unspeakably grand in the quiet of this fertile valley. It was here that they buried their illustrious dead; it was in this valley, and particularly at the head of the Maumee, where all their important ceremonies were commemorated. Returning from the chase, these Indians would assemble in the beautiful groves along the banks of these rivers and pass the time in their usual sports. Games of chance, feats of strength and agility, and the feast, were all enacted here with native enthusiasm. But at length, say in 1776, the white man found his way to the Miami capital. He was not a warrior, not a trader, but a simple, pious, yet

zealous Jesuit, who came in his mysterious robe, telling the story of the cross, which the savages could never fully appreciate. Here, at once, we pass from tradition to history."

One of the compilers of the "History of Indiana" next gives an interview had by him with a "Judge," whose name is not given. We will quote from the narrative the parts that serve our purpose.

"The Judge to compiler: 'When in Europe, in 1861-2, I spent most of the summer of the latter year in London and Paris. Through the influence of Mr. Dayton, our French minister, and the kindness of Mr. Peabody, I obtained access to the colonial documents and records in the archives of those governments, from which I obtained some information, and when I located here (Fort Wayne,) about thirty-five years ago, I had frequent interviews with the late Miami chief, Richardville, as also with Messrs. Coquillard and Comparet, the earliest French traders then living. I took down in writing their statements, but do not place so much confidence in the traditions of the Indians as some do, yet I have no doubt but that the ancient Indian route, between the Ottawa (Maumee) river, and down the Wabash to the Ohio and Mississippi, was first made known to the French in Canada by a visit of one of the French priests from their mission on Lake Michigan to Kekionga, about the year 1776.'

"Compiler: 'Who were the first white men to visit this place (Fort Wayne?)'

“Judge: ‘The tradition of the Indians, which is undoubtedly true, is that one of the missionaries from St. Joseph came to Kekionga about four years before La Salle came, in 1680. La Salle was the next to follow the missionaries. In the year 1705, Sauter Vincennes, of the French army, was at Kekionga, and found here at that time several Indian traders from Pennsylvania. It has been generally supposed that then it was that Vincennes, by the direction of the Governor-general of Canada, erected the French stockade north of the present Catholic Hospital, between the canal and the St. Mary’s river—on the same spot where mass was first said by the Catholic priest in 1676. This was the stockade, the dim outlines of which were traced by General Wayne in 1794. It was destroyed in 1745 by the Indians, at the time of the Nicholas’ conspiracy. Captain Dubuisson erected a new fort in 1748.’

“Vincennes, once a trading-post and military station, is situated on the east bank of the Wabash river, about one hundred and ten miles southwest of Indianapolis. It was on this spot where a French Jesuit missionary, from Canada, or New France, said mass before astonished savages in the year 1702.* This act may be regarded as the very beginning of French civilization in Indiana, for, although missionaries had been in the habit of visiting the territory during the fifteen years preceding, and notwithstanding La Salle passed through it on the old Wabash and Maumee route, erecting some

*Quebec Annals.

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temporary stockades, in 1680, there was no permanent mission established within the limits of Indiana until 1702. This was one year after the establishment of Detroit by La Motte Cadillic, and the French records show that this missionary came from that post, or from some point in Michigan. Three years later, or in 1705, the date at which the French fort at the confluence of the St. Mary's and St. Joseph rivers, where the city of Fort Wayne now stands, was erected, a French trading post and stockade were established at Vincennes.* Thus it will be seen that Fort Wayne and Vincennes stand on an equal footing in the important point of antiquity. The first fort or, more properly, stockade was established at both places in the same year (1705,) and it is said by the same man Vincennes or Vincenne.

“There was not, however, any considerable settlement around Post Vincennes until 1745. In the latter year quite a number of traders were found there, who, under the protection of the slight garrison, conducted a profitable commerce with the Indians, rum and tobacco being the chief articles of merchandise on the one side and peltries on the other. There is an authentic record of the affairs at Vincennes, from its first settlement down to 1749—a period of about forty years—outside of the government records at Quebec. From the latter date, however, a very complete record has been preserved by the Catholics of the place.”

Though France established the chain of forts

*Quebec Records.

spoken of, connecting her possessions in Canada with those of Louisiana, of which Fort Wayne and Vincennes, in Indiana, were most important ones, with a view to securing and possibly increasing her her dominion, yet it was not the military subjection alone of the western country that France had in view. There was another and a higher consideration. It was the establishment of Catholicity, which she wished to introduce into her possessions on the continent. Wherever, therefore, she sent a detachment of her troops, she accompanied it with a missionary of the cross; and while the aborigines were kept in awe by the force of her arms, it is no less true that the child of the forest was led to obedience by the milder but not less powerful influences of Christianity, which the "Black Robes," as they called them, introduced to them.

"It is an historical fact," says Judge Law in his history of Vincennes, "whatever we Protestants may say to the contrary, that the influence of Catholic priests, particularly the Jesuits, in the eighteenth century, over the tribes which surrounded them, and for whose conversion to Christianity they labored with increasing devotion and energy, was much greater than those of any other religious denomination that ever ministered to their spiritual wants. This is particularly the case with those tribes dwelling in that portion of the north-western territory out of which has been created the State of Indiana. No class of men endured greater sufferings, or made greater sacrifices for the cause they were engaged in. From the time when Mar-

quette discovered the Mississippi, in 1673, until the suspension of the order of Jesuits, in 1773—a century after—these followers of the cross were in season and out of season in their efforts to convert the Indian tribes dwelling between the lakes and the Ohio, the Miami and the Mississippi. Even those who were temporarily assigned to duty at the French villages on the Wabash and Mississippi, viewed the conversion of the Indian as the chief object of their missions in the West. They had to adopt the migratory habits of the Indians; they followed them to their hunting grounds, and administered the ordinances of the Church to these sons of the forest whenever and wherever an opportunity might offer.”

It is said in Shea's History of American Catholic Missions that the labors of the missionary had two fields—the villages at one season, the hunting or fishing ground at others, being thus partly fixed and partly nomadic. The Illinois had two great buffalo hunts—the short but severe summer hunt on the parched upland plains, and the winter one, which lasted four or five months. All the clans went on these hunts, except some Kaskaskias, who preferred a permanent abode. The missionary had to follow his flock of hunters, and undergo incredible fatigue in visiting the scattered huts. Those who were separated from the missionary assembled at night in a large cabin for prayers, and recited in their chanting way the rosary so dear to all Catholic converts.

“The village afforded the missionary greater

consolation by the regularity which prevailed. 'Early in the morning,' says Marest, 'we assemble the catechumens in the church, where they say prayers, receive an instruction, and sing some hymns; then the catechumens retire, and mass is said for the Christians, who sit, as in all Indian churches, the two sexes on different sides; then follow morning prayers and an instruction, after which they disperse to their several avocations.' The missionary's day was then taken up by visits to the sick, in which he was often obliged to become physician to body as well as soul—comforting, consoling, instructing all. The afternoon was set apart for those catechetical instructions by which the truths of religion were inculcated in young and old, till they became part of their thoughts—a tradition of the tribe—for thus alone can any nation become Christian. The chapel at sunset was filled again by the village, assembled for evening prayer, and in responsive chant they closed the day as piously as it began. This was the ordinary day. Sundays and holidays witnessed still greater devotion, and each Saturday the confessional was thronged by fervent penitents, for most of the Illinois Catholics received every fortnight."

The history of Judge Law continues: "But it was not only toil, hunger and cold that these missionaries of the cross were called upon to endure, but many, very many were tomahawked, or what was far worse, burnt at the stake, with a cruelty and malignity which only the savage could feel or per-

petrate. It is recorded of one of these followers of Loyola that after having been tied to the stake and prepared for the sacrifice, at the suggestion of one of the chiefs he was taken down and both his hands *cut off at the wrist*,* with a view, as was said, of preventing him from performing the offices of the Church. The mangled flesh was seared with a burning brand, and the good man left in the midst of his tortures to recover as he could. Strange to say, he did recover, and having been ransomed from the tribe, returned to France. When he presented a memorial to the head of the Church to allow him, mutilated as he was, to offer the holy sacrifice of mass, the answer from the Pope was as eloquent as it was affecting ;

*'Indignum esset, Christi martyrem
Non bibere Christi sanguinem.'*

“The gifts of potentates and powers, the resolutions of senates and the decrees of academies and colleges to the most meritorious of military, civil, or scientific men fall far short of the pathos and gratitude expressed in this short answer to the prayer of the petitioner. The history of these men shows

*The Jesuit alluded to was Father Isaac Jogues, a Huron missionary, captured by the Iroquois on the missionary's visit to Quebec for supplies. His hands were *not cut off at the wrist*, but they were badly mutilated. After his ransom and visit to France, Father Jogues returned, and was sent to the Mohawks to inaugurate a mission among the Iroquois, of which tribe they were a family. They again maltreated him, treacherously murdering him by the hands of an Indian who had invited Father Jogues to his wigwam for a feast. October 18, 1646, is the date of Father Jogues' martyrdom.

that neither danger nor death deterred them for a moment in carrying out the great object of their life—the conversion of the Indian tribes spread along the borders of our northern lakes and along the valleys of the Wabash and Illinois. No sooner was it understood that their predecessors had perished, either at the stake or by the scalping-knife of the Indian, than new recruits offered their services to fill their places. In fact, if we believe the statements of these men which have come down to us, and there can be no doubt of their truth, a mission among these barbarous tribes was ‘a labor of love’ to these heralds of the cross.

“Wherever between the lakes and the Ohio a chapel could be erected, at whose altar the Indian could be brought to worship, they set it up, and gathered around it every member of the tribe who was freed from the influence and charlatanry of their ‘medicine men.’ The attachment of the Indians, and their love and affection for the Black Robes afford abundant evidence that their success was great. There are but few of the chiefs of those tribes who once lorded it along the valleys of the Illinois and Wabash, now transferred to their new hunting grounds beyond the Mississippi, but what wear the symbol of their Saviour’s suffering around their necks, to them a proud memorial of their conversion to the Christian faith. The Jesuits exercised control over the Indians’ conduct that effectually disarmed their animosity to the white man, and removed their prejudices to a very great degree against our race.”

“It is a remarkable fact,” says Bishop Spalding in his life of Bishop Flaget, one of the pioneers of the Church at Vincennes, “and highly creditable to the French settlers, and indicative of the humanizing influence of the Catholic religion, that during the period of which we are speaking, there is not found among the numerous deaths recorded a single instance of a murder committed by an Indian! Nor is there in the register (kept at Vincennes) any intimation of hostile feelings entertained by even one of the tribes against the white.”

“The French have almost always succeeded in conciliating the Indians,* while the Anglo-Saxon has made but little progress in claiming their confidence or affection. It may be that the manners of the two races have something to do with it—the one always affable, always polite, always courteous; the other more a matter-of-fact man, and with but few of those qualifications which, on first acquaintance, give him credit and induce the stranger to place his trust in him. It may be that the religious forms and ceremonies of the Catholic and Protestant churches have had their influences in leading the Indian to adopt the creed of the first instead of the latter. It may be that the love of gain, so inherent in the one race and not in the other, has had the effect to attract the attention of one to things temporal, to the neglect of things spiritual. For whatever may be said of the Indian race, they are as quick to discern the motives of men as their neighbors, the whites.

*Judge Law.

“A century and half since there dwelt in the now State of Maine, along the Canadian borders, a large tribe of Indians called Abnakis. The Jesuits had established missions among them. The English and French were at war—one of the villages of the Abnakis had been attacked by the English, and the chapel erected in it burnt. Peace having been concluded, and Boston being nearer to the settlements of the tribe than Quebec, the Indians deputized some of the principal men of the nation to go to Boston, for the purpose of engaging workmen to rebuild the church, promising to pay them for their labors. The governor received the chiefs with great demonstrations of friendship, and treated them with great hospitality. At a council he addressed them as follows: ‘My children, I desire above all things to re-establish your church, and will do much more for you than the French governor, whom you call your father. It belongs properly to him to rebuild it, inasmuch as in one sense he was the cause of its destruction. In inducing you to make war against the English, what could I do but defend myself? While, on the contrary, he, after persuading you to assist him in the war against us, deserted you. I will do much better by you than he ever did, for I will not only provide you with laborers for the erection of your church, but will pay them myself, and defray all the expenses of its construction. But it is no more than right that, being an Englishman, if I rebuild your church, I should provide you with an *English pastor*, to take care of your church and to instruct

you in your religion. I will send you one with whom you will be much pleased, and you can send back to Quebec the French pastor who is now at your village.'

“ ‘Your language astonishes me,’ said the deputy of the savages, ‘and I wonder at the proposition you have made us. Listen: When you came here, for you have known us long before the Governor of Canada became acquainted with our people, neither those who preceded you nor your ministers ever spoke to us of prayer, or the Great Spirit. They looked at our peltries, at our beaver skins and our elk skins, and it was of them alone they took a thought; it was these only that they sought with eagerness. I could not furnish them in sufficient abundance; and when I furnished them a large quantity, I was their *great friend*, their *good brother*, and all that. On the other hand, my canoe one day going astray, I lost my way, and wandering for a long time uncertain which course to pursue, I found myself eventually in the neighborhood of Quebec, and in a large village of the Algonquins, whom the Robes Noir were teaching. I had merely landed, when a Jesuit came to see me. I was loaded with peltries. The Jesuit scarcely deigned to look at them. He spoke to me of the Great Spirit, of Paradise, of hell, and of prayer as the only means of getting to heaven. I heard him with pleasure, and enjoyed his conversation so much that I remained at the village for some time to listen to him. In fact, the prayer pleased me so much that I employed him to in-

struct me. I asked to be baptised; I received baptism. At last I returned to my own country. I narrated what had happened to me. Every one envied my good fortune; all wished to participate in it, and were desirous of seeking out the Black Robe immediately and demanding baptism. Such has been the conduct of the French towards us. If you had seen us first and spoken to us concerning prayers, we should have had the misfortune to pray as you English do, for we should not have had the capacity to discern whether we prayed right or not. So I shall stick to the French prayers. It suits me well, and I will adhere to it until the world is burnt and destroyed. Keep your workmen, your money and your ministers. I ask for neither.'"

CHAPTER III.

THE FIRST AUTHENTIC ACCOUNT OF POST VINCENNES—FATHER MAREST'S LETTER—THE "OUABACHE"—FATHER MERMET, A JESUIT, THE FIRST PASTOR AT VINCENNES—HIS FAMOUS DISCUSSION WITH THE MEDICINE MEN—THE "NORTH AMERICAN REVIEW" AND MR. SHEA MISTAKEN—FATHER SENAT, A JESUIT, PROBABLY THE SECOND PASTOR AT VINCENNES.

JUDGE LAW delivered an address before the Vincennes Historical and Antiquarian Society on February 22, 1839. The address, with several notes and appendices, was published in 1858. The book is out of print, and a few copies only are extant. From this address copious quotations and extracts are made *literatim et verbatim*. No apology for so doing is deemed necessary, since Judge Law knows whereof he speaks, and speaks of it in so happy a manner.

"It is well known that, according to the rules of the order of St. Ignatius, annual reports were required from his followers wherever located. The Jesuit, whether in the cold regions of Labrador, in the tropics, in Cochin China—in fine, in Europe, Asia, Africa or America—transmitted to his superior at the end of the year an account of his stewardship, in the shape of a letter. But it was not simply the spiritual situation of his vineyard he de-

lineated. He described the country—its geography, its typography, its customs, manners, habits, traditions, language, dialects; in short, every matter which, either in a religious, and, I might add, political view, would enable his superior to judge of the necessity of further exertion or additional aid. And strange as it may seem, the best and only authentic account of the country bounded on the north by the lakes, east by the Miami, south by the Ohio, and west by the Mississippi, one century (and a half) since, is in the relations made by the Jesuit Fathers, giving an account of the missionary labors in that quarter. I am indebted to one of these communications in the '*Lettres Edifiantes et Curieuses,*' (letters edifying and curious,) published in Paris in 1761, for the first written notice of the 'Post' (Vincennes.) It is contained in a letter written by 'Father Gabriel Marest, missionary of the Society of Jesus, to Father Germon, of the same society,' dated at Kaskaskia, an Illinois village, otherwise called the 'Immaculate Conception of the Blessed Virgin,' November 9, 1712.

“It is a singular fact, yet no less true, that the Wabash was known and navigated by the whites long before the Ohio was known to exist. Indeed, all the maps—and I have seen two before the year 1730—call the Ohio at its confluence with the Mississippi, 'Ouabache.' The reason is obvious, when one reflects for a single instant, that the whole course of travel to the Mississippi was either by the Illinois or the Wabash. The only communication with the Mississippi was by the French in the latter part of

the seventeenth and early in the eighteenth century, and was from the lakes. The priest and the soldier were the only travelers. They ascended the Maumee, crossed the Portage, and descended the Wabash to this post. The nations of Indians on the south side of the Ohio river were at war with those on this side. They wished to cross the Kaskaskia; the Indians here told them there was danger in descending further. They wended their way across Illinois, aiming at the Mississippi; they descended that stream to New Orleans; and when they found the Ohio pouring its flood into the 'Father of Waters,' they naturally enough supposed it to be the same stream they had navigated in their voyage here, and delineate it on their maps as the 'Ouabache.'

"Father Marest's letter, on page 325,* describing the Illinois, says: 'About eight leagues, or 240 miles below this,' (he is writing from Kaskaskia,) 'on the Illinois side,' (that is the east side, for the Mississippi runs generally from north to south,) 'there empties another fine river called 'Ouabache.' It comes from the northeast. It has three branches, one of which extends as far as the Iroquois, the other runs into Virginia and Carolina, and the third heads among the Miamis.' Now it is very evident that the river thus described was the Ohio, and that branch of it which is said to run up to country owned by the Miamis, was the Wabash. The other branches were the main river and the Tennessee, or the Cumberland. The

*Lettres Edifiants et Curieuses.

writer gives a very graphic description of the country bordering on the 'Ouabache;' says it is rich in minerals, especially lead and tin, and that if experienced miners were to come out from France and work the mines, he has no doubt gold and silver would be discovered in abundance; that the quantity of buffalo and bear which was to be found on the banks of the Wabash was incredible, and the good Father says: 'The meat of a young bear is very delicious, for I have tried it.' Thus we see that in point of antiquity and virtue of prior discovery and occupation the Wabash takes precedence of the Ohio.

"The first notice of Vincennes which I have been enabled to find, with no little research, is the one given by Father Marest in the same letter from which I have made the above quotation, and is on page 333 of the volume referred to. Volney, who was here in 1796, and whose active mind led him to various inquiries in relation to our first settlement, gives it as his opinion that the first establishment made here by the French was in 1735, and he states the fact that he conversed with the oldest French settlers, and with all whom he supposed could give any information on the subject. The date of Father Marest's letter from Kaskaskia is November 9, 1712, twenty-three years before the period assigned by Volney for the establishment of a post here. In the letter referred to, Father Marest says: '*The French having lately established a fort on the river Wabash, demanded a missionary, and Father Mermet was sent to them.*'

Now there can be no doubt that the river he mentioned was the one we live on, and not the Ohio, with which it was, as I have mentioned, confounded, and for this very obvious and plain reason—that the French never had a fort on the Ohio within the limits either of Indiana or Illinois; and it is equally clear to my mind that the post mentioned was the one afterwards par excellence, called ‘au poste,’ or ‘the post,’ and subsequently ‘Post Vincennes.’

“If I am right in my conjecture, the settlement of Vincennes by the French may be dated back as early as the year 1710 or 1711—probably the former, inasmuch as the fort must have been built and garrisoned before an application was made for a missionary, and it would take some time to answer the call from Kaskaskia, the nearest point where a priest could be obtained. The first settlement of this place then, by the whites, was in 1710, twenty-five years before the period assigned by Volney.”

Judge Law argues his case in a truly lawyerlike manner. In the extract quoted from Goodrich and Tuttle’s History of Indiana, a compiler of that history, in an interview with one who made the study of the early history of our State a matter of deep researches, grants even more than Judge Law is so anxious to obtain, viz., that Fort Wayne and Vincennes were settled in the same year, 1705, and by the same man, Vincennes, after whom the latter place is named.

Father Marest’s letter, dated at Kaskaskia, No-

vember 9, 1712, says: "The French having lately established a fort on the river Wabash, demanded a missionary, and *Father Mermet was sent to them.*" FATHER MERMET, then, was, as far as we can know, the first priest located at Vincennes. Father Marest wrote his letter in 1712, consequently Father Mermet settled at Vincennes in 1712, if not previous to that year. Besides attending to the wants of the French settlers at Vincennes, Father Mermet was also engaged in the conversion of a tribe of Indians now extinct, but probably a branch of the Miamis, as he says they spoke that language, and called "Mascoutins," who had their village near the fort; and who, from their strong attachment to the superstitions of their medicine men, were very little disposed to hear the true faith. To overcome their unbelief in the true church, Father Mermet concluded to have a public discussion with their principal medicine men in the presence of the nation. The Father's own account of the matter is this: "The way I took was to confound, in the presence of the whole tribe, one of these charlatans, whose Manitou, or Great Spirit, whom he worshiped, was the buffalo. After leading him on insensibly to the avowal that it was not the buffalo that he worshiped, but the Manitou, or Spirit of the buffalo, which was under the earth, and which animated all buffaloes, which heals the sick and has all power, I asked him if other beasts, the bear for instance, and which some of his nation worshiped, was not equally inhabited with a Manitou which was under the earth. 'Without doubt,' said the

Grand Medicine. 'If this is so,' said the missionary, 'men ought to have a Manitou who inhabits them.' 'Nothing more certain,' said the Medicine man. 'Ought not that to convince you,' said the Father pushing his argument, 'that you are not very reasonable? For if man upon the earth is master of all the animals; if he kills them, if he eats them, does it not follow that the Manitou which inhabits him must necessarily have a mastery over all other Manitous? Why, then, do you not invoke him, instead of the Manitou of the bear and the buffalo, when you are sick?' 'This reasoning,' said the Father, 'disconcerted the charlatan.'" But like much other good logic in the world, I am sorry to add, in his own words—"this was all the effect it produced."

A severe malady broke out in the village. "The Indians," says Father Mermet, "gathered around the fort for the purpose of making a great sacrifice to their Manitou. They slew thirty or forty dogs, hoisted them on poles, and forming a procession, danced and sang around the fort." Finding their own efforts unable to stop the pestilence, they appealed to the missionary to stay the destroying angel, who was carrying them off daily. But it seems neither the Manitou of the French nor of the Indians would arrest the plague. "For," says the Jesuit, "notwithstanding all my attention, more than half the village perished." How long Father Mermet remained at Vincennes it is not possible to say. We find that he returned to Kaskaskia, and ultimately died there.

The *North American Review*, in an article on Jared Spark's Life of Father Marquette (Library of American Biography, vol. 10,) and Mr. John Gilmary Shea in his work "American Catholic Missions," locate Father Mermet at "the confluence of the Ohio and Mississippi." Mr. Shea says, on page 422: "Father Mermet was at a new French post on the Ohio, founded by Juchereau, laboring almost in vain among a party of Mascoutins who had migrated to that river." The *Review* is even more explicit.

Now, since it is with us a matter of historic interest whether Father Mermet was the first priest stationed at Vincennes or not, we will again quote Judge Law, who proves that our locating of Father Mermet's field of labor is correct. Judge Law notices the *Review*; he probably had not seen Shea's "Catholic Missions," at least he does not mention Shea.

"The *Review* made a sad mistake in relation to the mission of Father Mermet to the Mascoutins, a tribe of Indians now extinct, or, what is more probable, amalgamated with other tribes, and hence have lost their original appellation. The Mascoutins were a branch of the Miamis." (See Mr. Galatin's letter published in the "Transactions of the American Historical and Antiquarian Society.") "They never lived on the Ohio, but occupied the country along Lake Michigan, and down the river Wabash." The *Review* says: "An attempt was also made to build up a settlement at the point where the Ohio and Mississippi join—at all times a

favorite spot among the planners of towns. The first who tried this spot was Sieur Juchereau, a Canadian gentleman, assisted by Father Mermet, who was to christianize the Mascoutins, of whom a large flock was soon gathered." The reviewer then goes on to describe how Father Mermet undertook to confound the high priests of this deluded band, and gives an account of his conference with their principal medicine men.

Now, I assert that the conference or discussion took place on the banks of the Wabash, and not at the confluence of the Ohio and Mississippi, and that it happened at Post Vincennes. I believe I prove it from two circumstances; the one referred to: The Mascoutins were a branch of the Miamis, and inhabited the country watered by the Wabash. They never occupied any portion of the country bordering on the Ohio. If the object of Father Mermet was (as Father Marest states it was) the conversion of the Mascoutins, he would go where they dwelt, which was on the Wabash, and not on the Ohio; and if Father Mermet was with Sieur Juchereau at the mouth of the Ohio, it is hardly credible that the Mascoutins would gather in a large flock from a distance of upwards of two hundred miles—from the bank of the Wabash to the confluence of the Ohio and Mississippi—for the mere sake of a public discussion between their "medicine men" and Father Mermet. They might follow the chase of their enemy that distance, but I doubt much whether they would travel that far to learn whether the Manitou of the Frenchman or

the Manitou of the Mascoutin was the one to be worshiped.

“In the second place, the French had no settlement on the Ohio in the early part of the eighteenth century—by settlement I mean a fixed establishment, a garrison, a town. Sieur Juchereau, for aught I know, may have had a trading-house there, but there was no regular establishment; and according to Father Marest, it was to such an establishment already garrisoned, a fort, that Father Mermet went, with the primary object of converting the Mascoutins to the true faith. For these reasons I think it conclusive that the location of Father Mermet’s labors was the post or fort of Vincennes, and not the site at the confluence of the Ohio and Mississippi, where Sieur Juchereau may or may not have made a settlement. At any rate, until some further evidence is produced, I shall claim the honor of Father Mermet’s first visit for Post Vincennes.”

That FATHER SENAT, a Jesuit, was pastor of Vincennes is mere conjecture. Still it is presumed that he was, for the reason that he accompanied *Vincennes*,* commander of the fort, and probably its builder, after whom it was named Vincennes, in his expedition against the Chickesaw Indians, in 1736. Mr. Shea, in “Catholic Missions,” says:

“More terrible was the trial of another Illinois missionary, Father Senat. As the Natchez war proceeded, the French resolved to attack the

*Francis Morgan de Vincennes, supposed by Bishop Hailandière to have been of Irish extraction. Spalding’s Flaget.

Chickesaws from Louisiana and from Illinois. The latter expedition was led by Dartaguettes and Vincennes. Senat accompanied it as chaplain. Success attended the first efforts of the French and Illinois; but at a third fort, meeting a determined resistance, the Illinois gave way, and the French were surrounded. A few cut their way through; the rest fell into the hands of the Chickesaws. Bienville, who led the expedition from Louisiana, still pressed them on the south, and the prisoners were spared for a time. Among them was the 'generous Senat, who might have fled; but regardless of danger, mindful only of duty, had remained on the field of battle to receive the last sigh of the wounded.' While their fate was undecided, they received no ill treatment; but when Bienville retired, the prisoners were brought out, tied by fours to stakes, and put to death with all the refinement of Indian cruelty. One alone was spared to record the story, but he has left no narrative of their last scene. We only know that to the last the devoted Jesuit exhorted his companions to suffer with patience and courage—to honor their religion and country."

CHAPTER IV.

(1749—1792.)

LABORS OF THE FOUR JESUIT FATHERS, SEBASTIAN LOUIS MEURIN, LOUIS VIVIER, JULIAN DUVERNAY AND PIERRE DU JAUNAY —VERY REV. PIERRE GIBAULT, V. G., PRIEST AND PATRIOT.*

THE first fact in the history of the Catholic Church in Indiana, and the first date recorded in the archives preserved at Vincennes, present the record of a marriage between Julien Trattier of Montreal, Canada, and Josette Marie, the daughter of a Frenchman and an Indian woman. The entry bears date April 21, 1749, signed by the JESUIT FATHER, SEBASTIAN LOUIS MEURIN.

Though Father Marest's letter of the year 1712, as seen in the foregoing chapter, mentions Father Mermet as laboring in Indiana, yet this mere mention is not sufficient to constitute the beginning of historic narrative. The year 1749 must, until further investigations throw more light on the subject, remain the first reliable date on record. Were it not for the care taken of the documents alluded to,

*Records at Vincennes, in Spalding's *Life of Bishop Flaget*; *History of Indiana*; *Law's History of Vincennes*; *Shea's Catholic Missions*, and several manuscripts are the authorities quoted and freely used up to the time of Bishop Bruté (1834.)

the dim mists of uncertainty and doubt would penetrate still farther into our time, up to the arrival even of the first Bishop of Vincennes.

The records begin absolutely with the above marriage, without title-page or introduction. Several baptisms of Indians are recorded by Father Meurin. The following is the first:

“June 25, 1749, I baptized John Baptist, son of Peter Siapichagane and of Catharine Mskieve; Francis Filatraux was god-father and Mary Mitcheniseive god-mother.

“SEBAST. LUD MEURIN.”

The certificates are signed also by M. de St. Ange, “Lieutenant of Marines and Commandant for the King at Post Vincennes.” In December, 1750, Madame Trattier, whose marriage is Father Meurin’s first official act recorded, died, and was buried in the church, “under her pew on the Gospel side;” from which it appears that Vincennes had a church even at that early day.

Father Meurin’s last official act on the registers is the burial of the wife of a corporal in the garrison, March 17, 1753.

A notice on Illinois missionaries, written by the Bishop of Quebec, says of Father Meurin, that he had been sent to St. Louis in 1736, where he remained till 1748, when he departed for Vincennes. Though his first date on record is 1749, yet he may have visited Vincennes a year previous to that date. After his departure from Vincennes he labored at Prairie du Rocher and in the neighbor-

hood. In 1760 he was appointed Vicar General by the Bishop of Quebec. He died in 1776, aged 75 years. "A large and edifying collection" of his letters is preserved at Quebec. On one of the many papers kept at Vincennes it is said: "I have seen the Valley family and others at St. Genevieve in 1837; they had known him (Father Meurin) well." According to Shea, his body was a few years since transferred to St. Louis.

Father Meurin was succeeded at Vincennes by FATHER LOUIS VIVIER, also a Jesuit, from 1753-1756. His first recorded act is a marriage, May 20, 1753. On the 24th of the same month he buried "Pierre Leonardy, Lieutenant of the garrison." His last record is dated August 28, 1756. The number of baptisms and marriages is small, but increasing. Half of them are of "Red or Indian slaves," belonging to the commandant and to the inhabitants.

FATHER JULIAN DUVERNAY came next; he is the last Jesuit missionary at Vincennes. He remained from 1756 to 1763. From August, 1763, till February, 1770, no missionary visited Vincennes. During the vacancy, one Philibert (dit Orleans,) notary public, administered lay-baptism, and duly recorded the names of those baptised on the register.

A quotation from Shea's "Catholic Missions" will best acquaint the reader with the causes that led to the cessation of missionary labors at Vincennes for about seven years, up to the arrival of the Vicar General of the Bishop of Quebec.

“The Illinois mission was now to decline; the mismanagement of Louisiana affected the whole valley of the Mississippi. The fort in Illinois, garrisoned by dissolute soldiers, where liquor was freely sold to the Indians, added to unsuccessful wars, thinned down the tribe, so that in 1750 there were but two Indian missions, both conducted by Jesuit Fathers: one containing six hundred Indians, under Father Francis Xavier de Guienne and Father Louis Vivier, then recently arrived, and actually studying the language; the other, still smaller, under Father Sebastian Louis Meurin at Vincennes. The priests of the Seminary of Foreign Missions had no longer any charge over the Illinois, but continued at Cahokia as pastors for the French. A third Illinois village completed the nation, now so reduced that it could not raise three hundred fighting men.

“The Miami mission had not been subject to Louisiana. St. Joseph’s still flourished under the care of Father John Baptist Lamorinie; and *among the Weas,* near the present town of Lafayette, we then find Father Pierre du Faunay*, who had been at St. Joseph’s in 1745. Twelve years later Choiseul drove the French Jesuits from their colleges, and surrendered the possessions of France in North America to England and Spain. The center of the mission at New Orleans was suppressed in 1762,

*Fort Ountanon. It was built simultaneously with Fort Vincennes, and wholly destroyed by the Indians in 1763. We know of no other missionary to have visited the place. Father du Jau-nay returned to Quebec in 1754, whence he had been sent to the Illinois mission in 1748. Marchand de Ligneris, Knight, Captain of Infantry, etc., was at the time commandant at Fort Ountanon.

and all further reinforcement was cut off from the Illinois mission. Part of the Jesuit property in Illinois had been sold by the French Government and the means of the missionaries thus reduced.

“The Fathers generally remained as secular priests in their former missions, under the authority of the Bishop of Quebec, till one by one they died off. Gagnon, Vivier, Meurin and others ended their lives where they had labored. Father Peter Potier, the last Jesuit in the West, was at St. Joseph’s in 1751, and frequently visited the Illinois country down to his death, in 1781, at Detroit. The great political changes by which the flags of France, England and the United States, in quick succession, floated over the Illinois country, with the Miami war which ensued the American occupation, had prevented any new organization of the missions.”

April 1, 1769, the inhabitants at Post Vincennes addressed a letter to the Bishop of Quebec, stating that for five years no priest had visited them; that it appeared to them as though they had been entirely abandoned and forgotten. They offered to defray all the expenses incurred by the sending of a priest. The Bishop moved by this request, directed VERY REV. PIERRE GIBAULT, his Vicar General for Illinois and the adjoining countries, who had arrived in Illinois in 1768, to take charge of Vincennes. Father Gibault visited his new mission in 1770, remaining two months. His letter to the Bishop estimates the population of Vincennes at from seven to eight hundred inhabitants; he

speaks very encouragingly of the place—that his parsonage is sufficiently large; that he has a fine orchard, a garden and beautiful grounds. In the meantime he renewed many marriages contracted before witnesses in the absence of a priest, and supplied the baptismal ceremonies over the children who had received lay baptism. March 19th, he left for his place of residence. He resided successively at Kaskaskia, Cahokia and St. Genevieve.

He continued for several years to pay occasional visits to Vincennes, where he remained generally for some weeks or a month. But the duties of this indefatigable missionary were too numerous and laborious for any one man. He was for a long time the only priest in Illinois and Indiana; his zeal and energy were admirable, and his labors almost surpassing belief.

On the 4th of July, 1778, Kaskaskia yielded to the supremacy of American enterprise and valor, and with Cahokia surrendered to the Americans under command of Col. Clark. Previous to this event peace had been concluded between France and the United States. This fact and Father Gibault's efforts did much to conciliate the minds of the French settlers on the Mississippi and Wabash toward the American Government struggling for independence. Having captured Kaskaskia, Clark determined to take Vincennes also. At Kaskaskia Col. Clark met Father Gibault, and explained to him his views. Father Gibault, who subsequently received the public thanks of Virginia for his ser-

vices, readily and cheerfully sustained him. Dispatched by Clark to sound the French population at Vincennes, over whom he had great influence, he, on his arrival, assembled them in the church, explained the object of his mission, the alliance with France, and the negotiations with which he was entrusted. He had no sooner finished than the population *en masse* took the oath of allegiance to the Commonwealth of Virginia. A commandant, Captain Helm, was elected, and the American flag displayed over the fort, much to the astonishment of their Indian neighbors, who for the first time saw the glorious stars and stripes, instead of the cross of St. George, unfurled to that breeze in which it has so often since floated triumphantly. Father Gibault's course was the more deserving of our commendation, from the fact that, being from Canada, he was a subject of England, and risked much in adopting so decided a position. The Indian tribes he also contributed greatly to conciliate and render friendly to the Americans. There is no doubt that the efforts of this good priest saved the effusion of much blood and facilitated conquests in the Northwest.

Not long after Father Gibault had administered the oath of allegiance to the American Government at Vincennes, Governor Hamilton, with a small party of troops from Detroit, took possession of the town, in the name of the King of England. Col. Clark in the ensuing February, 1779, marched a small body of troops from Kaskaskia, and retook the place February 27th. Several French inhabi-

tants of Kaskaskia volunteered and joined this expedition; and on the day before their departure from the town, Father Gibault had harangued and blessed the heroic little band. In July, 1779, Father Gibault again visited Vincennes, and remained there three weeks, discharging the usual missionary duties. Five years now elapsed without a visit from a priest; when at length Father Gibault reappears in 1784, accompanied by another priest, REV. M. PAYET. Both these missionaries set zealously to work as usual, supplying baptismal ceremonies over infants privately baptized by the notary Philibert,* revalidating marriages and administering the sacraments.

In 1783, Father Gibault began to reside at St. Genevieve. In May, 1785, he fixed his place of residence at Vincennes. In a letter to his Bishop, he writes, that a new log church, 90 by 42 feet, had been built, and that he had the old church adapted for his use as a parsonage. Up to this time the names on the registers are all French or Indian, but now also English names appear, the number of Catholics increasing rapidly. In 1781 there had been forty baptisms by Philibert; in 1788 there were fifty-three baptisms by Father Gibault. In July, 1786, for the first time, a man was buried who had been killed by the Indians. Indian or *red* slaves are still occasionally mentioned in the registers.

On the 11th of October, 1789, Father Gibault finally left Vincennes. A layman, Pierre Mallet,

*Etienne Philibert (dit Orleans,) died April 25, 1786.

appointed for this purpose by Father Gibault, now acted as "guardian of the church" until the arrival of Rev. M. Flaget, in 1792. The people assembled on Sundays in the church, and the "guardian" read the mass prayers, after which the gospel of the day was read or chanted; and the bans of matrimony were published. Those who wished to contract marriage did so in church in the presence of witnesses, of whom Mallet was always one.

Before introducing other missionaries on these pages, it will never do to dismiss Father Gibault, priest and patriot, without having become better acquainted with the very great services rendered by him to our government in its infancy. His memorial to the Governor of the Northwestern Territory gives so clear an insight into his noble patriotic disinterestedness of mind and heart, entitling him not only to the proud distinction of a zealous priest and missionary, but also to the honors of an ardent patriot, that the same shall be reproduced here. "Next to Clark and Vigo," says Judge Law, "the United States are indebted more to Father Gibault for the accession of the States comprised in what was the original Northwestern Territory, than to any other man." The following is the memorial:

"CAHOKIA, May 16, 1790.

"The undersigned memorialist, has the honor to represent to your excellency that, from the moment of the conquest of the Illinois country by Col. George Rogers Clark, he has not been backward in venturing his life on the many occasions in which he

found that his presence was useful, and at all times sacrificing his property, which he gave for the support of the troops at the same price he could have received in *Spanish milled dollars*, and for which, however, he has received only *paper dollars*, of which he has had no information since he sent them, addressed to the Commissioner of Congress, who required a statement of the depreciation of them at the Belle Riviere (Ohio river), in 1783, with an express promise in reply that particular attention should be paid to his account, because it was well known to be in no wise exaggerated. In reality, he parted with his tithes and his beasts, only to set an example to his parishioners, who began to perceive that it was intended to pillage them and abandon them afterwards, which really took place. The want of 7,800 livres, of the non-payment of which the American notes has deprived him the use, has obliged him to sell two good slaves, who would now be the support of his old age, and for the want of whom he now finds himself dependent upon the public, who, although well served, are very rarely led to keep their promises, except that part who, employing their time in such service, are supported by the secular power, that is to say, by the civil government.

“The love of country and of liberty has also led your memorialist to reject all of the advantages offered him by the Spanish Government; and he endeavored by every means in his power, by exertions and exhortations, and by letters to the princi-

pal inhabitants, to retain every person in the dominion of the United States in expectation of better times, and giving them to understand that our lives and property, having been employed twelve years in the aggrandizement and preservation of the United States, would at last receive an acknowledgment, and be compensated by the enlightened and upright ministers, who sooner or later would come to examine into and relieve us from our situation. We begin to see the accomplishment of these hopes under the happy government of your excellency, and as your memorialist has every reason to believe from proofs which would be too long to explain here, you have been one of the number who have been most forward in risking their lives and fortunes for their country.

“ He also hopes that this demand will be listened to favorably. It is this: The missionaries, like lords, have at all times possessed two tracts of land near this village—one three acres in front, which produces but little hay, three-quarters being useless by a great morass; the other of two acres in front, which may be cultivated, and which the memorialist will have cultivated with care, and proposes to have a dwelling erected on it, with a yard and orchard, in case his claim is accepted. Your excellency may think, perhaps, that this might injure some of the inhabitants, but it will not. It would be difficult to hire them to cause an enclosure to be made of the size of these tracts, so much land have they more than they cultivate. May it please your excellency, then, to grant them to your memorialist

as belonging to the domain of the United States, and give him a concession to be enjoyed in full propriety in his private name, and not as missionary and priest, to pass to his successor; otherwise the memorialist will not accept it.

“It is for the services he has already rendered and those which he still hopes to render, as far as circumstances may offer and he may be capable, and particularly on the bounty with which you relieve those who stand in need of assistance, that he founds his demand. In hopes of being soon of the number of those who praise heaven for your fortunate arrival in this country, and who desire your prosperity in everything, your memorialist has the honor of being, with the most profound respect, your excellency’s most obedient and most humble servant,

P. GIBAULT, *Priest.*

“To his excellency, Arthur St. Clair,” etc., etc.

In 1791 Governor St. Clair, in his report to Mr. Jefferson, Secretary of State, says, in relation to this memorial:

“No. 24 is the request of Mr. Gibault for a small piece of land that has long been in the occupation of the priests at Cahokia, having been assigned them by the French, but he wishes to possess it in propriety, and it is true that he was very useful to General Clark upon many occasions, and has suffered very heavy losses. I believe no injury would be done to any one by his request being granted, but it was not for *me* to give away the lands of the United States.”

It appears Father Gibault was refused the slight recognition of his valuable services to which he was entitled under every consideration, but in default of that miserable pittance, he has secured for himself the undying affection of every Catholic patriot in Indiana.

From October 11, 1789 (the date of Father Gibault's departure), to December, 1792, a period of three years, Vincennes was again without a priest. If Bishop Carroll did not send a priest at once, it was simply because he had none to send.

CHAPTER V.

1792—1814.

REV. BENEDICT JOSEPH FLAGET—REV. JOHN FRANCIS RIVET—
REV. DONATIAN OLIVIER—REVS. BADIN, NERINCKX AND URBAN
GUILLET, THE LATTER A TRAPPIST.

REV. BENEDICT JOSEPH FLAGET, afterwards first Bishop of Bardstown and Louisville, became the next resident priest at Vincennes, in fact, the only priest in what is now termed Indiana. He was born November 7, 1763, in the small town of Contournat, not far from Billom, in Auvergne, France. He became a Sulpician on November 1, 1783, and was ordained priest as soon as he reached the canonical age. He sailed from Bordeaux to Philadelphia in January, 1792, and arrived at Baltimore on March 29th. Bishop Carroll sent him to Vincennes, where he arrived after a six months' journey, on December 21, 1792, accompanied by Col. Clark.

Father Flaget* found the church at Vincennes in a sadly dilapidated state. It was a very poor log building, open to the weather, neglected and

*Bishop Flaget's life by Bishop Spalding was published in 1852. We copy from it what relates specially to Bishop Flaget's labors at Vincennes, as priest, and his visits to Indiana, as bishop.

almost tottering. The altar was a temporary structure, of boards, badly put together. He immediately set to work to repair the church, and especially to refit and decorate, to the best of his power, the wretched altar, for the coming festival. The congregation was, if possible, in a still more miserable condition than the church. Out of nearly seven hundred souls of whom it was composed the missionary was able, with all his zealous efforts, to induce only twelve to approach the holy communion during the Christmas festivities! His heart was filled with anguish at the spiritual desolation which brooded over the place.

Yet he reposed his trust in God, and yielded not for a moment to discouragement. He determined to enter at once upon the work of reformation, in the same way that St. Francis Xavier had adopted among the degenerate Portuguese at Goa—by seeking to reach the hearts of the parents through those of the children. He accordingly opened a school for the latter, in which they were taught, along with the rudiments of learning, the principles of the catechism and the prayers of the Church. He also formed a class of singing, and those of the children who had the best voices were exercised in singing French canticles. His success was complete. The children became warmly devoted to their new teacher; they entered with relish into all his plans; they were seen hanging around him, as a father whom they loved. They sang the canticles, not only in the school and in the church, but also while laboring in the fields. Some of the more

pious and promising among them were also instructed to serve mass; and the service of the altar was rendered imposing by a number of these pious youths, arrayed in white, within the sanctuary. The hearts of the parents were moved at the spectacle. The most obdurate among them determined not to be outdone by their own children. They came to confession in great numbers; and the congregation soon wore a new appearance. The pious pastor was consoled by the reflection that if but twelve adults could be found at Vincennes who were willing to approach the holy communion on his first arrival, he could say, with truth—as St. Gregory Thaumaturgus had said, under similar circumstances, of his episcopal city of Neo-Cæsarea—that at his departure there was probably not more than that number of persons who were not pious communicants!

The inhabitants of Vincennes had lived so long among the Indians, with whom many of them had intermarried, that they had contracted many of their savage habits. Like them, they were erratic and improvident, living chiefly by the chase, and purchasing their clothing and other necessaries with peltries at the different trading posts. Father Flaget employed every effort to improve their social condition, and to teach them the useful industrial arts. He encouraged agriculture and domestic manufactures. He had looms made, and purchased a house with lands adjoining, with a view therein to train up youth to the different trades. His success might have been complete, had he not

been recalled to Baltimore before he had time to fully carry out his plans.

As it was, he succeeded in awakening the attention of the inhabitants to these important improvements. He was at the same time pastor, father, judge, and counsellor of these poor people. They applied to him in every difficulty and distress. He received nothing from them for his services. On the contrary, he exhausted his own slender resources, and even distributed the greater portion of his linen in order to provide for the comfort of the poor and the sick.

During his stay at Vincennes the small-pox appeared in a malignant form among the inhabitants and the neighboring Indian tribes; and it raged at intervals for a year. He waited upon the afflicted with his usual tender devotedness and forgetfulness of self. He visited the Miamis and other Indians of the vicinity, among whom the disease was most fatal. He had the happiness to baptize many on their death-bed; eight or nine among the Miamis alone. His labors were so exhausting in serving the sick and in other ministerial duties, that he himself fell very ill in October, 1793; but his vigorous constitution soon brought him safely through. In that year there were no less than seventy-six deaths among his parishioners.

Father Flaget remained nearly two years and a half at Vincennes, when he was suddenly recalled to Baltimore by his superiors, much to the regret of Bishop Carroll. The people of Vincennes were devotedly attached to him; and to spare their feel-

ings he took his departure as though he were going on one of his usual visits to Kaskaskia. It was only on the return of his escort that the people learned of his final departure. He left Vincennes towards the end of April, 1795. His last official act was a baptism, recorded April 23d, as appears from the registers of the parish.

Father Flaget's immediate successor* in the mission of Vincennes was REV. JOHN FRANCIS RIVET, a most zealous and laborious missionary, who left behind him at Vincennes memories scarcely less favorable than Father Flaget himself. This good priest devoted his time, in a special manner, to the instruction and conversion of the various Indian tribes roaming over the plains watered by the Wabash. This he, in fact, viewed as the chief object of his mission to Indiana. In the registers he styles himself "missionary appointed for the savages, exercising the ministry, *for the moment*, in the parish of St. Francis Xavier." God rewarded his zeal with abundant fruits. The registers show the baptism and marriage of many Indians of different tribes, during his residence in Vincennes. The greatest number was of Potowattamies; but there were also many from the tribes of Miamis, Shawnees, Charaguis, Piamkeshaws, Weas or Ouias, Sioux, and Kaskaskias. The first marriage

*Spalding's Flaget. Bishop Spalding, in reference to a quotation in the text, says in a note: "From a letter of Rev. E. Audran, of St. Francis Xavier's Cathedral, Vincennes, we are indebted to this worthy ecclesiastic for the details which follow, derived chiefly by him from the registers of the Church."

he records was that of a Potowattamie to a Shawnee.

Some of these Indian converts were most exemplary. He mentions with special praise an old chief, called Louis in baptism, but better known as "the old praying man, or chief (*le vieux priant*)."
He died on White river, during the winter encampment, with his tribe. His death was most edifying. It occurred but a few days after his return from Vincennes, whither he had gone, as was his custom, to receive the sacraments of penance and the holy Eucharist at Christmas.

Before Father Rivet's time, though some of the Indians had been converted to the faith, no general impression seems to have been made on their hearts. The Jesuit missionaries were withdrawn ere they had been able to effect much general good among savages, who, from their accounts, seemed but little disposed to embrace the Gospel. Father Gibault had too much to do to devote any considerable time to their conversion; and the same may be said of Father Flaget, whose stay in Vincennes was besides too brief to permit his laboring with much general success among these poor children of the wilderness. Yet, as we have already seen, the latter baptized many, especially during the prevalence of the small-pox. The state of continual agitation in which the country around that military post was involved, during the war of our revolution, was little favorable to the conversion of the Indian tribes, who were themselves engaged in the contest. We are sorry also to add, that

after the occupation of Vincennes by the Americans, the state of mutual amity which had hitherto happily existed between the inhabitants and the neighboring tribes, was often interrupted. Murders became not unfrequent, and they were followed by swift revenge, which but increased the feud. The final result was, as we all know, that the Indians were driven from the graves of their ancestors into the remote recesses of the Western wilderness.

In 1798, December 18th, Father Rivet, for the first time, signs himself Vicar General of Bishop Carroll. There were about that time many Irish Catholic soldiers at Fort Knox, situated on the Wabash, three miles above Vincennes. Father Rivet baptized their children; and a mortality breaking out in the garrison, he buried several of the soldiers—bearing honorable testimony in the registers to their faith and piety. On the records we find the name of Hon. William Clark, a good Catholic, one of the judges of the Supreme Court in the Territory of Indiana. Father Rivet had long been dying by inches, of the consumption. Yet he remitted not his arduous labors. He remained at his post, faithful to the last. His last official act was the record of a baptism, January 31, 1804. Knowing that his time was short, he wrote to the Rev. Donatian Olivier, then residing at Prairie du Rocher among the French Catholics on the Mississippi, begging him to come and give him the last sacraments. But he died three days before the arrival of this good clergyman. He was not,

however, unprepared. Finding that his death was near at hand, he wrote out his confession, sealed it, and directed it to be given to Father Olivier on his arrival. Thus died, in odor of sanctity, the good, modest, zealous Father Rivet.

Of the thirty priests who either visited Vincennes or resided there from 1749 till 1834, Father Rivet is the only one who died in that place.

After Father Rivet's death, from 1804 till 1814, the Catholics of Vincennes were visited from time to time, by REV. DONATIAN OLIVIER,* and a few times by missionaries from Kentucky. In the beginning of November, 1804, Father Olivier came and spent a month in the place, diligently attending to ministerial duties. In the following year, 1805, he remained there during the two first weeks of July. On the 14th of April, 1806, FATHERS BADIN and NERINCKX, from Kentucky, visited Vincennes, and remained until the 27th, baptizing many children, and assisting at several marriages, besides administering the other sacraments, as usual. In the same year FATHER OLIVIER came again, November 13th, and remained till the 1st of December.

Nearly eighteen months now elapsed before the next visit of Father Olivier, which occurred on the 1st of May, 1808; he remained three weeks. On the 26th of September, of the same year, FATHER URBAN GUILLET, a Trappist, passed through the place, stopping there but one day. During this

*He signs the records, "prêtre missionnaire aux Illinois."

interval a layman, Zepherin Chesnet, gave private baptism, assisted at burials, etc. November 25, 1809, FATHER OLIVIER visited the town again, and remained a month. On leaving, he forbade Chesnet to do anything of a sacred character in the congregation, having learned that his conduct was not exemplary.

No records of baptisms or burials are, therefore, to be found, till the return of the missionary, November 20, 1810, when he was accompanied by FATHER BADIN, Vicar General in Kentucky. They were both busily engaged in ministerial duties, and in revalidating marriages which had been contracted before civil magistrates. Father Olivier, on one day, renovated eight of such marriages in the church; having first caused the parties to prepare themselves for two weeks, during which time the bans were published. Father Olivier's next visit was in September and October, 1811. Two years now elapsed before he was able again to come to the place; in October and November, 1813. His last visit to the parish was in May and June, 1814, when he went thither to meet Bishop Flaget and conduct him to the Mississippi.

“The REV. DONATIAN OLIVIER was one among the most pious, zealous and efficient priests who ever labored in the missions of the Mississippi valley. He was universally esteemed and beloved; by the French Catholics he was revered as a saint. His name is still held in benediction among them. He was for many years Vicar General of the Bishop of Baltimore, for all the missions ex-

tending over the present States of Indiana and Illinois. He usually resided, it appears, at Prairie du Rocher, but he visited Kaskaskia, Cahokia, Vincennes, and the other Catholic settlements. He was admirable for his childlike simplicity and unaffected piety, which traits he continued to exhibit, in the midst of his apostolic labors, till old age compelled him to abandon the field, and seek solace and prepare for death in retirement. He died on the 29th of January, 1841, at the Seminary of the Barrens, in Missouri, at the advanced age of ninety-five years.

“Considering the circumstances which surrounded the Catholics of Vincennes, and the small opportunities they had enjoyed for many years to be grounded in the knowledge and practice of their holy religion, it is not at all wonderful that piety should have declined, and ignorance of religious duties prevailed, to a great extent. It is only remarkable that, amidst so many disadvantages, faith was generally preserved, and religious fervor among even a few.”

CHAPTER VI.

1814—1821.

RT. REV. BENEDICT JOSEPH FLAGET—HIS VISITS TO INDIANA—A LUDICROUS INCIDENT—REV. ANTHONY BLANC—REV. F. JEAN-JEAN—REV. A. FERRARI—REV. M. DAHMEN—LOG CHAPELS.

“On the fourth day of July, 1776, an illustrious body of statesmen assembled in the State House in Philadelphia, and by an immortal act declared the colonial States of America free and independent. This may be hailed as the dawn of religious freedom and liberty of conscience in the United States, it being one of the acts of the new constitution, that every individual should be allowed the unrestricted practice of his religion. About this time was felt the necessity of an authorized ecclesiastical superior; and in answer to an appeal made by the American clergy, the Holy See invested the Rev. Mr. Carroll with certain episcopal faculties, such as administering confirmation, and appointed him prefect apostolic of America, which position he ably filled for six years, when he was elected Bishop of Baltimore, the first bishopric erected in the United States. Bishop Carroll was consecrated at Lulworth Castle, England, by Rt. Rev. Dr. Walmesby, on the 15th of August, 1790. This

distinguished prelate was a member of one of the first Maryland families, an educated gentleman, and a learned theologian.”*

✓ The Rt. Rev. John Carroll was, for seventeen years, the only Bishop in the whole territory of the United States. His diocese was bounded by Louisiana and the Mississippi river on the south and west. The Archbishop of Havana, at the time of Bishop Carroll’s appointment, held jurisdiction over Upper and Lower Louisiana, as ordinary, until the erection of the See of New Orleans in 1793. Advanced age and increasing infirmities prevailed on the venerable Bishop Carroll to recommend to the Holy See the erection of four new bishoprics. Accordingly he wrote to the Cardinal Prefect of the Propaganda, suggesting that the new sees be located at Boston, New York, Philadelphia and Bardstown. For the See of Bardstown he recommended Father Flaget, who, as we have seen, had labored so effectively at Vincennes. Bishop Carroll wrote thus: “For several years he (Father Flaget) was stationed at a place called Post Vincennes, lying between the waters of the Ohio and the lakes of Canada; where, with the greatest industry and the most hearty good will of all, he labored in promoting piety, until, to my great regret, he was recalled to fill some office in the Seminary. He is at least forty years of age; of a tender piety towards God; of most bland manners; and if not profoundly, at least sufficiently imbued with theological knowledge.”

*History of the Catholic Church.—Noethen.

The recommendation of Bishop Carroll was adopted by the Holy See, and Father Flaget was appointed first Bishop of Bardstown. The bulls were dated April 8, 1808; and they reached Baltimore in September of the same year. Bishop Flaget's jurisdiction extended over all the vast territory of the West and Northwest, lying between the lakes on the north and the 35th degree of north latitude on the south, and stretching from the Atlantic States on the east to the Mississippi river on the west. Bishop Flaget accepted the responsible charge only when ordered to submit. On the 4th of November, 1810, after his return from Europe, whither he had gone to be released of the burden placed on his shoulders, Bishop Flaget was consecrated by the now Archbishop Carroll of Baltimore. It was on the 9th of June, the year following, that the Bishop reached his episcopal see, Bardstown.

The first three years of Bishop Flaget's episcopal life were spent in a visit to Ohio, and to the greater portion of the Catholic congregations of Kentucky. The reader will remember that, in 1712, application for a missionary to live at Post Vincennes had been made to Father Marest at Kaskaskia; and in 1812, just one century after, the Catholics of Vincennes again applied for a priest to reside with them; this time to Bishop Flaget. "In their petition they freely admitted that they had been heretofore very remiss in their duties as Catholics, but promised amendment in the future. General

Harrison, then Governor of the Northwestern Territory, and residing at Vincennes, had united also in the petition, promising every aid in his power to promote the interests of the mission. The Bishop was much moved by this exposition of their wants by his old parishioners, who had had no resident priest since the death of his own immediate successor in the pastorship, Father Rivet, which occurred (as we have seen) in 1804. But, in his sad paucity of missionaries, he was not able immediately to provide for the necessities of this congregation; which, as the reader may recollect, continued for some time longer to be only occasionally visited by the French clergyman stationed in Illinois," and by other priests.

At length, on the 25th of May, 1814, Bishop Flaget took leave of Revs. Badin and Chabrat at Louisville, "to perform alone on horseback the journey to Vincennes. On the first night, he was obliged 'to sleep with an American borderer.' On the second, he sought repose on 'a quilt extended over a plank which was very uneven and knotty; he, however, slept soundly.' On the third day, the 28th, he reached Vincennes; and great was the joy of his old flock on seeing again their beloved pastor, who had been away from them for nearly twenty years." This, then, was the—

FIRST VISIT OF A BISHOP TO VINCENNES, AND THE PRESENT STATE OF INDIANA.

"A large company came out to meet him on horseback, headed by the Rev. D. Olivier, and he was

conducted into town with great pomp. The good prelate was much moved; he remarked that 'faith still existed in their hearts—a zealous priest would make saints of them.' On the 30th of May, the Bishop visited the cemetery, attended by a great concourse of people who crowded around to enjoy the satisfaction of looking on the face of their former pastor. The *Libera* was sung over the grave of Rev. M. Rivet. On the same day he solemnly blessed a company of rangers, who were setting out for the seat of war. They dismounted, and all together bent one knee to the earth, while, with uplifted hand, he invoked the blessing of God on them, exhorting them not to forget the God of battles, while fighting bravely under the banner of their country.

“He remained for two weeks at Vincennes, which time he employed in the instruction of the children in the duties of the confessional, and in the arrangement of temporal business connected with the estate of Rev. M. Rivet, and with the general administration of church affairs. He found the congregation in a state of great spiritual destitution; in many faith was almost extinct; general ignorance of their religion prevailed to an alarming degree, both among children and parents. Assisted by Father Olivier, he devoted several days to the preparation of the candidates for confirmation, whose proficiency even surpassed his expectations. On June 5th he administered this sacrament to eighty-six persons. He preached in English as well as in French, to the great satisfaction

of the Americans. He had the gratification 'to hear the confessions of some sinners who had grown old in their iniquities.' In his sermons he inveighed strongly against existing abuses, particularly marriages out of the Church, and balls with dancing; which, it seems, were there carried to great excess. His discourses seem to have made a great impression on the people. On the 14th of June, accompanied by Father Olivier, he started for the Mississippi. They were escorted by the company of French rangers, to whom he was very grateful for their kind attentions."

After visiting the missions of Illinois and St. Louis, though beyond his jurisdiction, at the special request of the ordinary holding jurisdiction over Upper Louisiana, Bishop Flaget, on his way home, again visited Vincennes, arriving there on the 12th of November. The Bishop, in a letter written from Vincennes to Father David, describes a rather ludicrous incident, which occurred when he and his escort of sixteen Creoles drew near Vincennes: "A young man of Post Vincennes, who was in our company, returning home, separated about midday from our troupe with two others, without doubt, in order to be first in arriving (at Vincennes). They were two or three miles in advance, and we did not expect to meet them again until night. What was our surprise in seeing them soon return, calling out loudly that they had fallen in with the Indians! We had ourselves heard several shots, but we had thought that they had proceeded from these young men, amusing them-

selves while awaiting our arrival. Their report, which was uniform, the paleness of their countenances, the shots we had heard, and which were certainly fired by persons strangers to our band; above all, imagination, so easily excited in times of danger, left no doubt whatever concerning the truth of their statement. On the spot, our troops prepared themselves with the greatest resolution for an attack. The young men counted so strongly on their gallantry that they did not even reconnoiter the force of the enemy; but with one accord they prepared their arms, deployed into the prairie and advanced in a trot towards the wood, where they supposed the savages were lying concealed. 'My Grandeur' received the order to remain in the rear. 'It is for your sake,' said the captain, 'that we have come; and it is for you that we are going to meet the enemy, to make for you a rampart with our arms and with our bodies.'

"The sensations which I then experienced were very different from what such circumstances would seem well calculated to call forth. My heart was perfectly tranquil, my imagination calm, and what is very singular, I felt a great desire to be in the midst of this little warlike band, to follow their movements and those of the enemy—to stimulate the courage of the former and to stay the impetuosity of the latter. Reflecting, however, on my state of life and my character, I believed it was a duty to remain at a distance, and raise my hands to heaven, like Moses, in prayer for the combatants.

“I was still near my gallant knights, when a detachment of the enémy’s cavalry appeared in sight through the wood. Fancy augmented their number; and it was supposed that a still greater multitude lay concealed in different parts of the wood, in ambush, to cut off all means of escape. Soon the war-cry resounded from the ranks of the enemy; and their troop of horse, which we had seen, charged at full gallop on our battalion, who prepared themselves for the shock with great bravery and resolution. What a moment! Dear brother in Christ, does not your heart beat at this recital? Do you not imagine that you already see the muskets of these savages pointed at my heart, or their cruel tomahawk uplifted over my head, to slay and scalp me? Take courage; this whole army of savages was composed of five or six young men of the Post, who had come out to throw themselves at my feet, to ask my blessing, and then unite with my numerous escort, to render my entrance into the town more brilliant and triumphant! In effect, we arrived two hours later, in the midst of the acclamations of the inhabitants who had been called together by the ringing of the bells!”

“The Bishop, this time, remained upwards of two weeks at Vincennes, during which he twice administered confirmation, to forty persons in all. He estimated that there were one hundred and thirty Catholic families at Vincennes. He left Vincennes November 28th, and arrived in Louisville on the 3d of December.” In 1816 Bishop Flaget again visited St. Louis, to “prepare the

way"* for Bishop Dubourg, who, though Bishop of New Orleans, was, owing to factions existing at New Orleans, compelled to settle at St. Louis for a time. "His journey homeward was one of the most disagreeable which even *he* had ever performed. The weather was very bad, the swamps were filled with water, and the rivers so swollen that they could not be crossed without great danger. The company he met in the taverns was also far from being polished, or even ordinarily polite. At one place in Illinois he found the room crowded with wagoners, who did nothing but utter continually the most horrible oaths and blasphemies. Fortunately, a negro man came in who began playing on the violin, left-handed, while a *negresse* danced. The backwoodsmen stopped their swearing, in their admiration of the remarkable fiddler and the novel *danseuse*. Even the Bishop could not refrain from laughing at the grotesque scene, while he blessed God for thus having put an end to blasphemies so revolting; and, though he heartily disliked dancing on all occasions, yet he now willingly tolerated it as the less of two evils."

In 1718 Bishop Flaget visited St. Louis, for the third time, accompanied by Bishop Dubourg, who was to be installed, and Father Badin. The Bishop

*This preparation of the way was to consist: First, in raising, among the "Catholics resident there and in the vicinity, the sum of \$300, to defray the traveling expenses of Bishop Dubourg and his suite from Europe; secondly, in obtaining, if possible a donation of land suitable for the erection of a cathedral and Episcopal mansion; and, thirdly, in providing suitable salaries for his missionaries."

went by the Ohio and Mississippi rivers, on board the boat *Piqua*. The Bishop himself gives this description of the boat and its passengers: "Nothing could be more original than the medley of persons on board this boat. We have a band of seven or eight comedians, a family of seven or eight Jews, and a company of clergymen composed of a tonsured cleric, a priest, and two Bishops, besides others, both white and black. Thus, more than thirty persons are lodged in an apartment (cabin), twenty feet by twelve, which is again divided into two parts. This boat comprises the old and the new testament. It might serve successively for a synagogue, a cathedral, a theatre, an hospital, a parlor, a dining-room, and a sleeping apartment. It is, in fact, a veritable *Noah's ark*, in which dwell both clean and unclean animals; and, what is most astonishing, peace and harmony reign here."

The work of Bishop Dubourg's installation duly performed, Bishop Flaget, accompanied by Father Badin, returned to Kentucky by way of Kaskaskia and Vincennes. He arrived at Vincennes January 27th (1818), and remained there two weeks attending to missionary duties.

Bishop Dubourg kindly consented to take charge of the missions of Illinois, scattered along the Eastern borders of the Mississippi. He also offered to Bishop Flaget the services of four of his priests for the missions of Indiana and Michigan, until the latter could be able to make permanent arrangements for the attendance of these districts.

Accordingly, on the 25th of April, 1818, we find *Revs. Anthony Blanc** and *F. Jeanjean* appointed resident missionaries for Vincennes; and *Revs. Bertrand* and *Janvier* for Detroit. On the 1st of June, the two first named clergymen took their departure from Kentucky, where they had resided since their arrival from Europe with Bishop Dubourg, for Vincennes, escorted by *Rev. G. J. Chabrat*. *Rev. A. Blanc* was to have charge of the parish; and the *Rev. F. Jeanjean* was sent to found a college. But, owing to a misunderstanding with a portion of the population—long called *the Vincennes faction*, the attempt to establish the college proved a failure. On learning this, Bishop Dubourg recalled Father Jeanjean, in January, 1819, directing him to repair to New Orleans. After his departure, Father Blanc was left alone for three months, when the *Rev. A. Ferrari*, a Lazarist, was associated with him in the mission. In February, 1820, he was himself recalled, and sent to New Orleans. During his stay at Vincennes he had built two log chapels, *one in Daviess county*, seven miles from Liverpool—now Washington—and the other on the Illinois side of the Wabash, twelve miles from Vincennes, where there was a French settlement. †

The *Rev. A. Blanc* then, was pastor of Vincennes, and had charge of its missions from April 25, 1818,

*Died Archbishop of New Orleans, June 20, 1860.

†Bishop Spalding says these facts were furnished him by Archbishop Blanc himself.

till February, 1820, having as assistants, successively, Father Jeanjean and Father Ferrari.

REV. M. DAIMEN, a priest from the Diocese of New Orleans, labored at Vincennes until November 1, 1821, when he was recalled.

CHAPTER VII.

1821—1834.

BISHOP FLAGET'S VISIT TO INDIANA CONTINUED—THE OLD PRIEST'S WATCH—REV. MR. ABELL—REV. MR. CHAMPOMIER—MT. PLEASANT—WASHINGTON—NEW ALBANY—THE KNOBS—BLACK-OAK RIDGE—FIRST PROVINCIAL COUNCIL OF BALTIMORE—DR. BRUTÉ, OF EMMITSBURGH—REV. S. LALUMIÈRE—THIRTY PRIESTS AT VINCENNES FROM 1749 TO 1834—BISHOP BRUTÉ'S NOTICE ON COL. VIGO.

DURING the pastorate of Father Blanc, Bishop Flaget again visited Vincennes. "On the 9th of November, 1819, he started (from Bardstown) for Louisville on his visitation. He was accompanied by the Rev. Mr. Abell, lately ordained. On the 22d he left New Albany, and on the 25th we find him at Washington, where there were then only twelve or fifteen Catholic families, including those in the neighborhood. He was in Vincennes on the following day, and remained there till the 6th of December. He here divided his time between the settlement of temporal affairs and the usual duties of the holy ministry. Rev. Mr. Abell preached several times, to the great delight and edification of the English portion of the inhabitants. Having given confirmation, the Bishop started for home

by the way of Princeton, Evansville and the lower part of Kentucky. He does not give us any information concerning Evansville; but at Princeton he found a few Catholics, whose faith was very weak.

“A ludicrous incident occurred during this or a subsequent journey through Indiana. The Bishop and Father Abell put up for the night at a wayside house of entertainment, which was a one-story log-cabin, with a garret, or *loft*, approached by a ladder. The prelate and his companion lodged in this garret, the floor of which was covered with loose boards, while the family and some wagoners occupied the lower room. The Bishop had an alarm watch, and he set it so as to go off at four o'clock—his usual hour for rising. In the morning the watch created quite an *alarm* among the occupants of the lower floor. Several sprang to their feet in fright; when a more knowing, or a more drowsy wagoner calmed them, with the complimentary explanation: ‘Lie still, you fools! it is only the old priest’s watch which has *busted!*’”

Rev. G. J. Chabrat returned from a trip to Europe, July 18, 1821, bringing with him Mr. Champomier for the Seminary. This candidate for the priesthood was ordained March 20, 1823; and two months later he was sent to Vincennes. He was the first priest from the Diocese of Bardstown who resided permanently in Indiana.

“In August, 1823, Bishop Flaget, after having visited all the missions lying in the lower part of Kentucky, went again to Vincennes, to settle everything connected with the residence there of the

newly appointed pastor. In going and returning he visited *Mt. Pleasant*, where he confirmed thirty-four persons; also, the town of *Washington*, and two French settlements on the Wabash. He returned in October, reporting that the people of Vincennes ardently desired to have amongst them an establishment of Sisters, to conduct a school.

“In June, 1829, Bishop Flaget started on his sixth visitation to Vincennes and Indiana. He was accompanied by the Rev. Mr. Abell, whom he installed pastor of Louisville on the way. In *New Albany* he found only five Catholic families, and eleven more in the vicinity—at the Knobs. He offered up the holy sacrifice in a private house in New Albany—the first time, we believe, that mass was ever celebrated there—and again in a *log chapel at the Knobs*. The jubilee, commemorative of the accession of Leo XII to the pontifical throne, was promulgated throughout Indiana on this visitation. At *Mt. Pleasant* and in the neighborhood there were about forty Catholic families. At the jubilee there were seventy communicants, and thirty-one persons were confirmed. At *Black Oak Ridge* forty-seven were confirmed. At *Vincennes* the exercises continued for eight days, the Bishop preaching daily. The fruits were very abundant. Three hundred approached the holy table, and ninety-two were confirmed. Rev. Mr. Abell preached with success at *Washington*. Every where he had to revalidate marriages which were null. On leaving, the people assembled in great numbers at his lodgings, and received his benedic-

tion kneeling. Many accompanied him several miles of his journey on horseback."

We can not forbear mentioning the meeting of Bishop Flaget and Bishop England at the First Provincial Council of Baltimore; for it was to this council the good Bishop repaired immediately after his return from the visit to Indiana just recorded. Bishop Flaget, on being introduced to Bishop England, kissed his right hand, saying: "Allow me to kiss the hand which has *written* so many fine things." Bishop England promptly returned the salutation, observing: "Permit me to kiss the hands which have *done* so much good."

Bishop Flaget had arranged a meeting with Bishop Rosati, of St. Louis, to take place at Vincennes. "Notwithstanding his repeated efforts in conjunction with Bishop Dubourg to have Vincennes erected into an Episcopal See, Indiana was still without a Bishop; and the solicitude of its missions, now daily increasing in importance, still devolved on himself alone. Late in the fall of the year 1832, three years after his last visit, he set out for Vincennes, where he was welcomed by the Bishop of St. Louis. The two prelates, after mature deliberation, agreed to propose to the Holy See for the See of Vincennes, the learned and pious Dr. Bruté, of Emmitsburgh. They associated with his name, as usual, those of two others. This matter settled, Bishop Flaget wished to visit the various congregations of Indiana, and then return home. But he yielded to the persuasions of Bishop Rosati, who represented that the season was too far ad-

vanced for such a visitation. He accompanied Bishop Rosati to St. Louis, much rejoiced at the progress the church had made there since he visited it fifteen years ago; the two Bishops arrived in Kentucky in December of 1832.

On Bishop Bruté's arrival, November 5, 1834, the Rev. *S. Lalumière* resided at Vincennes, the first priest ordained by Bishop Flaget for Vincennes, and the only priest in the now State of Indiana.

Though Father Lalumière was at this time the only priest resident in Indiana, yet it is very probable that other priests from places outside of Indiana occasionally visited the few Catholic families scattered over the State. Indians also were very numerous, especially in the northern and western portions, and no doubt these likewise had occasional visits from priests not residents of Indiana. Our resources for obtaining the requisite information are rather scanty, and were it not for the accurate records kept at Vincennes, the history of the Catholic Church in Indiana could to-day present no facts of its early history; and though a few assertions might be ventured, they could not rise to the certainty of facts, but would remain pure hypotheses; at the best, shrewd, clever guess-work. History has to deal with facts. That priests not residing in Indiana visited its missions occasionally, we know to a certainty, at least in one instance. Bishop Fenwick, on a visit to France, for the purpose of obtaining aid for his new diocese, Cincinnati, wrote a letter, dated at Bordeaux, to Bishop David, then on a similar visit in Paris: "The Revs. Messrs.

Hill and *Stephen Montgomery, O. S. D.*, are charged with the western congregations, and all scattered Catholics *as far as Vevay in Indiana:*” in virtue of an arrangement with Bishop Flaget, under whose jurisdiction Indiana was placed.*

The missionaries mentioned in this chapter are those of whom a few details are known. There are, in all, thirty of them. A leaf, apparently very old, preserved with other papers at Vincennes, records the names with dates, gathered from the records. The following is a reproduction of the same. With some additions made, it may serve as an index, also, to the preceding chapters.

THIRTY PRIESTS AT VINCENNES.

(From 1749 to 1834.)

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| I. | { 1749, April 27, 1751, August 10, | } Father Meurin, S. J. |
| II. | 1752, May 21, | Father Du Jaunay, S. J. |
| III. | { 1753, July 24, 1756, August 28, | } Father L. Vivier, S. J. |
| IV. | { 1756, November, 23, 1763, October 17, | } Father Jul. Du Vernay, S. J. |
| | Seven years interruption. | |
| V. | { 1770, February 10, 1775, July 25, | } Father Gibault of Quebec. |
| | 1775-1784, nine years interruption (Philibert). | |
| VI. | 1784, July 5, a visit from Father Payet, of Quebec. | |
| | 1785-1789, Father Gibault resident priest. | |
| | 1789-1792, interruption. | |
| VII. | 1792, December 21, | Rev. Ben. Jos. Flaget. |
| VIII. | 1795, May, | Father Levadoux, sent by Archb. Carroll at the request of Col. Vigo. |

* Spalding's Flaget.

- IX. 1796, June 12, Rev. John Francis Rivet.
1804, January 31, Father Rivet's death; of the thirty, the only one who died at Vincennes.
- X. 1805, July 15, Rev. Donatian Olivier.
- XI. 1806, April 26, Father Nerinckz, a few days only.
- XII. 1808, September 26, Father Urban Guillet, a monk.
1809, November 26, Father Olivier.
- XIII. 1810, June 21, Rev. Etienne Theodore Badin. September 23 his departure.
1813, October 25, Father Olivier.
1814, May 28, Bishop Flaget's *first visit*, two weeks.
November 12, Bishop Flaget's *second visit* of two weeks.
- XIV. 1814, November 14, Rev. G. J. Chabrat.
- XV. 1817, May 26, Rev. Father Rosati, later, Bishop of St. Louis.
1818, January 27, Bishop Flaget's *third visit*.
- XVI. 1818, April, Rev. Father Acquaroni, Lazarist; four baptisms.
- XVII. 1818, June 11, Rev. Anthony Blanc.
- XVIII. Rev. Father Jeanjean.
- XIX. 1819, April, Rev. A. Ferrari.
November, Bishop Flaget's *fourth visit*, accompanied by Rev. Father Abell.
- XX. 1820, February 18, till November, 1821, Rev. M. Dahmen.
- XXI. 1821, November, Rev. Father Richard, a visit.
- XXII. 1823, June 11, Rev. Father Champomier.
1823, August, Bishop Flaget's *fifth visit* to Indiana.
- XXIII. 1826, Rev. Father Durbin, a visit.
- XXIV. 1829, Rev. Father Abell.
June, Bishop Flaget's *sixth visit*.
- XXV. Rev. Father Fouché.
- XXVI. 1830, Rev. Father Timon.
- XXVII. 1831, Rev. Father Picot.
- XXVIII. Rev. Father Reynolds.
1832, in the fall, Bishop Flaget's *seventh visit*.
- XXIX. 1833, Rev. S. P. Lalumière.
- XXX. Rev. Father Petit, Jesuit.
1834, November, Bishop Bruté.

The Sulpicians—Levadoux, Richard and Flaget—were sent to this country by the celebrated Emery, Superior of St. Sulpice.

Father Badin came with them, and was ordained by Bishop Carroll, being the first priest ordained in this country.

One paper among the ancient documents at Vincennes is a notice on Col. Vigo, by Bishop Bruté. The notice speaks of him only from the time when Father Flaget first resided at Vincennes in 1792. Francis Vigo was born in Mondovi, in the kingdom of Sardinia, in the year 1747. He left his native country and enlisted in a Spanish regiment as a private soldier. This regiment was ordered to the Havana, and a portion of it, to which Vigo belonged, to New Orleans, then a Spanish post. Subsequently he engaged in the Indian trade, and shortly after made a settlement at St. Louis, another Spanish post. Clark's capture of Kaskaskia, and the Americans struggling for independence, induced him to espouse their cause. He inaugurated the capture of Post Vincennes, and the happy result is due in part to him. Arthur St. Clair, Governor of the Northwestern Territory, in his report of September 19, 1790, to the Secretary of War, writes: "Mr. Vigo, a gentleman of Vincennes, the United States are much indebted to, and he is, in truth, the most disinterested person I have almost ever seen."

The following is Bishop Bruté's notice on *Colonel Vigo*:

“VINCENNES, July 20, 1838.

“I have just met with Dr. Hall, who told me that the Society of Antiquarians is assembled to-day, to elect officers and to hear an obituary and notice on Mr. Vigo read by old Mr. Ewing, their president. They assemble at 'Squire Hill's.

“Mgr. Flaget, when coming to Vincennes forty-six years ago, as a young missionary just arrived from France, lodged at Col. Vigo's, and resided three years in his family. He arrived in December, 1792, and left in 1796.

“When he accompanied me to Vincennes from St. Louis, the 5th of November, 1834, after he had consecrated me a bishop for this new diocese, he spoke to me of his old debt of gratitude to Mr. Vigo, and that he would ride to his country seat to see him. He did so. Myself went some time after.

“When he (Vigo) came to town to reside for a while at Mr. Badolet's, I went again to see him, and left a long letter to recall him to his long neglected religion. Mr. Badolet had it read to him, he told me.

“In July, 1835, when I was going to France, I left him very sick at Mr. Baptist Laplante's. I visited him many times, speaking of his state. He saw me with pleasure, yet I could do nothing before I started. His nephew came from New Orleans. He spoke to me much of Peter Menard, his protégé, who had sent him a good blue Canadian coat. He spoke much of his friend Bazadoué; of the moment of the pillage of his store—how he was ready to blow up his store and the

marauders—how the debt of Virginia was sacredly due to the Church—how certain I was to receive it, else there was no justice on earth.

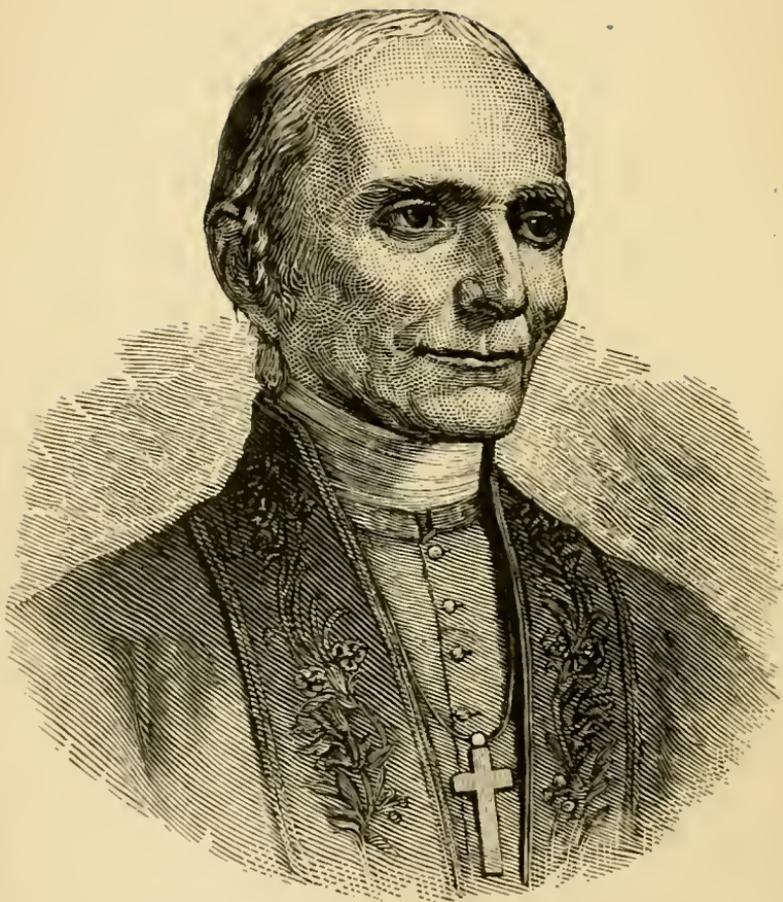
“Being gone to France, Father Petit happened to be here, when he (Vigo) died; but he refused entirely to confess and receive the sacraments, and after his death was carried to the Protestant graveyard.

“Mr. Vigo was elected trustee of St. Francis Xavier’s in 1818, with Messrs. Hyac. Laselle, Peter Brouillet, Peter André, Ambr. Mallet and J. B. Laplante. When M. Anthony Blanc, now the Bishop of New Orleans, was sent by Bishop Flaget to be the pastor here, he is often mentioned in the register of that year—often also on the registers of baptisms, marriages and deaths, either for his family or being witness to religious acts.

“He was trustee when the Act of January 1, 1819, was granted to the corporation to review the former original Act of the charter of December 17, 1810. The first sitting of the Board was on the 6th of May, 1819, at the priest’s house. Mr. Vigo was again elected trustee on the 22d of January, 1820. He had been present regularly at almost all the assemblies of 1819.

“He was re-elected trustee on the 21st of January, 1821, and again on the 12th of November, 1821—his last election.

“This is Colonel Vigo—sixteen and seventeen years before his death a zealous Catholic.” . . .



RT. REV. SIMON WILLIAM GABRIEL BRUTÉ DE REMUR,
First Bishop of Vincennes.

PART II.

THE BISHOPS OF VINCENNES.

CHAPTER VIII. *

RT. REV. SIMON BRUTÉ DE REMUR, D.D.,—HIS BIRTH, YOUTH, AND STUDIES—HIS CHARACTER—STUDY OF MEDICINE—AT ST. SULPICE—PROFOUND THEOLOGIAN—HIS ORDINATION—PROFESSOR OF THEOLOGY—ACCOMPANIES BISHOP FLAGET TO THE UNITED STATES—AT MT. ST. MARY'S—HIS PIETY, ERUDITION, AND MISSIONARY LABORS.

SIMON WILLIAM GABRIEL BRUTÉ DE REMUR was born on the 20th of March, 1779, in Rennes, France. His father held honorable positions under the government with prospects of further promotions, when, in consequence of a painful operation, made necessary by a fall from his horse, he died, leaving his finances in a disordered condition. Madame Bruté, a woman of strong and refined character, settled all the obligations of her deceased husband at the sacrifice of her own property, preferring an honorable name to the possessions of wealth. The Abbé Carron became young Bruté's first confessor, and formed his character during the tender years

* Bishop Bayley's Memoirs of Bishop Bruté.

of boyhood. Under this best of priests he received his first Holy Communion in 1791.

The memoranda of Bishop Bruté, written in after-years, astonish the reader both on account of the fervent, simple faith and piety of the youth of Bruté, as also on account of his accurate and retentive memory. Among these memoranda are found some interesting sketches of churches and buildings; he was an expert even at drawing.

The year of his first communion, 1791, marked the opening of that terrible revolution, which, like a fearful storm, swept over France. He wrote many memoranda of those days of bloodshed; they have been published in Bishop Bayley's "Memoirs of the Rt. Rev. S. W. G. Bruté." We can merely refer to them.

Rev. John McCaffrey, D. D., President of Mt. St. Mary's College, Emmitsburg, in 1839, delivered a discourse on Bishop Bruté, which admirably sketches the Bishop's intellectual character and application.

"He acquired a boyhood and youth habits of study, of close and patient mental application, which he retained through life. In spite of that modesty which prevented him from ever speaking in his own praise, I could learn, from a long and intimate acquaintance with him, and from the testimony of others, that in the public schools of his native city he was distinguished and eminently successful. His after life proved it. His mind was too rich in treasures of classic lore, too amply furnished from the armories of science, for him to

have been a dull or careless student. Whether he conversed with a friend, or lectured a class, or heralded the message of salvation from a pulpit, the evidences of profound knowledge as well as remarkable genius incessantly flashed before you. Whatever he once read, or studied, he remembered. ✓ Even in the last years of his life, when his attention seemed absorbed in theology and other branches of ecclesiastical learning, he recited with ease all the Fables of La Fontaine, entire scenes of Racine, Corneille, and the finest passages of the other French writers, or of the Latin poets. Though less familiar with the Greek classics, he had read ✓ them with advantage and pleasure, and turned to good account his knowledge of their language in the study of the Greek fathers of the church. At one time he had in view to enter the French Poly- ✓ technic School, and for this reason he pursued a very extensive course of mathematical science. ✓ Subsequently he had the best opportunities, in the Medical School of Paris, of penetrating deeply ✓ into the mysteries of chemistry and natural phi- ✓ losophy. He improved them with his usual diligence. While he devoted himself to severer studies, he gave some share of attention to music and draw- ✓ ing; and in the latter of these accomplishments he attained a proficiency which in after years was a source of pleasure and advantage to himself, and a means, which he often happily employed, for the ✓ purpose of interesting and instructing others."

Young Bruté was, for a time, employed as compositor. One of his memoranda speaks of this:

“In 1793-4, during the height of ‘the Terror,’ my mother made me work in the printing office to save me from being enrolled in a regiment made up of children, named ‘The Hope of the Country,’ and a hopeful set they were. They requested and obtained permission to take part in the ‘fusilades,’ which they often did. When the deputation whom they sent to request this permission presented itself before the Revolutionary tribunal, they were requested to take their seat alongside of the judges, and preside at the condemnation of some victims, who were handed over to these young scoundrels to be shot. This regiment was formed of boys of fourteen, fifteen and sixteen years of age. My mother was much pressed to allow me to join them, and was terribly alarmed on this account. I remained in the printing office nearly a year, and became a pretty good compositor.”

He began the study of medicine at Rennes on the 10th of February, 1796, and went to Paris in 1799 to continue his medical studies. His early religious training made him proof against the influences of infidelity and religious indifference. He firmly defended his faith, whenever opportunities presented themselves. He graduated in 1803. Of eleven hundred students, Bruté received the first prize. An appointment to the first dispensary in Paris was offered him, but he now determined to enter on ecclesiastical studies, and was received into the Seminary of St. Sulpice.

Dr. McCaffrey here says of him: “He was not led to abandon a profession to which he had devoted

so many years of assiduous study, and which opened its most brilliant prospects before him, from any feelings of disgust. He always honored it as one of the noblest to which a highly gifted and philanthropic man can devote himself. Delightful as his conversation was to all, and to men of science in particular, it was peculiarly so to the student, or to the practitioner and professor of medicine. They often expressed their astonishment that, after a lapse of twenty or thirty years, engrossed in the pursuits of a very different order, he retained so perfect and minute a knowledge of all that he had studied in his youth under the great masters of the French capital." After he became a priest he was never known to have practiced medicine, except once, when one of the pupils at Mt. St. Mary's broke his arm. A physician not being at hand, Father Bruté set it for the patient. The doctor, on his arrival, pronounced it "most skillfully" done.

His motives in leaving the medical profession for the study of theology, were, no doubt, the conviction, as Bishop Bayley remarks, that physicians of the body could be easier found after the terrible revolution, than physicians of the soul, who had been so relentlessly persecuted. His theological studies during four years were even more thorough than his medical studies. Bruté was a profound scholar and became a most profound theologian. He received the Tonsure on the 22d of December, 1794, from Msg. De Belmont, Bishop of St. Fleur, acting for the Cardinal Du Belloy, the Archbishop

of Paris; minor orders 21st December, 1805, from Msg. De la Roche, Bishop of Versailles; Sub-Diaconate 31st May, 1806, from Msg. Du Voisin, Bishop of Nantes; Diaconate from Msg. Enock, Bishop of Rennes; he was ordained Priest in the parish church of St. Sulpice by Msg. André, the retired Bishop of Quimper, on the Saturday before Trinity Sunday, 1808. M. Emery was at that time Superior of the Seminary, Boyer, Duclaux, Garnier, etc., Directors.

The Bishop of Rennes appointed him Professor of Theology in the Diocesan Seminary. The Canonicate in the Cathedral, offered him by the Bishop, he refused.

Father Bruté, from the time of his ordination, ✓ entertained the thought of devoting his life to the foreign missions. He was half resolved to enter on the missions of India or China, when, in the autumn of 1809, Father Flaget, who had in the year previous been appointed Bishop of Bardstown, arrived in France, with the view, if possible, to evade the burden about to be placed on his shoulders. But, Father Flaget had to accept by the order of the Sovereign Pontiff; and he now looked about him for fellow-laborers for his extensive diocese. ✓ His presence in France, it is thought, directed Father Bruté's mind to the United States. With his Bishop's consent, he, in company of the Bishop elect of Bardstown, bid adieu to his native land, and arrived in Baltimore, August 10, 1810.

For two years he taught Philosophy in the Seminary at Baltimore. He spent a few months of

1812 at St. Joseph's on the Eastern Shore of Maryland. The study of English gave him considerable trouble. In a letter to Bishop Flaget, he writes: "Day of St. Frances of Chantal, Baltimore, being there these two days—Je suis exilé sur l'Eastern Shore of Maryland, where I serve with Mr. Monally, at St. Joseph's, Talbot Co. I went there the first days of vacation. I am trying to learn practically my English. I have said Mass and preached, bad preaching as it may be, in six different places. This must force this dreadful English into my backward head, or I must renounce forever to know it. I have seen Mr. Marechal only a moment; he is gone with the Archbishop to Carroll Manor. He will come back on Monday, but on Monday I will be making English and blunders on my Eastern Shore."

In the same year, 1812, he was sent to Mt. St. Mary's College, near Emmittsburg. In this institution Bishop Bruté remained, three years excepted, up to the time of his promotion to the Bishopric of Vincennes. It was he who stamped upon Mt. St. Mary's the true spirit of religion and learning. His zeal, learning, piety, and above all his humility, impressed all coming into his presence with love and admiration. Placing him by the side of a Carroll, a Cheverus, a Dubois, a Flaget, is only estimating his services to religion as they deserve. In 1815, he visited France, to bring over his library, and to awaken there greater interest in the missions of this country. He returned the same year, and was appointed President of St.

Mary's College at Baltimore, when, in 1818, he returned to Mt. St. Mary's College, ministering also to the spiritual wants of the Catholics in the vicinity of Emmittsburg.

To have a better understanding of the life led by Father Bruté, at this time, two of his memoranda will answer the purpose best.

ONE DAY OF A PRIEST—ETERNITY.

“4:30 o'clock.—Benedicamus Domino—Praise be to God, on awakening; vocal prayers; meditation before the tabernacle. Rev. Mr. Hickey's mass; Jesus Christ, my Lord, present.

“6 o'clock.—Celebrated mass; Jesus Christ present; breakfast; bodily care. Returned to the church, opened the tabernacle, and took out the Blessed Sacrament. Went with Guy Elder through the woods, our Blessed Lord on my breast. Said our beads with acts of devotion to the Blessed Sacrament at the end of each decade.

“8 o'clock.—At Mrs. McCormack's; her lively marks of faith and joy; heard her confession; arranged the table; called the people; the young convert and her little one; her husband preparing for his first communion; administered the Blessed Sacrament to Mrs. McC.; spoke of Martha and Mary and Lazarus and Zaccheus, old friends of our Lord on earth; He still upon earth and we his present living friends. On our way to Emmittsburg recited the Miserere, our Father, Hail Mary, hymn, Jesus, lover of my soul.

“ 9:30 o'clock.—At the church in Emmittsburg ; opened the tabernacle and ciborium. Went to see Mr. —, 10 years without making his Easter communion ; good, *moral* character, as they say ; heard his confession ; strong faith, gave lively evidences of it ; had a talk with him, etc.

“ 10:45 o'clock. — Coming back, baptized the child of Peter's wife ; her abundant tears ; her great difficulties ; did not hear her confession at that time.

“ 11 o'clock.—Returned to church in Emmittsburg ; restored B. S. to ciborium ; stopped at St. Joseph's with Guy ; paid a visit to B. Sacrament ; saw Mrs. Brawner.

“ 12 o'clock.—Found at the college an old German woman waiting for me ; no duty for ten years ; sick and lame ; looked very poorly ; came to know if I would hear her ; Sister Angela gave her a dinner ; to come again on Sunday.

“ 12:30 o'clock.—Was called to see Glacken above Emmittsburg ; went to church at Emmittsburg to get the Blessed Sacrament ; this is the fifth time to-day that I have touched my Sovereign Lord, 'The King of Glory,' as Mr. Duhamel has it embroidered on the inside door of the tabernacle ; carried it to the sick ; administered the sacrament of Extreme Unction ; made a little address to those present—several Protestants.

“ 4 o'clock.—Went to Mrs. Brawner's ; heard her confession ; recited my office ; Oh ! the wonders of that office of the Blessed Sacrament ; and am now writing down these notes ; but a thousand

details, thoughts and acts not told ; how wonderful the day of a priest. In the evening, instructions for confirmation.

- "What have I done to-day for the house? Reviewed the second Latin class ; had a conversation before God with one of the young men ; Latin lesson ; reviewed the third French class ; Latin lesson to Guy Elder ; had a conversation with another young man who came to consult me ; one with Mr. Hickey ; one with the two Gardiners ; wrote a letter—the dialogue of Baltimore—six pages ; spiritual reading ; the usual prayers. If all done well, what a blessing it would bring ; but, oh ! my Lord, so poorly, by halves—alas !"

The other memorandum is dated March 20, 1821 : "On the evening of the 14th of March Mr. Damp-houx arrived at the Mountain to recall Mr. Hickey to Baltimore. The next morning, after I had celebrated mass at St. Joseph's, I started on foot for Baltimore, without saying a word to anybody, to speak to the Archbishop and Mr. Tressier, and endeavor to retain him. Stopt at Taneytown at Father Zochi's, and got something to eat. At Winchester, found out that I had not a penny in my pocket, and was obliged to get my dinner on credit. Arrived at Baltimore (fifty-two miles) ten minutes before 10 o'clock. Mr. Hickey to remain at the college, *Laus Deo*. Set out on my return next day (16th), in the afternoon ; stopt at Mr. Williamson's, six and one-half miles from the city, where the storm obliged me to take refuge. On Saturday, 17th (St. Patrick's Day), said mass, and

made a discourse to the people on the text: '*fili sanctorum sumus.*' At 7 o'clock started again, the wind and rain in my face—sometimes so severe as to almost take away my breath; arrived at the Mountain at 10:30 o'clock at night. In going, I read 388 pages in Anquetil's History of France—the reigns of Louis XII. and Francis I.; 14 pages of Cicero de Officiis; 3 chapters in the New Testament; my office—recited the chapelet three times. On my journey back, the wind blew so hard that I could only read a pamphlet of 25 pages (Documents of the Bishop of Philadelphia), and my office."

Rev. M. Bruté did more than one man could be reasonably expected to do. As we have seen, he had charge of the College of the Sisters, and of the Catholics of the entire district. Besides this, he devoted his attention to the Indian languages. He assisted Bishop Kenrick in the holding of Diocesan Synods and the establishment of a Diocesan Seminary. He wrote numerous letters to Bishop Kenrick to assist him in the compilation of a course of theology suitable for this country. He assisted in the work of holding Provincial Councils at Baltimore, the Bishop constantly appealing to him for advice. He wrote innumerable letters to lukewarm Catholics, of every condition of life, endeavoring to bring them back to a sense of their duties.

When, in 1823, his mother died, he visited France the year following to settle the affairs of her estate. While in France every word and action proved his attachment to the mission of the United

States, seeking to further its interests at every step. He returned to his labors the same year. During the time of the cholera in 1832, he lent his services in the hospitals of Baltimore.

CHAPTER IX.

BISHOP BRUTÉ'S CORRESPONDENCE—BISHOP ENGLAND'S LETTERS
TO DR. BRUTÉ, ETC.

DR. BRUTÉ corresponded with many distinguished personages of his native country and of this country. He was a correspondent of Charles Carroll of Carrollton, of Judge Gaston of North Carolina, and many more. We have in our possession letters written to him by Bishop England, Bishop Du Bourg, Bishop Cheverus, Father Grassi, S. J., and others.

Bishop England's letters contain passages of interest in more than one respect. His correspondence reflects the spirit of the times, his own character, and, in a measure, the character of Bishop Bruté. A few extracts from these letters may not prove out of place. The first letter is dated at Charleston, August 28, 1825. Having written five lines, he continues under date of August 30, remarking: "You see, I began writing two days since, and could then proceed no farther, for want of time. I have too many occupations, as I have to teach theology, philosophy, algebra, etc., besides my episcopal duties."—"I have had much opportunity of knowing the world; perhaps

it would be better for my soul, I had less of that and more retirement.”—“I have had some conversation with an excellent friend respecting you, and begged of him to request in my name the aid of your reading to supply my wants. You will see how very far from flattery this plain statement is, when I tell you, that it is very natural for me to suppose I know mankind as well as you can, but very plain that you know books better than I ever can.”—“I was most anxious to have your aid (for the *Miscellany*) in any and in every way you please, and now I request you will freely afford it.”—“I am almost as destitute of proper books as I am of sufficient reading.”—“From what I see of the American character, I am inclined to believe an old proverb, which I heard, is applicable, ‘fight a cunning man by candor and you will conquer, fight him by cunning, and he is an overmatch for you.’ My following this principle has annoyed them and served me.”—“Give me the history of Gallileo’s maltreatment by the inquisitors and authorities. I was delighted with what you published on that in Baltimore, but I want it as fully as possible—our enemies make so much of it.” The letter quoted from is directed to the “Reverend Simon Bruté, Mt. St. Mary’s Seminary, near Emmitsburg, Md.”

On December 5, 1826, Bishop England again most urgently insists on contributions for the *Miscellany*. He says, “You can not conceive how crippled I am for want of books. My situation is so remote from the brisk course of trade, that all my people are very poor, and all my news very

late. I seldom, if ever, see any of the new books, except such as are against Catholics.”

The next letter, dated June 16, 1827, affords so clear an insight into the relations existing between Bishop England and Dr. Bruté, that one page of it shall be reproduced here: “I send you employment enough, and hope you will not be displeased. Accompanying this is a pamphlet of eighty pages by a Mr. Grimke, one of our State Senators. I am a member of the same society, and am to deliver the next oration, if I live and am well, in next May. I was not present when this was delivered. I shall not attack it as a member of the literary society. The production is, however, though unphilosophical and tasteless, one that must not be let pass unnoticed. The *Miscellany* will be the place to worry him by keeping him in the pillory for months together, as he deserves. I know of no one of my acquaintance so well fitted as you are to prepare the materials for me. I know you can do it and I will rely upon you, as I shall not give a regular review, but merely worry by Cossack charges and assaults and skirmishes, week after week. You can send what you may at the moment have. I see a thousand faults and a thousand modes of upsetting him; but give me your ideas and leave me at liberty to use them as I can. My wants are—1. Want of extensive knowledge of the history of literature. 2. Want of books. My object is to show—1. That the orator is very ignorant. 2. That the Catholics, before and after the Reformation, did much more for true and gen-

uine literature, than their opponents. If I can succeed in this, it will do much to bring down the petulance of what Cobbett justly calls 'impudence of Protestant pride,' and the scattered materials might afterwards be put together for a little work, which might guide others." In a subsequent letter he remarks, "I have upon reflection determined to let Grimke alone."

June 4, 1828, the Bishop writes: "The anniversary sermon of some society here, has been preached in the Protestant Episcopal Church, by a Rev. Mr. Taylor. I am told, he talked flippantly of our keeping back the word of God, concealing the Bible, etc. If so, I wish to get him to print it, for then there will be no retreating, and you have given me enough of grape and cannister shot to pepper him hotly."

A note to Dr. Bruté, dated at Baltimore, Friday evening (October 21, 1829), presents "a thousand thanks for your kindness and aid to me." This was on the evening after the close of the first provincial council of Baltimore.

A letter of January 30, 1830, addresses Dr. Bruté as "Rt. Rev. and Dear Sir." "Right" is corrected with two strokes of the pen, the Bishop beginning his letter with the remark: "You must excuse this blunder, but, perhaps it is only an anticipation."

Each of the twenty-three letters of Bishop England, among Bishop Bruté's papers, acknowledges the receipt of numbers of articles for the *Miscellany*, and requests other articles on various sub-

jects. However, a correspondence can not be thoroughly understood, unless the letters of both parties are at hand, which is unfortunately not the case here, having only these few of Bishop England's letters.

Bishop England and Dr. Bruté corresponded, it appears, with the greatest frankness, each expressing his views freely, and with admirable simplicity. In a letter, bearing date October 31, 1831, the Bishop of Charleston writes to his friend: "You appear to make great mistakes of my sentiments, when you imagine me favorable to the infidel school of France, and an admirer of their revolutionary projects. You do not condemn them more than I do, but you run, and I can not blame you for it, to the extreme of attachment to all the ancient regime. I respect those who do, but I differ from their views and opinions, though I unsparingly condemn their rancorous and irreligious enemies. I am attached to the American constitution, but I am not blind to its great imperfections, nor am I reckless of the inordinate ambition and gross corruption, which, I fear, will, at an early period, produce its ruin. I do not think our confederation is likely to last a great many centuries. But my duty is, whilst I live under it, to live according to its principles." Dr. Bruté had, it would appear, found fault with some articles in the *Miscellany*; whereupon, Bishop England still further remarks: "If I publish a letter against corruption at elections, it is to vindicate the church from the charge of the corruptions to which the misconduct of some of the vile members

of her body had exposed her, and to show that though they were bad, she is pure. You do not know the facts, and can not, therefore, judge fully of the case. That letter has been, perhaps, the most fortunate that I ever wrote. I give these explanations to satisfy you that I am not so censurable as you appear to think. Yet, perhaps the monitions have been useful. I do not know how far they have, perhaps, restrained me."

When, at the Second Provincial Council of Baltimore (1834), Dr. Bruté's name was proposed for the new see of Vincennes, about to be erected, Bishop England had opposed the nomination, on the ground that Dr. Bruté was too great a friend of books, to be made a bishop for the wilderness at Vincennes. Now, writing to the "Rt. Rev. Dr. Simon Bruté, Bishop of Vincennes," a letter dated at Rome, July 22, 1834, Bishop England says: "I sincerely desire that God may enable you, in the discharge of your new duties, to sustain the high character, and be equally useful to religion and your friends, and the souls purchased by the Redeemer, as you have hitherto been in the various stations which you so creditably and usefully filled." The sincerity and simplicity of these two great bishops, is admirable; their friendship, proof against discord, has the charity of Christ for a common basis, and, losing sight of its own personal wishes and interests, consults the interests of the church alone.

The same matter is again mentioned in the last letter of Bishop England's correspondence, dated

at Charleston, February 1, 1835. " Now, my dearest friend, I was delighted with your account of the church springing up in the desert. You may be assured, that anything with which you are connected is dear to me. I was for many reasons opposed to your leaving the Mountain (Mt. St. Mary's) and being placed in your present situation. God knows his own means better than we do, and I shall be most happy in finding, as I expect now to find, that I made a mistake in my opposing your removal. May God preserve and sustain you!"

Years of experience had taught Bishop England the weight of episcopal cares. Read what he says in one of his letters: "I am here endeavoring to put in order my churches, my Seminary, my Convent, my Sisters of Mercy, and also try whether Madame Hery can be aided to establish her house. My two churches want great repairs, my Seminary is in debt, my Convent struggling into existence, my missions wretchedly poor, and in want of something like churches. And every society in France and in Germany, as well as the Propaganda in Rome, imagining, always each, that I am helped by the other, they have always left me lowest on their list. Add to this my unfitness for the Haytian legation, from inability to speak the language or to write it even tolerably, and the order of His Holiness, which I can not disobey, that I must try what can be done in this ruined island, whilst all things here are left unsettled to a new hand, Dr. Clancy. You may figure to yourself my situation." No wonder, then, that Bishop En-

gland objected to having placed on the shoulders of his "dearest friend" the burden of episcopacy.

A number of letters in our possession, written by Father Grassi, S. J., President of Georgetown College, prove that Dr. Bruté held the Jesuits in high esteem. Father Grassi, judging from his correspondence, was a man of extensive learning. In one of his letters he entitles his friend, Dr. Bruté, as "animæ dimidium meæ."*

The letters of Bishops Du Bourg and Cheverus are also most interesting, but the limits of this book will not permit us to quote from them. After reading them, however, bearing the signatures of such brilliant names, and rearing so many monuments, though silent, yet forcibly attesting the excellence of Dr. Bruté, one can not easily overestimate the learning, piety and zeal of Indiana's first Bishop.

* In another letter, dated February 28, 1816, it is stated, that Dr. Chatard (father of the present Bishop of Vincennes) visited Georgetown College professionally, and did much good there.

CHAPTER X.

SEE OF VINCENNES ERECTED—RT. REV. SIMON G. W. BRUTÉ CONSECRATED ITS FIRST BISHOP—A WILDERNESS—BISHOP BRUTÉ'S COMMUNICATION TO THE LEOPOLDINE ASSOCIATION—MISSIONARY LABORS—CONDITION OF THE DIOCESE OF VINCENNES.

MOST REV. JOHN CARROLL, Archbishop of Baltimore and First Bishop of the United States, was consecrated at Lulworth Castle, England, by the Rt. Rev. Dr. Walmesby, on the 15th of August, 1790. He had been prefect Apostolic of America, for six years previous. Until 1793, his jurisdiction extended over the vast unexplored region of the United States, when New Orleans was erected into an episcopal see. This diocese comprised Upper and Lower Louisiana; all the country west of the Mississippi being known under that name. The portion then remaining of the Diocese of Baltimore was again divided into the Dioceses of New York, Philadelphia, Boston and Bardstown. This occurred in 1808. The Diocese of Bardstown comprised Tennessee, Kentucky, Ohio, Indiana and Michigan. Finally, in 1834, the see of Vincennes was erected, and Dr. Bruté, of Mt. St. Mary's, appointed its first Bishop. His jurisdiction extended over the whole State of Indiana and about

one-third of the State of Illinois. Dr. Bruté's name had been recommended to the Second Provincial Council of Baltimore, by Bishops Flaget and Rosati, which, in turn, recommended his name to Rome. Rome acted as desired, and appointed Dr. Bruté Bishop. He received his bulls in May, 1834, and, on his knees, opened them in the Chapel of the Sisters of St. Joseph. He held himself wholly unfit for the high office. He weighed the reasons, during the time of a retreat, for and against his acceptance, with the most scrupulous care; at the conclusion of which, he determined to leave the final decision to the judgment of Bishops Flaget and Chabrat. They decided that he should accept, and Dr. Bruté waived all further objection.

At the time of Bishop Bruté's accession to the See of Vincennes, the following twelve Dioceses existed in the United States:

I. The Arch-diocese of Baltimore, established in 1789. Most Rev. John Carroll, died in 1815. In 1834 the Most Rev. James Whitfield occupied the see. He died the same year, with Most Rev. Samuel Eccleston for his successor. It comprised the State of Maryland and the District of Columbia.

II. The Diocese of New Orleans, established in 1794. Rt. Rev. Luis Penalver Y. Cardenas. Bishop in 1834 was Rt. Rev. Anthony Blanc. The diocese comprised the States of Louisiana and Mississippi.

III. The Diocese of New York, established in

1808. Rt. Rev. R. Luke Concanen. In 1834, Rt. Rev. John Dubois. It embraced the State of New York and the Eastern portion of New Jersey.

IV. The Diocese of Boston, established in 1808. Rt. Rev. John B. Cheverus, first Bishop. In 1834 Rt. Rev. Benedict J. Fenwick. It embraced all the New England States, Massachusetts, Maine, Vermont, New Hampshire, Rhode Island and Connecticut.

V. The Diocese of Philadelphia, established in 1808. Rt. Rev. Michael Egan, O. S. F., first Bishop. Rt. Rev. Henry Conwell in 1834. It comprised the States of Pennsylvania and Delaware, and the Western portion of New Jersey.

VI. The Diocese of Bardstown, established in 1808. Rt. Rev. Benedict Joseph Flaget, first Bishop. In 1834 the same, with Rt. Rev. Guy J. Chabrat, Coadjutor. It embraced the States of Kentucky and Tennessee.

VII. The Diocese of Charleston, established in 1820. Rt. Rev. John England. It included the States of North and South Carolina, and Georgia.

VIII. The Diocese of Richmond, established in 1821. Rt. Rev. Patrick Kelly. In 1834 Rt. Rev. Richard V. Whelan. It embraced Virginia.

IX. The Diocese of Cincinnati, established in 1821. Rt. Rev. Edward Fenwick, first Bishop. In 1834 Rt. Rev. John B. Purcell. It embraced the State of Ohio.

X. The Diocese of St. Louis, established in 1826. Rt. Rev. Joseph Rosati. It included the

States of Missouri and Arkansas, the western portion of Illinois, and all the Territories west of the Mississippi.

XI. The Diocese of Mobile, established in 1824. Rt. Rev. Michael Portier. It included the State of Alabama, and East and West Florida.

XII. The Diocese of Detroit, established in 1832. Rt. Rev. Frederick Resé. It comprised the State of Michigan and the north-western Territories.

Happily, Bishop Bruté sent the Leopoldine Association a document, in return for assistance lent him, in which he narrates, in his own happy manner, his first entrance on his new field of labor, and his first episcopal visitation through Indiana. This narrative will correctly inform the reader of the condition of the Diocese of Vincennes at this time.

“Mere words will poorly express the gratitude of the Bishop of Vincennes for the offering of love and zeal which your benevolent Association has been pleased, in the name of God, to bestow upon his newly created diocese. The merits of the gift are secure for heaven for the pious benefactor—may I have my share in them, by making a faithful use of what has been thus committed to my stewardship! It is perhaps proper that, in return, I should give you some information in regard to the beginnings of the diocese which has been the object of your bounty.

“When I arrived in Baltimore from France in

1810, to devote myself to missions in this country, there was but one Bishop for the whole United States, the late Most Rev. John Carroll. Since then many other sees have been erected—the see of Detroit, erected in 1833, was the twelfth. The see of Vincennes, erected in 1834, by the Holy See, at the recommendation of the second Provincial Council of Baltimore, may be regarded as the thirteenth. To this see, thus established, I was named as the first Bishop. At the time of my appointment I was and had been for many years Superior and Professor of Theology in the Seminary connected with the College of Mt. St. Mary's, near Emmitsburg, in Maryland. Although a large number of priests now on the mission in the United States had been sent out from this Seminary, at the time of my appointment they were not able to aid me, either with priests or money. The Sisters of Charity at St. Josephs', the Mother House, made me a present of two hundred dollars to assist me in establishing myself in Vincennes. On my way to Bardstown, where I was to make my retreat previous to my consecration, I visited my respected friend Dr. Purcell, the Bishop of Cincinnati, whose diocese must always continue to be a most worthy object of your generosity, as having a large population of German Catholics. He kindly accompanied me as far as Louisville and then returned, whilst I proceeded on my way to Bardstown, where I once more had the happiness of meeting my father and friend, the venerable Bishop Flaget, the Patriarch of these Western Missions,

upon which he has labored above forty-three years—twenty-five of which as Bishop of Bardstown, having jurisdiction over the whole Western country. I was also once more permitted to embrace my old friend Bishop David, who, having resigned the Coadjutorship of Bardstown, has been succeeded by Bishop Chabrat.

“At the time of my arrival, Bishop Flaget was about leaving for Cincinnati, to consecrate the large German church which had been lately erected. I spent a few days in visiting the different institutions of the diocese, the college and seminary at Bardstown, the beautiful institution of the Sisters of Charity of Nazareth, founded by Bishop David, the House of the Sisters of Loretto, founded by the Rev. Mr. Nerinckx, both having several academies and schools under their care. I visited also the flourishing college of the Jesuits (St. Mary’s), and regretted very much that my time would not allow of my going to the Dominican Convent and Novitiate of St. Rose. By the time I had finished my Retreat (from 4th to 12th October), under Bishop David, Bishop Flaget had returned from Cincinnati, and I set out with him for Louisville, where Bishop Purcell joined us. Crossing the Ohio, we proceeded directly toward St. Louis, across the vast prairies of Illinois, and passing through the town of Vincennes,* half incognito.

*“In a cheerful letter to Bishop David, from ‘Salem, half way between Vincennes and St. Louis,’ he gives a detailed account of his journey, which, in itself, was not a slight undertaking in those days. Once they were caught in a violent storm upon the prairies,

It was a source of great happiness and consolation to me to pass so many days in the company of these holy Bishops, and to meet that most excellent Prelate, Dr Rosati, of St. Louis. On the 26th of October, assisted by Bishops Flaget and Purcell, he consecrated his new and beautiful cathedral, which was an occasion of great joy to the whole city. A large body of the militia, and even the United States troops, from the barracks, near St. Louis, assisted at the ceremony. Two days after, on the 28th of October, the day of the Holy Apostles St. Simon (my patron) and St. Jude, I was consecrated in the same cathedral, by the Rt. Rev. Bishop Flaget, assisted by Bishop Rosati and Bishop Purcell. The sermon for the occasion was preached by the Rev. Mr. Hitzelberger. On the festival of All Saints, at the request of Bishop Rosati, I officiated, pontifically, for the first time. During these days, which was a time of general festivities, there were sermons each morning and evening, preached by the Bishops or some of the Jesuit Fathers, who have a large and flourishing college at this place, at present our farthest western point, a thousand miles distant from New York, but with another thousand miles of territory extending beyond it to the Pacific, the only frontier to these vast United States.

and suffered severely from wet and cold. He draws, as usual, a lively picture of their mishaps and adventures, of Bishop Flaget, 'I incomparable,' as he calls him, drying his breviary before the inn fire, etc. They spent only an hour and a half at Vincennes, as he says, without the guns firing or bells ringing, or a grand procession, or anything."—BP. BAYLEY.

“Having left St. Louis with Bishops Flaget and Purcell, the Rev. Messrs. Abel, Hetzelberger and Petit, we arrived at Vincennes the 5th of November. Some miles before reaching the city, we were met by a number of citizens, Catholics and Protestants, on horseback, who had accompanied the pastor, the Rev. Mr. Lalumière, a native of the State, and the first priest ordained (by Bishop Flaget), for Vincennes. He was, of course, filled with joy, in seeing a Bishop granted to his Indiana, and all the inhabitants seemed to share in it.

“The ceremony of the installation took place the same evening. Bishop Flaget, who, forty-three years before had been the missionary priest here, when it was a simple trading and military post, in the midst of the surrounding wilderness, proceeded to address the people with his usual fervor, venerated and loved by all, himself in the seventy-fourth year of his age, he introduced to them their new bishop; no longer young, being in his fifty-fourth year, and urged them to make a good use of the privileges which God in his mercy had bestowed upon them. Other instructions were given during these days. On Sunday, I officiated pontificially, and on Monday, my venerable colleagues took their leave, amidst the blessings of the whole population, to return to their respective dioceses. They literally left me alone. Father Petit was obliged, soon, to return to his college in Kentucky. Mr. Lalumière took charge of the missions in the vicinity of Vincennes, but still, twenty-five or thirty miles distant, and in the whole diocese, there were

but two other priests ; one, Mr. Ferneding, in charge of the German missions 150 miles distant, and Mr. St. Cyr, whom Bishop Rosati had permitted to assist me for one year, and who was stationed at Chicago, 225 miles off.

“The Cathedral church, a plain brick building, 115 feet long and 60 broad, consisting of the four walls and the roof, unplastered, and not even white-washed—no sanctuary—not even a place for preserving the vestments and sacred vessels. Only a simple altar of wood with a neatly gilded tabernacle, and a cross, and six beautiful candlesticks, a gift from France, which were much in contrast with the poverty and utter destitution of the place. The house built for the missionary, and now the Episcopal residence, consists of a small, comfortable room and closet, 25 feet by 12, without, however, a cellar under, or a garret above ; a small plot for a garden lies between it and the church, on the other side of which, is the Catholic cemetery. Some years since, the town had a common burying ground prepared, beyond its limits, and insisted, for a while, that the Catholics should bury their dead in it, like the rest ; but they resisted so resolutely, they were at last permitted to bury in their own cemetery. An old wooden building, a short distance from the *Palace*, is occupied by the servant, and near it is a stable, ready for the Bishop’s horse, when he is able to get one. The people are mostly of French descent ; poor, illiterate, but of that open, lively disposition, which bespeaks their origin. They retain their faith, love

their priest, but are negligent in attending to their religious duties. They are very remiss, also, in teaching their children their prayers and their catechism, and this causes them to forget it themselves. Many, also, are in the habit of using profane language. It is true, and should be mentioned, that of late years they have been much neglected, and much of their former piety seems now to be re-kindling in their hearts.

“The kind reception I met with on my arrival was followed up by generous gifts of provisions and other necessary things. Of money they have little, and consequently can give but little. A subscription list which was handed around some months after I came, with the intention of providing a yearly income for my support, did not reach two hundred dollars, and most of this was to be paid in grain, if they had not the money at the time. It may seem somewhat out of place for me to enter into such details, but they are necessary to show that although a parish priest, accustomed to the simplicity of seminary life, may find a sufficient support, yet the resources of the diocese are entirely inadequate to provide for its great and urgent wants, the education of young men intended for the priesthood, and building up those institutions of charity for orphans and others without which religion can never be firmly established. The revenue from pews* in my cathedral is so small as

*In a letter to Bishop Kenrick, dated December 18, 1834, he mentions that the pew rent in his cathedral amounted to \$100, and that the subscription for his support was \$240, but not all

barely to supply what is necessary for the altar and current expenses of the church itself. Of some property which belongs to the diocese, but which at present brings no income, I will have occasion to speak hereafter.

“As the directors of your association very properly request minute details, in order to be able to form an accurate opinion, I will proceed to give an account of the first six or eight months of my administration.

“A few days after the Bishops who so kindly accompanied me to Vincennes had left, I went with the Rev. Mr. Lalumière to visit his two missions, or congregations as they are generally named in this country—first to St. Peter’s and then to St. Mary’s. The last was not quite completed, and I was requested to name it. It was a great happiness to me to put the first church, which I was called upon to bless in my new diocese, under the patronage of the Blessed Mother of God; so I named it St. Mary’s, and promised to return again in two weeks and bless it, when it was finished. On the day appointed, all the good people assembled with their worthy pastor, Mr. Lalumière, at the little chapel. It was built of logs, as almost all the buildings still are in this part of the country. It is only about from fifteen to twenty years since these settlements were made. There are about 150 Catholic families, most of them from

paid. “I am resigned,” he says, “to remain at Vincennes alone and attend the sick calls and do all the work myself—but my great, my greatest want is priests for other places.”

Kentucky, but some from Ireland. We formed a procession and went around the chapel, and the ceremonies were observed as closely as possible; then I celebrated mass and gave an instruction to those who were present. Some baptisms and a marriage filled up the labors of the day, marked as the first on which I blessed a church in the wilderness. The conduct of the people was full of edification.

“Afterwards, I visited some of the places around Vincennes, where I found small clusters of Catholic families. At the Cat’s River, thirteen miles from the town, I had more than twenty-five or thirty families to attend, and every time I went there, I saw how much more good would be done by a resident pastor. I will soon send one to them, though, for the first few years, he will have to be supported, chiefly, from the means at the Bishop’s disposal. Once they are firmly rooted, however, such missions will support themselves. The people are mostly of French origin. I visited another congregation in Edgar county, on the Illinois side of the diocese, about seventy miles from Vincennes. It is an American settlement from Kentucky, with some Irish families among them. There are, perhaps, fifty or sixty families within a circuit of fifteen miles, and I found them, as at St. Mary’s, truly zealous for their religion, and talking of the church they would soon build, and the priest that would soon be sent to them.

“At Vincennes, I undertook to bring our long neglected youths to their first communion. At

Christmas, I had twenty, some of whom I had prepared as well as I could. Others, I put off, intending to prepare them during Lent. Sixty more made their first communion at Easter, many of them seventeen, eighteen, and twenty years old. The following Sunday I administered the sacrament of confirmation, for the first time, in the Cathedral of St. Francis Xavier, to about ninety, mostly the same who had just made their first communion. I say nothing of the difficulty of the task, as it would look as if I were commending exertions; the poor results of which, I have rather to lament before God. I simply mention what may give the association a proper idea of the task of the Bishop, and of the situation of the newly erected diocese.

“ Having a population of about 1,500 souls under my immediate pastoral care, every Sunday I had to give two instructions, one in French and one in English, and then to administer the Sacraments. In the eight months I had sixty-five baptisms, ten marriages, and twenty burials, and a great many sick calls to attend, often six, seven, and ten miles from home. Then there were a number of other visits to be made, poor to be seen to, Protestants to instruct, etc. I received four men into the church, two of them upon their death bed.

“ Much of my time was also taken up by the extensive correspondence which devolved upon me as soon as I was sent to Vincennes, and also by the numerous communications I continued writing, as I had long been in the habit of doing, for the religious papers, particularly the *Catholic Telegraph*,

of Cincinnati. That kind of work is continually called for by our position in this country, and the influence exerted by it is too important to allow it to be neglected. Over the signature of 'Vincennes' a series of letters was published, in which the ancient labors of the society of Jesus in this region, from the lakes to the Mississippi, were described. Our very town took its name from a French officer, Mr. De Vincennes, who was massacred an age ago by the Indians, together with a Jesuit Father, who had accompanied him in an expedition to protect the friendly tribes who lived upon the Wabash, where the Society had established the mission of St. Francis Xavier. Others of these communications consisted of a sketch of the country and its aborigines, an account of the former difficulties which religion had had to contend with, her obscure and precarious beginning, her present hopes, the inducements offered now to Catholic settlers, and also the steps taken by the last Council to obtain the erection of the new diocese, comprising Indiana and a part of Illinois. They were followed by an account of our present transactions, and a pastoral letter which I had given after my consecration, and which had been published in the newspapers of Vincennes, and in all our Catholic journals. In that letter the Protestants themselves were affectionately addressed, and the intentions of the American Bishops and our Holy Father at Rome, were explained in such a plain and simple way, that left no room for the absurd charge of their being influenced by political, and not simply

by religious, considerations, and that no foreign conspiracy or danger for the civil institutions of America was involved in this new carrying out of the original divine commission given to the church by her Lord: 'Go and teach all nations.'"

CHAPTER XI.

BISHOP BRUTÉ'S COMMUNICATION TO THE LEOPOLDINE ASSOCIATION, CONTINUED—REV. S. LALUMIÈRE—REV. F. DE SEILLE—CONGREGATIONS FORMING—POKEGAN, CATHOLIC INDIANS—THE BISHOP'S TRIP TO EUROPE—VISITS ROME—HIS RETURN.

“BEING convinced of the fact that we could not obtain missionaries from the other dioceses, I determined to try to obtain some from abroad. Before setting out, however, for this purpose, I wished to examine myself the west and north of the diocese, while Mr. Lalumière would go through the south and east and make a report of his observations to me, so that I could start without much delay on the journey in which I am now engaged. After Easter, in company with an honest and pious man of Vincennes, I went through Illinois, visiting again Edgar county for the pascal duty, and then proceeding north as far as Chicago, on Lake Michigan. Mr. St. Cyr had arrived there from St. Louis and enabled the Catholics to make their Easter communions, so I gave only a few confirmations, and three instructions, one on Saturday and two on Sunday, to encourage the rising Catholic congregation of that most important point. It is now composed of about 400 souls of all countries,

French, Canadians, Americans, Irish, and a good number of Germans. The garrison of the fort, the commandant, and part of the staff and band of musicians attended. In general, it may be said that the military are always friendly to the Catholics and their services, which they are free to attend if they choose.

“From Chicago, we went round the end of Lake Michigan to the river St. Joseph, and the mission of the Rev. Mr. De Seille, at the Indian village of Pokegan, situated just outside our diocese, and in that of Detroit. This mission was established many years ago, by the venerable Mr. Badin. Mr. De Seille has lived for three or four years at Pokegan’s village. He has there, and in the neighborhood, more than 650 Catholic Indians baptized. A large number of their huts are built around the chapel, which is constructed of bark, with a cross erected behind, and rising above it, and filled with rudely-made benches. The Indians begin and end their work without hammer, saw, or nails; the ax being their only implement, and bits of skin or bark serving to fasten their pieces together. The room of the missionary is over the chapel, the floor of the one forming the ceiling of the other. A ladder in the corner leads to it, and his furniture consists, as did the prophet’s, of a table and chair, and a bed, or, rather a hammock swung on ropes. Around the room are his books, and the trunks which contain the articles used in the chapel, as well as his own apparel. He spends his life with his good people, sharing their corn and meat, with water for

his drink, and tea made from the herbs of his little garden. He abjures all spirits, as all the Catholic Indians are forbidden to touch that which is the bane of their race, and he would encourage them by his example. I attended at the evening catechism, prayers and canticles, and, in the morning, said Mass, at which, a large number assisted. Through the interpreter, I addressed a few words to them.

“On Thursday evening we arrived at South Bend, a little town beautifully situated on the high banks of the St. Joseph river. It is growing rapidly, owing to its many advantages. Crossing the river we visited ‘St. Mary of the Lake,’ the mission house of the excellent M. Badin, who has lately removed to Cincinnati. He had a school there kept by two Sisters, who have also gone away, leaving the place vacant. The 625 acres of land attached to it, and the small lake named St. Mary’s, make it a most desirable spot, and one soon I hope to be occupied by some prosperous institution. Rev. M. Badin has transferred it to the Bishop on condition of his assuming the debts, a trifling consideration compared with the importance of the place.

“On Friday morning we left for the Tippecanoe river and the village of Chickakos. The Indians had heard of our coming, and had sent some of their number in advance to ascertain our movements. They gave notice of our approach to others who had camped out a few miles to wait for the Bishop, and to make a more worthy escort for

him. The Chief of the Chickakos was there and directed their movements, Coffee had been prepared at a small village only three miles from the principal one. We dismounted, and sitting on mats of woven straw partook of their kind cheer. Then we crossed the river, and soon arrived. On our way Mr. De Seille pointed to a poor woman sitting on the bank with an infant child lying in her lap who had been recently baptized, and was now near death. He told me that it would be a great consolation to her if I would give her my blessing, and tell her of the happiness awaiting her little angel. I did so, and could see by her silent and resigned expression that she felt comforted.

“Chickakos village is not so large as Pokegan, yet the chapel is nearly as large. It is, however, without ceiling, and without a room for the missionary overhead. The mission being of later standing, Mr. De Seille had baptized only about 120 persons, of whom I confirmed sixteen. He was to remain there two weeks, to prepare many more for baptism and some for their first Communion. He said he found some difficulty in preparing the Indians for their first Communion on account of not being sufficiently master of their language to make use of their proper terms in treating of the Holy Eucharist. He begins to understand it now, yet when he speaks to them he prefers to do it through his interpreter, a Canadian woman born of an Indian mother, a truly excellent and deserving person. She is seventy years of age, and yet preserves a strength and activity truly

wonderful. She followed us on horseback, and was very ready to assist us. On our arrival all assembled at the chapel, and Mr. De Seille introduced me to them as their Bishop, the head in these parts of all the other 'Robes Noires' (Black Robes), the names which they had given to the Catholic priests, or Jesuits, for it is all one to them. He added, that I had no one above me on earth, but the great 'Robe Noire' beyond the high seas, the chief of all the Christians in the world, meaning the Pope. He said that every 'Robe Noire' that would come to them must come as sent by the Bishop, and then be received; otherwise they should have nothing to do with them. The chief Chickakos said a few words in reply to show that they were well pleased, and promising that they would meet together the next morning to give a more special expression to their feelings. Accordingly, on Sunday morning, having informed us that they were ready, Mr. De Seille and myself sat upon two little stools in the chapel, and some twelve of the leading men came in and took their seats upon some of the opposite benches. Chickakos made the speech, and I was very much struck with the concluding sentence of it, when, raising his eyes and his arm to heaven, and then pointing to the ground—having previously expressed their confidence in Father De Seille and in me, and in their readiness to receive me as their Bishop, and their desire to show it by presenting me with half a section, 320 acres, of their land—he said that 'God, when He would return from heaven to visit our earth, would

see that ground, to which he pointed, which they were giving me, and that it would prove to Him their sincere devotion to His holy religion and the messengers He had sent to secure its blessings to them.' To this I replied through the good interpreter. We then made our preparations for Mass and the administration of the sacrament of Confirmation. Before Mass six children were baptized by me. My instruction was on prayer, and the gifts of the Holy Ghost. Mr. De Seille told me that he had observed in them all such a deep sense of the eminent privilege of prayer, and the dispositions it required, as are not found, as often as they should be, among the best instructed Christians of more favored countries. I saw most unequivocal evidence of it in their behavior in the chapel, and the affecting, earnest way in which they listened to the instructions, repeated their prayers, and sang their hymns, and I was very much edified. Of the sixteen that I confirmed, one was an old chief, who since his baptism had led such an innocent life that he had not been observed to commit any fault, or give way to impatience, or any other imperfection.

“ We slept on the benches of the chapel, and some of the straw from the floor, wrapt up in our great-coats, after the manner of the good Father. Our food was boiled corn, fish, venison, and wild turkey, minced together in one dish, and some cranberries broken and mixed with sugar they got from trees. Our drink was water; coffee was not to be had, although this was the principal village.

“In the afternoon vespers was sung in Ottawa, and, as I should have mentioned before, by the aid of printed books, many used them, as they are very quick in learning to read, and have retentive memories. Some knew the whole contents of their prayer-books. They contain all the usual daily prayers, and exercises for confession and communion, a pretty long catechism, and a large number of canticles, with many of the principal hymns and anthems of the church. Among others, they have the ‘pange lingua’ and the psalms for vespers translated in Ottawa.

“I was to leave them after vespers, so, before we began, they came to sign the deed of the land presented to the church, which we had drawn up in as legal a form as we could, putting the indispensable condition that the act was subject to the approval of their temporal Father at Washington, as they call the President of the United States. Although many know how to read, none know how to write, so Chickakoš and some of his friends made their marks on the paper, and two Canadian traders who were present signed their names as witnesses. It remains now to be ratified by the President.

“After a few parting words, and giving them my blessing, we mounted our horses, and were escorted for some miles by a large number, Chickakos at their head, who before leaving us dismounted from their horses, and asked their Bishop’s blessing again. Mr. De Seille was to remain two weeks there giving instructions, and preparing the

Indians for baptism and first communion. Some time after, I received in Vincennes two long letters from that excellent missionary, giving me a most interesting account of the exercises of the two weeks which he had spent there, at the end of which he had baptized eighty, and admitted thirty to their first communion. He said that the coming of a Bishop, 'a chief man of the true prayer,' as they called him, and head of the 'Robes Noires,' had excited much joy among all the Indians. They remembered when the Jesuits left the country, after the conquest of Canada by the English, how their fathers had hoped until their death for their return, and, dying without that consolation, most earnestly recommended to their children to be looking for them when they should come, and to receive them and to believe them to be the true messengers of God. We spent the night at the house of a settler fifteen miles from Chickakos, and found the house so full that many had to lie on the floor, as I had done once on my way to the lake. Here we had a bed for two, as was often the case. Through all that journey of 600 miles, we seldom came to any regular taverns, but almost every family would allow you to share their meals, and give you a place under their roof, receiving on your departure a small compensation, which, however, is sufficient to remunerate them. Our old friend—for one evening's acquaintance establishes that relation between us—told me in the morning, when I asked for the bill, that he used to take nothing; but as he could not well stand that, and wished still to help

any strangers, he only took what strictly sufficed. He was of the sect called 'Christians.' After supper he said to us, 'Friends, I ought not to interrupt our family rule on your account; we are about to have our evening devotions. You can remain with us, or if you prefer to retire I will show you your room.' We thanked him, and said that we would rather retire. This did not displease him at all, or prevent him from bestowing every attention upon us. We were almost always thrown upon the hospitality of Protestants, and were treated kindly by all. I improved in every family such opportunities of conversation as were afforded me, and passed such simple remarks as would make them acquainted with our faith and practices, and remove some of the prejudices which they had acquired from their parents or the ministers of the places from which they had come to settle in the West. They listened to what I had to say, and as very few ministers have as yet come to these remote parts, I found that it would be easy to pre-occupy the ground. But, alas! we have not the means to do so, nor priests enough to send to the dispersed sheep of the house of Israel, to the domestics of the faith, exposed to lose it almost as easily as these Protestants are to acquire it.

"The day after we reached Logansport, a rapidly improving town on the canal that is nearly completed, and will unite the Wabash with the Maumee, at Fort Wayne, and thus Lake Erie with the Ohio and the Mississippi, through the States of Indiana and Illinois. I found there a good

number of Catholics, and promised to send them one of the first priests I could obtain. I said mass the next morning, and then left for home, yet some days' journey, passing through Fayetteville, Attica, Covington, Terre Haute, etc. Few Catholics are as yet collected in these growing towns, but soon there will be more. Had I said mass at Terre Haute, about twenty Catholics might have been present, and many Protestants joining them, and in our new country that is a sufficient indication to send a missionary. By this very visit to Europe I trust to obtain some, whom I will be able to support with the generous gift of the Association, and thus place Terre Haute and many other such towns on the line of missionary round. I have, myself, heard, in the city of Baltimore, the interesting account of those who remembered to have mass said in their room by a missionary, there being no resident pastor; Baltimore, where now five parish churches, one splendid cathedral, one seminary, and five private chapels in the different communities and hospitals, make twelve sanctuaries in which the twenty-one priests, living with their archbishops in that metropolis, officiate. Poor Diocese of Vincennes! Let us, however, put trust in God, and what a change can a few years, through His blessing and the perseverance of zealous souls, effect.

“Shortly after my return, Mr. Lalumière came home, and the account of his journey was very consoling. He had found more Catholics than I had, and many places ready to receive a priest. In three places they had begun to build churches.

At Fort Wayne they were finishing one, 60 feet by 30, and the congregation numbered 150 Catholic families. I was happy to send them the Rev. M. Ruff, from Metz, in France, recently ordained, and speaking the three languages, French, English and German. Of the latter there are a good many living there and in the environs. I had ordained Mr. Ruff Sub-deacon and Deacon before my journey to Chicago, and had sent him to the Seminary of St. Louis (St. Mary of the Barrens), to make his retreat, and there he was ordained priest by that excellent prelate, Dr. Rosati.

“We have, as yet, no seminary, no college, no religious establishments in any part of the diocese, except an academy and school kept in Vincennes, by four Sisters of Charity from the house of Nazareth, in Kentucky. They had been recalled to Nazareth some months before I came. My first care was to secure their return, and they resumed their school the end of last April. When I left, they had four boarders and about fifty day scholars.”

In his letters to his friends, describing his journey through his diocese, he enters into many details, which are omitted in his (the above) communication to the Leopoldine Association, as not becoming the gravity of what may be regarded as an official document. In one letter, he speaks of having traveled 550 miles on horseback during the last six weeks. He describes, very graphically, the little groups of emigrants he fell in with, exploring the country and seeking for new homes—his conversation with them and the scattered resi-

dents, taking advantage of every opportunity, in a quiet, unobtrusive manner, to do away with their prejudices in regard to the Catholic Church, and to instruct them in its real doctrines and principles. Wherever he heard of a Catholic family, he spared, evidently, no labor or fatigue to find them out and visit them, and his descriptions of their lonely situations in the, then, wilderness, are very touching. Sometimes it is a poor negro with his family, emigrants from Maryland or Kentucky, living in the woods, all crowding to the door to welcome the Bishop and get his blessing. Sometimes a respectable white family, brought up amid Catholic privileges, now without priest, or Mass, or Catholic neighbors, and often exhibiting the sad effects of such privations. No wonder that the poor Bishop's heart sometimes almost sank within him, and that he often exclaimed, as in a letter to Bishop David, in mingled Latin and French: 'Ostium magnum apertum—moyens nul à present.' '*

During his sojourn in Europe, the good Bishop met with a most hearty welcome and material aid, wherever he asked assistance for his beloved diocese. The Empress of Austria, and Prince Metternich, especially, befriended him, and loaded him with manifold kindnesses. His correspondence indicates that he found himself much out of place in the courts, and with the high personages, with whom his mission necessarily brought him in contact. Yet, he hesitated not to submit to anything that could profit the wilderness, whither he was

* Memoirs of Bishop Bruté.

soon to return. Before returning, however, he availed himself of his sojourn in Europe as the fitting opportunity to visit Rome; and having obtained the Sovereign Pontiff's benediction for himself and his diocese, hastened back to his field of labor in the deserts of Indiana and Illinois, where the interests of the church so eagerly awaited him. He landed safely in New York, July 20, 1836.



CATHEDRAL OF ST. FRANCIS XAVIER, VINCENNES,
IN 1838.

CHAPTER XII.

BISHOP BRUTÉ'S RETURN FROM FRANCE—HIS FURTHER LABORS
—HIS DEATH.

BISHOP BRUTÉ met with a hearty welcome from all, Protestants as well as Catholics. The gifts received in Europe he expended in establishing a Diocesan Seminary in Vincennes, an Orphan Asylum and a Free School. With the remaining surplus he finished his Cathedral and assisted several priests in the erection of small churches where most needed. In a letter to Rev. Michael Shaw, dated August, 1838, he writes: "Besides, we are completely upside down with our church repairs. The Sanctuary unroofed, the nave and aisles a forest of scaffolding for the plastering, then the steeple is to be got up—the wood already cut at St. Francisville, and soon to sail up our proud Wabash, and go and tell the skies, not a lie, as the tall column in London, but the true love of Vincennes for the honor of God."

Tireless and unceasing labors as Bishop, pastor of the congregation, professor at the Seminary, teacher at the school, began to tell on his health. "He caught a severe cold while riding on the outside of a stage coach in Ohio, on his way to the

Council at Baltimore, in 1837, which ended in a confirmed consumption." Still he visited every portion of his diocese at short intervals. He wrote to each of his priests perhaps twice a month. One of the most arduous of his labors was the visiting of emigrants, mostly Irish, engaged throughout Indiana and Illinois, on government works of improvements. They suffered severely from cholera and fevers. He did all in his power to provide for their spiritual wants, and it pained him that he could not do more. Dr. McCaffrey, in his Oration, says: "Difficulties that would have disheartened almost every one else, only served to increase his zeal and charity. Having commenced a journey of four hundred miles in such a state of bodily suffering that he could not sit upright on his horse, he nevertheless completed it, without the intermission of a single day. Shortly before his death, he left Vincennes to visit a distant mission, which he had already visited thrice within the year; and though so weak and attenuated that he could scarce support his tottering frame, in the absence of the pastor, he attended to three distant sick calls, on the same day, and, almost dying, administered the consolations of religion to those who appeared no nearer mortal dissolution than himself."

Bishop Bruté never thought of rest. He arose in the morning immediately upon awakening, not allowing a second sleep. Should his body be reluctant in obeying, he would say to it: "If you want more sleep, you must take it the next time you get a chance." Once only, it appears he hes-

itated as to whether he should accept his friend Mr. Blenkinsop's invitation to remain with him and rest, preparing for the end. But, writing to Rev. Mr. Shaw, he says: "But shame! non recuso laborem."

When no longer able himself to travel, he wrote the oftener to his priests, to encourage them the more. Thus, for example, he writes to Father Shaw, residing at Madison, who encountered many difficulties in the building of a church there: "St. George's Day, 1838. How many associations! From the day of St. Paul and Lucius, of St. George and St. Alban, St. Austin, the Venerable Bede, St. Edward, and the innumerable saints of fifteen ages, to the days of Fisher, and Moore, and Mary, and the glorious victims of our divine faith, to those of our Milner and Lingard, and the host of able and fervent restorers of its glories for England.

"The mind and heart dwell to-day, in this land of hope and promise, and mine earnestly so, my dear sir, in union with yours. The days of such praise to God, in Bangor and Croyland, and Winchester, etc., etc.; the holy victim offered everywhere, is present to both of us. Accept, my dear friend, these remembrances of the day . . . of the faith—*memoriam fecit mirabilium suorum.*"

With all his love for Father Shaw, he does not hesitate to reprove him for a fault: "I can not forbear, my beloved brother and son in Christ, chiding you for one sentence you have allowed to escape you, and which is not according to order. 'I am *willing,*' you say, 'to serve Madison as long as

Mr. —— is legitimately occupied in making collections under your authority, but I am not willing to stay here, merely to enable him to run about the country at his own pleasure, and neglect every duty connected with his charge.' Alas! my dear friend, we are all obliged, in this world; to fulfill the duties of our charge, with all care and affection for it, for God's sake, even in sight of others not so faithful as they ought to be."

The influence exercised by Bishop Bruté over his clergy, was not merely his paternal watchfulness and advice, but it was his noble example of patience and endurance that stimulated them to follow in his footsteps. The following touching narrative is transcribed from a book entitled, "Heroines of Charity," introducing the subject, "The Sisters of Vincennes:" "Great as the sufferings of the clergy might be, they saw that the Bishop invariably provided that his own should be even greater. All his worldly possessions were placed at their disposal. Whenever any of them came to his house, they were at liberty to take away with them, shoes, clothes, or linen, anything that they could find there of which they stood in need, only taking care to leave in exchange their own cast-off apparel, in the certainty that by and by some one would come in a more pitiable plight than themselves, to whom even this would be an object of value. What was taken by nobody else, the Bishop appropriated to his own use; and in such cases, it often happened that, as he was small of

stature, it was necessary that his own skill should be exercised in fitting them to his person.

“When he visited his clergy, he never would allow the priest to give up his bed to him; nor did he relax this rule even in his last sickness. He used to insist on the priest being the first to lie down, and after smoothing his couch for him with the gentle tenderness of a mother, he would wish him good night. If, as was sometimes the case, the apartment of the priest was not separate from that appropriated to divine worship, the Bishop would spend the whole night in prayer before his beloved Master. If otherwise, he would lie down on the floor, or on the same bed with the priest. One cold winter’s night, a few months before his death, a priest, whose hut he had visited, was very earnest in pressing him to make use of his bed. The Bishop was not to be persuaded. At last a compromise was effected. It was agreed that they should remove the bed from its bedstead, and placing it on the floor, should make use of it together. Accordingly, they lay down side by side, the Bishop not forgetting his usual practice of smoothing down the bed clothes for his companion, and then covering him up in such a manner as would best protect him from the cold.

“‘But, my lord,’ said the priest, ‘you are giving me all the coverlet, and keeping none of it for yourself.’

“‘Oh, no,’ replied the holy man with his wonted sprightliness of manner, ‘look, you have got no more than the half!’

“During the night his companion discovered that the Bishop was stealthily contriving to shift more of the coverlet away from himself and on to him. At first he threw it back again, imitating the motion of a person tossing about in his sleep. Again the Bishop endeavored to restore it to the priest, but as gently as possible, for fear of awakening him, and again a toss similar to the former, returned it to its original position.

“‘Ha, ha,’ said the Bishop, ‘then you are not asleep, I see.’ And thus the contest terminated in a mutual burst of laughter, such as would gush forth with a natural simplicity from hearts, like theirs, devoted to the love of poverty and abandonment of self. The priest, however, remonstrated with his lordship for his imprudence, upon which the latter excused himself by saying that he was afraid lest he should catch cold, and he dared not get up and stir the fire lest he should disturb him in his sleep. ‘Yes,’ persisted the priest; ‘but what was to have become of yourself?’

“‘Oh,’ said the Bishop, ‘nothing can be of any consequence that happens to a poor old man like me.’

“It was then about three o’clock in the morning, and the Bishop refused to get into the bed again, on the plea that he had a good many prayers to say; and so he continued in meditation until the time came for his departure.

“It occurred to him one night, when in the midst of his prayers, that one of his priests must be in

want of money. Having none of his own, he hastily borrowed a few dollars in the town, and dispatched them to him at once, together with a letter bidding him to apply to him whenever he required any more ; and this was the practice he invariably enjoined upon all his clergy.

“ The Bishop was in the habit of frequently visiting a priest who lived at the distance of some leagues. No sooner had he returned from one of his visitations, than he would set off, staff in hand ; and with buoyant spirits, employing himself all the time in prayer, proceed on foot to the dwelling of his friend. On his arrival he would draw a large piece of bread from his pocket, saying, ‘ I have brought you something for dinner, for I was sure you had nothing to eat.’ To this was added, perhaps, a small portion of bacon, prepared in a little kettle, and set on the only plate in the room. And this frugal meal the two ecclesiastics would proceed to discuss, each seated on a wooden bench at a table fashioned by an ingenuity better practiced in the direction of souls than in the handling of the tools of a carpenter. Nor were the other implements out of keeping with the simplicity of the fare ; there was but one knife and fork, which they used alternately.”

Bishop Bayley, writing the *Memoirs of Bishop Bruté*, speaks of several letters in his possession, written or dictated by the first saintly Bishop of Vincennes, and signed with the trembling hand of death. He refers specially to one addressed to Bishop Flaget and another to the late B. U. Camp-

bell, Esq., to whom he was always much attached. "These letters are entirely unstudied—written upon the spur of the moment—but are full of interest, not only as exhibiting all the beautiful traits of his character—his lively faith, his active usefulness, and his ardent zeal—but also as giving an insight into the nature of his administration. It was characterized by the most untiring energy and perseverance. No good work once undertaken was ever allowed to stand still; and it is impossible to understand how so much was done in so short a time, especially as most of it was accomplished while the States of Illinois and Indiana were laboring under the most severe financial embarrassments.

"What makes it the more wonderful is that the Bishop seems to have had a great horror of running into debt, and would sign no mortgage upon church property. The assistance he received from Europe enabled him to carry out for a while these good resolutions; but if he had lived a few years longer, he would probably have found himself obliged to modify them somewhat. Personally, he cared nothing about money. As Father Hickey said to Mr. Miles: 'If he had five dollars in his pocket, it went to the first person who asked for it.' His clothes were always very plain, and he often gave away everything except what he had upon his back; and even these were not safe, for he has been known repeatedly to take off his linen and underclothes, and give them to the poor negroes whom he was accustomed to visit."

In presenting the reader with the last scenes in the life of the saintly Bishop Bruté, we can not do better than quote the words of the Rev. Dr. McCaffrey's beautiful discourse: "Death, which could be no unwelcome visitor to one whose thoughts, hopes and affections all centered in a better world, found him full-handed of good works, and longing only to be dissolved and to be with Christ. Invincibly patient and resigned under the severest suffering, full of tender piety, calm, collected, and brightly exhibiting his characteristic virtues to the last, he set a beautiful example of the manner in which a Christian should prepare himself to run his final race, and to win the crown of a glorious immortality. As his strength diminished his devotion increased. He sought no alleviation for his sufferings; on the contrary, he was eager still to labor and endure, in the two-fold view of doing good to others and resembling more his crucified Savior. When unable to walk or stand, he would at least sit up, and write to any whom he could hope to benefit by his correspondence; and to those around him he would speak on pious subjects, such as the love of God, conforming to His holy will, or devotion to the Blessed Virgin, with the unction of a saint, and the ardor of a seraph. But six hours before his death, he wrote with his own hand, and not without much difficulty and pain, several moving letters to persons who had unfortunately abandoned the practice of their faith, and to whom he wished to make this dying appeal in behalf of their souls, while the

portals of eternity were closing upon him. These last precious days of his life were thus entirely taken up in works of charity, in instructing, edifying, and consoling those who were with him, and in intimate and affectionate communion with his God, whom he hoped soon to see face to face, and to love and enjoy forever. He preferred often to be left alone, that he might the more freely indulge his pious feelings, and for this end he would allow no one to watch by him at night, until his mortal agony had begun. When his friends affectionately sought to know what they could do to relieve his sufferings, he would answer them by pointing out some passage of sacred scripture, or chapter of the following of Christ, which he desired them to read to him, or by asking them to say some prayers for his happy death. No agonies of pain could extort from him a single expression of distress. 'The will of God be done,' was the constant language of his lips, and it was the abiding sentiment of his heart. When preparing to receive the holy viaticum, he wrote to us in the true spirit of saintly humility, requesting the prayers of our seminary, and of the sisterhood, and begging pardon for whatever offenses or bad example he had ever given to any one at either institution. A few days before his dissolution, the strength of his naturally vigorous constitution rallied for a time, and his physician promised him at least a temporary recovery; he told the physician he was mistaken, and, whether he knew it supernaturally or otherwise, named the exact time of his approaching

departure. He gave, himself, the orders for preparing his grave, and as calmly directed the modes of sepulture, and proper rites to be observed, as if he was discharging an ordinary duty. On the morning of the day before his death, he remarked to the clergyman, who attended him with unwearied solicitude and affection: 'My dear child, I have the whole day yet to stay with you: to-morrow, with God!' To another pious friend he used these simple but expressive words: 'I am going home.' Heaven was indeed his home; he had always so regarded it; there was his treasure; his heart was there; he had ever longed to be with God, and 'see Him as He is;' and now the door of the Father's house was opening to him, and angels were on the wing to meet his departing spirit, and conduct it to its place of rest. He was happy, therefore, amid the pangs and terrors of death; for he trusted that he was but going home. After having received the last Sacrament, he directed the parting prayers to be recited, which he answered devoutly and fervently until the last, and then, the morning of the 26th of June (1839), at half past one o'clock, he calmly and sweetly surrendered his soul into the hands of his Creator."

Rev. E. Audran, in 1860, pastor of the Cathedral congregation at Vincennes, wrote, in answer to a request to that effect, the following letter to Bishop Bayley: "Bishop Bruté was first buried under the sanctuary of the present Cathedral. In the month of November, 1840, the floor of the Sanctuary having been raised, and the whole

ground under it dug out to make room for a subterranean chapel, the body was removed and placed immediately behind the altar of this chapel. It has remained there ever since.

“The following is the inscription on the wall above his tomb. Bishop Rosati wrote it:

“ ‘Hic jacet Simon Gabriel Bruté, Episcopus Vincennensis. Primitus Rhedonis in Galliis XII. kal. Ap, MDCCCLXXIX. Humanioribus litteris in patria, Severioribus in Parisiensi Academia, et tandem Divinis in celeberrimo S. Sulpitii Seminario operam felicissimam dedit.

“ ‘Inter Olerii discipulos annumeratus religionis propagandae desiderio flagrans ex Galliis Americam navigavit Anno MDCCCX. Hic juventutis institutione addictus Baltimorensi S. Mariæ Collegio primum præfuit. Tum in monte S. Mariæ ad Emmittsburgum adolescentibus iis præsertim, qui in sorte Dni. vocantur humanis et Ecclesiasticis disciplinis verbo et exemplo excolendis indefessus incubuit.

“ ‘A Gregorio XVI. Pontifice Maximo ad Vincennepolitanam Sedem nuper erectam omnibus acclamantibus appellatus, humilis Christi discipulus solis suis oculis vilis ut pastorale munus susciperet adduci vix potuit, In Ecclesia Cathedrali S. Ludovici Episcopus inunctus et consecratus V. kal. Nov. MDCCCXXXIV novam Diocesim solus perlustravit. Operarios Evangelicos ad illam excollendam ad siscendi gratia in Europam profectus illinc lectissima sacerdotum cæterva stipatus reversus, vineam sibi concreditam,

plantare, colere, irrigare, ampliare, defendere modis omnibus, verbo, opere, scriptis, laboribus, sudoribus, ad extremum usque vitæ, quam pro ovibus suis bonus pastor impendit non cessavit.

“ ‘Supremum diem obiit VI. kal. Junii MDCCC-XXXIX.’

“The removal of the body took place privately at six o'clock in the morning—none being present but his successor, the Rt. Rev. Bishop de la Hailandière, who performed the office laid down in the ritual for the occasion, and a few ecclesiastics and religious. I was present. A feeling of pious veneration, and a desire to know what had become of the mortal remains of the saintly man whose angelical virtues were still perfuming all around us, impelled us to open the simple wooden coffin. But the decay was complete; and although but a little more than a year had elapsed since his death, the vestments which adhered yet to a skeleton could alone recall to the mind something of his outward form. We closed the coffin in silence, and remembered that it was humility he loved above all.

“Lying by his side, on the right hand of the altar, is the body of the Rt. Rev. Stephen Bazin, third Bishop of Vincennes.”

CHAPTER XIII.

RT. REV. CELESTINE DE LA HAILANDIÈRE, SECOND BISHOP OF VINCENNES—HIS BIRTH AND LIFE, AS LAYMAN, PRIEST, VICAR-GENERAL, AND BISHOP.*

RT. REV. CELESTINE RENE LAWRENCE GUY-NEMER DE LA HAILANDIÈRE, second Bishop of Vincennes, who resigned his See in 1847, died May 1, of the present year, and was buried on May 8, in the parish church of the town of Combourg (Brittany), France. He was born in the town of Combourg, May 2, 1798. This was during the revolutionary period. A priest hidden in the house of his father, baptized him on the same day. When a child, the family went to reside in Rennes, the old capital of Brittany, and entrusted his education to a worthy priest. Under his care, he was prepared for his first communion; under his care, also, he commenced a course of classical studies, and finished it at Rennes. He was studying law at the age of nineteen, when confirmed. Admitted to the bar, he made his entrance into society, pleaded a few

* "RT. REV. CELESTINE DE LA HAILANDIÈRE, second Bishop of Vincennes. An address delivered at St. John's Church, Indianapolis, Ind., June 7, 1882, on the occasion of a solemn funeral service in his honor, by Rev. E. Audran, of Jeffersonville, Ind."



RT. REV. CELESTINE RENÉ LAWRENCE GUYNEMER DE LA
HAILANDIÈRE,

Second Bishop of Vincennes.

times, and from the first, displayed such talents, force of character, and aptitude for affairs, that he attracted considerable attention. A brilliant future prospect now presented itself for him, for by this time things in the political world had taken a great change. Napoleon was fallen ; the throne of France was again occupied by its legitimate king ; his family, and all his connections likewise, had long been known for their devotedness and steadfast adherence to the royal cause, even in the most critical days, and they had social standing ; but the same family, if noted for loyalty, were still more conspicuous as unswerving Christians. They had imbued their son with the most thorough Christian sentiments.

He attended, in 1822, a mission preached by the "Fathers of the Faith," and all of a sudden, to the astonishment of all his friends, resolved to give up the world and renounce all hopes of human preferment. At that very moment, through the representations of influential friends of the Royal party to M. de Corbiere, one of the ministers of King Louis XVIII., a Breton himself and neighbor to several of the family, he had been offered the office of substitute to the King's attorney for the Department. This he refused, and they had him appointed a judge at the Civil Tribunal of Redon, a subprefecture and town of considerable importance. He was twenty-four years old only ! This resolution of his seemed too sudden. His excellent father wished to try his vocation. He enjoined on him to proceed to Redon, and take possession

of his judgeship. Trained to obedience, he complied with his father's wish, but shortly afterward handed in his resignation.

He entered the Seminary of Rennes in the latter days of October, 1822; was ordained a deacon in 1824; went to the Seminary of St. Sulpice, in Paris, to complete in that famed house of clerical learning his ecclesiastical studies and his preparation for the priesthood. Whilst there he was assigned—on Sundays—the task of teaching the celebrated catechism class “of perseverance,” together with the Abbe Dupanloup, afterward so well known as the Bishop of Orleans. He was ordained priest, May 28, 1825. He returned to his diocese, and, after spending six months at a little town on the sea shore, was made one of the assistant priests of the parish of St. Germain in the city of Rennes.

In 1830, the Bourbons, on whom, had he remained in civil life, he would have based all hopes of future advancement, were driven away. He saw the Orleans step in their place, and one after another of his former friends, guided by the same old spirit of loyalty, refuse to swear allegiance to the new power, step out of public life to again return to obscurity which likewise condemned them to honest poverty, and he could already recognize the guiding hand of Divine Providence in the contrary choice he had himself made. He continued the simple exercises of his duties as a priest. Five more years passed, and now in a far-off country—the very shores of which could only be reached after a hazardous sail of nearly two months—in the

new republic of the United States, comparatively little known and thought of at that time amid the turmoil of French affairs—and in one of its newly constituted States in a portion of its immense Western territory, Indiana, the successor of Peter had been petitioned to create a new diocese. Rt. Rev. Dr. Bruté, also a Breton of good family which had been driven away years before by the bloody scenes of the first revolution, a voluntary exile to America, while at Emmitsburg devoting his time to the preparation of young men to the priesthood, was named as the first Bishop of Vincennes. He had through obedience accepted the evident burden; but he felt it to be one of unusual heaviness, and knowing it would require of him extraordinary efforts, bethought himself of his old native province of Brittany, of his old native city of Rennes. He arrived there for help when I, who speak to you, was a very young boy, but well do I remember the commotion caused all over the Catholic city when it was known that the venerable missionary Bishop had returned, looking for assistance. He went directly to the Bishop of Rennes and besought him to point out and give him a priest, whom he could at once make his Vicar-General and Coadjutor in the full meaning of the term, and assist him in undertaking so great a work. Celestine De La Hailandière was designated to him, and he did not hesitate, but at once accepted the burden, and was nominated Vicar-General.

One year afterward, July 1, 1836, he left Rennes, accompanying Bishop Bruté. That year, however,

had not been spent idly. The extraordinary talents and remarkable energy which had attracted attention to Hailandière in the world when so young, were now brought into full activity. Bearing in mind the nature of the work to be done, he now thought of everything to be prepared and looked to before proceeding on so long a journey and so serious a task as the founding of a diocese in a wild, new country, far distant from all centers of civilization and deficient in every resource needed for such a purpose. Indiana and the eastern half of Illinois, allotted to the new diocese of Vincennes, was a real wilderness, thinly inhabited. There were only a few small towns, farmers here and there in the country, and in the northern part of Indiana two tribes of Indians, the Pottawatomies and the Miamis, still remaining. Only a few Catholics were to be found. These were to be gathered into congregations and provided not only with priests, but also with everything necessary for divine worship. Devoted priests, prepared for that hard work, had to be found then; also sacred vessels, sacred vestments, books and money. The result of the now combined labors, those of the saintly Bishop, of his pleading the cause of his mission in many a church and seminary, chiefly in Rennes, Paris and Lyons, and of the assistance given him, by his Vicar-General, whom no labor would frighten, no obstacle would stop, who was ever sure to find, amid surrounding embarrassments, a practicable and ready means to any attainable end, became manifest when the hour of departure arrived. Among others

in Rennes, they were followed by Father Corbe and Benjamin Petit, a fine young lawyer, who renounced his worldly career, asking as a particular favor to be sent to the Indians so soon as he would have been prepared for the priesthood; in Paris and Lyons, Michael Edgar Gordon Shawe, formerly of the British army, but then a student of St. Sulpice; Father Julian Benoit, now Vicar-General of Fort Wayne; Father Maurice De St. Palais, who was also at a later time to become Bishop of Vincennes. They took along with them at the same time, large sums of money and great stores of all kinds to furnish the different missions, in charge of which priests were to be appointed.

There were no steamers on the ocean, no railways on the new continent, and it took a long time and much money to reach their destination. Arrived at last, both the Bishop and his Vicar-General set to their task with all ardor. Dr. Hailandière knew no English, and had to confine, for the present, his spiritual labors to the wants of the French population of Vincennes, meanwhile, also, helping and assisting Bishop Bruté in the administration of the affairs of the diocese, especially during the absence of the holy prelate, who had to visit his extensive diocese from the banks of the Ohio river to the shores of Lake Michigan, riding on horseback.

The coming in of a certain number of German emigrants at different points of the diocese soon made the importance of providing them with priests felt, and two years only after their arrival it was

resolved that Dr. Hailandière should return to Europe to procure both priests and students who could speak their language. He hastened back accordingly, and having visited Strasburg, obtained from the Bishop permission to take along with him all the young men whom he could persuade to follow him.

Whilst engaged in this work, and when momentarily in Paris, he heard of the death of Bishop Bruté, and also heard the news of his appointment as Coadjutor with right of succession. By a Bull of Gregory XVI., dated May 17, 1839, he had been preconized Bishop of Axiern. The death of Dr. Bruté happening so soon, he found himself to be his successor before his consecration as Bishop.

Now that the holy Bishop, whose sanctity had attracted him, was dead; that he who had called him to his help, was to him an example of every virtue, a sparkling fountain of theological knowledge and ecclesiastical science, counselor whom he knew ever to be guided by the spirit of God, would no more be with him and by him; now that he knew that all responsibility would rest upon himself alone—he hesitated. It was not the labor which frightened him—he was equal to any. It was a dread of his spiritual weakness—mistrust of himself. He sought advice from a venerable priest of St. Sulpice, M. Mollevaut. He represented to him the inconvenience and danger to the welfare of the mission which a protracted delay in the succession would necessarily produce. He was, therefore, consecrated August 18, 1839, in

the chapel of the Sacred Heart, in Paris, by Mgr. De Forbin Janson, assisted by the Bishop of Versailles, Blanquart de Bailleul, and Mgr. Le Meréier, Bishop of Beauvais, on the same day and at the same time with Mgr. Morlot, who died since Archbishop of Paris and Cardinal.

He sent ahead quite a number of clerical students and several priests, under the lead of Father Aug. Martin, a clergyman of the Diocese of Rennes, widely known there at the time for his abilities, and who relinquished the post of chaplain of the Royal College of Rennes; the same who afterward became Bishop of Natchitoches. With them he also sent large stores of sacerdotal vestments, sacred vessels, books, etc., which he had procured all over France by visiting friends of Bishop Bruté and his own. He had worked very hard indeed to procure all this. Great as was the quantity procured on the first voyage, it could not be compared to what was then brought along.

He soon followed, bringing along with him large sums of money which he had obtained from various sources, but chiefly by pleading the needs of his mission before the Councils of the Society for the Propagation of the Faith in Paris and Lyons, and they promised a continuance of help for several years, giving it afterward steadily and largely.

But he had done more. It was not enough, in fact, to have priests and material aid to organize congregations in the newly and yet very sparsely settled country which could not give any aid. Institutions which must ensure the permanent estab-

lishment of the Church had to be looked to. Now he persuaded, in Rennes, the Eudists to send a body of priests to found a college in Vincennes at their expense; the newly established Society of the Holy Cross to send a delegation of Brothers, with a priest at their head, to prepare the way for the creation of schools for boys all over the diocese; the congregation of the Sisters of Providence, whose mother house was at Ruille, in the Diocese of Mans, under the protection of the illustrious Bishop Bouvier, to send also six chosen Sisters for the purpose of beginning in his diocese a house of their own, who in course of time would take charge of the education of girls, of orphan asylums, hospitals, etc. He also induced to follow him skilled workmen, who were not to be found so far in the Western settlements. It was with their aid that he afterward finished the Cathedral and crowned it with a steeple, the elegance of which all admired. It was with their aid that he afterward put up all the other necessary buildings in Vincennes, St. Mary's of the Woods, and various other places.

Nor were those whom he induced to answer his call to begin religious establishments in Indiana persons of mean abilities. It is sufficient to name Father Sorin, Father Bellier, Mother Theodora Guerin and Elvire Lefevre (Sister St. Francis Xavier) to make it manifest that they were not ordinary persons. The works which they have achieved—the establishment of Notre Dame du Lac, in the Diocese of Fort Wayne, detached now from Vin-

cennes ; the Mother house, and numerous branches of St. Mary's of the Woods—show the real worth of their founders ; and if, partly through want of administrative abilities on the part of the President, though more from circumstantial obstacles, St. Gabriel's College went down, never to rise again, even Father Bellier, who tried hard to establish it, was not an ordinary man, as all who knew him will readily admit.

One of his first cares on his return was to give his attention to a grievous schism which had done already a great deal of harm in the town of Chicago, on the shores of Lake Michigan. With great tact and foresight, he had ordered Father de St. Palais to proceed there. Three Bishops, at one time, met there, and also the eloquent Father Shawe, to try to remedy the evil, but without success. His cool judgment, untiring patience, persevering energy and quiet activity achieved the work.

A more grievous trouble soon after came to weary his mind. One of the chosen young men whom he had obtained from the Bishop of Strasburg, had been ordained a priest and sent to Evansville. Father Roman Weinzœpfen was pious, he was learned and he was zealous. At the outset of his labors in that small town on the Ohio river, he had found himself confronted by the ugly spirit of Protestant bigotry, which was then quite intense all over, indeed, but there in a particular manner. A foul accusation had been brought against him, and fanned into a tremendous excitement by the

vilest passions of sectarian hatred. He had been first cast into prison and then brought before a court of justice, as a mean culprit, to answer to the charge. He sent Benjamin M. Thomas, a lawyer of Vincennes, whom he had recently brought to the faith and baptized, to defend him. Assisted by the able counsel of two more able attorneys, they all fought in vain, vile and blind prejudices that would not down for the moment, and the Bishop had the grief of seeing the poor, young, innocent priest sent to the penitentiary. Only for a time, though, thank God! For a reversion of public sentiment soon began to manifest itself, and petitions of all kinds, from non-Catholics as well as from Catholics, pouring in on the Governor of the State, he was, the following year, honorably released. Two years afterward, to complete his justification, had it been necessary at all, his accuser in a letter confessed to the perjury.

CHAPTER XIV.

LIFE OF BISHOP DE LA HAILANDIÈRE CONTINUED—HIS RESIGNATION—HIS DEATH—THE FIRST SYNOD HELD IN THE DIOCESE OF VINCENNES.

Now, priests, as soon as ready, were sent out on missions appointed to them with complete suits of vestments, all the sacred vessels needed, a horse, saddle and bridle, and generally a sum of money sufficient for first needs. At home in Vincennes, a Seminary was built, complete in all its details, and organized on the European plan; a summer place also, where during the hot summer days of vacation the students could retire; a Superior, able and pious, Father Corbe, placed over it. A building was put up expressly to set in order and preserve for future use the valuable theological library left by his predecessor, together with the equally valuable additions of books which he had himself procured.

Considering the particular position of his priests as a missionary clergy, he began an active correspondence with Rome to regulate disciplinary matters—called his clergy to meet in an Ecclesiastical retreat, and held at the close a Synod,* through

* See account of this first Synod of the Diocese of Vincennes at the end of this chapter.

whose wise regulations they were enabled to return to their work with a settled rule of conduct. Everything that called for his attention was looked to with untiring activity. Knowing the importance of preserving documents of all kinds, a matter which heretofore could not be well attended to, he gathered together all the documents received from Rome, and whilst carefully preserving the originals, had copies of all recorded in separate books. He did the same in regard to every mission established in his diocese. Every letter of his priests, of superiors, of religious communities, etc., was likewise preserved. Had this been attended to and continued as carefully afterward, it would be easy to trace out at any time in the archives of Vincennes everything required for a complete history of the birth and growth of every congregation in the diocese; but opinions on this subject differ. Hardly two years after his departure all these letters of priests on each mission to their Bishop, containing details on all matters, were thrown in the fire as useless. His predecessor had collected materials for the early history of Indiana and Illinois. He applied himself also to this, collecting all the documents available and placing them in his library.

He seemed to think of everything, looked into everything, watched over everything—and everything passing through his hands was not only well done, but bore the peculiar stamp of his remarkable talents and superior abilities. In a short time all was in order, and in that little village of Vin-

cennes, which did not have a population of more than 3,000 souls, cathedral, house, grounds, all connected with the church, was transformed from the rudeness and roughness attending an almost frontier place, into a thing of beauty and order. Strangers coming to the little town were astonished, when they looked at its size and its isolation, to find the tasty, elegant completeness of all over which his influence and care extended. He neglected nothing, would attend personally to all that had to be done, giving plans himself, watching over their strict execution, insisting always on carrying out the requirements of art in smallest details.

Meanwhile, knowing that the European resources, on which he had depended so far, could not always be counted upon; that the assistance which could be received from the Catholic population amounted to nothing—(Vincennes, where the largest body was to be found, with its vicinity, numbered hardly 300 families, and all poor)—he set himself to the task of preparing revenues for the future. There were 400 acres of land belonging to the church, which adjoined the town. He bought more, had all cleared, fenced. Had houses built for farmers and placed all in cultivation. He also bought property in the town, which he proposed to rent, and in this respect did all that could, under the circumstances, be attempted. But being at a great distance from the main avenues of travel, Vincennes would not grow. The flow of immigration passed on north and south of Indiana, leaving only a few families here and there at the extremities.

In Illinois, Chicago had been a point of attraction ; the town had grown largely, promising already to become, in time, if not as large a place as we see it to-day, at least an important city. In 1844 it was separated from Vincennes and erected into another diocese by the Holy See, on the petitions of the Bishops assembled in the preceding council at Baltimore. The Bishop had valuable priests there whose services he would not lose, and whom he recalled ; among others, Fathers de St. Palais, Dupontavice and Guéguen.

Casting his eyes about on that portion of the former diocese, which remained under his jurisdiction, for a more eligible point than Vincennes, he petitioned the Propaganda at Rome for permission to move his See to some of the other towns in the State of Indiana, which promised, by the energy of their population and greater natural advantages, a more rapid growth, designating three towns in particular ; chief among which was the very capital of the State—Indianapolis. His petition was granted, the choice being left to him, and at once he set to work to secure property in Indianapolis, waiting, however, to move his See there for further signs of its growth and more certain indications of future prosperity. But Indianapolis itself then would not grow ; it was hardly as large as Vincennes, and the number of its Catholic inhabitants was so very small that a priest living in Shelby county visited it only once in three months to say Mass and administer the Sacraments to little more than half a dozen Catholic

families, chiefly Germans, who met in a poor little frame building, but forty feet long by twenty wide. He determined to remain in Vincennes. Yet, this want of population was a very serious drawback and very disheartening, for, as to conversions, families were so scattered, so newly arrived, so occupied with material necessities, and withal so deeply prejudiced, that they could hardly be attempted on any large scale, especially by priests who, in general, spoke but imperfectly the language of the country. Now he saw dissatisfaction around him, caused by his active energy which, ever bent on pushing things in the way he thought proper, brooked not contradiction. It grew all around him, the institutions he had established with so much labor, were suffering.

In the fall of 1845, he left suddenly for Europe, proceeded to Rome directly, submitted his difficulties to Pope Gregory XVI. and offered his resignation. But he was honorably received by the Holy Father and encouraged to continue his work. He departed from Rome with a beautiful chalice presented to him by the Pope, valuable presents of books, and, if we are not mistaken, invested with the dignity of Assistant to the Pontifical throne. More valuable than all, with several entire bodies ✓ of saints, which, on his earnest demand, he had obtained through the Cardinal Secretary of the Propaganda, to enrich his diocese—a favor rarely, very rarely, granted.

He hastened back, bringing with him more priests and students. During his absence the dis-

content had taken greater proportions. But he never relented in his activity, and his fertile mind continued, as before, on the alert for what could be done, and he would attend to this himself. Therein, however, was the chief source of all his troubles. He attended to everything personally, and, although he had a Vicar-General near him, a superior of his seminary, a superior over the community of St. Mary's, a rector for his cathedral, he hardly would allow them to do anything. All over the diocese, as far as his hand could stretch out, it was about the same. There was, in consequence, a general feeling of uneasiness, nobody knowing what he was to do or not to do—continual changes, the result not only of the varying necessities attendant on the infant condition of affairs, but also of real and now loud dissatisfaction. He saw it, felt it. He reproached himself for it. Yet his ardent and lofty spirit could not well check itself. It was hardly a year since his return from Rome. He determined on asking to be relieved, this time for good. Rome accepted his resignation.

As soon as he knew of it, he proclaimed the news to his clergy and the people, in a pastoral letter, in which, humbly taking blame on himself, he advised all to obey and reverence the successor given him, who he hoped would do better than he had done, perform the works which he had himself desired to perform and could not accomplish.

He remained long enough to assist in the consecration of his successor, the Rt. Rev. Dr. Bazin. His health was somewhat shattered by the conflict-

ing emotions which this great step had aroused in his heart and mind. He spent the winter in New Orleans to recruit a little. Then coming up the Ohio river, he stopped in Louisville to ask a blessing of an older and more venerable prelate, Bishop Flaget. Arrived in Philadelphia, he already heard of the death of his successor, and consoled some of his former clergy by announcing to them the probable appointment of one of their own number, whom he would not name (Dr. St. Palais). In New York, he made with Bishop Hughes, arrangements, which he thought final, for the publication he had at heart—that of the life of his ever loved, ever honored predecessor, Simon G. Bruté—and entered the vessel which was to convey him back to France—a Bishop without a See.

Thus ended in the United States the life of that remarkable man who helped Bishop Bruté to found and establish the See of Vincennes, and was his immediate chosen successor. His private fortune had been rather shattered by heavy drafts on his brother during his sojourn in Indiana. He made the necessary efforts to repair it in a degree, and retired on a family estate of his which yielded himself only a very modest income.

It has pleased God to leave him there thirty-five years! to survive two of his successors, one of whom, the late Dr. St. Palais, dividing again the old diocese, remained in Vincennes over a quarter of a century, administering successfully the Southern portion of Indiana, which continued under his jurisdiction, and, thanks to altered circumstances,

began rapidly to grow in importance, till finally on his death, Rome called the rector of the American College in the Eternal City, Dr. Chatard, the present bishop, to take the reins in hand and continue the work, his first step being to transfer the seat of administration to Indianapolis. The venerable old man, now over four-score years of age, saw it, rejoiced, and confidently surrendered himself to die.

Two Archbishops, those of Rennes and Laryssa, Coadjutor of Cardinal Guibert, and one bishop, Mgr. Couille, of Orleans, successor of the celebrated Dupanloup, visited the dying prelate in his retirement, and on the day succeeding that on which he died, May 1, 1882, the Archbishop of Rennes, Mgr. Place, then on a confirmation tour, hastened to publish from the village where he was a Pastoral Letter to announce his death solemnly to his clergy and people and convoke them to attend a week after, on the 8th, the funeral over which he would himself preside.

Bishop Hailandière was a man of majestic appearance; his smile, when pleased, full of grace and dignity, exercised a bewitching attraction which none could resist; his frown, when displeased, made everybody quail. Called to judicial honors when he had hardly more than attained his majority, by the force of character and the extraordinary talents of which he had very early given proof, he renounced the world and brilliant young friends who looked up to him with pride and a certain confidence, that he might, under circum-

stances, be a leader, to consecrate his life as a priest, to God, the King of Kings. And when, after ten years of humble service as an ordinary priest in his own country, he answered the call of the saintly Bruté, to follow him to Vincennes, and help him found his diocese in that wild, and to him unknown, country of Indiana, he went there in the same spirit of sacrifice. When, after ten other years of hardest labors, he left, those who knew him well, as the writer of this did, have many times wondered, thinking of that man of uncommon powers, chaining himself, as it were, in his retreat of Triandin, near Combourg, through a religious mistrust of his ownself.

“*Sacramentum regis abscondere bonum est opera autem Dei revelare et confiteri honorificum est.* (Tobias ii:8.) Had that man followed a civil career, as he at first designed, if events, which seemed very propitious just then, had only favored, he would, in a short time, have advanced himself to the very front rank in his own country, as a minister to his King, and there—he, for weal or woe (who would dare say that is aware of human frailty and the temptations of the strong), would have made his power known and felt far and wide as others, Richelieu, Mazonin and one nearer his own home did before—De Corbiere, a minister of Louis XVIII., a neighbor and friend of his family. “*Vanity of vanities, and all is vanity,*” says the wise man, except, adds the follower of Jesus Christ, *to love God,* and serve Him alone. To serve God is to reign more grandly than any potentate can.

God revealed this to Celestin De la Hailandiere in the hour of his early success as a man in the world, when he could be great. He became a priest; when honors followed him in the Church, it seemed then as if Almighty God would allow him only to help laying down the first stones of the foundation of a diocese, and then bid him to retire. He helped; was a partner of Bishop Bruté, in founding the Diocese of Vincennes! Ah! this is glory enough, honor enough, and meritorious indeed, for ever and ever.

It was the will of God—who needs no one, but will have all do what he chooses them to do, and do only so far as he intends to be done by each in turn—to bend down that strong man—down, down. A man of deep, of unwavering faith all his life, his life was a never ending struggle, during which he would repeatedly cry out with St. Paul: “*Infelix homo quis me liberabit a corpore mortis hujus!*” and would also with the Apostle repeatedly hear the answer of Jesus Christ: “*Sufficit tibi gratia mea.*” He slept on straw to the last, got up summer and winter at 4 A. M., invariably made at least half an hour’s meditation before Mass, followed strictly the regulations of the Church in the recitation of the Divine Office, never failed to practice as a bishop the exercises of piety he had been taught as a student in the Seminary; when asked, helped in his retirement the neighboring Bishops all he could, and spared on his scanty revenue to assist his old diocese. To illustrate his purity of intention we may mention an answer of

Bishop de la Hailandière to a priest, who asked his opinion concerning improvements made in a church of which he had charge: "The improvements are indeed good, and deserve praise, but in asking my approval, you have lost the merit of your labors."

Celestine Rene Lawrence Guynemer de la Hailandière, (all names given him on the day of his baptism as a reminder through all his life of special honor and a duty of special virtues), died in the peace of God, eighty-four years old lacking a day. May all, simply bearing in mind that he helped found this diocese, pray for him and teach so to their children. "Remember your Prelates who have spoken the word of God to you; whose words follow considering the end of their conversation." Heb. xiii: 7.

On Wednesday, June 7, a Solemn Mass of Requiem for the repose of the soul of Rt. Rev. Bishop Hailandière, second Bishop of Vincennes, was celebrated in St. John's Church, Indianapolis, by Very Rev. Aug. Bessonies, in the absence of Bishop Chatard on a confirmation tour in the southern part of the diocese. Many of the clergy of the diocese were present, including two or three ordained by the deceased prelate.

NOTE.—The first retreat held in common, probably, by the clergy of the Diocese of Vincennes, was conducted by the Rev. J. Timon, continuing for one week, closing on the 5th day of May, 1844, in the Cathedral at Vincennes. On that day Bishop de la Hailandière celebrated pontifical high mass, all the clergy receiving Holy Communion. After mass Rev. J. Timon preached an English

sermon, on the Unity of the Church. In the afternoon, after vespers, the first private session of the synod was held.

On the day following (May 6), a solemn mass of requiem for the repose of the first Bishop and the deceased clergy of the diocese of Vincennes, was celebrated by Rev. John Corbe. The Rt. Rev. Bishop pronounced the absolution, and Rev. Anthony Deydier preached a most touching sermon. After the services the second public session was held. Following closely came the second, and in the afternoon the third private session.

In his sermon Father Deydier said: "Is it not true that when he (Bishop Bruté) was with us, we did not feel our weariness? Is it not true that nothing was hard to us; that we scarcely knew we were poor, though really devoid of every necessary of life? Remember those who died before him; with what fervor had he inspired them! The good M. De Seille, who died among the savages; and who, when alone and forsaken, had the courage to celebrate mass in the little chapel whither he had dragged himself, and then expired in the arms of Jesus! The seraphic Benjamin Petit, devoured with so burning a zeal for the Indians; did he feel the labors which have so soon snatched him away from our love, while at the same time they have gained him a place among the martyrs of charity? And the dear M. Hamion, the last whom we have lost; would he have been so quickly spent had he not inherited the zealous spirit of his worthy Bishop? He counted his life for loss, so he might but gain souls to Jesus Christ; and he showed, even in the ravings of his delirium, that in that missionary heart of his he retained nothing but God—God alone. These are the men, whose labors we have to continue and perpetuate—the models we have for our imitation in life and in death!"
—Letter of Mother Theodore, Sister of Providence.

The solemn mass on the third day of the Synod (May 7) was celebrated by the Rev. Anthony Deydier, and immediately after followed the third public session, at which the synodal decrees were read and approved.

The following clergymen were present at the Synod:

Very Rev. Aug. M. A. Martin.

“ “ John Timon,

Rev. John Corbe,

Anthony Deydier,

Julian Delaune,

Rev. Vincent Baquelin,
 Conrad Schniederjans,
 Louis Ducoudray,
 John Bellier, S. E.
 Aug. Bessonies,
 Stanislaus Buteux, S. E.
 John B. Chassé, S. E.
 Michael Clarke,
 Tussanus Courjault,
 William Engeln,
 Simon Petit Lalumière,
 Timothy Mullen,
 Alphonse Munschina,
 Louis Neyron,
 Michael O'Rourke,
 Charles Opperman,
 Anthony Parret,
 Joseph Rudolf,
 Michael Shawe,
 John Vabret, S. E.

The following were absent :

Rev. Julian Benoit,
 Francis Conintet, C. S. C.
 Maurice de St. Palais,
 Hyppolite du Pontavice,
 Francis Fischer,
 John Guéguen,
 Joseph Kundeck,
 Theophilus Marivault, C. S. C.
 N. Meinkmann,
 Edward Sorin, C. S. C.
 Roman Weinzoeplen.

CHAPTER XV.

RT. REV. JOHN STEPHEN BAZIN, D. D., THIRD BISHOP OF VIN-
CENNES.

JOHN STEPHEN BAZIN was born in the Archdiocese of Lyons, France, in the year 1796. He came to this country in the year 1830, and was received into the diocese of Mobile, Alabama. He had received his ecclesiastical training in his native country, and was there, also, ordained priest. He labored in the city of Mobile for fully seventeen years, and "was particularly devoted to the religious instruction of youth, and to the organization and conduct of Sunday-schools." The press of his day spoke of him as "a most indefatigable clergyman," and as one who "had exercised the holy ministry with great zeal, devotedness, and success." "Wherever he was known, he was universally beloved." "They also mention him as a most faithful co-laborer of Bishop Portier, with whom he co-operated with his wonted impetuous energy. He also filled the important office of Vicar-General of Mobile. He established, at Mobile, a Catholic benevolent female society, under the direction of a pious lady, which grew under his patronage into a Catholic orphan asylum society. In 1846, he went



RT. REV. JOHN STEPHEN BAZIN,
Third Bishop of Vincennes.

to France, at the request of Bishop Portier, to obtain from the Superior of the Society of Jesus, a colony of that order to take charge of the college at Spring Hill, and to secure the services of the brothers of the Christian schools to take charge of the male orphan asylum, and he succeeded in both these efforts."

"On the resignation of the Rt. Rev. Celestine de la Hailandière, in 1847, the Sixth Provincial Council of Baltimore nominated Father Bazin for the diocese of Vincennes, and he was accordingly appointed at Rome. The Catholics of Mobile, on hearing of his election to the Episcopate, and of his approaching loss to Mobile, held a meeting and expressed in the warmest terms their sentiments of love and veneration for him, and of sincere regret at his departure from them."

Father Bazin received the Papal Bulls, officially acquainting him of his appointment, on the 3d day of September. On the 4th of October, he bade farewell to Mobile and his host of friends there, and started for Vincennes. One of the newspapers of the time had the following notice of his consecration:

"Rt. Rev. John Stephen Bazin, late Vicar-General of Mobile, and now in his 52d year, was consecrated Bishop of Vincennes, in the Cathedral of Vincennes, on Sunday, the 24th of October, feast of the Archangel Raphael. Rt. Rev. Michael Portier, of Mobile, was the consecrating bishop, assisted by the Right Rev. Bishops Purcell, of Cincinnati, and de la Hailandière, late bishop of Vin-

cennes, whose humility had induced him, in imitation of his holy patron, Pope St. Celestine, to retire into solitude, from the cares and responsibilities of the episcopal office, in order to secure his own salvation in communion with God alone. The sermon was preached by the Bishop of Cincinnati. Notwithstanding the very unfavorable weather, for it rained all that and the preceding day, the church was well filled, and the impressive ceremonies of the day, as well as the efficient services of the Evansville choir, which had been instructed by Rev. Mr. Deydier, kept the large audience in respectful and profound attention to the close of the interesting scene. In the afternoon the new bishop presided at vespers and made a short address in English and French to his new spiritual children, assuring them of his paternal affection and of his sincere desire to be, until the end of his life, what his predecessors, the saintly Bishops Bruté and the devoted and pious de la Hailandière had been."

Great expectations were justly centered in Bishop Bazin's administration. His zeal and devotedness attached the clergy and laity most closely to himself. As he writes in his first and only pastoral letter, addressing the clergy: "Having been inured for many years to the labors of a missionary life, we feel ready, in spite of our advanced age, to share with you all the hardships of the ministry. We are ambitious of no distinction. We expect to find in each of you a friend."

One of Bishop Bazin's first acts was to call the Rev. Maurice de St. Palais from Madison to Vin-

cennes, and make him his Vicar-General and Superior of the Seminary, for which he had secured more ample quarters. With burning and eloquent words the above quoted pastoral arouses the faithful to the realization of this important work: "Catholics of Indiana, what glory for you to have a distinguished clergy, chosen from among you, knowing your language, your manners, your wants; a clergy, as it were, of your own family! We believe it is no presumption in us to trust to you the glorious hopes of future generations!"

All the hopes entertained of much usefulness to the church were blasted by an illness of only a few days, which terminated Bishop Bazin's earthly career. He was bishop for six months less one day. On his death-bed he appointed the Very Rev. Maurice de St. Palais, administrator during the vacancy of the see. He died April 23, 1848, and was buried near Bishop Bruté.

CHAPTER XVI.

RT. REV. MAURICE DE ST. PALAIS, D. D., FOURTH BISHOP OF VINCENNES—HIS LABORS AS MISSIONARY IN INDIANA—ADMINISTRATIVE ABILITIES—HIS LABORS AS BISHOP—HIS LOVE FOR HIS DIOCESE—HIS PASTORAL LETTERS ON ORPHAN ASYLUMS AND SEMINARIES.

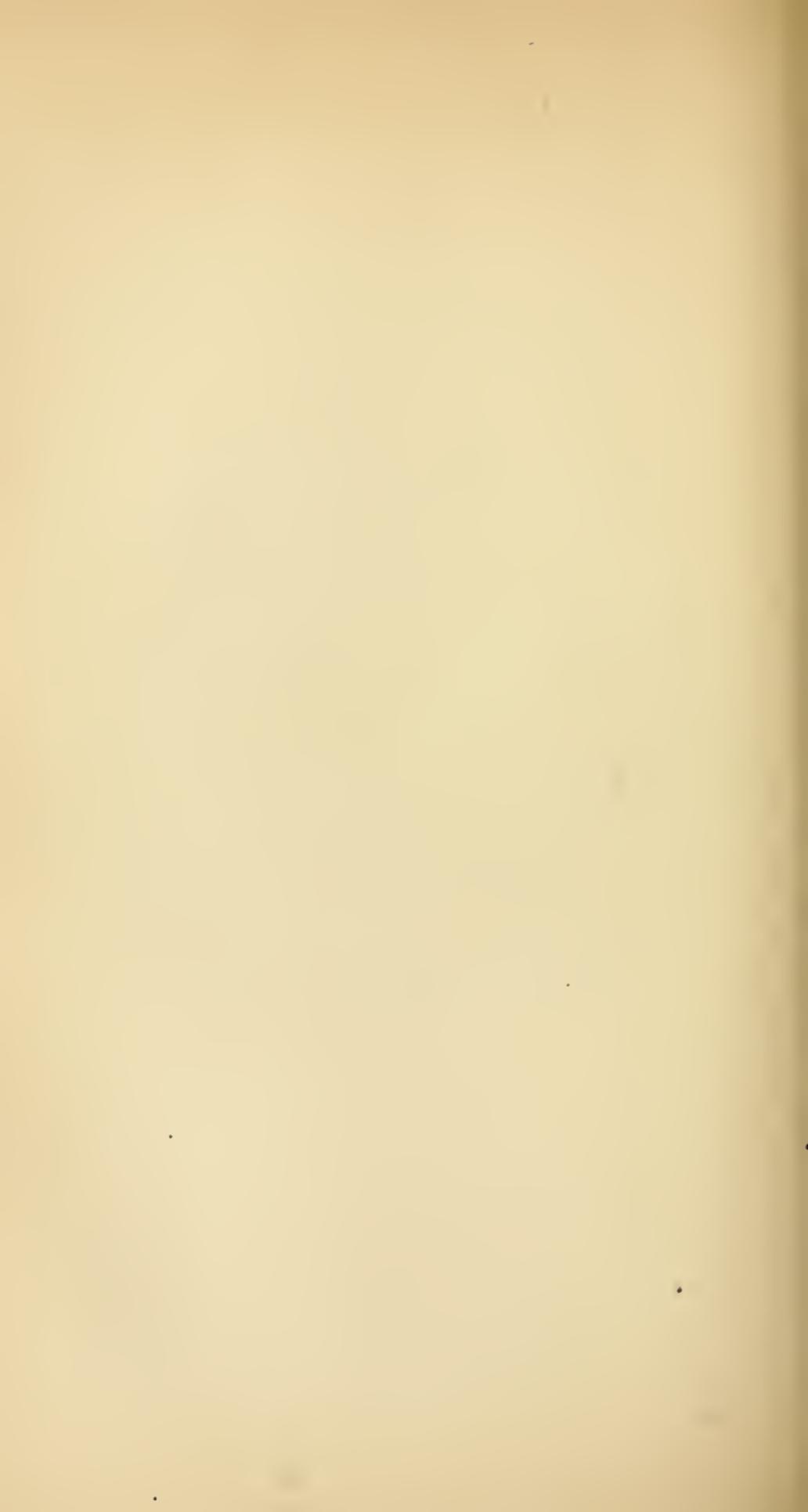
RT. REV. JAMES M. MAURICE DE LONG D'AUSSAC DE ST. PALAIS, D. D., fourth Bishop of Vincennes, was born November 15, 1811, at La Salvetat, diocese of Montpellier, France. He descended from one of the noblest families of France. His forefathers, during the middle ages, fought the Moors in Spain, and took active part in the crusades, distinguished for their bravery on many a battlefield. His family has for a coat-of-arms the half-moon, with the inscription "albus inter albos," because the white plume on the helmets of these heroes waved wherever the fight was thickest.

Young Maurice, highly gifted and heir to considerable wealth, was specially noted for his tender piety. His parents resolved to give him every opportunity to fit him for the high positions he was to hold in after life. His friends, too, and relatives in high places, entertained well-grounded hopes as to the brilliancy of the future awaiting him. He received an education such as became a nobleman.



RT. REV. JAMES M. MAURICE DE LONG D'AUSSAC DE ST. PALAIS,

Fourth Bishop of Vincennes.



He made his classical studies with great distinction at St. Nicholas-du-Chardonnet in Paris. Having finished them, the highest offices and honors of the land awaited his acceptance. However, the fall of Charles X., and the terrors of the revolution of July, 1830, profoundly impressed and convinced him of the vanity of all earthly things. He resolved to renounce the world, and dedicate himself wholly to the service of God and of his church. Accordingly he at once entered the celebrated Seminary of St. Sulpice, in Paris, which has given the church so many distinguished men, and in that great nursery for learning and sanctity, he studied philosophy and theology.

In his twenty-fifth year, Maurice de St. Palais was ordained priest by Msgr. de Quelen, Archbishop of Paris.* Shortly after his ordination, he made the acquaintance of Bishop Bruté, on a visit to his native country, seeking laborers for the Lord's vineyard in the wilds of Indiana. The apostolic fervor speaking from every word and action of the saintly Bruté, won the heart of the young priest, St. Palais. "The young Maurice de St. Palais, so talented, so noble, so highly connected, with honor, emolument, and position certain to him at home, renounced all, to become an apostle in what was then a wilderness, in the poor missions of Indiana and Illinois."

Upon his arrival in Vincennes, in 1836, he was assigned to a station situated thirty-five miles east

*The Catholic Directory (1878) states that Bishop Bruté ordained him when in Paris.

of Vincennes, and six miles north of where Loo-gootee now is. Here he organized a congregation and built St. Mary's church. He visited also the Catholic settlers of the neighborhood, traversing Dubois and Spencer counties. Not understanding the German language, he frequently made use of a Lutheran as an interpreter, translating his French and English sermons into German. The first settlers of this country were, as a rule, extremely poor; but Father St. Palais, the young nobleman, reared in the salons of Paris, exercised his ingenuity to find ways and means, in the midst of all this poverty, to build churches and further the ends of religion. At St. Mary's, he requested the women of the congregation, each to select the best little pig in the herd, to feed it well, and, when grown, to sell them all in a lot to dealers. The housekeepers having the best and fattest hog, he gave premiums of rosaries, pictures, medals, etc. It is said that herd of hogs was the best ever sold in Daviess county. A handsome amount was realized, and the church built. In another mission, he succeeded equally well, securing a number of calves. He labored on this mission until 1839, when Bishop de la Hailandière removed him to Chicago.

Father St. Palais spent much of his time in the midst of the Indians inhabiting the northern portions of Indiana, preaching to them through interpreters, and baptizing many of them, when the Government banished these children of the forest

across the Mississippi and the Missouri rivers, thus putting an end to his labors with them.

Chicago, at that time a mere village, belonged to the diocese of Vincennes. Bad priests did much harm there to religion, prior to the advent of Father St. Palais. He met with much opposition and persecution from the dissatisfied portion of his flock. They first burned his little shanty, and for two years refused to pay him a cent of salary, with the avowed purpose of starving him out. But the brave priest, the descendant of brave ancestors, never lost courage. He remained at his post, and with private means built St. Mary's, which shortly after became the first cathedral of the diocese of Chicago. He bought, besides, for the church, other pieces of ground, which to-day is most valuable property.

When in the year 1844, Chicago was made an Episcopal See, Father St. Palais was removed to Logansport. The hardships undergone by him seem barely credible. Not to speak of railroads, no roads of any description existed. The poor missionary on horseback, rode through a wilderness, not meeting a human habitation for fifty, sometimes not for a hundred miles. His saddle-bags contained the requisites for the holy functions, together with a little sack of salt and corn meal. The latter, prepared by the banks of a creek or the edge of some pool of water, constituted his nourishment. Think of the distances traversed by him; Vincennes, Chicago, Joliet, Logansport! All on horseback!—What wonder that the church flourishes, when sprung from such seed! What won-

der that the church has progressed, and yet progresses with the brightest of future, when founded and rooted in such self-sacrificing heroism!

When on his missionary tours, Father St. Palais met with many dangerous adventures. Once, when caught in a heavy snow storm, the ground covered knee-deep and the sky filled with dazzling whiteness, he lost his way, not knowing whither to turn. At last, half starved and fatigued beyond endurance, he dismounted from his horse and laid down in the snow, commending his soul to God and the ever blessed Virgin. Having recited his beads, the vigorous pawing and loud neighing of his horse induced him to mount again, when, a few moments later, his faithful animal stood before the door of a hunter's log house, where he was cordially received and cared for. At another time he was compelled to stop over night in a house not bearing the best reputation. The inmates took him to be a land agent, whose saddle bags, they supposed, were filled with gold. To get his money, they determined to take his life. Father St. Palais escaped through a window out into a densely dark night. Kind providence led him to fall between the trunks of two trees. His would-be robbers and murderers looked for him with lanterns in all directions, but failed to find him.

In 1846 Father St. Palais was sent to Madison, where he remained for one year only. Bishop de la Hailandière resigned in 1847, and his successor, Bishop Bazin, at once appointed Father St. Palais vicar-general and superior of the ecclesiastical

seminary at Vincennes. Hardly eight months after his consecration Bishop Bazin died. On his death-bed he charged Father St. Palais with the administration of the diocese, and addressed him as his successor. He was administrator of the diocese of Vincennes from April 23, 1848. On the 3d of October, 1848, he was preconized Bishop by Pope Pius IX., and on the 14th of January, 1849, Bishop Miles, of Nashville,* consecrated him Bishop in the Cathedral at Vincennes. The day of his consecration was "a day of joy among the clergy and laity of the diocese. Gentle, unassuming and unostentatious in his manners, Bishop de St. Palais united to a ripe judgment the utmost benevolence of spirit."

The thought uppermost in Bishop de St. Palais' mind, and the most ardent desire of his heart, found expression in the first pastoral letter written by him October 30, 1849. We will here quote the first portion of it, as indicating the great charity of which he was possessed:

"On being charged with the administration of our extensive diocese—a burthen which, though reluctantly, we freely took upon ourselves in compliance with the will of God, manifested, we thought, by the repeated expression of the wishes of our brethren in the ministry—the first object which attracted our attention and enlisted our sympathies, was the destitution of *our poor orphans*. That dearest portion of our flock, left without

* Bishop Spalding, of Louisville, and Father de Pontavice, assisted at the consecration.

shelter and protection, was exposed, if not to want, at least to the loss of the true faith, the sole and most precious inheritance bequeathed to them by their destitute parents.

“For many years the want of an asylum wherein we could gather these treasures of the church, has been felt in this State. But the absence of sufficient means to support it has so far prevented so desirable an undertaking. An awful visitation of Providence has, during the past summer, added many to the number, already so great, of our orphans. Some have been deprived of both father and mother; others are left to the care of poor, disconsolate widows who had seen happier days, and who now, ashamed to ask the bread they need for their little ones, can not obtain, even with the sweat of their brows, a maintenance sufficient for them. Feeling that all such are our children, and have an especial claim to our paternal care and affection, because unfortunate and poor, we concluded to combat against, and endeavor to overcome all difficulties thrown in our path. An asylum for girls has already been opened at Vincennes, where we have a house well adapted to that purpose, under the special and fostering care of the Sisters of Providence; and, in a very short time, provision will be made to receive boys in the college buildings of the same town, or in some more convenient place of our diocese.”

His love for the orphans grew stronger and more effectual as the good Bishop grew older. He has placed in this diocese two magnificent asylums,

one for the boys, at Highland, the other for the girls, at Terre Haute. He loved to be in the midst of these children, to be a child like themselves. One can not recall scenes of this kind in the Bishop's life without being forcibly reminded of Him, who also loved to be with children, "Suffer the little ones to come to me!" Bishop de St. Palais' name will remain identified with these grand institutions of charity. None can ever behold them without thinking of him. None can ever witness the great good done by them, without blessing the name of the noble Bishop, who called them into existence.

Nor was Bishop de St. Palais' zeal and devotedness confined to the care of the orphans only. Casting his eyes over the vast region entrusted to him, he felt keenly how much laborers were in demand, to cultivate his prosperous and steadily growing diocese. The obstacles in the way towards securing the co-operation of the clergy and laity were not a few. We give here an extract from a pastoral letter written March 7, 1850, indicating sufficiently the difficulties and showing forth the tact with which Bishop de St. Palais met and overcame them:

"The foreign fund, which has thus far been the main support of the seminary, can no longer be relied upon, and, consequently, it becomes the duty of all Catholics to sustain, by their generosity, an establishment upon which we and they must depend for the preservation of the true faith in our State. Applications for clergymen are daily made by missions

newly founded; but how can we give them pastors if they refuse us the means of educating, for the ministry, the few young men who are now preparing for it? The want of pecuniary resources has already, this year, compelled us to send them to different parts of the diocese, to be taught there by priests, who, in connection with the painful task of instructing them, have to attend to the arduous duties of the mission. We might, it is true, call to our aid missionaries from other quarters, and we are often told that we ought to do so; but poverty and continual sacrifice of time and health are poor inducements for clergymen of other nations, and of other States of the Union, to come to labor in Indiana, and we can not expect many until it be well known that the clergy of the Diocese of Vincennes are treated by their congregations as they are everywhere else. Let our Catholics be as generous in supporting their pastors, as the faithful of other dioceses are in supporting theirs, and they will be entitled to, and enjoy, the same spiritual privileges. The small extra sums given to the Holy Father, during the course of last year,* can not assuredly have exhausted your means, and as there shall be only two calls made yearly upon your generosity, one at Christmas and the other at Easter, both of them intended for the general good of the diocese, the appeal we now make might, it seems to us, be answered without complaint.

“ We take this occasion to warn you that in future, after taking into consideration the numbers

* It amounted to \$750.—CATHOLIC DIRECTORY.

and resources of each congregation, their generosity toward the orphan asylums and the ecclesiastical seminary will be the measure of the pecuniary assistance we shall give them, and their treatment of the clergyman who now visits them, the reason for sending, or refusing to send, a resident pastor. Such a course we deem not only a proper regulation, but an act of justice, and such we shall always pursue.”

Bishop de St. Palais had the happy faculty of blending mildness with firmness. This trait of character accounts for the love borne him by all his priests, in fact by all who came in contact with him. Serious faults he always rebuked. He did not hesitate to punish when duty demanded it. But the hand that punished, strange enough, was kissed by the culprit with gratitude. It happened that he had some unruly priests, who seemed not to heed his warning voice. He expostulated with them, warned them, finally threatened them with suspension. Before doing so, however, his gentle heart pressed bitter tears from his eyes at the thought that he should be compelled to exercise this severity.

The German congregation of Fort Wayne, it appears, objected to sending their orphans to the asylums erected by the Bishop. They wanted to care for their orphans in their own city, and objected to the annual collection that had been ordered. The Bishop wrote them a special letter, showing the reasonableness of his demand, and the impracticability of their plans. The letter is

most precise and clear. In concluding, Bishop de St. Palais writes: "It is with grief, dearly beloved brethren, that we pen these words of reproach. The devotion to God and the respect toward us, manifested by you during our happy stay among you, had caused us to indulge the hope, that if ever any obstacle to the general good of our dear church of Indiana, were thrown in our way, we might seek for help and consolation in the midst of our beloved and faithful children of Fort Wayne. Shall we be deceived? We trust not. You fully understand our views, and to carry them out, you will, I know, cheerfully co-operate with your bishop and father, who hates reproof, and who sincerely wishes always to love and bless you."

We have before us a number of Bishop de St. Palais' pastorals, circulars and letters. The same spirit breathes throughout all of them. Having read them, one is convinced that Bishop de St. Palais was eminently qualified to bring order out of chaos, and place the affairs of the diocese of Vincennes on a solid foundation.

CHAPTER XVII.

BISHOP DE ST. PALAIS' ADMINISTRATION, CONTINUED—THE CLERGY OF THE DIOCESE OF VINCENNES IN 1849—THE BISHOP'S VISITS TO ROME—HIS CHARACTER—HIS LABORS—HIS DEATH AND SOLEMN BURIAL.

IN 1849 Bishop de St. Palais held jurisdiction over the whole State of Indiana. He had thirty-five priests to assist him in attending to the spiritual wants of a flock comprising about 30,000 souls. It is of interest to know who these priests were, where they resided, and of what portion of the diocese they had charge.

1. 2. Rev Ernest Audran and Rev. John B. Chassé at Vincennes, Cathedral of St. Francis Xavier. St. Rose of Lima at Faux-Chenel, and St. Thomas in Queret's Prairie, both in Knox county, and Carlisle in Sullivan county, were attended from Vincennes.

3. Rev. Conrad Schniederjans, at Vincennes, in charge of the German congregation.

4. Rev. John McDermott, at Washington, Daviess county, St. Simon's Church.

5. Rev. Bartholomew Piers, at St. Patrick's, Daviess county, attending also to St. Peter's, same county.

6. Rev. Patrick Murphy, at St. Mary's, Daviess county, attending also to Mount Pleasant, in Martin county.

7. Rev. Joseph Kundeck, at Jasper, Dubois county, having charge also of St. Celestine's, same county.

8. Rev. William Doyle, at Ferdinand, Dubois county, attending also to Troy, in Perry county.

9. Rev. Augustine Bessonies, at Leopold, Perry county. He attended also to several stations in Spencer, Warwick, and Crawford counties, besides Rome, Fredonia, Leavenworth and Rockport.

10. Rev. Anthony Deydier, at Evansville, Vanderburg county, Church of the Immaculate Conception.

11. Rev. Roman Weinzœpfen, at St. Joseph's, in Vanderburg county, who attended also to St. Wendel, in Posey county, and two other stations. (Vernon, in Posey county, was visited by Rev. E. Durbin, from Kentucky.)

12. Rev. Hippolyte du Pontavice, at Madison, Jefferson county, St. Michael's Church.

13. Rev. Daniel Maloney, at Columbus, Bartholomew county. He attended also to Scipio and St. Catharine's, in Jennings county, and to Martinsville, in Morgan county.

14. Rev. Adolph Munshina, at St. Magdalen's, in Ripley county, attending also to Rockford and Vernon, in the same county, to St. Ann's in Jennings county, and to Muehlhausen in Decatur county.

15. Rev. Louis Neyron, at New Albany, Floyd county, who attended, besides, to the Knobs, Church of the Assumption, and to Jeffersonville and Charlestown.

16. Rev. John Dion, Lanesville, Harrison county, who visited, also, Miller's settlement in the same county, and two other stations.

17. Rev. Martin Stahl, at New Alsace, Dearborn county, St. John's Church.

18. Rev. Andrew Benet, at St. Joseph's, Dearborn county, attending also to St. Paul's, and Lawrenceburg, same county.

19. Rev. William Engeln, at Brookville, Franklin county, having charge also of St. Peter's and St. Mary's of the Rocks, same county.

20. Rev. Joseph Rudolph, at Oldenburg, Franklin county, attending besides to Enochsburg, same county, and to Pipe creek, St. Nicholas Church, in Ripley county.

21. Rev. Anthony Carius, at Richmond, Wayne county, St. Andrew's Church, visiting besides, Cambridge, Hagerstown and Abbingdon, same county, and Laurel, in Franklin county.

22. Rev. John Guèguen, at Indianapolis, Marion county; visiting also St. Vincent's, Shelby county; Strawtown, Hamilton county; Cumberland, Hancock county, and Pendleton, Madison county.

23. Rev. Michael Clarke, at Lafayette, Tippecanoe county, St. Mary's Church; attending also to Covington, Delphi and other stations.

24. Rev. John Ryan, at La Gro, Wabash county,

having charge also of Huntington, in Huntington county.

25. Rev. Patrick McDermott, at Logansport, Cass county, attending besides, to Peru, in Miami county.

26 and 27. Rev. Julian Benoit and Rev. Edward Faller at Fort Wayne, in Allen county. They attended, also, to Hesse Cassel and St. Vincent's, same county, and to several stations in La Grange, Steuben, Noble, Whitley, De Kalb and Wells counties.

28. Rev. Edward Sorin, South Bend, St. Joseph's county.

29. Rev. E. Delisle, South Bend, St. Joseph's county.

30. Rev. Francis Cointet, South Bend, St. Joseph's county.

31. Rev. Francis Gouesse, South Bend, St. Joseph's county.

32. Rev. Theophilus Mainault, South Bend, St. Joseph's county; Our Lady of the Lake. These fathers visited also, from their institution, Mishawaka, St. Joseph's county; Michigan City, LaPorte county; St. John's, Lake county; also, Goshen, Leesburg, Plymouth and other stations.

33. Rev. Simon P. Lalumière, at Terre Haute, Vigo county, attending besides to Montezuma, Clinton and Merom.

34. Rev. John Corbe; at St. Mary's of the Woods, near Terre Haute, Vigo county.

35. Rev. A. Granger, at Indianapolis, Master of

novices for the novitiate of the Brothers of St. Joseph.

Of these thirty-five priests, ten are living to-day in the diocese of Vincennes.

At the time we speak of (1849), the Priests of the Holy Cross had established the University of Notre Dame-du-Lac, in St. Joseph's county, with five priests residing in the institution.

At Indianapolis the Brothers of St. Joseph had their novitiate. They conducted a manual labor school near South Bend; and taught schools at Vincennes, Madison, Fort Wayne, Indianapolis and Washington.

The Sisters of Providence continued to flourish in St. Mary's of the Woods, near Terre Haute. There were twenty-six professed sisters in the community, ten novices, and ten postulants. They conducted—

1. The Academy and Free School at St. Mary's of the Woods. Sister Theodora, Superior.
2. St. Mary's Female Academy, at Vincennes, in charge of four Sisters. Sr. Mary Joseph, Superior.
3. The school at Jasper, Dubois County, in charge of three Sisters. Sr. Augustine, Superior.
4. The Young Ladies' Academy at Madison, in charge of four Sisters. Sr. Basalide, Superior.
5. The Female Academy at Fort Wayne, in charge of four Sisters. Sr. Mary Magdalen, Superior.

The Theological Seminary with seven ecclesias-

tical students, at Vincennes, was conducted by the clergy of the Cathedral.

The State of Indiana had fifty Catholic churches and chapels in 1849.

The above details are given, that the reader may have a correct estimate of the condition of the Diocese of Vincennes, when Bishop de St. Palais was consecrated, and that he may the more fully appreciate the giant progress of the church in this diocese during the 28 years' administration of the late bishop.

Bishop de St. Palais visited Europe three times during his episcopacy—in 1849, 1859, and 1869—ad limina Apostolorum. Returning from his first visit he spent a short time at Maria Einsiedlen, and he received the Abbot's promise that a colony of Benedictines would be sent to the Diocese of Vincennes. These Benedictines arrived and established themselves here in 1852.

In 1857 the State of Indiana was divided into two dioceses. In the Northern portion the see of Fort Wayne was erected, of which diocese the Rt. Rev. John H. Luers was consecrated the first bishop.

About this time the Archiepiscopal See of Toulouse, in France, was offered to Bishop de St. Palais. It happened thus: When Prince Louis Napoleon was condemned to exile in the United States, by King Louis XVIII., for his attack on Boulogne, he was transported on a ship-of-war commanded by Louis de St. Palais, brother of Bishop de St. Palais. Louis treated the Prince so

kindly, that the Prince became much attached to him. When Napoleon was made Emperor, he thought of Louis de St. Palais, and proposed to make him a Senator. Louis gratefully declined the high office; yet, wishing to favor the family de St. Palais, and having heard that a member of it was Bishop of Vincennes, in Indiana, he proposed to make Bishop de St. Palais Archbishop of Toulouse, which See was at that time vacant. But the bishop, like his brother, declined to accept. What a sacrifice, when we know the Archiepiscopal See of Toulouse to be one of the most prominent in France. Bishop de St. Palais' great, noble heart would not be separated from his *dear church in Indiana*.

Returning from his second visit to Rome, in 1859, he passed through France, Switzerland and Germany, working in every possible way to further the interests of his diocese.

In 1869, he, for the third and last time, sought the Holy City. At the Vatican Council, he firmly advocated the infallibility of the Pope in matters of faith.

For thirteen years Father de St. Palais had been an humble missionary priest in the Diocese of Vincennes, and after being consecrated its Bishop, his administration covered a period of twenty-eight years. Rapid, indeed, and wonderful was the development of Catholic life during this time. When the good Bishop's eyes closed in death, the Diocese of Vincennes numbered 90,000 souls, 151 churches, and 117 priests. Religious orders, both male and

female, came at his invitation, and exercised their benign influence throughout the length and breadth of his happy diocese. The male orders are the Benedictine Fathers, the Franciscan Fathers at Oldenburg, the Franciscan Fathers at Indianapolis, the Fathers O. M. C. at Terre Haute, and the Brothers of the Sacred Heart. These date their advent in the Diocese of Vincennes to Bishop de St. Palais' administration, as do also the following female orders: The Sisters of St. Francis, the Nuns of the Order of St. Benedict, the Daughters of Charity, the Sisters of the Good Shepherd, the Little Sisters of the Poor, the Ursuline Sisters, and the Sisters of St. Joseph.

Bishop de St. Palais had been present at the commencement exercises at St. Mary's of the Woods, the day previous, when on the morning of June 28, 1877, at 5 o'clock, arising from his bed, a stroke of paralysis prostrated him. The tenderest and most watchful care was bestowed on him; his old friend, Father Benoit administered the sacraments to him. He retained consciousness until 2 o'clock, devoutly reciting his beads, holding them in his left hand, for the right side was paralyzed. He died peacefully at 4 o'clock. Sick at 5 o'clock in the morning, dead at 4 o'clock in the evening. "The Bishop is dying"—"The Bishop is dead," were telegrams received on that day by priests devotedly attached to their Bishop.

The body was embalmed, and on the 30th of June transferred to Vincennes. It remained in St. Rose's chapel until July 3, when the solemn and

sad burial took place. Special trains from Evansville, Terre Haute, Washington and Indianapolis carried thousands of friends to Vincennes. Archbishop Purcell, of Cincinnati, accompanied by Father Custos Ubaldus, O. S. F., and Prof. Dr. Hecht, from Cincinnati; Bishop Baltes, of Alton; Bishop Foley, of Chicago; Bishop Spalding, of Peoria; Bishop Dwenger, of Fort Wayne, and over one hundred priests assisted at the exequies.

Sixty candles burning near the coffin indicated the good Bishop's age, "Our Father," and "The Father of the Fatherless," was traced in flowers over the magnificent catafalque. Archbishop Purcell celebrated the solemn mass of requiem, and Bishop Dwenger delivered the oration, extolling the many virtues of the deceased, and graphically summing up the result of his labors, apparent to all.

The funeral procession was the most imposing of any that Vincennes ever witnessed, or probably ever will witness. A number of Catholic societies, an Archbishop, four Bishops, one hundred priests, sixty-one carriages, the Sisters of Providence, the pupils at St. Rose's, the orphan children, and a vast multitude of people followed the hearse, drawn by six horses draped in the insignia of the deceased, bearing the mortal remains of the beloved prelate to their last resting place. He was buried in the chapel basement of the Cathedral, near Bishops Bruté and Bazin.

Bishop de St. Palais was every inch a Bishop. He remained firm and quiet under the most trying

circumstances. He never forgot what was due the episcopal character, hence his priests loved and respected him.

CHAPTER XVIII.

RT. REV. FRANCIS SILAS CHATARD, D. D., THE FIFTH BISHOP OF VINCENNES—HIS PARENTAGE—HIS STUDIES—THE AMERICAN COLLEGE AT ROME—HIS CONSECRATION—HIS RECEPTION, LABORS, ETC. *

THE RT. REV. FRANCIS SILAS CHATARD, D. D., was born in Baltimore, Maryland, December 13, 1834. His parents were Ferdinand E. Chatard and Eliza Anna Marean. His father was the son of Pierre Chatard, an emigrant from San Domingo, who was driven thence on account of the insurrection of the negroes, through which all of his father's property was lost. Pierre, the grandfather of Bishop Chatard, had been sent to Europe, where he studied at Toulouse, Montpellier, and Paris, for the medical profession. This enabled him to get a livelihood for his father and himself, first at Wilmington, Delaware, where his father died shortly after reaching the American continent, and afterwards in Baltimore. He distinguished himself by his success and writings, and became a corresponding member of the French Academy of Medicine. In this city

* A Biographical History of Eminent and Self-Made Men of the State of Indiana. 2 vol. Published by the Western Biographical Publishing Co., Cincinnati, Ohio, 1880.

Pierre Chatard met another emigrant from San Domingo, Marie Françoise Adelaide Buisson, who became his wife. Their son, Ferdinand, followed in the footsteps of his father, and studied medicine, first in Baltimore, and afterwards completed the course in Paris, London, and Edinburgh. On his return to America he married the daughter of Silas Marean, of Brookline, near Boston, Massachusetts, whose father served in the Revolutionary War, and was in the Battle of Concord. His two sons, Silas and Thomas Marean, who were then residing near Baltimore, served in the War of 1812. Her father had led an active business life in the Island of Martinique, where he had discharged the duties of American Consul for several years and where he had married an Irish lady, the widow of an English gentleman, her maiden name having been Eliza Ferris. Such was the ancestry of Bishop Chatard, who was one of a family of eight children, four boys and four girls, of whom three sons (Bishop Chatard being the elder) and one daughter are living. His parents, also, are yet living,* and reside in Baltimore, at an advanced age. Of the two brothers of Bishop Chatard, one, Ferdinand, is married, and is a practicing physician in Baltimore; and Thomas, having prosecuted his studies in chemistry, of which he made a specialty, at Harvard, and attended the mining school at Freiburg, Saxony, is now at the head of a mining company in North Carolina. The only sister, Juliana, is a Sister of Charity at Emmetsburg, Maryland.

* His mother is now dead.

Bishop Chatard was educated at Mt. St. Mary's College, Maryland, whence he was graduated in June, 1853. He then became a disciple of Æsculapius, as had his paternal ancestors for two generations, and devoted himself to the study of medicine in the office of that eminent practitioner, Doctor F. Donaldson, of Baltimore, attending also the lectures of the University of Maryland. He resided as a student one year in the Baltimore Infirmary, attached to the University, and one year in the city alms-house hospital as one of the resident physicians.

Providence, however, held another mission for him, and in the year 1857, his thoughts and inclinations took a decided direction toward the church, and he resolved to study for the ministry. Archbishop Kenrick accepted him as one of his students, and procured for him a place in the Urban College of the Propaganda, in Rome, Italy. Here he remained six years, going through the whole of the philosophical and theological courses, in the latter of which he stood his examination and received the title of Doctor of Divinity, in the Church of the Urban College, in August, 1863. In the month of November of the same year he left this institution, to assume the position of vice-rector to the American College at Rome, then under the presidency of the Rt. Rev. Wm. G. McCloskey, now Bishop of Louisville, who had known him from his college days. Here he remained as vice-rector till May 24, 1868, when the rector was consecrated. Dr. Chatard then assumed charge of the college, and

remained at its head for a period of ten years ; and it was due to his efforts, supplementing those of the Rt. Rev. George H. Doane, of New Jersey, who canvassed the country as agent of the American bishops in 1868 with great success, that the college was relieved from debt.

It was during the latter period of his residence in Rome that his health began to fail, and by order of his physician he visited his native country, improving so much as to be enabled to undertake a collection for the American College, with the approbation of Pius IX., and the consent and support of Cardinal McCloskey and other archbishops and bishops of the United States. He was in this endeavor very successful, and obtained the means from relieving the college from the embarrassment of insufficient revenue. The principal events that marked the decade during which Dr. Chatard presided over the college were important. First, the meeting of the Vatican Council, during which the American College, as the residence of twenty American bishops, became a center of great interest, and a medium of social intercourse between the American bishops and those of the Catholic world. This event was followed by the taking of Rome, on the 20th of September, 1870, by the Italian troops, after a heavy bombardment, lasting six hours ; the creation of Archbishop McCloskey, of New York, Cardinal ; the presentation to the rector of the American College, by Pius IX., of a gold medal, large size, and of most exquisite design and elegant finish, as an approval of the rector's course up to that time ; a

short time thereafter the appointment of the rector to the position in the papal court as one of the private supernumerary chamberlains to his Holiness, in which position he had opportunities of coming in contact with the American visitors to the Eternal City, their audiences with the sovereign pontiff having been expressly placed by Pius IX. in the hands of Dr. Chatard. The memory of the personal tokens of regard, as evidenced by the favors granted to him by Pius IX., is to Bishop Chatard a cherished heritage.

During the time of the rector's absence, in 1878, taking the collection in the United States, the Pope had looked for his return, and a few weeks before his death inquired of the vice-rector of the college when Dr. Chatard would return. He was informed that the rector was probably at that moment on his way back to Rome. Pio Nono exclaimed, as he turned to go, "Lo credo; lo credo." (I believe it; I believe it.) Dr. Chatard was at that time spoken of for an American bishopric, but was not named by Leo XIII. for Vincennes until the Sunday before his arrival in Rome.

March 30, 1878, the good people of Vincennes sent a cablegram to the Bishop-elect: "We humbly beg to express to our Bishop-elect our sentiments of filial affection and high regard, hoping to welcome his Lordship at an early day to his future home." The answer received was: "Cordial thanks. Shall be with you as soon as circumstances will permit." The consecration of Bishop Chatard by Cardinal Franchi, Prefect of the Propaganda at

Rome, occurred on the 12th day of May. The nobility of Rome, both civil and ecclesiastical, honored the occasion with their presence. The pupils of the American College donated the new bishop a pectoral cross, and a lady of high rank presented him with the episcopal ring.

Immediately after his consecration, Bishop Chatard sent his children, in the distant diocese of Vincennes, anxiously looking forward to his coming, his first pastoral letter. Nothing would please us and the reader more than to print this excellent pastoral on these pages. Of it the *New York Freeman's Journal* says: "Bishop Chatard's pastoral reminds us of better times, and ages past. It is strong in doctrine, sweet in exhortation, loving in memories of the past, and exceedingly admirable in definitions." The scope of this little book will not allow of its publication, but allusion will be made to it a little further on.

The people of Indianapolis rejoiced over the news that the new Bishop of Vincennes had determined to have his residence at the Capital of Indiana, though he would retain the title "Bishop of Vincennes." The second Bishop, de la Hailandière, had intentions of making that change, though Indianapolis at that time was a mere village. Indianapolis is more central than Vincennes, and more easy of access, a great accommodation for the priests from all parts of the diocese visiting their ecclesiastical superior. Moreover, it is admitted generally, that in the not distant future a third episcopal see will be established in Indiana, and that

in the south of the State, so that the Diocese of Indianapolis will be the central one.

Bishop Chatard reached his diocese in the month of August. On the 10th day of that month the Very Rev. Administrator, Aug. Bessonies, and the Rev. Fathers Scheidler and Chassé met the new Bishop at Cincinnati. According to arrangement there made, Vincennes would welcome Bishop Chatard on the 11th of August, St. Mary's of the Woods on the 15th, and Indianapolis on the 18th.

At Vincennes, Judge Niblack, of the Supreme Court, Hon. T. R. Cobb, and the Mayor of the city constituted a committee of reception on part of the citizens. Hon. H. S. Cauthorn delivered a most appropriate and hearty welcome address. The new Bishop of Vincennes was duly installed on the 11th, by the venerable Archbishop Purcell, of Cincinnati, who performed the same office for Bishop Bruté, in 1834. Bishop Chatard was surrounded by thirty priests, and solemnized pontifical high-mass for the first time in his diocese on the above date.

At St. Mary's of the Woods the reception was such that even Bishop Chatard, accustomed to the grand ceremonies in Rome, must have been surprised. Quite a number of ladies received the veil, and others made their solemn vows.

On the evening of the 17th, Bishop Chatard arrived at Indianapolis, his future home. A vast crowd of people, and the societies and clergy of the city received him at the depot and conducted him in procession to his residence on Georgia street.

Here Governor Williams and Mayor Caven bade him welcome to the State of Indiana and the city of Indianapolis. On the morrow, the 18th, the Bishop celebrated pontifical high-mass in St. John's church. Prior to that, upon the arrival of the procession from the Bishop's house, at the entrance of the church, the Very Rev. Aug. Bessonies, Administrator of the Diocese, formally surrendered his administratorship into the hands of the new Bishop. The occasion was a memorable one. The following address was delivered by Father Bessonies; though somewhat lengthy for these pages, we can not withhold it from the reader :

“RT. REV. BISHOP: I feel much honored and truly happy to welcome your Lordship to your new home, to the city of Indianapolis. You will find, no doubt, a great difference between the Eternal City and this city, the existence of which dates back scarcely half a century. But here, as well as there, I assure you, you will find loving hearts ready to appreciate your worth. As Administrator of this diocese, the task of welcoming you has devolved upon me. Others of your clergy would use words more eloquent and flowery, but none, I dare say, could speak to you with more candor and sincerity. You are personally a stranger to most of us, and still pretty well known to us through your friends. A voice has been heard from the north, from the south, from the east, from the west, and even from across the broad Atlantic, proclaiming your praises. ‘Your Bishop,’ said to me a prelate from the north, ‘is another St. Francis of Sales.’ A Bishop from the south, one intimately acquainted with your Lordship for years, writes to me: ‘You have an admirable Bishop, and one, I am sure, who will satisfy the wishes of all—pious, learned, disinterested, and full of zeal for the interests of religion.’ From the east rises the voice of the Sisters of Charity, those angels of peace who know you so well and sing the *Te Deum* on hearing of your nomination. The west speaks also, and in no less flattering terms: ‘Father Chatard,’ says the *Western Watchman*, ‘who is appointed

Bishop of Vincennes, is a very elegant and courtly gentleman, a man of consummate administrative abilities, and a strict but considerate disciplinarian.' From across the broad ocean, one of your predecessors in the See of Vincennes, speaks of one of the qualities required by St. Paul for a bishop, and praises the hospitality of the Chatard family, so generously extended to him when attending the Council of Baltimore, in years gone by, and is thankful to God for such choice. He then, no doubt gave his episcopal blessing to the little bright boy who was to be one day his successor in the See of Vincennes, and that blessing has produced its fruits.

“But, besides these flattering testimonies rendered to your worth by all those that knew you, we have already a safer way to judge of your merits: I mean your first pastoral, which does credit to your head and heart, and has made you hosts of friends. The idea of sending such a messenger before you must have been an inspiration from above, and, judging the tree by its fruit, we could not desire a better Bishop. Your Lordship will be the proper link to connect the past with the future in this diocese, and your ashes will not be dishonored when they go to rest with those of the saintly Brnté, the too short-lived good Bishop Bazin, and those of your immediate predecessor, whose labors extend over a period of forty years as priest and bishop, and whose memory as the kindest of prelates is now and will, I hope, remain in veneration for all generations to come.”

The Very Rev. Father next spoke of the prosperous condition of the diocese, its churches and schools, the devotedness of the clergy and laity, and the bright hopes for the future. He bade the Bishop a thousand welcomes, and thanked him in his own name and in the name of the people of Indianapolis, for having chosen this city for his episcopal residence. In conclusion he asked the Bishop's blessing.

Bishop Chatard's answer was a model of simplicity and briefness. The first portion of the address, relating to himself, he answered thus: “The

success of my life and yours must be obtained through prayer." He said he knew full well of the Diocese of Vincennes, its churches and schools, and its priests and people. Their fame had gone abroad. He next gave his blessing, and celebrated solemn pontifical mass for the first time in Indianapolis.

In the afternoon of the same day one of the grandest processions ever held in Indianapolis, paraded the streets in honor of the new Bishop. Father O'Donaghue welcomed him in the name of the societies of the city.

On the 11th of November, in the same year (1878), Bishop Chatard sent a special circular to all the priests of his diocese, summoning them to Indianapolis for the holding of a diocesan synod. The same was opened in St. John's church, on December 10. It is known as the "Second Synod of the Diocese of Vincennes." The first synod was held under Bishop de la Hailandière, in 1844. On pages 184 and 185 the reader has seen the names of priests of the diocese present then, 36 in number; now, on occasion of the second synod, we publish the names of priests belonging to the Diocese of Vincennes in 1878, 127 in number, 82 of whom were present. An asterisk is affixed to the names of those present:

Rt. Rev. Martin Marty, O. S. B.
 Very Rev. Aug. Bessonies, V. G.*
 " " Anthony Scheideler, V. G.*
 " " Fintan Mundwiler, O. S. B.
 Rev. Denis Abarth, O. S. F.*

Rev. Conrad Ackermann, O. S. B.
Ernest Audran.*
H. Alerding.*
M. Bauer, O. S. F.
Ferdinand Bergmeyer, O. S. F.*
Alexius Bernard, O. S. F.
William Book.
Pius Boehm, O. S. B.
Leonard Brandt.*
Bernard Brueggemann.*
Benedict Brunet, O. S. B.
William Bultmann.
L. M. S. Burkhardt.*
Sylvan Buschor, O. S. B.
John B. Chassé.*
Clement J. Conrad.*
Daniel Curran.*
Aloysius Danenhoffer.*
Januarius M. D'Arco.*
Francis De Langie.*
Joseph Dickmann *
John H. Diestel.*
John Dion.*
John W. Doyle.*
Ph. Doyle.
William Doyle.*
Julius J. Duddenhausen.*
Claude Ebner, O. S. B.
C. Elison, O. M. C.*
Peter Englert, O. S. F.
Bernard Ewers.*
Arsenius Fahle, O. S. F.*
Edward Faller.*
Aug. Falley, O. S. B.
P. R. Fitzpatrick.*
Meinrad Fleischmann.*
Joseph Fleischmann.*
Chrysostome Foffa, O. S. B.
John J. Gabriel.*
Benno Gerber, O. S. B.
John P. Gillig.*

- Rev. Mathias A. Gillig.*
 Gustave Ginnsz.
 Francis X. Girolt.*
 John Gueguen.*
 Louis Gueguen.*
 Michael Gũthneck.*
 A. Hafertepe, O. S. F.
 Louis Haverbeck, O. S. F.
 Michael Heck.*
 Louis Heidemann, O. M. C.
 Maurus Helferich, O. S. B.
 Isidor Hobi, O. S. B.*
 Henry Hug, O. S. B.
 Jerome Hund, O. S. B.
 Ferdinand Hundt.*
 John B. Kelly.*
 W. Kemper.*
 Henry H. Kessing.*
 Bernard Kintrup.
 Francis Ign. Klein.*
 Alexander Koesters.*
 Joseph Lesen, O. M. C.*
 Alphonse Leute, O. S. B.
 Gabriel Lipps, O. S. F.
 Thomas X. Logan.*
 Boniface Luebbermann, O. S. B.
 Jerome Malter, O. S. B.
 D. Marzetti, O. M. C.*
 Fidelis Maute, O. S. B.
 Eugene McBarron.*
 John McCabe.*
 Meinrad McCarthy, O. S. B.
 Patrick McDermott.*
 C. McEvoy, O. M. C.*
 Denis J. McMullen.*
 Joseph Merckl.*
 Ægid Merz.*
 Andrew Michael.*
 J. M. Missi.*
 J. Mougín.*

- Rev. Francis M. Mousset.*
Alphonse Munschina.*
D. O'Donaghue.*
Timothy O'Donaghue.*
Denis O'Donovan.*
Leo Osredkar, O. S. F.*
Anthony Oster.
Frederic W. Peppersack.*
Joseph Petit.
Hugh Peythieu.*
James Pfeiffer.*
Hippolite Pierrard.*
Bartholomew Piers.*
Michael Quinlan.*
Francis J. Rudolf.*
J. P. Sassel.*
Anthony A. Schenk.*
Wolfgang Schlumpf, O. S. B.
Victor A. Schnell.*
John Schoentrup.
Joseph Schuck.
Pancratius Schulte, O. S. F.
Francis Seegmueller.*
J. B. H. Seepe.*
H. J. Seibertz.*
Caspar Sciler.*
Peter Siebmann.
Florentine J. Sondermann.*
E. J. Spelman.*
Eberhard Stadler, O. S. B.
John Stolz.
James Stremler.
Francis Torbeck.*
John B. Unverzagt.
Richard Van Heck, O. S. F.
Frederic Viefhaus.*
Maurice Wagner, O. S. B.
Roman Weinzoepfel, O. S. B.*
George Widerin.*
Ildephonse Zarn, O. S. B.
Placidus Zarn, O. S. B.

On December 11, at the second public session of the Synod, the Rev. Patrick McDermott, Rev. James Stremmer, Rev. John Mouglin, Rev. Ernest Audran, and Rev. J. B. H. Seepe, were appointed the five "judices causarum," in accordance with the wish of the Holy See.

Immediately after the Second Synod Bishop Chatard issued an excellent pastoral letter to be read to the people. It was dated at Indianapolis, Feast of the Epiphany, 1879, and treated of "the Church of God," "the Clergy and the Laity," "the Sacrament of Matrimony," "Mixed Marriages," "Catholic Schools," "Secret Societies," "Catholic Societies."

A short time after, when the vigilant Bishop became more and more impressed with the dire effects of mixed marriages, he issued a lengthy pastoral, exhorting the faithful and the clergy most earnestly in behalf of purely Catholic marriages, condemning mixed marriages most unequivocally.

On the 15th of October, 1880, the clergy of the diocese were again called to Indianapolis, for the third Diocesan Synod. It opened on November 30 and closed on December 2. These Synods were productive of much good throughout the diocese.

Bishop Chatard was present also, and coöperated with the other Bishops of the province, at the fourth provincial Council of Cincinnati. The Council closed on the Feast of St. Joseph, March 19, 1882, and published a pastoral letter on the following heads: Human Freedom, Human Equality, Labor Unions, Newspapers, Bad Papers, Music, Secret

Societies, Catholic Societies, Marriage, Divorce, Mixed Marriages, Civil Marriage, Authority, Indian and Negro Missions, Intemperance, Schools.

The remains of Bishop de la Hailandiere, in charge of Rev. E. Audran, nephew of the deceased Bishop, were brought to this country, and entombed near the bodies of the three other Bishops of Vincennes, on November 22, 1882. Bishop Chatard preached a most thoughtful sermon.* Bishop Elder, of Cincinnati, and Bishop McCloskey, of Louisville, and twenty-seven priests were present at the entombment.

*At the desire of Bishop Elder the sermon was published shortly after its delivery in pamphlet form.

CHAPTER XIX.

ORDINATIONS BY THE BISHOPS OF VINCENNES.

I. BISHOP BRUTÉ.

| Ordained. | Min. Ord. | Subdeacons. | Deacons. | Priests. | |
|-------------------|---------------|---------------|----------------|---------------|---|
| Matthew Ruff . . | ..... | April 4, 1835 | ..... | ..... |  |
| Benjamin Petit . | Dec. 16, 1836 | Dec. 18, 1836 | Sept. 23, 1837 | Oct. 14, 1837 | 5 |
| Charles Dumerle | ..... | Dec. 18, 1836 | ..... | ..... |  |
| Anthony Parret | ..... | Dec. 18, 1836 | Dec. 23, 1837 | Aug. 15, 1838 | 8 |
| Mich. Edg. Shawe | ..... | ..... | Dec. 18, 1836 | Mar. 12, 1837 | 1 |
| Anthony Deydier | ..... | ..... | ..... | Mar. 25, 1837 | 2 |
| Julian Benoit . | ..... | ..... | ..... | Apr. 15, 1837 | 3 |
| Vincent Bacquelin | ..... | ..... | ..... | Apr. 15, 1837 | 4 |
| John Plunket . | Aug. 16, 1837 | Aug. 16, 1837 | Sept. 23, 1837 | Oct. 14, 1837 | 6 |
| Maurice Berrel . | ..... | ..... | ..... | Dec. 23, 1837 | 7 |
| Total number. | Two. | Five. | Four. | Eight. | |

¶ Julian Benoit and Vincent Bacquelin were ordained at Emmitsburg, Md., the rest at Vincennes.

II. BISHOP DE LA HAILANDIÈRE'S ORDINATIONS.

| Ordained. | Tonsure. | Min. Ord. | Subdeacons. | Deacons. | Priests. | |
|-------------------------------------|----------------|---------------|---------------|----------------|----------------|---------------|
| Hippolite Dupontavice, . . . . . | ..... | ..... | ..... | ..... | ..... | 1 |
| Michael O'Rourke, . . . . . | ..... | Jan. 18, 1840 | Dec. 19, 1840 | June 5, 1841 | Nov. 30, 1839 | 9 |
| Francis Joseph Fischer, . . . . . | ..... | Jan. 18, 1840 | April 5, 1840 | Aug. 16, 1840 | Aug. 15, 1841 | 6 |
| David Fox, . . . . . | ..... | Jan. 18, 1840 | ..... | ..... | ..... | 4 |
| John Guéguen, . . . . . | ..... | ..... | Jan. 18, 1840 | April 5, 1840 | Aug. 16, 1840 | 5 |
| Joseph Hanion, . . . . . | ..... | ..... | Jan. 18, 1840 | April 5, 1840 | Aug. 16, 1840 | 3 |
| Roman Weinzoeepfel, . . . . . | ..... | ..... | ..... | Jan. 18, 1840 | April 5, 1840 | 2 |
| Francis August Bessomies, . . . . . | ..... | ..... | ..... | ..... | Jan. 18, 1840 | 8 |
| Michael Clark, . . . . . | ..... | April 5, 1840 | Aug. 16, 1840 | Dec. 19, 1840 | Dec. 19, 1840 | 7 |
| Peter Lucas, S. E., . . . . . | ..... | Aug. 16, 1840 | ..... | ..... | ..... | 17 |
| John B. Chassé, . . . . . | ..... | ..... | ..... | ..... | ..... | 10 |
| Ernest Audran, | Dec. 19, 1840 | May 21, 1842 | Dec. 21, 1845 | Mar. 7, 1846 | April 26, 1846 | 11 |
| Charles Oppermann, . . . . . | ..... | ..... | June 5, 1841 | Aug. 15, 1841 | Sept. 12, 1841 | 13 |
| Alphonse Munschina, | Oct. 17, 1841 | May 21, 1842 | Oct. 2, 1842 | Nov. 13, 1842 | Feb. 18, 1843 | 12 |
| Leopold Martin Stahl, | May 21, 1842 | Dec. 17, 1842 | Dec. 17, 1843 | Oct. 25, 1844 | Oct. 27, 1844 | 12 |
| William Engelh, | Dec. 17, 1842 | Dec. 17, 1842 | Dec. 17, 1843 | Mar. 2, 1844 | April 28, 1844 | 18 |
| Edward M. Faller, | April 29, 1843 | Oct. 25, 1844 | Dec. 21, 1845 | Mar. 7, 1846 | July 5, 1846 | 15 |
| William Doyle, | March 2, 1844 | Dec. 21, 1845 | Dec. 19, 1846 | Mar. 25, 1847 | ..... | 19 |
| Patrick McDermott, | Dec. 13, 1845 | Dec. 13, 1845 | Dec. 14, 1845 | Dec. 20, 1845 | Dec. 21, 1845 | 20 |
| Andrew Bennett, | Dec. 20, 1845 | Dec. 20, 1845 | Dec. 21, 1845 | April 26, 1846 | July 5, 1846 | 14 |
| John Ryan, | Dec. 20, 1845 | Dec. 20, 1845 | Dec. 21, 1845 | April 26, 1846 | Dec. 21, 1845 | 16 |
| Daniel Maloney, . . . . . | ..... | ..... | ..... | ..... | ..... | 21 |
| Bartholomew Piers, | Dec. 21, 1845 | March 7, 1846 | Dec. 19, 1846 | Mar. 25, 1847 | ..... | 22 |
| Philip O'Connell, | Dec. 21, 1845 | March 7, 1846 | Mar. 25, 1847 | ..... | ..... | 23 |
| Anthony Carthus, . . . . . | ..... | ..... | ..... | ..... | ..... | Twenty-three. |
| Patrick Murphy, . . . . . | ..... | Dec. 19, 1846 | Jan. 24, 1847 | Feb. 13, 1846 | Mar. 7, 1846 | ..... |
| Michael O'Flanagan, . . . . . | ..... | Dec. 19, 1846 | Jan. 24, 1847 | Feb. 27, 1847 | Mar. 25, 1847 | ..... |
| John Contiu, . . . . . | ..... | ..... | Mar. 25, 1847 | Feb. 27, 1847 | Mar. 25, 1847 | ..... |
| Francis Gouesse, . . . . . | ..... | ..... | May 23, 1847 | May 29, 1847 | May 30, 1847 | ..... |
| Total, | Eleven. | Eighteen. | Twenty-one. | Twenty-three. | Twenty-three. | ..... |

The above ordinations by Bishop de la Hailandière all occurred at Vincennes.

III. BISHOP BAZIN'S ORDINATIONS.

William Doyle and Bartholomew Piers were ordained priests at Vincennes by Bishop Bazin, December 18, 1847.

IV. BISHOP DE ST. PALAIS' ORDINATIONS.

| Ordained. | Tonsure. | Min. Ord. | Subdeacons. | Deacons. | Priests. | |
|--|------------------|-----------------|-----------------|-----------------|------------------|----|
| John Contin, . . . . . | ..... | ..... | ..... | ..... | April 7, 1849 a | 1 |
| Philip O'Connell, . . . . . | ..... | ..... | ..... | ..... | April 7, 1849 a | 2 |
| Henry Peters, | April 7, 1849 a | May 6, 1851 a | May 6, 1851 a | May 8, 1851 a | May 11, 1851 a | 4 |
| John B. Merl, | May 6, 1851 a | May 13, 1852 a | May 26, 1852 a | Dec. 27, 1852 a | May 1, 1853 a | 5 |
| Peter Leonard Brandt, | Dec. 13, 1852 a | Dec. 8, 1854 a | Dec. 23, 1854 a | Mar. 19, 1855 a | Mar. 24, 1855 a | 6 |
| Michael Marendt, | Dec. 8, 1851 a | Dec. 8, 1854 a | Dec. 23, 1854 a | Mar. 19, 1855 a | Mar. 24, 1855 a | 7 |
| Henry Koering, | Dec. 8, 1854 a | Dec. 8, 1854 a | Dec. 23, 1854 a | Mar. 19, 1855 a | Mar. 24, 1855 a | 8 |
| Frederic William Peppersuck, | Dec. 8, 1854 a | Dec. 8, 2854 a | Dec. 23, 1854 a | Mar. 19, 1855 a | Mar. 24, 1855 a | 9 |
| Philip Doyle, | Dec. 8, 1854 a | Dec. 8, 2854 a | Dec. 23, 1854 a | Mar. 19, 1855 a | Mar. 24, 1855 a | 10 |
| Januarius Weissenberger, | Jan. 6, 1857 a | Jan. 6, 1857 a | Feb. 2, 1857 a | Mar. 7, 1857 a | Mar. 7, 1857 a | 11 |
| Cletus Urcan, . . . . . | ..... | ..... | ..... | ..... | Mar. 28, 1857 a | 12 |
| Paul Wagner, . . . . . | ..... | ..... | ..... | ..... | July 16, 1858 a | 15 |
| Nicholas Melchior, | April 15, 1858 a | June 17, 1858 a | July 6, 1858 a | July 14, 1858 a | July 16, 1858 a | 14 |
| Andrew Michael, | April 15, 1858 a | Nov. 21, 1859 a | Nov. 30, 1859 a | Dec. 3, 1859 a | Dec. 8, 2859 a | 16 |
| John Paul Gillig, | April 15, 1858 a | Nov. 21, 1859 a | Nov. 30, 1859 a | Dec. 3, 1859 a | Dec. 8, 1859 a | 13 |
| John Bernard Henry Seepe, | April 15, 1858 a | Nov. 21, 1859 a | Nov. 30, 1859 a | Dec. 3, 1859 a | Dec. 8, 1859 a | 17 |
| John Michael Missi, | Nov. 21, 1859 a | Nov. 21, 1859 a | Nov. 30, 1859 a | Dec. 3, 1859 a | Dec. 8, 1859 a | 19 |
| Joseph O'Reilly, | Nov. 21, 1859 a | Nov. 21, 1859 a | Jan. 2, 1860 a | Oct. 18, 1860 a | Oct. 21, 1860 a | 18 |
| Louis Guéguen, . . . . . | ..... | ..... | ..... | ..... | Dec. 8, 1859 a | 20 |
| Anthony Richard Scheideler, | Jan. 2, 1860 a | Jan. 2, 1860 a | Oct. 14, 1860 a | Oct. 18, 1860 a | Oct. 21, 1860 a | 21 |
| Aegidius Joseph Merz, | Jan. 2, 1860 a | Jan. 2, 1860 a | Oct. 14, 1860 a | Oct. 18, 1860 a | Oct. 21, 1860 a | 22 |
| Francis William Peters, | Jan. 2, 1861 b | Jan. 2, 1861 b | Mar. 31, 1862 a | April 2, 1862 a | April 11, 1862 a | 26 |
| Benedict Brunet, O. S. B., | Oct. 2, 1861 b | Oct. 2, 1861 b | Jan. 24, 1863 b | Jan. 25, 1863 b | Jan. 26, 1863 b | 27 |
| Meinrad McCarthy, O. S. B., | Oct. 2, 1861 b | Oct. 2, 1861 b | Jan. 24, 1863 b | Jan. 25, 1863 b | Jan. 26, 1863 b | 23 |
| John B. Stolz, | July 8, 1862 a | July 18, 1862 a | July 23, 1862 a | July 31, 1862 a | Aug. 20, 1862 a | 24 |
| John Joseph Mary Gabriel, | July 8, 1862 a | July 18, 1862 a | July 25, 1862 a | July 31, 1862 a | Aug. 20, 1862 a | 24 |

| | | | | | | |
|--|------------------|------------------|------------------|------------------|------------------|----|
| Gustave Michael Ginzsz, | July 8, 1862 a | July 18, 1862 a | July 25, 1862 a | July 31, 1862 a | Dec. 20, 1862 a | 25 |
| Ferdinand Eberhard Hundt, | Dec. 20, 1862 a | Dec. 20, 1862 a | Feb. 28, 1863 b | Mar. 20, 1863 a | Mar. 21, 1863 a | 29 |
| Henry Hug, O. S. B., | Jan. 23, 1863 b | Jan. 23, 1863 b | Jan. 24, 1863 b | Jan. 25, 1863 b | Jan. 26, 1863 b | 28 |
| Fidelis Maute, O. S. B., | Jan. 23, 1863 b | Jan. 23, 1863 b | Dec. 31, 1863 a | Jan. 1, 1864 a | Jan. 2, 1864 a | 30 |
| Herrmann John Diestel, | June 29, 1864 a | June 29, 1864 a | Dec. 8, 1864 a | Dec. 17, 1864 a | May 21, 1864 a | 31 |
| Stephen Gillig, | June 29, 1864 a | June 29, 1864 a | April 1, 1865 a | Dec. 23, 1865 a | May 25, 1866 a | 38 |
| Patrick Richard Fitzpatrick, | June 29, 1864 a | June 29, 1864 a | Dec. 8, 1864 a | Dec. 17, 1864 a | Dec. 21, 1864 a | 32 |
| Julius Herm. Fred. John Dudenhausen, | June 29, 1864 a | June 29, 1864 a | Jan. 14, 1865 a | April 1, 1865 a | Dec. 23, 1865 a | 35 |
| Herm. Anthony Wm. Panzer, | June 29, 1864 a | June 29, 1864 a | Dec. 8, 1864 a | Dec. 17, 1864 a | Dec. 21, 1864 a | 33 |
| Henry Joseph Seibertz, | June 29, 1864 a | June 29, 1864 a | Dec. 8, 1864 a | Dec. 17, 1864 a | Dec. 21, 1864 a | 34 |
| Theodore John Antoni, | June 29, 1864 a | June 29, 1864 a | April 1, 1865 a | Dec. 23, 1865 a | Feb. 2, 1866 a | 36 |
| John Flor. Aloys. Sondermann, | Sept. 18, 1865 b | Sept. 18, 1865 b | June 17, 1867 b | June 21, 1867 b | Sept. 22, 1868 b | 43 |
| Victor A. Schnell, | Sept. 18, 1865 b | Sept. 18, 1865 b | June 17, 1867 b | June 21, 1867 b | Sept. 22, 1868 b | 44 |
| Herrmann Bernard Alerding, | Sept. 18, 1865 b | Sept. 18, 1865 b | June 18, 1867 b | June 21, 1867 b | Sept. 22, 1868 b | 45 |
| Michael Heck, | Sept. 18, 1865 b | Sept. 18, 1865 b | June 18, 1867 b | June 21, 1867 b | Sept. 22, 1868 b | 46 |
| Phacidus Zarn, O. S. B., | Sept. 18, 1865 b | Sept. 18, 1865 b | June 18, 1867 b | June 21, 1867 b | Sept. 22, 1868 b | 46 |
| Maurus Helfrich, O. S. B., | Sept. 18, 1865 b | Sept. 18, 1865 b | June 21, 1867 b | Sept. 22, 1868 b | Sept. 22, 1868 b | 49 |
| Benno Gerber, O. S. B., | Sept. 18, 1865 b | Sept. 18, 1865 b | Sept. 20, 1868 b | Sept. 21, 1868 b | Sept. 22, 1868 b | 52 |
| Boniface Dilger, O. S. B., | Sept. 18, 1865 b | Sept. 18, 1865 b | June 21, 1867 b | Sept. 21, 1868 b | Jan. 26, 1871 c | 50 |
| John Matthew Ficker, | Dec. 23, 1865 a | Dec. 23, 1865 a | Feb. 2, 1866 a | Feb. 23, 1866 a | Jan. 26, 1867 c | 53 |
| Meiurad James Fleischmann, | May 25, 1866 a | May 25, 1866 a | June 17, 1867 b | June 18, 1867 b | Feb. 24, 1866 a | 37 |
| John Louis Brassart, | May 25, 1866 a | May 25, 1866 a | June 17, 1867 b | June 18, 1867 b | June 21, 1867 b | 39 |
| Bernard Henry Kintrup, | May 25, 1866 a | May 25, 1866 a | June 17, 1867 b | June 18, 1867 b | June 21, 1867 b | 40 |
| Henry Hermann Kessing, | June 17, 1867 b | June 17, 1867 b | June 18, 1867 b | June 18, 1867 b | June 21, 1867 b | 41 |
| August Clement Melchior, | June 17, 1867 b | June 17, 1867 b | June 18, 1867 b | Sept. 21, 1868 b | Sept. 22, 1868 b | 47 |
| Denis Joseph McMullen, | Sept. 19, 1868 b | Sept. 19, 1868 b | Oct. 31, 1873 b | June 18, 1867 b | June 21, 1867 b | 42 |
| Matthias Gillig, | Sept. 19, 1868 b | Sept. 17, 1872 b | Sept. 17, 1872 b | Nov. 1, 1873 b | May 17, 1874 c | 69 |
| John William Book, | Sept. 19, 1868 b | Jan. 24, 1871 b | Sept. 18, 1872 b | Nov. 2, 1873 b | Nov. 2, 1873 b | 64 |
| Pius Boehm, O. S. B., | Sept. 19, 1868 b | Sept. 17, 1872 b | Nov. 1, 1873 b | Sept. 20, 1872 b | May 28, 1877 b | 80 |
| Anthony Schenk, | Sept. 19, 1868 b | Sept. 19, 1868 b | Sept. 18, 1872 b | Sept. 20, 1872 b | Nov. 2, 1873 b | 65 |
| Matthew Gutmann, O. S. B., | Sept. 19, 1868 b | Sept. 19, 1868 b | Sept. 19, 1868 b | Sept. 20, 1868 b | Sept. 21, 1868 b | 48 |
| Peter Wildhaber, O. S. B., | Sept. 19, 1868 b | Sept. 19, 1868 b | Sept. 19, 1868 b | Sept. 21, 1868 b | Sept. 22, 1868 b | 48 |
| Jerome Hundt, O. S. B., | Sept. 19, 1868 b | Sept. 19, 1868 b | Jan. 25, 1871 b | Jan. 26, 1871 b | Sept. 21, 1872 b | 56 |
| Peter Pieron, O. S. B., | Sept. 19, 1868 b | Sept. 19, 1868 b | Sept. 20, 1868 b | Sept. 21, 1868 b | Sept. 22, 1868 b | 48 |
| Peter Siebmann, | Sept. 19, 1868 b | Sept. 19, 1868 b | Sept. 20, 1868 b | Sept. 21, 1868 b | Sept. 22, 1868 b | 48 |
| Gerhard Henry Lührsmann, | Sept. 19, 1868 b | Sept. 19, 1868 b | Sept. 18, 1872 b | Sept. 20, 1872 b | Sept. 21, 1872 b | 58 |
| Theodore Keilling, | Sept. 19, 1868 b | Sept. 19, 1868 b | Oct. 6, 1869 a | Oct. 8, 1869 a | Oct. 10, 1869 a | 51 |
| Joseph Dickmann, | Sept. 19, 1868 b | Sept. 19, 1868 b | Oct. 4, 1869 a | Oct. 4, 1869 a | Oct. 10, 1869 a | 51 |
| Michael Napoleon Bélanger, . . . . . | Oct. 4, 1869 a | Oct. 4, 1869 a | Oct. 4, 1869 a | Oct. 4, 1869 a | Oct. 10, 1869 a | 51 |

IV. BISHOP DE ST. PALAIS' ORDINATIONS.—Continued.

| Ordained. | Tonsure. | Min. Ord. | Subdeacons. | Deacons. | Priests. | |
|--|------------------|------------------|------------------|------------------|------------------|----|
| Peter Bischof | Jan. 24, 1871 b | Jan. 24, 1871 b | Jan. 25, 1871 b | Jan. 26, 1871 b | June 8, 1871 a | 55 |
| Athanasius Rumig, O. S. B., | Jan. 24, 1871 b | Jan. 24, 1871 b | ..... | ..... | ..... | 84 |
| Maurice Wagner, O. S. B., | Jan. 24, 1871 b | Jan. 24, 1871 b | ..... | May 27, 1877 b | May 28, 1877 b | 82 |
| Bernard Herman Buning, O. S. B., | Jan. 24, 1871 b | Jan. 24, 1871 b | ..... | May 27, 1877 b | ..... | 81 |
| Boniface Lübbermann, O. S. B., | Jan. 24, 1871 b | Jan. 24, 1871 b | Nov. 1, 1873 b | ..... | ..... | .. |
| Claude Ebner, O. S. B., | Jan. 24, 1871 b | Jan. 24, 1871 b | ..... | ..... | ..... | .. |
| Mathias Leuter, O. S. B., | Jan. 24, 1871 b | Jan. 24, 1871 b | ..... | ..... | ..... | .. |
| Rudolf Meile, O. S. B., | Jan. 24, 1871 b | Jan. 24, 1871 b | ..... | ..... | ..... | .. |
| Conrad Ackermann, O. S. B., | Jan. 24, 1871 b | Jan. 24, 1871 b | Sept. 17, 1872 b | Sept. 20, 1872 b | Sept. 21, 1872 b | 57 |
| Eugene McLarron . . . . . | ..... | ..... | June 3, 1871 a | June 5, 1871 a | June 8, 1871 a | 54 |
| Bernardine Holthaus, O. S. F., | July 24, 1871 b | July 24, 1871 c | July 26, 1871 c | ..... | ..... | .. |
| Pius Niehaus, O. S. F., | July 16, 1872 c | July 16, 1872 c | ..... | ..... | ..... | .. |
| Engene Buttermann, O. S. F., | July 16, 1872 c | July 16, 1872 c | ..... | ..... | ..... | .. |
| Peter Paul Gundermann, O. S. F., | July 16, 1872 c | July 16, 1872 c | ..... | ..... | ..... | .. |
| Dominic Meier, O. S. F., | July 16, 1872 c | July 16, 1872 c | ..... | ..... | ..... | .. |
| Francis X. Gangel, O. S. F., | July 16, 1872 c | July 16, 1872 c | ..... | ..... | ..... | .. |
| Michael Hoffmann, O. S. F., | July 16, 1872 c | July 16, 1872 c | ..... | ..... | ..... | .. |
| John E. Wellinghoff, O. S. F., | July 16, 1872 c | July 16, 1872 c | ..... | ..... | ..... | .. |
| Innocent Bruus, O. S. F., | July 16, 1872 c | July 16, 1873 c | ..... | ..... | ..... | .. |
| Ignace Wilken, O. S. F., | July 16, 1872 c | July 16, 1872 c | ..... | ..... | ..... | .. |
| Joseph John Merek, | Sept. 17, 1872 b | Sept. 17, 1872 b | Sept. 18, 1872 b | Sept. 20, 1872 b | Nov. 2, 1873 b | 66 |
| Joseph Schuck, | Sept. 17, 1872 b | Sept. 17, 1872 b | Sept. 18, 1872 b | Sept. 20, 1872 b | Nov. 2, 1873 b | 67 |
| Joseph Aloysius Fleischmann, | Sept. 17, 1872 b | Sept. 17, 1872 b | Sept. 18, 1872 b | Nov. 1, 1873 b | Sept. 6, 1874 d | 76 |
| Bernard Maurice Ewers, | Sept. 17, 1872 b | Sept. 17, 1872 b | Sept. 18, 1872 b | Nov. 1, 1873 b | Sept. 6, 1874 d | 74 |
| Bernard Brüggemann, | Sept. 17, 1872 b | Sept. 17, 1872 b | Sept. 18, 1872 b | Nov. 1, 1873 b | Sept. 6, 1874 d | 75 |
| Charles Loescher, . . . . . | ..... | ..... | ..... | ..... | Aug. 29, 1872 a | 59 |
| Francis Mary Mousset, | July 31, 1873 e | ..... | Aug. 1, 1873 e | Aug. 2, 1873 c | Aug. 3, 1873 e | 61 |
| Aloysius Dannenhofer, | July 31, 1873 e | ..... | Aug. 1, 1873 e | Aug. 2, 1873 e | Aug. 3, 1873 e | 62 |
| Edward Spelman, . . . . . | ..... | ..... | ..... | Aug. 2, 1873 e | Aug. 3, 1873 e | 60 |
| Maximilian Schaefer, O. S. F., . . . . . | ..... | ..... | Aug. 21, 1873 c | Oct. 12, 1873 c | ..... | .. |
| James Pfeiffer, . . . . . | ..... | ..... | ..... | Aug. 21, 1873 c | ..... | .. |
| William Bultmann, | Oct. 31, 1873 b | Oct. 31, 1873 b | May 26, 1877 b | May 27, 1877 b | Oct. 12, 1873 c | 63 |
| ..... | Oct. 31, 1873 b | Oct. 31, 1873 b | May 26, 1877 b | May 27, 1877 b | May 28, 1877 b | 85 |
| ..... | Oct. 31, 1873 b | Oct. 31, 1873 b | May 26, 1877 b | May 27, 1877 b | May 28, 1877 b | 86 |

| | | | | | | |
|---|-----------------|------------------|-----------------|-----------------|-----------------|----|
| John Schoentrup, | Oct. 31, 1873 b | Oct. 31, 1873 b | May 26, 1877 b | May 27, 1877 b | May 28, 1877 b | 87 |
| George Widerin, | Oct. 31, 1873 b | Oct. 31, 1873 b | May 26, 1877 b | May 27, 1877 b | May 28, 1877 b | 88 |
| Ildephonse Zarn, O. S. B., | Oct. 31, 1873 b | Oct. 31, 1873 b | Nov. 1, 1873 b | ..... | May 28, 1877 b | 83 |
| John Bernard Henry Alexander Koesters, | Mar. 25, 1874 a | Mar. 25, 1874 a | Mar. 27, 1874 a | Mar. 29, 1874 a | Sept. 6, 1874 d | 77 |
| Francis Xavier Giroft, . . . . . | ..... | ..... | Mar. 27, 1874 a | Mar. 27, 1874 a | Mar. 29, 1874 a | 68 |
| Thomas X. Logan, . . . . . | ..... | ..... | Aug. 29, 1874 d | Aug. 30, 1874 d | Sept. 6, 1874 d | 70 |
| Daniel Curran, . . . . . | ..... | ..... | Aug. 29, 1874 d | Aug. 30, 1874 d | Sept. 6, 1874 d | 71 |
| John B. Kelly, . . . . . | ..... | ..... | Aug. 29, 1874 d | Aug. 30, 1874 d | Sept. 6, 1874 d | 72 |
| Denis O'Donaghue, . . . . . | ..... | ..... | ..... | Aug. 30, 1874 d | Sept. 6, 1874 d | 73 |
| Andrew Oster, | May 8, 1875 d | May 8, 1875 d | May 22, 1875 d | May 24, 1875 d | May 25, 1875 d | 78 |
| John W. Doyle, . . . . . | ..... | ..... | May 22, 1875 d | May 24, 1875 d | May 25, 1875 d | 79 |
| Leopold Burkhardt, | May 26, 1877 b | May 26, 1877 b | May 27, 1877 b | May 29, 1877 b | May 29, 1877 b | 89 |
| Hippolyte Pierrard, | May 26, 1877 b | May 26, 1877 b | May 27, 1877 b | May 28, 1877 b | May 29, 1877 b | 90 |
| Francis Torbeck, | May 26, 1877 b | May 26, 1877 b | May 27, 1877 b | ..... | ..... | .. |
| John McCabe, | May 26, 1877 b | May 26, 1877 b | May 27, 1877 b | ..... | ..... | .. |
| Edward Doherty, | May 26, 1877 b | May 26, 1877 b | ..... | ..... | ..... | .. |
| Timothy O'Donaghue, | May 26, 1877 b | May 26, 1877 b | ..... | ..... | ..... | .. |
| Clement Conrad, | May 26, 1877 b | May 26, 1877 b | ..... | ..... | ..... | .. |
| Michael Guthneck, | May 26, 1877 b | May 26, 1877 b | ..... | ..... | ..... | .. |
| Stephen Stenger, O. S. B., . . . . . | ..... | ..... | May 26, 1877 b | May 27, 1877 b | ..... | .. |
| Augustine Falley, O. S. B., . . . . . | ..... | ..... | May 26, 1877 b | May 27, 1877 b | ..... | .. |
| Total, | One hundred two | One hund. three. | Eighty-eight. | Eighty-three. | Ninety. | .. |

V. BISHOP CHATARD'S ORDINATIONS.

| Ordained. | Tonsure. | Min. Ord. | Subdeacons. | Deacons. | Priests. |
|--|------------------|------------------|------------------|-----------------|-----------------|
| Martin Andres, | Sept. 18, 1878 b | Sept. 21, 1878 b | May 23, 1880 b | May 27, 1880 f | June 11, 1881 b |
| Charles Bilger, | Sept. 18, 1878 b | Sept. 21, 1878 b | May 23, 1880 b | May 27, 1880 f | July 18, 1880 |
| Francis Lübbemann, | Sept. 18, 1878 b | Sept. 21, 1878 b | ..... | ..... | May 22, 1880 b |
| Joseph Macke, | Sept. 18, 1878 b | Sept. 21, 1878 b | Dec. 20, 1878 d | Dec. 21, 1879 d | Dec. 22, 1879 d |
| Thomas McLoughlin, | Sept. 18, 1878 b | Sept. 21, 1878 b | May 23, 1880 b | June 12, 1881 f | Oct. 16, 1881 |
| John Ryves, | Sept. 18, 1878 b | Sept. 21, 1878 b | June 11, 1881 b | June 14, 1881 f | Oct. 16, 1881 |
| Patrick Shepherd, | Sept. 18, 1878 b | Sept. 21, 1878 b | ..... | ..... | ..... |
| Joseph Villingier, O. S. B., | Sept. 18, 1878 b | Sept. 21, 1878 b | Sept. 22, 1878 f | June 12, 1879 g | June 15, 1879 f |

BISHOP CHATARD'S ORDINATION'S.—Continued.

| Ordained. | Tonsure. | Min. Ord. | Subdeacons. | Deacons. | Priests. |
|--|------------------|-------------------------------------|-------------|----------|----------|
| Lawrence Huth, O. S. B., | Sept. 18, 1878 b | Sept. 21, 1878 b | ..... | ..... | ..... |
| Matthew Mosier, O. S. B., | Sept. 18, 1878 b | Sept. 21, 1878 b | ..... | ..... | ..... |
| Charles Curran, | Sept. 20, 1878 b | Sept. 21, 1878 b | ..... | ..... | ..... |
| Augustine Riehle, . . . . . | ..... | ..... | ..... | ..... | ..... |
| Michael Guthneek, . . . . . | ..... | ..... | ..... | ..... | ..... |
| Felix Rumpf, O. S. B., . . . . . | ..... | ..... | ..... | ..... | ..... |
| Silvan Buschor, O. S. B., . . . . . | ..... | ..... | ..... | ..... | ..... |
| Alexander Burkhardt, O. S. B., . . . . . | ..... | ..... | ..... | ..... | ..... |
| Cyrine Thomas, O. S. B., . . . . . | ..... | ..... | ..... | ..... | ..... |
| Clement Conrad, . . . . . | ..... | ..... | ..... | ..... | ..... |
| Augustine Falley, O. S. B., . . . . . | ..... | ..... | ..... | ..... | ..... |
| Celestine Schwarz, | May 21, 1880 b | May 22, 1880 b | ..... | ..... | ..... |
| Peter Hommes, | May 21, 1880 b | May 22, 1880 b | ..... | ..... | ..... |
| Luke Gruwe, O. S. B., | May 22, 1880 b | May 22, 1880 b | ..... | ..... | ..... |
| Nazarins Werner, O. S. B., . . . . . | ..... | ..... | ..... | ..... | ..... |
| Adelrich Kaclin, | June 7, 1881 b | June 7, 1881 b | ..... | ..... | ..... |
| Augustine Peckskamp, | June 7, 1881 b | June 7, 1881 b | ..... | ..... | ..... |
| William Waek, | June 7, 1881 b | June 7, 1881 b | ..... | ..... | ..... |
| Peter Schaub, | June 7, 1881 b | June 7 & 11, 1881 b 2 each time. | ..... | ..... | ..... |
| Herman Henry Tegeder, | June 7, 1881 b | June 7 & 11, 1881 b 2 each time. | ..... | ..... | ..... |
| Michael Collier, | June 7, 1881 b | June 7 & 11, 1881 b 2 each time. | ..... | ..... | ..... |
| Adam Feigen, | Dec. 13, 1879 d | Dec. 14, 1879 d | ..... | ..... | ..... |
| John Capistran Heitmann, O. S. F., . . . . . | ..... | ..... | ..... | ..... | ..... |
| Albert Steigerwald, . . . . . | ..... | ..... | ..... | ..... | ..... |
| Henry Berberich, . . . . . | ..... | ..... | ..... | ..... | ..... |

N. B.—The letters a, b, c, d, e, f, g, indicate where the ordinations occurred: a, at Vincennes; b, at St. Meinrad's; c, at Oldenburg; d, at Indianapolis; e, at New Albany; f, at Ferdinand; g at Jasper.

PART III.

PRIESTS AND CONGREGATIONS

IN THE DIOCESE OF VINCENNES.

CHAPTER XX.

INTRODUCTORY REMARKS—THE REPORTS OF THE CATHOLIC DIRECTORY FOR 1822, '34, '37, AND '44—OUR GROUPING OF THE CHURCHES AND THEIR MISSIONS FOR 1883.

“EVERY year the means of remedying the deficiency in historical records of the early days of Catholicity (in this country) grows more difficult. Old men decay like old landmarks; and important facts never reduced to writing are forgotten with the remembrance of the men who knew them. Most of us are too busy now to realize the preciousness of these perishing records. But, in time to come, when a complete history of the Catholic Church in the United States will be demanded, it will be too late to make anything but a patchwork out of half-remembered traditions.

“A knowledge of the history of the Church in

this country would be most useful to the rising generation, whose reverence and love would be quickened by the knowledge of past sufferings and triumphs. To know of the sacrifices which each stone in the old churches cost would make them sacred in many thoughtless eyes that now regard their existence as "matters of course." It is not a smattering of history—a record of impossible battles, in which the British always lost thousands to ten Americans, or where, in later years, the Federal troops always conquered, even when defeated, or *vice versa*—that we need in our Catholic schools, but the teaching of facts relating to the growth of the Church. Of course the history of battles and political changes must have its place; but what would we say of the Christian schoolmaster, in the reign of Constantine, who would tell only of the eagles, not of the victories of the catacombs?

“The teachers of our children tell them at times of the saints and martyrs who lived and died long ago, of the great men who reflected the spirit of the Church, but of the great men who are nearer to them, and whose presence left its marks on the life around them, there is little said.

“But, we are told, we must build up; then we can proceed to ornament and embellish. The process of building is now going on; the time of bricks and mortar is not yet past. But shall we bury men under all this brick and mortar? Shall the progress of the Church be only a material progress—a progress over which the statistician shall rejoice when he writes of so many churches, so many institutions?

If no heed is given to the encouragement of learning and of research, there will be no ornament when the time for embellishment comes, for there will be no artists; nor can we consider the work of the Catholic historian or publicist as merely ornamental. It is vital; for the purposes of defense, of keeping zeal warm, of exciting imitation, it is most important." *

“Materials (for the history of the diocese) are meager, are scattered in many places, and collected with difficulty; for the first priests on the mission were content to labor and to leave the record of their deeds to God, and there was as yet no local Catholic periodical by which they might have been permanently recorded and transmitted to future generations. Hence we have to depend upon tradition for many things, and while there are few persons left to transmit it from the beginning, even their accounts do not always agree, and tradition is found at variance with tradition. In our own day the history of the Church in our midst is being made, events are transpiring before our eyes, and it is difficult to estimate them at their proper value. The actors are yet on the stage, and it is a delicate matter to speak of them always in such a manner as to give entire satisfaction, and generally impossible not to speak of them at all * * * *”

“Another difficulty is the impossibility of avoiding a certain degree of sameness in the description of the churches and the sketches of congregations,

**New York Freeman's Journal*, March 31, 1883.

which must of necessity resemble each other in many respects.”*

A priest having charge of a young and growing congregation can spend only his leisure moments at work of this kind, economizing most rigidly every hour of his time, and sparing not “the midnight oil.” The accounts of the churches and congregations would have improved much on what they now are, if the writer had had the leisure to visit each place and take notes on the spot. But not finding a substitute to replace him in the discharge of pastoral duties, he had to rely on the kindness of the pastors of congregations to write down such items as they could gather. Every reader of this book is under obligations to these zealous priests, without whose valuable communications the history would have been most imperfect.

Deeming any further remarks unnecessary, we may now enter on the third and most difficult part of our work. It may be of interest to learn what the first Catholic Directory printed in this country had to say with regard to the territory now the Diocese of Vincennes, and its churches. Here it is:

1822.

BISHOPRIC OF BARDSTOWN (*Kentucky*).

Rt. Rev. Dr. Benedict Flaget, Bishop.

The States of Ohio and Illinois are daily adding more and more to the Church. In each of these several large congregations of Catholics are found. They are chiefly French, who extended

*The Catholic Church in the Dioceses of Pittsburg and Allegheny, by Rev. A. A. Lambing.

themselves through parts of this country as early as the seventeenth century. Vincennes, in Indiana, was formerly a station of the Jesuits, whence they made excursions among the savage tribes.

Twelve years having elapsed, the Directory for 1834 gives us the following account :

1834.

DIOCESE OF BARDSTOWN (*Kentucky*).

Comprising Kentucky, Illinois, Indiana and Tennessee.

INDIANA.

Black Oak Ridge, Daviess county, Rev. Simon Lalumière.

Vincennes, St. Francis Xavier, unfinished, Rev. L. Picot. Mass every Sunday at 10 A. M.

Duchee River, occasionally by the Rev. L. Picot.

Logansport, occasionally by Rev. S. T. Badin.

Fort Wayne, church not yet dedicated; visited occasionally by Rev. S. T. Badin.

Racoon Creek,
Independence,
Mossissinoway, } Vacant.

Mount Pleasant, visited occasionally.

The first Directory which is at hand, that gives an account of the Diocese of Vincennes proper, was printed in 1837. It is here given without any alterations.

1837.

DIOCESE OF VINCENNES.

Churches and Clergy.

INDIANA.

Vincennes, Cathedral of St. Francis Xavier, Right Rev. Simon G. Bruté, D. D., Rev. Celestin de la Hailandière, Rev. John Corbe.

Black Oak Ridge, Daviess county, St. Peter's, Rev. Simon Lalumière; St. Mary's, Rev. Maurice de St. Palais.

Chicocos, an Indian village on the Tippecanoe, is attended by Rev. Mr. Deseilles, of Michigan.

Duchee River, visited occasionally.

Dover, Dearborn county, St. John's, every other Sunday, Rev. Joseph Ferneding.

Fort Wayne, Allen county, St. Joseph's, Rev. Claude Francois; St. Mary's, Rev. Louis Müller.

Huntington, attended from Fort Wayne.

Logansport, Cass county, }
Mount Pleasant, } Rev. Patrick O'Byrne.
Madison, }

New Alsace, Dearborn county, St. Paul's, a large German congregation, attended every other Sunday by Rev. Joseph Ferneding.

New Albany, and the *Knobs*, Floyd county, attended occasionally by Rev. Ignatius Reynolds, of Ky., and Rev. Joseph Ferneding.

Peru, *Miamiport*, *Wabashtown*, *Salomie*, *Gros*, occasionally visited by Rev. M. Ruff.

Rising Sun, *Richmond*, *Shelbyville*, *Columbus*, *Indianapolis*, occasionally attended.

South Bend, St. Joseph county, } Rev. S. T. Badin, of Michigan.
St. Mary's of the Lake, } Rev. Mr. Descilles, of Michigan.

There are stations on the Ohio river, which are visited by Rev. Elisha Durbin and Rev. Charles Coomes, of Kentucky.

Terre Haute, *Merom*, *Lafayette*, *Shakers' Prairie*, occasionally visited.

Washington, Daviess county, Rev. Simon Lalumière.

ILLINOIS.

Chicago, Rev. Irenaens St. Cyr and Rev. Bernard Schaefer.

Paris Prairie, Edgar county, *Thrawl's Station*, *Riviere au Chat*, *Coffee Town*, *Lawrenceville*, visited from Vincennes.

Shawncetown, *Carmi*, *Albion*, visited from Kentucky, by Rev. Elisha Durbin.

Adding to the above the record of our Diocese as found in the Directory for 1844, any further quotations from this source will be superfluous. It is quoted without any corrections.

1844.

DIocese OF VINCENNES (*Indiana*).

Vincennes, Cathedral of St. F. Xavier, Right Rev. Celestin de la Hailandière, D. D., V. Rev. Aug. Martin, Vic. Gen., Rev. Michael Shawe, Assistant.

Knox county, Queret's Prairie is attended every other Sunday from Vincennes, by the Rev. John Baptist Chassé.

Faux-Chenal, St. Genevieve, is attended every other Sunday by Rev. Louis Ducoudray.

Carlisle and Shaker's Prairie are sometimes attended from Vincennes.

Daviess county, Washington, St. Simon's, Rev Anthony Parret.

St. Mary's, Rev. N. Lefranc.

St. Peter's, Rev. N. Courjault.

St. Patrick's, attended from Washington.

Martin county, Mount Pleasant, attended from Washington.

Dubois county, Jasper, St. Joseph's, Rev. Jos. Kundeck.

St. Celestine's, Rev. Jos. Kundeck.

Ferdinand, Rev. N. Meinkmann.

Perry county, St. Mary's, near Rome, Rev. Aug. Bessonies, who also visits Cassidy and Troy stations.

Vanderburg county, Rev Anthony Deydier, Rev. Con. Schniederjans, who attend Mt. Vernon, New Harmony and Princeton.

Jefferson county, Madison, St. Michael's, Rev. Jul. Deleaune.

Jennings county, Scipio, Rev. Roman Weinzoepfel, who also visits St. Magdalen's, St. Ann's, Rockford, St. Nicholas and Vernon, alternately.

Floyd county, New Albany, Rev. L. Neyron, who attends also to Knobs, Assumption, Lanesville and Miller's Settlement, and visits occasionally Jefferson and Corydon.

Dearborn county, St. John's, Rev. Charles Opperman.

St. Paul's, Rev. Michael O'Rourke, who also attends to St. Joseph's, Lawrenceburg.

Franklin county, Brookville, attended from St. Paul's.

Ripley county, St. Peter's, attended from St. John's.

Pipe Creek, Rev. Alphonse Munshina.

Salt Creek, Rev. Alphonse Munshina.

Decatur county, Milhousen, Rev. Alphonse Munshina.

Shelby county, St. Vincent's, Rev. Vincent Bacquelin.

Bartholomew county, Columbus, Rev. Vincent Bacquelin.

Marion county, Indianapolis, Rev. Vincent Bacquelin.

Cass county, Logansport, St. Vincent of Paul, vacant.

Tippecanoe county, Lafayette, attended by Rev. S. Lalumière.

Laporte county, Michigan City, attended by Rev. M. de St. Palais.

Miami county, Peru, Legros, Wabashtown, Rev. Michael Clarke.

Allen county, Fort Wayne, St. Augustine, Rev. Julian Benoit, Rev. Joseph Rudolf. They also visit Huntington and two German settlements.

St. Joseph county, South Bend, Rev. Ed. Sorin, who visits also Mishiwakie, etc.

Vigo county, St. Joseph's, Rev. S. Lalumière, who attends also to Montezuma, Clinton and Merom.

St. Mary's of the Woods, Rev. John Corbe.

ILLINOIS.

Cook county, Chicago, Rev. Maurice de St. Palais, Rev. Francis Joseph Fischer.

Lake county, Little Fork, Rev. John Gnéguen, who attends to four other stations.

Will county, Joliet, Rev. Hip. Dupontavice, who also attends Dresden and Corktown.

Edgar county, North Arm of the Grand Prairie, St. Aloysius', every third Sunday, Rev. S. Lalumière, who attends also Darwin, York, etc.

Effingham county, Teutopolis, Rev. L. Masquelet.

Jasper county, Piequet's Settlement, St. Mary's, Rev. N. Mullen.

Lawrence county, St. Francisville, Rev. Louis Ducoudray, who visits also Coffee.

Gallatin county, Shawneetown, Carmi, Rev. Elisha Durbin, of Kentucky.

To obtain a correct insight into the relationship of the churches in the Diocese, regard must be had to their geographical location. By locating on the map of Indiana the towns or cities where priests reside, it becomes apparent at first sight that nine distinct center points exist, towards which the surrounding churches point, and from which they radiate. The result of this examination is the grouping of the churches within nine separate districts. These districts we named after the central missions, though not in all instances founded first, yet at the

present day the most important and the actual centers. We have: Vincennes, Evansville, St. Meinrad, New Albany, Madison, Oldenburgh, Indianapolis, Terre Haute, Richmond. To these are annexed the missions surrounding them. The reader may not appreciate the importance attached to the affinity existing between the members composing these groups; but if he fails to discover what seems apparent, the writer would say that he has thus classified the churches to make an intelligent and orderly treatment of them possible. The churches within the districts have been placed in the chronological order in which they received their first resident pastors. Here, then, follows our Directory for 1883, giving at the same time the order in which the priests and churches in the Diocese are considered on the following pages:

I. VINCENNES DISTRICT.

VINCENNES, Knox county, *St. Francis Xavier's Cathedral*, and Faux Chenal, *St. Rose's*, a station. Rev. Hugh Peythieu and Rev. Thomas McLoughlin.

St. John the Baptist's. Rev. Ægid. Merz.

MONTGOMERY, Daviess county, *St. Peter's*. Rev. Barthol. Piers.

WASHINGTON, Daviess county, *St. Simon's*. Rev. John W. Doyle.
Immaculate Conception. Rev. L. M. Burkhardt.

ST. MARY'S, Daviess county, and *St. Joseph's*, Martin county, a station. Rev. T. O'Donaghue.

HIGHLAND, Knox county, and *St. Thomas'*, a station. Rev. J. P. Dion.

LOGOOTE, Martin county, *St. John's*, and *St. Martin's*, a station. Rev. Louis Guéguen.

GLENDAL, Daviess county, *St. Patrick's*. Rev. G. M. Ginnsz.

SHOALS, Martin county, *St. Louis'*, and two stations: Salem, Washington county, *St. Mary's'*; and Mitchell, Lawrence county. Rev. P. R. Fitzpatrick.

II. EVANSVILLE DISTRICT.

- EVANSVILLE, Vanderburgh county, *Church of the Assumption*. Rev. E. F. McBarron.
Holy Trinity Church. Rev. P. J. J. Duddenhausen and Rev. F. B. Lübbermann.
St. Mary's. Rev. F. Viefhaus.
St. Boniface's. Rev. W. Bultmann.
- ST. WENDEL'S, Posey county. Rev. M. Heck.
 ST. JOSEPH'S, Vanderburgh county. Rev. Jos. Schuck.
 ST. JAMES', Gibson county. Rev. J. Merckl.
 ST. PHILIP'S, Posey county. Rev. H. J. Diestel.
- MT. VERNON, Posey county, *St. Matthew's*, and two stations: Cypress Dale, Vanderburgh county, Sacred Heart; and New Harmony, Posey county. Rev. J. J. Shoentrup.
- WELTES, Warrick county, *St. John's* and three stations: Blue Grass, Vanderburgh county; Boonville, Warrick county, St. Clement's; and Newburg, Warrick county, St. John Baptist's. Rev. C. J. Conrad.
- HAUBSTADT, Gibson county, *St. Peter and St. Paul's*. Rev. B. Ewers.
 PRINCETON, Gibson county, *St. Joseph's*, and Obertsville, St. Bernard's, a station. Rev. A. Peckskamp.

III. ST. MEINRAD'S DISTRICT.

- JASPER, Dubois county, *St. Joseph's*, and Huntingburg, Visitation B. V. M., a station. Rev. Fidelis Maute, O. S. B., and Rev. Placidus Zarn, O. S. B.
- LEOPOLD, Perry county, *St. Augustine's*, and Derby, St. Mary's, a station. Rev. J. L. Brassart.
- ST. MEINRAD, Spencer county, *St. Meinrad's*, and New Boston, St. John Chrysostome's, a station. Rev. Isidor Hobi, O. S. B.
- FULDA, Spencer county, *St. Boniface's*. Rev. Aug. Falley, O. S. B.
- FERDINAND, Dubois county, *St. Ferdinand's*. Rev. Eberhardt Stadler, O. S. B.
- CELESTINE, Dubois county, *St. Celestine's*. Rev. Alexander Koesters.
- CANNELTON, Perry county, *St. Patrick's* and *St. Michael's*. Rev. M. L. Guthneck.
- TELL CITY, Perry county, *St. Paul's*. Rev. James Hilbert.
- ST. CROIX, Perry county, *Holy Cross*, and Sabaria, St. Martin's, a station. Rev. Charles Bilger.

- BRETZVILLE, Dubois county, *St. Anthony's*. Rev. Alphonse Leute, O. S. B.
- TROY, Perry county, *St. Pius'*. Rev. Conrad Ackermann, O. S. B.
- ROCKPORT, Spencer county, *St. Bernard's*, and two stations: Yankeetown, Warrick county, *St. Rupert's*; and Centreville, Spencer county, *St. Martin's*. Rev. J. W. Book.
- ST. MARK'S, Perry county, and two stations: *St. John's* and *St. Peter's*. Rev. P. Hommes.
- HENRYVILLE, Dubois county, *St. Henry's*. Rev. Pius Boehm, O. S. B.
- MARIA HILF, Spencer county, *Help of Christians*. Rev. A. Burkhardt, O. S. B.
- SCHNELLVILLE, Dubois county. Rev. J. Villinger, O. S. B.

IV. NEW ALBANY DISTRICT.

- NEW ALBANY, Floyd county, *Holy Trinity*. Rev. J. B. Kelly.
Annunciation B. V. M. Rev. F. Ign. Klein.
- JEFFERSONVILLE, Clark county, *St. Augustine's*. Rev. E. Audran.
St. Anthony's. Rev. Anthony Gehring, O. M. C.
- LANESVILLE, Harrison county, *St. Mary's*. Rev. Alphonse Munschina..
- FLOYD KNOBS, Floyd county, *Assumption B. V. M.* Rev. James Stremler.
- FRENCHTOWN, Harrison county, *St. Bernard's*, and *St. Joseph's*, Crawford county, a station. Rev. M. Andres.
- ST. JOSEPH'S HILL, Clark county, *St. Joseph's*. Rev. Joseph Dickmann.
- SCOTTSVILLE, Clark county, *St. John's*. Rev. J. P. Gillig.
- BRADFORD, Harrison county. R. F. X. Seegmüller.
- NEW MIDDLETOWN, Harrison county, *Precious Blood*, and three stations: Buena Vista, *St. Peter's*; Laconia, *Sacred Heart of Mary*; and Buck Creek, *St. Michael's*.

V. MADISON DISTRICT.

- MADISON, Jefferson county, *St. Michael's*. Rev. E. Faller.
St. Mary's. Rev. J. B. H. Seepe.
- ST. ANN'S, Jennings county. Rev. John N. Wernich.
- COLUMBUS, Bartholomew county, *St. Bartholomew's*, and three stations: Edinburgh, Johnson county, *Holy Trinity*; Mount Erin, Bartholomew county, *St. John's*; Taylorsville. Rev. V. A. Schnell.

- SEYMOUR, Jackson county, *St. Ambrose's* and two stations: Austin, Scott county; Henryville, Clark county. Rev. A. A. Schenk.
- ST. MAGDALEN'S, Ripley county. Rev. A. Michael.
- NORTH VERNON, Jennings county, *Nativity B. V. M.* and three stations: Nebraska, St. Bridget's; Scipio, St. Patrick's; Lexington, Scott county. Rev. J. M. Missi.
- BUENA VISTA, Jennings county, *St. James'*. Rev. C. Schwartz.
- NORTH MADISON, Jefferson county, *St. Patrick's* and two stations: Indian Kentucky, St. Anthony's; Vevay, Switzerland county, Immaculate Conception. Rev. George Widerin.

VI. OLDENBURGH DISTRICT.

- OLDENBURGH, Franklin county, *Holy Family*. Franciscan Fathers.
- DOVER, Dearborn county, *St. John the Baptist's*, and Yorkville, St. Martin's, a station. Rev. B. Brüggemann.
- NEW ALSACE, Dearborn county, *St. Paul's*. Rev. P. Siebmann.
- ST. PETER'S, Franklin county. Rev. W. Kemper.
- ST. LEON, Dearborn county, *St. Joseph's*. Rev. J. M. Gabriel.
- SPADES DEPOT, Ripley county, *St. Nicholas'* and St. Pius, a station. Rev. M. A. Gillig.
- HAYMOND, Franklin county, *St. Mary of the Rocks* and Oak Forrest, St. Philomena's, a station. Rev. F. X. Girolt.
- BROOKVILLE, Franklin county, *St. Michael's* and two stations: Cedar Grove, Holy Guardian Angels'; Laurel, St. Raphael's. Rev. M. Fleischmann and Rev. Jos. Fleischmann.
- MILLHOUSEN, Decatur county, *Immaculate Conception*. Rev. F. W. Pepersack.
- ENOCHSBURGII, Franklin county, *St. John Evangelist's*. Rev. James Pfeiffer.
- AURORA, Dearborn county, Immaculate Conception. Rev. F. Hundt.
- LAWRENCEBURGHII, Dearborn county, *St. Lawrence's*. Rev. J. F. Sondermann.
- MORRIS, Ripley county, *St. Anthony's*. Rev. Caspar Seiler.
- NAPOLEON, Ripley county, *St. Maurice's* and Osgood, St. John's, a station. Rev. A. Feigen.
- GREENSBURGII, Decatur county, *St. Mary's*, and St. Paul's, a station. Rev. Maurice Wagner, O. S. B.
- HAMBURG, Franklin county, *St. Ann's*. Rev. Clem. Steinkamp, O. S. F.

BATESVILLE, Ripley county, *St. Louis'*. Rev. Leonard Nurre, O. S. F.

ST. MAURICE, Decatur county, *St. Francis'*. Rev. Chas. Schöppner, O. S. F.

VII. INDIANAPOLIS DISTRICT.

PRESCOTT, Shelby county, *St. Vincent's*, and Shelbyville, *St. Joseph's*, a station. Rev. Francis G. Torbeck.

INDIANAPOLIS, Marion county, *St. John's*, Very Rev. Aug. Bessonies, V. G., Rev. D. O Donaghue, Rev. George Steigerwald.

St. Mary's. Very Rev. A. Scheideler, V. G.

St. Patrick's. Rev. Hugh O'Neill.

St. Joseph's. Rev. H. Alerding.

Sacred Heart, and eight stations: Fortville and Greenfield in Hancock county; Acton, Valley Mills and Augusta in Marion county; Franklin in Johnson county; Martinsville in Morgan county, and Danville in Hendricks county. The Franciscan Fathers, V. Rev. Ferd. Bergmeyer, O. S. F., Superior.

St. Bridget's. Rev. D. Curran.

St. Francis de Sales', (Brightwood). Rev. Charles Curran.

BROWNSBURG, Hendricks county, *St. Malachy's*. Rev. E. J. Spelman.

VIII. TERRE HAUTE DISTRICT.

ST. MARY'S, Vigo county, Rev. Augustine Riehle.

TERRE HAUTE, Vigo county, *St. Joseph's*. Rev. M. McEvoy, O. M. C. Sullivan, Sullivan county, *St. Joachim's*, a station.

St. Benedict's, Rev. Clement Luitz, O. M. C.

St. Ann's, Rev. John McCabe.

St. Patrick's, Rev. T. X. Logan.

GREENCASTLE, Putnam county, *St. Paul's*, and two stations: Bainbridge, *St. Patrick's*, and Fillmore. Rev. M. Power.

BLOOMINGTON, Monroe county, *St. Charles Borromeo's* and four stations: Stineville, Monroe county; Bloomfield, Greene county; Dark Hollow and Bedford, *St. Vincent de Paul's*, Lawrence county. Rev. J. B. Unverzagt.

BRAZIL, Clay county, *Annunciation B. V. M.* and two stations: Carbon, *St. Joseph's*, and Knightsville, *St. Patrick's*. Rev. H. Pierrard.

MONTEZUMA, Parke county, *Nativity B. V. M.* and Rockville, *Immaculate Conception*, a station.

IX. RICHMOND DISTRICT.

- RICHMOND, Wayne county, *St. Andrew's*. Rev. H. J. Seibertz.
St. Mary's, and two stations: Fountain City and Centerville.
Rev. D. J. McMullen.
- CONNERSVILLE, Fayette county, *St. Gabriel's*. Rev. F. J. Rudolf.
- CAMBRIDGE CITY, Wayne county, *St. Elizabeth's*, and Hagerstown,
a station. Rev. A. Oster.
- LIBERTY, Union county, *St. Bridget's*, and Brownsville, a station.
Rev. J. M. D'Arco.
- RUSHVILLE, Rush county, *Immaculate Conception*. Rev. Joseph J.
Macke.
- NEW CASTLE, Henry county, *St. Ann's*, and Knightstown, *St.*
Rose's, a station. Rev. J. Ryves.

CHAPTER XXI.

VINCENNES DISTRICT.

VINCENNES, KNOX CO, ST. FRANCIS XAVIER'S CATHEDRAL AND FAUX CHENAL, ST. ROSE'S; ST. JOHN THE BAPTIST'S—MONTGOMERY, DAVIESS CO., ST. PETER'S—WASHINGTON, DAVIESS CO., ST. SIMON'S; IMMACULATE CONCEPTION—ST. MARY'S, DAVIESS CO., ST. JOSEPH'S, MARTIN CO—HIGHLAND, KNOX CO., AND ST. THOMAS'—LOOGOOTEE, MARTIN CO., ST. JOHN'S, AND ST. MARTIN'S—GLENDALE, DAVIESS CO., ST. PATRICK'S—SHOALS, MARTIN CO., ST. LOUIS'; SALEM, WASHINGTON CO., ST. MARY'S, AND MITCHELL, LAWRENCE CO.—REV. HUGH PEYTHIEU—REV. THOS. M'LOUGHLIN—REV. AEG. MERZ—REV. B. PIERS—REV. JOHN W. DOYLE—REV. L. M. BURKHARDT—REV. T. O'DONAGHUE—REV. J. P. DION.—REV. LOUIS GUÉGUEN—REV. G. M. GINNSZ—REV. P. R. FITZPATRICK.

VINCENNES, KNOX CO.

ST. FRANCIS XAVIER'S CATHEDRAL.

VINCENNES is the oldest city in the Diocese of Vincennes, as will appear by reading the first part of this book. It is a historic place. Four Bishops have made it their place of residence, and have there found their last resting place.

The succession of pastors until the arrival of Bishop Bruté will be found on pages 96 and 97. From 1834 until the present time we have the following: Bishop Bruté himself, assisted for a time

by a Jesuit, Father Petit, and also by Father Lalumière. In 1836 the Rev. G. de la Hailandière had charge until his appointment to the See of Vincennes in 1839. The Rev. Aug. Martin until 1843. Rev. T. Courjault until 1846. Then for a period of about twenty-five years the Rev. Ernest Audran, from April, 1846, until about 1870. The Rev. John Contin had charge until 1876, when the Rev. John Guéguen was appointed to succeed him. Father Guéguen had for his assistants successively the Rev. Fr. Mousset and Rev. A. Oster.

The Rev. Hugh Peythieu has been the pastor of St. Francis Xavier's Cathedral for about three years. Father Oster was his assistant for a time; now it is the Rev. Thomas McLoughlin. Father Peythieu is at present erecting a large school for boys. The Brothers of the Holy Cross teach the boys' school. The girls have been taught by the Sisters of Providence, from the time of their arrival in the diocese. The average attendance at both schools is about 200. The congregation is supposed to number about 250 families.

The grounds on which the church and episcopal residence, with a building for library adjoining, stand, are most handsome and well kept. The first, or old cemetery, is contiguous to the church. Some of the French Catholic pioneers are buried there. The present cemetery is beyond the city limits.

The Directory for 1883 says: *Faux Chenal*, Knox Co. St. Rose, attended from Vincennes.

VINCENNES.

CHURCH OF ST. JOHN THE BAPTIST.

Up to 1851 the German Catholics of Vincennes attended the St. Francis X. Cathedral. Now and then they would have special services by German priests, who were either assistants at the Cathedral or happened to be there for a short time. In 1846 Rev. Charles Oppermann attended to them, in 1847 Rev. Conrad Schniederjans. They resided at the the Cathedral.

At last, in 1851, Rev. Nicholas Stauber built the first church, a portion of the present church, of brick, 80 by 40 feet. After him the Rev. Leonard Brandt had charge until 1856.

The first resident priest was the Rev. William Engeln, who remained until 1863. He died since, somewhere in Wisconsin.

The present pastor, the Rev. Aegidius Joseph Merz, took charge of the congregation in September, 1863. In 1866 he removed the sanctuary of the building and enlarged it in the form of a cross. It is now 154 feet long by 40 feet wide, the transept 80 by 40 feet.

The first school was opened in 1851 and taught in private houses for several years. In 1856 a small, one-story brick house was erected on the present church property. In 1873 Father Merz had this removed and erected in its place the present spacious, two-story brick building. The school is taught by a layman and four Sisters of Providence, with an attendance of nearly 300 children.

The congregation numbers about 350 families. The grounds, church, parsonage, schools and adjuncts make this, we believe, the most attractive church property in the Diocese, due almost wholly to the untiring efforts of the present pastor.

Father Merz was born in the famous city of Fulda, a city well known in church history, on September 30, 1832. He received a first-class education, and graduated in the leading schools of his native country. For a few years he filled appointments as teacher given him by the government; he also filled the position of instructor in the wealthiest families. As he himself says: "Becoming tired of government tyranny and meanness and miserable drudgery generally, and wishing to carry out the dream of my youth—to be a priest!—I emigrated to the United States," and arrived in New York on August 21, 1857. After a short stay in Brooklyn he came to St. James', Gibson county, Indiana, where he taught school until July, 1858. Bishop de St. Palais received him into his seminary, where he spent two years and three months preparing for the ministry. He was ordained as follows, by Bishop de St. Palais at Vincennes: Tonsure and Minor Orders, January 2; Subdeacon, October 14; Deacon, October 18, and Priest, on October 21, 1860. Immediately after his ordination he was appointed pastor of St. Mary's Church, at Richmond, and had charge also of Centreville, Washington and Hagerstown, in Wayne county, and New Castle and Middletown,

in Henry county. He remained there until September, 1863, when he was transferred to Vincennes.

MONTGOMERY, DAVIESS COUNTY.

The Rev. Anthony Blanc, later Archbishop of New Orleans, residing at Vincennes from April 25, 1818, till February, 1820, attended Montgomery, then known as Black Oak Ridge, and built the first church. Bishop Flaget visited the place in June, 1829, confirming forty-seven persons. In 1834, when the Rev. Simon P. Lalumière was the pastor, Bishop Bruté, on his first tour of visitation throughout his Diocese, came also to these parts and blessed St. Peter's Church at Black Oak Ridge. Whether this church, blessed by Bishop Bruté, was the church built by Father Blanc, or another church built by Father Lalumière, does not appear.

The Directories mention Rev. T. Courjault and Rev. L. Ducondray as the predecessors of the Rev. Bartholomew Piers, who is the present pastor. Father Piers was ordained December 18, 1847, by Bishop Bazin. St. Peter's Church, Montgomery, has been in his charge ever since.

ST. MARY'S, DAVIESS COUNTY.

St. Mary's was visited in 1828 by the Rev. Simon P. Lalumière, who celebrated the august mysteries in the house of Nathaniel Spalding. This house still exists, and is pointed out to the stranger as the beginning of St. Mary's. Divine services

continued to be held at this house for about five years. Bishop Bruté writes: "A few days after (November 6, 1834,) I went with the Rev. Mr. Lalumière to visit his two missions—first to St. Peter's and then to St. Mary's. The last was not quite completed, and I was requested to name it. It was a great happiness to me to put the first church which I was called upon to bless, in my new diocese, under the patronage of the Blessed Mother of God; so I named it St. Mary's, and promised to return again in two weeks and bless it, when it was finished. On the day appointed all the good people assembled with their worthy pastor, Mr. Lalumière, at the little chapel. It was built of logs, as almost all the buildings still are in this part of the country. It is only about from fifteen to twenty years since these settlements were made. There are about 150 Catholic families, most of them from Kentucky, but some from Ireland. We formed a procession and went around the chapel, and the ceremonies were observed as closely as possible; then I celebrated mass and gave an instruction to those who were present. Some baptisms and a marriage filled up the labors of the day, marked as the first on which I blessed a church in the wilderness. The conduct of the people was full of edification."

The Rev. M. de St. Palais was appointed the first resident pastor of St. Mary's, and remained from 1836, the year of his arrival in this country, until 1839, when he was removed to Chicago. The log church becoming too small for the congrega-

tion, Father de St. Palais built a new church. The reader is referred to page 192 for the particulars.

The Rev. John Guéguen became the second pastor, and had charge of St. Mary's and the neighboring missions until 1848, when he was succeeded by the Rev. P. J. R. Murphy. Father Murphy had charge also of Mt. Pleasant, and built a church there. The town and church are now both extinct. It is on record that Bishop Flaget, accompanied by Father Abell, in August, 1823, confirmed 34 persons at Mt. Pleasant; in 1829 Bishop Flaget again visited the place, and found about 40 Catholic families there. Father Murphy also attended Bloomington, Monroe county.

The Rev. John Mougin resided at St. Mary's from 1858 to 1860, when he built a church at Loogootee, and resided there until 1866, visiting St. Mary's from Loogootee. Rev. J. Leblanc was pastor of St. Mary's, residing at St. Mary's until February, 1873, attending also Miles' Settlement, eight miles from St. Mary's. For six months St. Mary's was then attended alternately by the pastors of St. Peter's and of Loogootee. The Rev. G. M. Ginnsz came next, and was the pastor from November, 1873, till September, 1875. The Rev. John W. Doyle succeeded him, and was the pastor for three years. The old church becoming too small for the congregation, Father Doyle made preparations for the building of a new church, but was removed to Washington in the midst of his work. After him came the Rev. L. M. S. Burk-

hardt, who remained from April 4, 1879, till October 16, 1879.

Since that date, the Rev. T. O'Donaghue has successfully administered the temporalities and spiritualities of St. Mary's. He continued the work on the new church and completed it in the spring of 1881. It is a handsome structure, 110 by 55 feet. It is the third church built at St. Mary's. The first by Father Lalumière, in 1834, the second by Father de St. Palais, in 1839, the third by Father O'Donaghue, in 1881. Father O'Donaghue was ordained Priest on February 1, 1878, at Indianapolis, by Archbishop Purcell. His first appointment was Montezuma, Parke county.

The Directory states that *St. Joseph's*, Martin county, is attended from St. Mary's.

WASHINGTON, DAVIESS COUNTY.

ST. SIMON'S CHURCH.

Bishop Flaget and Father Abell visited Washington on November 25, 1819. They found from twelve to fifteen Catholic families. Bishop Flaget again visited the place in August, 1823. Father Abell spent several days there in June, 1829, preaching the Jubilee.

The following list of pastors is gathered from the Directories at hand: Rev. Anthony Parret until 1844; Rev. H. Dupontavice till 1847; Rev. John McDermott until 1850; Rev. P. Highland till 1855. From that year until 1859 the place was attended from Vincennes, principally by Rev. J. B. Chassé.

The same became resident pastor until 1866. Rev. John Guéguen until 1874, with Rev. Jos. Dickmann as assistant for a short time ; Rev. Hugh Peythieu until 1879.

At present the Rev. John W. Doyle is the pastor. The Rev. C. Schwartz was his assistant for a short time.

WASHINGTON.

CHURCH OF THE IMMACULATE CONCEPTION.

About the year 1870, forty German Catholic families in Washington determined on building a church for German Catholics exclusively. The church was not undertaken until 1872, when the Rev. John P. Sassel, in January of that year, was sent to Washington with instructions to organize a German congregation. Father Sassel found it a difficult task, but he never faltered. Knowing well that a school is the corner-stone of a congregation's prosperity, he started the school before he built the church. In August, 1872, the new church received its corner-stone, and in the month of December, of the same year, the church, though unfinished, was used for divine services. For seven years Father Sassel labored with admirable patience and heroic self-denial, completing the church, excepting the tower, when he was taken suddenly ill, and four days after, on the 10th of August, 1879, died. His death was a great loss to the young congregation. Father Sassel was remarkable for his good humor, which never forsook him. "But," writes Father Burkhardt, "it may

not be generally known that he was a poet also. I have in my possession a poem of his in honor of the Blessed Virgin Mary, which indicates a rich poetic vein, and heartfelt devotion to the Mother of God. I also found a letter written by a school-mate and countryman of his, thanking Father Sassel very cordially for a number of poems sent on application and embodied in a Collection of Religious Poems, published in his native country. It is to be regretted, that owing to Father Sassel's sudden death and consequent confusion, most of his writings have been lost or destroyed. I found the poem I have in a coal-box among a lot of rubbish."

During the latter part of September, 1879, the present pastor, Rev. L. M. Burkhardt, then located at St. Mary's, Daviess county, was appointed Father Sassel's successor. Father Burkhardt liquidated the indebtedness on the church and built a school house. The congregation numbers 104 families. The school, with an average attendance of 100 children, is conducted by the Sisters of Providence.

Father Burkhardt was born at Leimbach, Hesse-Cassel, Germany, on August 29, 1852. He emigrated to America, landing at New York, on the 29th of June, 1867. He finished his classical studies at Mount Calvary, Wis., and being received by Bishop de St. Palais, made his theological studies at St. Meinrad's, Spencer county, Ind. He was ordained Priest on the 29th of May, 1877. His first appointment was Bloomington, Monroe

county, from July, 1877, till March, 1879. He had been the pastor of St. Mary's, Daviess county, since April 4, 1879, when he was transferred to the present scene of his labors.

HIGHLAND, KNOX COUNTY.

At Highland the Diocesan Seminary was formerly located. At present it is the Orphan Asylum for boys. The ground was purchased in 1846. In 1847 a large frame building was erected. From the time of its establishment, Highland had a number of Catholic families who attended divine services in the chapel of the Seminary or Orphan Asylum. The history of these institutions will be considered elsewhere. We will mention here the pastors of the small congregation, who had charge not only of the congregation, but were, besides, either superiors of the Seminary or chaplains of the Asylum. Prior to 1853 it was attended by priests from the cathedral at Vincennes, a few miles from Highland.

Rev. John Guéguen, from 1853 to 1859.

Rev. Anthony Deydier, from 1859 till his death.

Rev. John Contin, from, 1867 to 1869.

Rev. Louis Brassart, 1869, a few months.

Rev. Michael Bellanger, from 1869 to 1875.

Rev. John W. Doyle, 1875, a few months.

Rev. Gustave Ginnsz, from 1875 to January, 1881.

Rev. John P. Dion, since 1881.

Rev. John P. Dion was born at Drouges, in the Diocese of Rennes, France, on the 22d of July, 1807. At the college of Vitré, of which Rev. M. Jeausion, a near relative of Bishop Bruté, was vice-

president, he distinguished himself as a talented and diligent student. Two years and six months he served in the French armies; was promoted to the grade of corporal, but left the army to avoid further promotions. He entered the seminary at Rennes towards the close of 1835. He was ordained priest on May 25, 1839, and celebrated his first mass on the following day, the day on which St. Alphons Liguori was canonized. For six years and two months he labored zealously in the parish of Domagné. During a sickness at the seminary, he vowed to serve on the foreign missions for thirty-three years, if his life were spared him. When Bishop Bruté visited France for the last time, Father Dion was so moved by the appearance of the Holy Bishop, that he resolved to follow him to Indiana. However, he could not obtain the permission until, 1843, when Bishop de la Hailandière succeeded in obtaining his valuable services for his Diocese of Vincennes. He has since always been "in good health and in good humor," laboring zealously for God's glory and man's salvation.

In 1845 he was six months at Lanesville, Harrison county.

Until 1848, at St. Thomas and St. Rose, Knox county.

From 1848 to 1852, at Lanesville, Harrison county.

From 1852 to 1858, at Leopold, Perry county.

From 1858 to 1861, at St. Bernard's, Harrison county.

From 1861 to 1863, at Cannelton, Perry county.

From 1863 to 1866, at Leopold, Perry county.

From 1866 to 1881, at St. Croix, Perry county.

In 1881, for a short time chaplain at the hospital in Evansville.

Since 1881, pastor of Highland and chaplain of the Boys' Orphan Asylum.

St. Thomas' Church, located in Knox county, a few miles from Highland, is visited from Highland, says the Directory.

LOGOOTE, MARTIN COUNTY.

The Directories mention St. John's Church, Loogootee, for the first time in 1860, with Rev. John Mougín as pastor, and Rev. C. Urcun assistant. Father Mougín's name is mentioned for the last time in 1864. The present pastor, Rev. Louis Guégúen, is named in all the Directories from 1815 to the present year (1883).

St. Martin's, Martin county, formerly known as Miles' Settlement, is attended from Loogootee, if the Directory for 1883 is correct.

GLENDALE, DAVIESS COUNTY.

ST. PATRICK'S CHURCH.

Rev. S. P. Lalumière secured ground for a church near the place now called Glendale, at an early date. He resided at Washington. The Rev. Julian Delaune succeeding him, erected a log church in 1840. Up to 1847 we find that the Rev. Fathers Dupontavice, Sorin, and Ducoudray, the latter resident at Black Oak Ridge, had charge of St. Patrick's. The Rev. Barth. Piers, pastor of St. Peter's, Montgomery Station, visited the same from 1847 till 1870, a period of 23 years. He changed the location of the church from Glendale to where it now is, and built a brick church, which is not yet finished, in 1859 or 1860.

The Rev. William Doyle was appointed the first resident pastor in 1870. In 1875 he built a pastoral residence, and purchased a bell weighing 587 pounds. He resigned his charge in August, 1880. Father Doyle having retired from the active ministry on account of ill-health, still cherishes the fond hope that his usefulness to the church has not ceased. He was born twelve miles south of Pittsburg, Pa. In 1834 his parents settled in Indiana. He entered the seminary at Vincennes in 1842. Rev. Aug. M. Martin was Superior at that time. The Rev. Mich. Shawe and Rev. Rom. Weinzoepfel taught the classes. He was ordained by Bishop de la Hailandière, as follows: Tonsure, March 2, 1844; Minor Orders, December 21, 1845; Subdeacon, December 19, 1846; and Deacon, March 25, 1847. Bishop Bazin ordained him Priest on December 18, 1847. He spent six months at Washington, Daviess county, and in August, 1848, was sent to Ferdinand, Dubois county. In the early part of 1849 he was appointed for Richmond, Wayne county, where he remained four years and six months, building the first church at Connersville, Fayette county, and attending also to Cambridge City, Wayne county; Liberty, Union county, where he bought the ground owned by the church to-day; Laurel, Franklin county, and many other smaller missions. In 1853 he was at Terre Haute, visiting also Greencastle and Crawfordsville. At Greencastle he preached in the court house. He bought two lots for the church at Crawfordsville. In the spring of 1854 he was at Lafayette, and then

for three years at Logansport. From 1857 to 1859 we find him at the Floyd Knobs. After that, until 1861, he was with Rev. M. Marendt at Cannelton. In 1861 he went south, to New Orleans, to recruit his failing health. Upon his return in 1862, he taught at St. Meinrad. In September, 1863, he was sent to Madison. In 1865 and part of 1866 he assisted Rev. Fr. Jos. Rudolf at Oldenburg. Then he was appointed pastor of St. Vincent's, Shelby county, where he remained until his appointment to St. Patrick's, Daviess county.

The Rev. G. M. Ginnsz took charge of St. Patrick's church on January 18, 1881, and is its pastor at present (1883.) A new brick church is in process of erection near Glendale. Father Ginnsz was born at Molsheim, Alsace, on February 26, 1840. He took Latin lessons from one of the assistant fathers in his native place, and entered the seminary at Strasburg in 1853. Came to this country with Bishop de St. Palais in July, 1859, and studied theology at Vincennes. He was ordained Subdeacon, July 25; Deacon, July 31, and Priest, December 20, 1862. From January to August, 1863, he was Father Chassé's assistant at Washington. Became pastor of Floyd Knobs in August, 1863. From there he attended St. Bernard's, Harrison county, and St. Joseph's, Crawford county, for two years, once a month; from 1866 to 1870 he attended Salem and Mitchell, at which latter place he bought ground and laid the foundation for the church; and from the spring of 1872 to June, 1873, he attended Bradford. In June, 1873,

he went to Europe, and returned in October, when he was appointed pastor of St. Mary's, Daviess county, attending also to Shoals once a month, and making preparations for the building of St. Joseph's church in Martin county. In August, 1875, he was sent to Highland, visiting on every Sunday also St. Thomas. From Highland he was assigned to his present charge.

SHOALS, MARTIN COUNTY.

St. Louis' Church at Shoals is on record for the first time in the Directory for 1871. It was then attended from Loogootee. In 1873 the Rev. B. H. Kintrup visited it from Salem. It was attended from St. Mary's, Daviess county, in 1874 and '75. After that the pastor of St. Simon's, at Washington, visited the place for four years.

The first resident pastor was Rev. M. Quinlan, until 1882, when the Rev. P. R. Fitzpatrick took charge.

St. Mary's Church, Salem, Washington county, and *Mitchell*, Lawrence county, are the stations visited from Shoals; so says the Directory.

CHAPTER XXII.

EVANSVILLE DISTRICT.

EVANSVILLE: CHURCH OF THE ASSUMPTION, HOLY TRINITY CHURCH, ST. MARY'S, AND ST. BONIFACE'S—THE CEMETERY AT EVANSVILLE—ST. WENDEL'S—ST. JOSEPH'S—ST. JAMES'—ST. PHILIP'S—MT. VERNON, ST. MATTHEW'S; CYPRESS DALE, SACRED HEART; NEW HARMONY—ST. JOHN'S, BLUE GRASS, BOONVILLE, NEWBURG—HAUBSTADT, SS. PETER AND PAUL'S—PRINCETON, ST. JOSEPH'S; OBERTSVILLE, ST. BERNARD'S—REV. E. F. M'BARRON—REV. P. J. J. DUDDENHAUSEN, REV. F. B. LUEBBERMANN—REV. F. VIEFHAUS—REV. W. BULTMANN—REV. M. HECK—REV. JOSEPH SCHUCK—REV. J. MERCKL—REV. H. J. DIESTEL—REV. J. J. SCHOENTRUP—REV. C. J. CONRAD—REV. B. EWERS—REV. A. PECKSKAMP.

CATHOLIC settlers in the southwestern portion of Indiana, previous to the year 1836, had to call on missionary priests of the Diocese of Bardstown, Ky., to supply their spiritual wants. The Diocese of Bardstown then comprised all the newer States and the entire northwestern territory.

Rev. E. J. Durbin, since 1823, chaplain for the Sisters of Nazareth, at St. Vincent, Union county, Ky., visited the Catholic families scattered over the vast district bounded by the rivers Green, Ohio, and Mississippi. Up to 1838, when Nashville was made an episcopal see, Father Durbin's apostolic labors extended over the entire State of Tennessee.

But his great zeal for the salvation of souls penetrated also into the southern portions of Indiana and Illinois. Even after the erection of the episcopal see of Vincennes, in 1834, comprising the entire State of Indiana and the eastern half of Illinois, this truly apostolic man continued his grand missionary labors in the vast region described. He continued his visits until priests were found to replace him in the remotest portions of his missionary district. In the year 1846 he had the great happiness of introducing the first German priest to the settlement of German Catholics at Belle-Prairie, Hamilton county, Illinois. Up to this time he had faithfully visited that remote settlement. No description of ours could do justice to the unremitting labor of love undergone by the truly great Father Durbin. Thousands of families owe it to him, under God, that their lamp of faith is burning to-day.

Thanks to a record kept at Evansville, by Rev. Anthony Deydier, its first pastor, the following facts can be stated :

The first information of any Catholics residing in the vicinity of Evansville, was communicated to Bishop Bruté by the Rev. Father Buteux and the companions of his journey, who lodged, on their arrival here, at the Mansion House, then located at the corner of Locust and First streets, where the opera house now stands, and kept by Francis Linck, a native of Stockheim, in Wurtemberg, where he was born, in 1774. At the time of the visit of Father Buteux and his companions, in the fall of 1836, they

found no Catholics living at Evansville other than Mr. Linck and his family and the late John Walsh.

Some time in the month of March, 1837, the Very Rev. Father de la Hailandière, vicar general of Bishop Bruté, accompanied by the Rev. M. E. Shawe, who had been one of the attendants of Father Buteux the previous year, visited Evansville for the purpose of communicating with the Catholics of this section and to obtain a lot whereon they might establish a church. Judge Law, then a resident of Vincennes, had promised the Bishop that he would make him a present of a lot for church purposes, and Father Deydier's memoranda shows that Judge Law and his partners stood ready at any time to make such a conveyance. But the vicar general and his companions found that Judge Law's property lay at too great a distance from the inhabited part of Evansville to fit the convenience of the few Catholics who were beginning to locate in this vicinity. The result was that the proposed donation by Judge Law was not effected, but a lot was, in due time, secured on Second street, where the first Catholic church of Vanderburgh county was subsequently erected.

On the arrival of Father Deydier at Evansville, May 3, 1837, he was invited to take up his residence temporarily with the family of Mr. Francis Linck, which invitation he gratefully accepted. The following day fifteen or twenty persons attended the celebration of the first mass at Mr. Linck's house, and here three infants were baptized.

Work on the old Wabash and Erie canal had been inaugurated the year before, and soon after his advent, Father Deydier, accompanied by Mr. Joseph Fischer, made the tour of the canal works, looking after the welfare of the Catholics. At the first temporary hut, or shanty, where they called, they found two Protestant ladies, who declined to answer questions concerning Catholic families, entertaining, as they did, prejudices against the Catholic religion. It was with considerable difficulty that the purpose of Father Deydier's mission was accomplished. Finding only one Catholic on the line of the canal, Father Deydier retraced his steps and returned to Vincennes. Until the following November the spiritual welfare of the Catholics at Evansville was entrusted to the Rev. Julian Benoit, who was then transferred to Rome, in the county of Perry, and Father Deydier again sent to Evansville. He continued for some months to make the house of Mr. Linck his home, and speaks in his record with feelings of profound gratitude because of "the polite and charitable attention bestowed upon him during his residence in that kind family."

An addition of one room, 10 by 15 feet square, to a log house, the property of Charles Linn, became his residence in January, 1838. This dwelling, known as the "priest's shanty" among the natives, stood outside of the corporation line, near where St. Mary's church now stands. Apostolic poverty reigned within this humble dwelling. The space of that one room sufficed to shelter for divine services all the Catholics living in and near

Evansville. That room did service as chapel, reception room, parlor and sleeping room. The furniture within assumed truly patriarchal forms. By an ingenious arrangement the altar, seven feet long and three feet wide and high, served as a desk also and bed. The small heating stove served as cook stove also, on which Father Deydier himself prepared his frugal meals, consisting mainly of bread soup sweetened with a few grains of sugar. Milk and eggs he had not the means to provide. Thus lived Father Deydier in the midst of innumerable privations, with the fixed purpose to establish a congregation and build a church, in conformity with the dignity of Catholic worship. He received no salary; money was exceedingly scarce, and his poor Catholics had barely enough to live on.

Some time after, Father Deydier removed his chapel to the upper floor of a small frame house on the northwest corner of Main and Second streets. On the lower floor of the same building the proprietor had a grocery store.

In the middle of the month of April, 1840, the lease expired, and the chapel changed its location to the large frame house of Mrs. Lewis, in the rear of the old court house, which at that time stood on an elevated spot. Here the Catholics celebrated the Easter festivities, of 1840. It may not prove amiss to describe the ingenious arrangement of the chapel. At the end of the upper hallway stood the altar; a partition at the head of the stairs hid the altar from view. This partition, being lowered, and the doors of the rooms right and left opened,

gave all the accommodation that could be had. The two rooms at either side of the hallway answered, one as the sacristy and church proper, the other as a school-room. Three of the four rooms on the first floor were occupied by two families; Father Deydier took possession of the fourth room.

Immediately upon accepting the charge of Evansville, Father Deydier began the collection of a fund for the building of a church. To this end a subscription was opened at Evansville and at convenient sections along the canal, which, in process of time, was wrought upon mainly by Irish Catholic laborers. At the head of this subscription stood the name of the Right Rev. Bishop Bruté for the sum of one hundred dollars, which he afterwards voluntarily raised to three hundred. The first movement in the direction of a church was made on the 19th of March, 1838, when part of the congregation repaired to the forest to cut timbers to be used for building purposes. But the summer season wore away without a lot having been purchased, and as yet no substantial effort had been made that promised the building of a church. The difficulties of the enterprise were by no means light for a sparse population, and none of them abundantly blessed with a large showing of this world's goods.

In the month of September, 1838, Father Deydier, at the instance and prompting of the Right Rev. Bishop Bruté, made a trip to Baltimore, Philadelphia, New York, and other eastern cities, in order to raise money for the building of the con-

templated church. Such a trip was by no means a small undertaking in those days, and notwithstanding the labor of the undertaking the scheme was only moderately successful. Father Deydier returned from the east in the spring of 1839, bringing with him a young Irishman named Michael Byrne, whom he met in Baltimore and who agreed to come west and open a Catholic school at Evansville. Mr. Byrne was later ordained priest in Cincinnati and died the pastor of the church in Fulton, Ohio. The next fall Father Deydier purchased lot 111 of the original plan for the sum of \$1,200, paying \$400 down and the balance in deferred payments.

In the spring of 1840 arrangements were made for burning 200,000 brick for the wall of the new church. In the meantime Bishop Bruté had died and the Right Rev. Celestine de la Hailandière had succeeded to the management of the see of Vincennes. He signaled his accession by giving \$1,000 to the infant church at Evansville, in addition to the donation already made by his predecessor.

In the meantime the Catholic population of the surrounding country increased rapidly. German Catholics favored Posey and Gibson counties. Owing to this fact, the labors of Father Deydier became much more numerous and arduous, and he finally made application for an assistant priest. The Rev. Roman Weinzoepfel, who arrived in Vincennes from France, in October, 1839, and who was ordained priest on the 5th of April, 1840, was

sent to assist him, and arrived at Evansville on the 9th of the same month and year.*

Father Weinzoepfel and teacher Byrne took quarters in the summer kitchen of a house belonging to an American convert who was under obligations of a few hundred dollars to Father Deydier. This home of the newly ordained priest stood on Western avenue, and was most primitive in appearance and construction. It had an immense fire-place. An extremely wide bedstead, two chairs and a table constituted the furnishing of the room. It had not been plastered, and had no ceiling other than the roof. The priest and teacher taught each other English and Latin. The roof the place being very defective, an umbrella spread over their devoted heads when pursuing their studies warded off sunshine and rain. In case of rain at night, the umbrella did the same kind service, when both sought their ample couch. The house, if such it could be called, was at a great distance from the church. Many a time Father Weinzoepfel preferred to miss a meal of corn-bread and bacon rather than go after it. After a time teacher Byrne tired of this mode of living. During the absence of the priest for a few days, he moved his own and the priest's effects to the school-room and established himself there. The priest, on his return, remained with the teacher in this new home, well pleased at the change. Wrapped in their blankets, the two slept

* We refer the reader to a most interesting notice on Rev. Father Weinzoepfel. The facts were kindly furnished by the Rev. Father himself.

on the floor, preparing their frugal meals on the little stove of the school-room.

Monseigneur Forbin Teanson, Bishop of Nancy, a fugitive from revolution-stricken France, accompanied by Father Bach, superior-general of the Lazarists, on an extensive tour through North America, in the month of August, 1840, visited also the Bishop of Vincennes. His Lordship, a member of the unfortunate Bourbon family, possessing great wealth, wished to see for himself where and how his donations could benefit religion most. Later he chose China as, in his opinion, most in need of assistance. Father Deydier repaired to Vincennes, on becoming aware of the prelate's presence there, and invited him to Evansville for the purpose of solemnly laying the cornerstone for his new

CHURCH OF THE ASSUMPTION.

On the 5th of August, 1840, Bishop Forbin Teanson, accompanied by Father Bach and Rev. Stephen Badin, arrived at Evansville and performed the ceremony. Rev. Stephen Badin was the first priest ordained in the United States, and for a number of years the only missionary in the far West this side of the Allegheny mountains. He preached on this occasion to a vast concourse of people, very curious to see a Catholic bishop and witness the strange ceremony enacted. Father Badin improved the occasion, explaining the ceremonies in his own forcible manner. He fully sustained his reputation of "the terror of preachers." He enlightened the mul-

titude on the false notions abroad that the Catholic priests knew nothing of the Bible ; that they spoke only in Latin to the people to keep them in ignorance, etc.

In the spring of 1841 the small congregation of Evansville, consisting of about fifty families, began the excavation for the new CHURCH OF THE ASSUMPTION. The church was to have a basement, intended for school purposes, and this fact increased the cost of the building very much. Though at first sight one may imagine a basement to be a matter of economy, in the end figures will prove the contrary. The majority of the families could pay their subscription only in labor.

Bishop de la Hailandière had forbidden the building of churches in the vicinity of Evansville, with a view that all the Catholics should unite and do their utmost to build this new Church of the Assumption ; but people at a considerable distance from the church did not interest themselves as much, and did not subscribe as freely as was anticipated. Father Deydier, assisted by Father Weinzopfel, did his utmost to succeed. He borrowed the money necessary over and above the subscriptions and labor donated, and for the future looked to more prosperous times. The basement built, the work could not stop there, but the walls of the church proper must be erected to receive the roof, which took place in the fall of the same year. The doors and windows were boarded up, and the basement hastily and very imperfectly prepared for the winter to answer for both church and school. In

the meantime the burden of debt had increased alarmingly and weighed heavily on the shoulders of the zealous Father Deydier. He could no longer satisfy the demands made by the banks and by the laborers, and so he determined to go east, and, if possible, collect the necessary funds in New York. He accordingly departed, accompanied with the ardent prayers of his people for a successful journey, urged on by the demands of the banks, who must have their own, and the needs of the laborer, who suffers when his wages remain unpaid.

Father Weinzoepfel, the young priest, upon the departure of Father Deydier, had charge then of that vast missionary district extending from the Ohio river to Vincennes, and across the Wabash river into Illinois, where duty called him to Mt. Carmel and numerous other places. He could not, in consequence, offer the holy sacrifice of the mass on all the Sundays in Evansville, but on the great festivals he made it a rule to be there. He visited the Catholic settlers in Posey and Gibson counties at regular intervals, and celebrated the holy mysteries, heard confessions and gave holy communion, now in this hut, now in that, according to circumstances, and the greater convenience of the faithful. Gradually certain points were practically selected as central places or stations as most suitable for a certain number of a neighborhood, and in these special places divine services were held on stated Sundays or days of the week.

Four central points became gradually fixed,

where it was found most suited to the convenience of a greater number of families to build chapels and churches, to wit :

I. St. Joseph's, in Vanderburgh county, situated on the old Harmony road, nine miles from Evansville.

II. St. Wendel's, six miles northwest from Evansville, near the line of Posey and Vanderburgh counties.

III. St. Philip's, ten miles southwest from St. Wendel's.

IV. St. James', in Gibson county, fifteen miles from Evansville.

A petition having some fifty signatures of Catholics living at a great distance from Evansville, and the inconvenience of attending them, finally induced Bishop de la Hailandière to permit the building of churches at these points.

Father Deydier was absent on his collection tour in New York during March, April and May, 1842.* When he heard of Father Weinzoepfel's trouble he returned to Evansville at once, and did all in his power to have justice done his friend and peace restored to his people.

Until December, 1859, or January, 1860, Father Deydier labored most faithfully to extricate his church from its indebtedness. When he was ordained priest he was 49 years of age, a fact that perhaps none of his parishioners knew. "Going about in the performance of his missionary work,

* Father Deydier also visited New Orleans to collect funds for his church, some time in 1841.

unobtrusive in his deportment, but with a kind word for all men, the impression had naturally grown up that since his growth to man's estate he had been devoted to the labors of the priesthood." In 1849 he received an assistant priest, as we shall presently see. Father Deydier was born in France, April 30, 1788. He was ordained priest by Bishop Bruté at Baltimore on March 25, 1837. His last baptism record is dated November 22, 1859. He retired to Highland, near Vincennes, where he passed the evening of his life in comparative rest, greatly beloved by all who knew him. He departed this life at that place February 11, 1864, and is buried in the cemetery at Highland, where four years previous the young priest, Rev. Nicholas Melchior, had been buried, under his direction.

Rev. Patrick McDermott celebrated his first mass in the Church of the Assumption, at Evansville, on Christmas day, 1849. He remained with Father Deydier as his assistant, until the latter removed to Highland in the latter part of 1859, when Father McDermott became the pastor. His early life at Evansville was very laborious. He had charge of all the Catholics along the canal. During the cholera times he was occupied night and day, often having to wait on the sick and dying, when all their friends had fled in fear of the awful disease. Time and again was he compelled to bury the dead without any aid from others.

During his administration, May, 1871, the church property on Second street was sold for \$50,000, of which \$5,000 belonged to the Bishop. On April

19, 1871, he bought the lots on Seventh street where the new church now stands. On Sunday, July 7, 1872, the corner stone of the new Church of the Assumption was laid by Bishop de St. Palais, assisted by the clergy of the city and country. Very Rev. P. Bede O'Connor was the orator. The Church of the Assumption at Evansville is one of the largest and finest in the Diocese. Father McDermott was removed to Indianapolis, much to the regret of all his people, in July, 1879. Until November, 1879, the Rev. John Guéguen, then Chaplain of St. Mary's Hospital, had charge.

The present pastor, the Rev. Eugene F. McBarron, arrived on November 7, 1879. He erected a fine two-story school building, with four large school-rooms on the first floor, and on the second floor a large hall, that can be converted into rooms, when necessity demands it. It was built in 1881, at a cost of only \$6,000. Two hundred children attend the school, taught by one lay teacher and three Sisters of Providence. The Sisters reside near the school. The congregation, which is the mother congregation of Evansville and neighborhood, at present numbers 200 families, is in a flourishing condition, and will, we hope, continue to flourish.

Father McBarron was born near New Albany, Floyd county, Ind., June 18, 1844, and was baptized in St. Mary's church, Floyd Knobs, by the Rev. Louis Neyron. He studied at Notre Dame in 1863; at St. Meinrad in 1864; at St. Thomas' Seminary, Nelson county, Ky., in 1865; at St.

Meinrad again in 1866; at Grand Seminary, Montreal, Canada, in 1867. He fell sick there in 1869, remaining one year in the hospital, and returned home in 1870. He was ordained Subdeacon June 3, 1871; Deacon June 5, 1871, and Priest June 8, 1871, by Bishop de St. Palais at Vincennes. He was appointed pastor of St. Mary's of the Woods, Vigo county, remaining such until November 7, 1879, the date of his present appointment.

EVANSVILLE.

HOLY TRINITY CHURCH.

In the summer of 1844 the Rev. Charles Oppermann, and shortly after, the Rev. Martin Stahl, had charge of the German Catholics at Evansville; but they remained only a short time. Father Oppermann went south, and Father Stahl was sent to New Alsace. The Rev. Conrad Schniederjans also was sent here, but he settled at St. Wendel, and from there attended the neighboring missions, probably visiting Evansville now and then. Rev. Roman Weinzoepfel had been with Father Deydier prior to 1842. After his liberation from Jeffersonville, Bishop de la Hailandière again sent him to Evansville, to take charge of the German portion of Father Deydier's charge at Evansville and in the neighborhood. He resided at St. Wendel, and attended Evansville once a month.

The first resident pastor for the Germans arrived in the latter part of 1848; it was the Rev. Francis X. Kutassy, born at Oldenburg, Hungary, on July

11, 1801. At twenty-three years of age he was ordained priest. For a few years he was chaplain in the palace of a noble family. During five years he acted as chaplain in the army of General Radetsky. After that he received charge of a large congregation with two assistants, the great responsibility of which and considerations of his health induced him to accept a smaller parish. This position he filled for four or five years. His health not improving, he was advised to travel. Father Kunderk, of Jasper, Indiana, with whom he corresponded, induced him to emigrate, with a view to taking charge of the congregation at Celestine, Dubois county. Upon his arrival, he consented to accept the labor of establishing Holy Trinity Church at Evansville. The excellent character as a man and priest, of which Father Kutassy was possessed, can not easily be over-estimated. All who knew him loved him for his amiable disposition, his charity to the poor, and his zeal in the ministry. He consigned the temporalities to the keeping of trustworthy laymen, and devoted his entire time to the spiritualities. His building committee consisted of Messrs. B. Nurre, H. Ahlering, H. Herman, M. Nies, Fr. Ziegenhagen and H. Rehtin. The erection of Holy Trinity Church is due to the business tact and devotedness of these men. The ground on which the church now stands was purchased at once, and on Trinity Sunday, 1849, Bishop de St. Palais laid the cornerstone. Non-Catholics contributed very liberally towards the building of the church. The work

was seriously interrupted by the cholera; but on the Feast of Pentecost, 1851, the church was solemnly blessed by Father Kutassy, in presence of the Bishop. The church, complete in all details, and furnished with altars, pulpit, organ, pews and two bells, cost twenty thousand dollars. The magnificent oil painting of the Assumption, over the main altar, was a gift of King Louis of Bavaria.

In 1855 a parsonage was built. At first Father Kutassy resided at the Washington House, the property of Mr. Nurre; after that, with private families. Since 1851 he lived in a small dwelling near the church, purchased by himself, for \$100. The new parsonage cost \$1,505.

A mission was preached by the Rev. F. X. Weninger, S. J., from March 4, to March 22, 1852. In March, 1866, the same father renewed the mission, with admirable result. The congregation had increased so largely that an assistant priest became an absolute necessity. In that same month and year, the Rev. Ferdinand Viefhaus was given Father Kutassy as his assistant.

In 1867 the church received stained glass windows, costing \$2,700. In the spring of 1868 two large vestry rooms were added to the sanctuary, at a cost of \$3,064. The appearance of the church was much improved in 1873 by the building of a new front and grand tower. The church measures 147 feet in length, 70 feet in width, and 62 feet in height. The spire has a height of 202 feet. A chime of nine bells was secured for \$5,000.

In 1872 the Rev. Charles Loescher assisted

Father Kutassy, remaining only a short time. In 1873 Rev. Joseph Merckl came to share his labors. On the 11th of October, 1874, Father Kutassy celebrated the golden jubilee of his priesthood. The day was a day of joy for his happy congregation. But the time of his usefulness had expired. On the 27th day of the same month he departed, having received the last sacraments at the hands of his old friend, Father McDermott. A monument was erected over his remains in 1875.

Father Merckl had charge of Holy Trinity Church for seven months after the death of Father Kutassy. The present pastor, Rev. P. J. J. Duddenhausen, arrived on May 19, 1875. In July he received for his assistant the Rev. A. Oster. The parsonage was enlarged for \$3,000.

As a preparation for the celebration of the twenty-fifth anniversary since the formation of the parish, a mission was preached by Redemptorist Fathers, continuing for two weeks, and concluding on Trinity Sunday, 1876. Rev. William Bultmann was appointed to succeed Father Oster, in July, 1877. The present assistant priest, the Rev. F. B. Lübbemann, was appointed in June, 1880. Father Duddenhausen, the pastor, has distinguished himself since his advent by regulating the affairs of the congregation, making the schools more effective, ornamenting the church, and celebrating divine service with the greatest possible solemnity.

Holy Trinity congregation numbers about five hundred families.

The schools are in a flourishing condition. A

small brick school-room was built in 1851. Mr. Edward Drewes has had charge of the larger boys for fully thirty years. An addition of another room was soon made. On August 22, 1853, five Sisters of Providence arrived to teach the schools of both the Assumption and Holy Trinity Churches. A special school-house for the girls, after the pattern of that for boys, was erected in 1860, near Holy Trinity Church. The Sisters' residence was erected in 1863. In 1869 both school-houses were removed and the present grand structure erected. It has eight large school-rooms, and a hall on the upper floor. It measures 105 by 58 feet. On October 26, 1877, the Sisters bought the property, where at present they conduct their St. Joseph's Academy.

Father Duddenhausen was born June 15, 1842, at Wesel, Rhine Province, Prussia; emigrated to America, September 20, 1863, and ordained priest, December 23, 1865. He had been the pastor at Lawrenceburg from October, 1870, to May, 1875, when he was sent to Evansville.

Father Lübberman was ordained by Bishop Chataud, at St. Meinrad, on May 22, 1880. His present appointment is his first.

ST. MARY'S CHURCH.

Previous to the formation of St. Mary's congregation, the members belonged to Holy Trinity Church. In the month of March, 1866, Bishop de St. Palais sent the Rev. Ferdinand Viefhaus to Evansville for the purpose of organizing the present St. Mary's congregation. Going to work with

a will, the corner-stone of the new church was laid on the 28th of October, of the same year, by Bishop de St. Palais. The oration was delivered by Rev. Bede O'Connor, O. S. B. The blessing took place on the third Sunday in Advent of 1867. Two sermons were preached, one by Rev. Chrysostome Foffa, O. S. B., the other by Father O'Connor. The church was not completed, but regular services were held, beginning with January 1, 1868. During several years constant improvements and ornaments were added. Those who pretend to know consider St. Mary's Church the finest Gothic church in the country. It is located south-east of Holy Trinity Church.

The Schematismus tells us that the congregation numbers 300 families; and that four Franciscan Sisters and one lay teacher have charge of 275 children at school. Father Viefhaus was born at Essen, Rhenish Prussia, on Jan. 8, 1838; was ordained priest April 27, 1862; and emigrated to America in December, 1865.

ST. BONIFACE'S CHURCH.

The Catholics of this congregation, living north and northwest from Holy Trinity Church, were formerly members of that parish. The first step towards forming a separate congregation was taken in October, 1878, when five gentlemen, Messrs. Charles Schulte, Adam Helfrich, H. Rietmann, Theodore Rehtin, and Aug. Rosenberger, each contributing one thousand dollars, bought Lot No. 63 for five thousand dollars. On January 4, 1881,

Bishop Chatard presiding, a meeting was held, at which Rev. William Bultmann, assistant at Holy Trinity Church, was appointed to take charge of the young congregation to be organized, and the new church to be built. Bishop Chatard named the church St. Boniface's Church, and over \$10,000 were subscribed in his presence that same evening. A temporary structure, 102 by 36 feet, was erected in one week, for the holding of divine service, until the church could be built. The corner-stone was laid on Sept. 3, 1881, by Rev. Roman Weinzopfel. On April 29, 1883, the magnificent new church was solemnly blessed by Bishop Chatard. Rev. F. Viefhaus preached a German sermon. In the afternoon the Bishop addressed the congregation. St. Boniface's Church is built in the Roman style, 144 feet long, 70 feet wide, and 60 feet high; the two spires are 200 feet high.

Mr. Adam Helfrich offered for use a large building, in which a school was opened. Mr. J. B. Schiffer, editor of "*Die Glocke*," a German Catholic weekly, published at Evansville, has charge of the larger boys, and the Ursuline Sisters teach the girls. The school is attended by 203 children.

Father Bultmann was born at Vincennes, Ind., on Feb. 2, 1854, and ordained priest on May 28, 1877.

ST. JOSEPH'S CATHOLIC CEMETERY ASSOCIATION OF EVANSVILLE.

The above body organized on Sept. 20, 1871, and was incorporated according to the laws of the State. Those owning lots in the cemetery are members.

They elect two directors annually from each of the congregations. The pastors are directors *ex officio*. Messrs. William Hughes and A. J. Jagoe, of Assumption Church, H. Hermann and Cl. Reitz, of Holy Trinity Church, and H. Brommelhaus and T. W. Vennemann, of St. Mary's Church, constituted the Board of Directors for the first year. The old cemetery, bought in 1845, could no longer satisfy the demands made on it. In 1871, 77 acres were bought, to which, in 1882, 44 acres were added, thanks to a donation by Mrs. Robert Fergus. The same generous lady donated also a magnificent statue of St. Joseph. A crucifixion groupe, life size, marks the center of the cemetery, the immediate surroundings of which are reserved for the burial of priests and religious persons. Evansville Catholics and others consider St. Joseph's Cemetery to be the model cemetery of the west.

ST. WENDEL, POSEY COUNTY.

St. Wendel is a village in Robinson township, Posey county, on the Vanderburgh county line, with 350 inhabitants, situated 21 miles northeast of Mount Vernon, and 14 miles from Evansville. The railroad passes two miles from the village at St. Wendel's station.

In the Christmas week of 1841 the congregation of St. Wendel, numbering twenty families, prepared all the material and built a log church, all done within five days.

The chapel was regularly visited by Rev. Roman Weinzoepfel up to the month of May, 1842.

The Rev. Conrad Schniederjans became the first resident pastor, in October, 1842, enjoying the hospitality of Mr. Martin Kohl. A very primitive, not at all finished, log house was erected for him, the most that could be done at the time. He remained here until in the fall of 1845, when the Bishop called him to Vincennes. Until April, 1846, St. Wendel was visited now and then by the Rev. Charles Oppermann and Rev. Martin Stahl successively, the assistants of Father Deydier at Evansville.

In the month of April, 1846, Rev. Roman Weinzopfel returned to his missions, finished the pastoral residence at St. Wendel, and took possession on January 1, 1857. In that year much was done to improve the church property; additional donations of ground were made, a barn built, a steeple erected, a bell bought, the picture of the patron saint obtained, etc.

The school was not lost sight of. Father Weinzopfel secured the services of Mr. F. W. Peper-sack, an accomplished teacher. He is at present pastor at Millhousen. The teacher instructed a choir, and in the absence of the pastor attending the missions, the choir would sing sacred hymns, the congregation pray in common, and the teacher read some edifying book. Much good was thus effected.

On the Feast of the Ascension of our Lord, Rev. Father Weninger erected a mission cross at St. Wendel, in remembrance of the mission held at St.

Joseph's, and in which the congregation of St. Wendel took part.

The church was too small for the rapidly increasing congregation. All went to work in earnest: the building material was mostly donated and a subscription of \$5,000 secured. On the 17th of April, 1853, Bishop de St. Palais laid the cornerstone. Rev. Leonard Brandt preached the German, and Rev. Bede O'Connor, O. S. B., the English sermons. October 22, 1854, the Bishop solemnly blessed the new church, assisted by the pastor, Rev. E. J. Durbin, from Kentucky, Rev. A. Deydier, Rev. J. B. Chassé, and the Rev. Benedictine Fathers, Bede O'Connor and Ulrich Christen. \$5,600 were expended, exclusive of labor and material.

Rev. Roman Weinzoepfel, who had done so much for his missions, and especially for St. Wendel, decided to ask a change from the Bishop, and it was granted. On the 17th day of August, 1858, he was appointed pastor of New Alsace.

Rev. Paul Wagner was pastor from September 6, 1858; to February 8, 1863.

Rev. J. Kauffman from April 6, 1863, to March 24, 1865.

Rev. J. H. Diestel, resident pastor at St. Philipp's, attended St. Wendel from April 25 to September 27, 1865.

Rev. J. B. Merl visited St. Wendel from St. Joseph's from October 10 to November 12, 1865.

Rev. Fr. M. Andres was resident pastor from

December 10, 1865, to June 26, 1867. During his time a brick parsonage of nine rooms was erected.

Rev. J. B. Merl, of St. Joseph's, visited St. Wendel again from September 22 to December 5, 1867.

Rev. Charles Exel, pastor from December 19, 1867, to March 4, 1871. From May 15, 1871, to February 18, 1872, attended again by Father Merl from St. Joseph's.

Rev. Nich. Gälweiler, pastor from March 3, 1872, to August 10, 1873. In his time a brick school-house with two school-rooms and a dwelling for the teacher was erected.

Rev. Aloysius Danenhoffer, pastor from September 7, 1873, to September 28, 1878. During his administration a kitchen to the teacher's house and a barn were built, church bells bought, and a furnace put under the church.

From October 6, 1878, to June, 1879, St. Wendel was visited by Rev. Joseph Schuck and Rev. John Stolz, residing at St. Joseph's.

On the 6th day of June, 1879, the present pastor, the Rev. M. Heck, took charge of St. Wendel. He has much improved the church by adding a sanctuary to it, thoroughly renovating the interior and frescoing it, putting in stained glass windows, etc. The congregation is in a flourishing condition. It numbers one hundred and eighty families. Father Heck was ordained at St. Meinrad, by Bishop de St. Palais, as follows: Tonsure and Minor Orders, September 18, 1865; Subdeacon, June 18, 1867; Deacon, June 21, 1867; Priest, Septem-

ber 22, 1868. He is a native of Madison, Indiana. Father Heck's first mission was Enochsburg, Franklin county.

ST. JOSEPH'S CHURCH, VANDERBURGH COUNTY.

St. Joseph's is a village of fifty inhabitants, in German township, Vanderburgh county, nine miles northwest of Evansville. The first church, a two-story log house, was built in the summer of 1841. The upper story was used for divine service. The first floor was used one-half for school; the other half, subdivided into two small rooms, constituted the pastoral residence. The congregation at the time numbered fifteen families. The Redemptorist, Father Czackart, had celebrated mass in the house of the widow Weis in 1836; he made another visit the following year. His place of residence was St. Marie, Jasper county, Illinois, in the house of Joseph Piquet.

Rev. Roman Weinzoepfel attended St. Joseph's up to the month of May, 1842, when he was compelled to leave Evansville and retire to Vincennes.*

From May to October, 1842, Rev. Anthony Deydier probably visited the mission a few times.

In October, 1842, Rev. Conrad Schniederjans, residing then at Oldenburg, Franklin county, was given charge of the missions near Evansville. He established himself at St. Wendel, and from there attended St. Joseph's until the autumn of 1845.

Rev. Charles Oppermann and Rev. Martin Stahl, successively Father Deydier's assistants at Evans-

*See biographical sketch of Rev. Roman Weinzoepfel.

ville, occasionally visited St. Joseph's until the return of Father Weinzoepfel, in April, 1846, who attended St. Joseph's at stated times from St. Wendel.

Up to 1849, when a lay teacher was regularly employed, the school had been taught during the winter only by a man living in the vicinity of the chapel.

On the 15th of September, 1849, Bishop de St. Palais administered the sacrament of confirmation, on which occasion a site on which a new church in contemplation should be built was selected. Ninety-five dollars was the price. Some few objected to the selection, and in consequence refused their help. Thirty families did their utmost to secure the new church. They subscribed \$1,700 in money, aside from their labor and the material furnished by them.

On the 28th of May, 1850, the corner-stone was laid by Bishop de St. Palais, assisted by Revs. Deydier, Kutassy and Weinzoepfel. On the 13th of April, 1851, divine services were held for the first time in the new church. It was built of brick, 40 by 86 feet, ornamented with a handsome steeple. A bell costing \$150 was placed in the tower, and the church dedicated on the 27th day of April, 1851. The building cost \$2,200, not including labor and material donated. Bishop de St. Palais subscribed \$200.

A very successful mission was given from May 9 to 17, 1852, by the Rev. F. X. Weninger, S. J. The neighboring congregations took part, and

Holy communion was given to about nine hundred persons.

Rev. Joseph Schuck is at present the pastor.* He was born on July 27, 1850; emigrated to this country, 1869; ordained priest, November 2, 1873. His congregation numbers one hundred and twelve families. Sisters teach his school, attended by one hundred and twelve children.

HARMONY ROADS, VANDERBURGH COUNTY.

This mission is attended from St. Joseph's. A lay teacher has fifty children in charge.

ST. JAMES, GIBSON COUNTY.

St. James, a village of three hundred inhabitants, is situated in Johnson township, Gibson county, fifteen miles north of Evansville.

Father Czackart, a Redemptorist, residing in Illinois, is the first priest who is known to have visited the district of St. James' congregation. He celebrated holy mass in the house of Mr. F. X. Weis, in 1836, and administered the sacraments to his dying mother. The same priest visited the district occasionally during 1837.

Rev. A. Deydier next attended it from Evansville, until 1840.

From the 9th of April, 1840, to May, 1842, the Rev. Roman Weinzoepfel, assistant priest at Evansville, had charge of St. James' Mission, offering

* Catholic Directory, and Schematismus.

the holy sacrifice of the mass in the house of Mr. Andrew Hanft.

Rev. Conrad Schniederjans, residing at St. Wendel, attended St. James' from October, 1842, to the latter part of 1845. During his time a log church, 35 by 25 feet, was erected, but the Bishop refused to permit its use for divine service until he was in possession of the deed of the property. This was finally effected upon the return of Father Weinzoepfel, in April, 1846, and the chapel was blessed on July 25, 1847. Bishop Bazin authorized the pastor to rent the seats in the chapel, but the action so incensed certain parties that they broke open the church on the night of January 23, 1848, and destroyed the pews. Father Weinzoepfel was dragged into court upon a charge of breaking the Sabbath, etc. The Bishop interdicted the chapel, which remained so until July 25, 1850, but granted permission to celebrate mass in the house of Mr. Barth. Reinhart on August 24, 1848. The turbulent element finally did penance and repaired damages done. St. James' has since enjoyed uninterrupted peace and harmony.

The congregation increasing rapidly, the chapel became much too small. In the month of April, 1853, seven additional acres of land were bought.

In the month of March, 1855, Rev. F. W. Peppersack, newly ordained, was appointed pastor of St. James', its first resident priest. Father Weinzoepfel, with untiring zeal, had secured subscriptions and material for the new church. The cornerstone was laid on July 25, 1855, by the Right Rev.

Maurice de St. Palais. Rev. J. B. Chassé preached the English, and Rev. Leonard Brandt the German sermon. Father Pepersack resided at St. Wendel, with Father Weinzoepfel, while the latter superintended the building of the church, which was solemnly blessed by Bishop de St. Palais, assisted by Revs. John Corbe, Deydier, Guéguen, Pepersack and Weinzoepfel, in October, 1857. The church is Roman style, 108 by 50 feet, with a chapel beneath the sanctuary, 22 by 21 feet. A brick parsonage of seven rooms was built the same year. Father Pepersack took possession that same year. He remained there until June, 1866. A beautiful altar and an organ were procured by him. He left the church property free of debt.

Rev. M. Ficker, newly ordained, succeeded him. He died after a short illness, July 18, 1868, loved and cherished by all. He built a brick school-house 42 x 32 feet, costing \$3,000.

The Benedictine Fathers had charge of St. James' from July to September, 1868.

From September, 1868, to spring of 1875, Rev. J. B. H. Seepe was the pastor. He enriched the church with two beautiful side altars, and many splendid vestments. He asked to be removed on account of ill health.

From the time of Father Seepe's removal to July 12, 1875, the Benedictine Fathers again took charge.

On July 12, 1875, Rev. J. J. Merckl, the present pastor, was appointed. He added a sacristy to the church, repaired the parsonage and fencing of the

ground, frescoed the church and furnished it with stained glass windows; seated it with new pews, bought a fine chime of three bells (2,600, 1,060 and 760 lbs.), and is at present adding a story to the school-house. He also built the new church at Haubstadt, two miles from St. James.

St. James at present numbers over 130 families, and has 120 children in its school. The church property is valued at \$35,000.

Father Merckl was born near Cincinnati, Ohio, October 15, 1849. His parents came to Indiana in 1855, and settled at Dover, Dearborn county. At the age of seventeen he was sent to the Benedictine College at St. Meinrad. Natural and mental philosophy he pursued at Bardstown College, Kentucky. His theological studies were begun and completed at St. Meinrad. He was ordained at St. Meinrad, on November 2, 1873, by Bishop de St. Palais, and was assigned to Holy Trinity Church, at Evansville, to assist Father Kutassy. After the death of the pastor, October 28, 1874, until the end of May, 1875, he had charge of the congregation.

ST. PHILIP, POSEY COUNTY.

St. Philip, a village of fifty inhabitants, eleven miles east of Mount Vernon, and eight miles from Evansville, is located in Mars township, Posey county.

The Redemptorist, Father Czackart, residing in Illinois, visited the Catholics of this neighborhood in 1836.

Rev. A. Deydier attended them occasionally from 1837 to 1840.

After him, Rev. Roman Weinzopfel, residing at Evansville, visited them at stated intervals, up to May, 1842.

Rev. Conrad Schniederjans, who established himself at St. Wendel in October, 1842, attended St. Philip from that date until his departure in the fall of 1845. Under him a log chapel was built, but without a roof. The location proved unsatisfactory.

Rev. Charles Oppermann, with Father Deydier at Evansville, next became the visiting priest up to the arrival of Rev. Roman Weinzopfel at St. Wendel, April, 1846. The chapel was at once moved on rollers to the desired spot, a roof put on, a sanctuary added, and services held for the first time in it on September 12, 1847.

School during the winter was taught by an old teacher from Alsace, who established himself at St. Philip.

Father Weinzopfel secured the services of an excellent young man as teacher in 1852. He taught the school most successfully, instructed a choir, and in many ways made himself useful.

Rev. F. X. Weninger, S. J., also erected a mission cross, as he had done at St. Joseph's and St. Wendel, in the octave of the Ascension, 1852.

The block chapel received a small steeple in 1853.

In the year 1857, Father Weinzopfel resided for three months at St. Philip, and made preliminary

arrangements for the building of a new church. The congregation then numbered seventy families.

Rev. Paul Wagner, pastor at St. Wendel, visited St. Philip until July, 1861. In 1860 the new brick church, 50 by 100, was finished.

Then the congregation was attended by Rev. J. B. Merl, residing at St. Wendel, until October, 1864.

On the 15th day of January, 1865, the Rev. J. H. Diestel arrived at St. Philip, and established himself there as the first resident pastor.

In 1866 Father Diestel built a new, roomy parsonage; in 1868 a steeple was added to the church, and a new organ placed in it; in 1869 a new brick school-house was erected; in 1878 the interior of the church was decorated, and the church, school-house and parsonage thoroughly renovated, etc.

The Widow Elizabeth Deig donated the church an altar, costing over \$1,000, and in other respects is considered the benefactress of St. Philip.

The church owns eighteen acres of land, has no debts, and numbers ninety-three families.

Father Diestel continues to-day, as he has done for nearly eighteen years, to further the best interests of St. Philip.

He was born at Thuin, in Hanover, October 7, 1838. He finished his commercial course in Schapen, in his native country. He landed on American soil November 2, 1857; studied his philosophy at St. Meinrad, Indiana, and finished his theological course at Vincennes; was ordained priest September 21, 1864, by Bishop de St. Palais, and cel-

brated his first holy mass in the Mother of God Church at Fort Wayne, Bishop Luers preaching the sermon.

MOUNT VERNON, POSEY COUNTY.

Mount Vernon is the county seat of Posey county, pleasantly located on the Ohio river, 19 miles west of Evansville and 160 miles southwest of Indianapolis, with a population of about 5,000. It is an incorporated city. The first Catholic settlers of the place were E. P. Schenk, Frank Schenk, Michael Scheidel, Aug. Keifer and John Schaber.

Rev. E. J. Durbin, from Kentucky, is credited with visiting Mount Vernon as far back as the set of directories at hand goes until 1851, with a solitary exception in the instance of 1844, where it is recorded that Rev. A. Deydier and Rev. C. Schniederjans attended the place. Be this as it may, Rev. Roman Weinzopfel was the first to pay Mount Vernon regular visits, celebrating the august mysteries in the house of the brothers Schenk, who settled there from St. Philip in 1851. A lot was bought in 1857, 140 by 140 feet, for \$660. Upon it was erected a two-story brick building, 40 by 22 feet, intended ultimately for a school-house or parsonage, but the flooring of the second story being omitted, it was at the time used for church purposes. The citizens subscribed liberally; the total outlay was \$2,000. The church was placed under the patronage of St. Matthew, and in October, 1857, was blessed by Rev. E. J. Durbin. In July,

1858, Father Weinzoepfel visited the place for the last time.

Rev. Patrick McDermott attended from Evansville from September, 1858, until August, 1859. For two years after Rev. Paul Wagner visited the place from St. Wendel on the fourth Sunday of each month. It was next attended from Vincennes by the Rev. John Contin and Rev. Gustave Ginnsz from 1862 to 1865. In 1865 the Rev. H. J. Diestel, residing at St. Philip's, took charge of Mount Vernon. He attended the place faithfully, and in 1867 erected a spacious one-story frame house, which was to serve as school-house and parsonage.

Rev. J. F. Sondermann was appointed the first resident pastor at Mount Vernon and remained there from November 11, 1868, until May 15, 1874. He found a small congregation and \$2,000 debts. He paid the debt in a few years, and, besides, bought ground for a cemetery and added a second story to his residence, not mentioning many other improvements. The school also was in a flourishing condition.

From May, 1874, until in the autumn of 1876 Rev. Matthias A. Gillig was pastor. He left at his own option. After him the congregation was without a pastor for seven months.

The present pastor, Rev. J. J. Schoentrup, took charge in July, 1877. Seeing that the church was entirely too small to accommodate the congregation, he concluded to build a new church. He obtained very liberal subscriptions from Catholics and non-Catholics. The church was begun in the

summer of 1879, and was completed in July, 1880. The building is Roman style, 112 by 50 feet, steeple 146 feet high. Bishop Chatard blessed the church October 10, 1880. The cost of the building was \$10,000, the interior furnishings \$1,700. In 1881 Father Schoentrup bought a property near the church for school purposes for \$1,250, and introduced the Sisters of St. Francis to take charge of the parish school. Up to this time, for a period of fifteen years, Mr. J. Weiss had taught the Catholic school in a house rented for that purpose.

The congregation at present numbers about 85 families, of whom 12 are colored. The school has 126 pupils, a number of whom are not Catholics; the best proof of its excellence. Having charge also of

NEW HARMONY,

where about 12 Catholic families live, he will, if possible, build a church this spring (1883). In the vocabulary of a priest, whose will is strong and on whose work the blessing of God rests, there is no such word as "fail."

The Rev. John J. Schoentrup was born at Cincinnati, Ohio, on the 23d of January, 1853. His parents soon after moved to Dover, Dearborn County, Indiana. He studied at Bardstown, St. Meinrad, Indianapolis, and again at St. Meinrad, where he was ordained by Bishop de St. Palais, as follows: Tonsure and Minor Orders, October 31, 1873; Subdeacon, May 26, 1877; Deacon, May 27, 1877; Priest, May 28, 1877. Mount Vernon is his first charge.

CYPRESS DALE, VANDERBURGH COUNTY.

About 15 families in 1874, Father Sondermann having charge at the time, erected a neat little church, 25 by 15 feet, on a lot donated by Adam and Joseph Schenck. The church was dedicated to the Sacred Heart and blessed in June, 1874, by the Rev. P. McDermott, of Evansville.

HAUBSTADT, GIBSON COUNTY.

Haubstadt is a prosperous village of three hundred and ninety inhabitants, located in Johnson township, Gibson county, seventeen miles north of Evansville. The town was named after Mr. Haub, whose daughter became a convert to the Catholic Church. The Catholics of the place, prior to 1866, belonged to St. James' congregation. St. James' Church is two miles south of Haubstadt. The school at St. James became too small for all the children, and the Haubstadt Catholics, with the consent of Bishop and pastor, built a school at Haubstadt in 1866. It is a frame school, 50 by 25 feet. In 1867 a frame dwelling of four rooms was built for the teacher.

Ten years later, in 1877, the building of a church was decided on. Rev. J. J. Merckl, of St. James, had charge of the undertaking. On the 12th day of July, 1877, Haubstadt received its first resident priest in the person of Rev. George Widerin. The corner-stone of the new church was laid August 5, 1877. On September 2 mass was celebrated for the first time in the school-house. Very Rev. Aug. Bessonies, V. G., blessed the cemetery on Septem-

ber 27, 1877. He performed the same act for the new church on May 12, 1878. SS. Peter and Paul are the patron saints of the congregation at Haubstadt. Father Widerin, having labored zealously and successfully, was removed at his own option.

The Rev. Bernard Ewers is the present pastor. He was born September 23, 1847, at Drieburg, Westphalia; came to this country in 1857; was ordained as follows, by Bishop de St. Palais, at St. Meinrad: Tonsure and Minor Orders, October 29; Subdeacon, October 30; Deacon, October 31, 1873; Priest, September 2, 1874. He had charge of North Madison, Indian Kentucky and Vevay from September 24, 1874, to August 3, 1882. On the latter date he arrived at Haubstadt. "Nothing extraordinary," he says, "has occurred since my arrival here, excepting the reduction of church debts from six to four thousand dollars." The congregation numbers about eighty-two families.

ST. JOHN'S, WARRICK COUNTY.

WELTES POSTOFFICE.

The Rev. C. J. Conrad is the pastor of St. John's Church. He is, it appears, the first resident priest at that place. He was born November 19, 1855, at Nashville, Tennessee, and was ordained priest September 22, 1878. The following are given as missions attended from St. John's:

BLUE GRASS, VANDERBURGH COUNTY.

In 1846 the congregation was exclusively Irish.

Now it is mixed. The church is dedicated to St. Patrick. It has twenty-five families.*

BOONEVILLE, WARRICK COUNTY.

Booneville's church is called St. Clement's Church, and has eight families.*

NEWBURG, WARRICK COUNTY.

Church of St. John Baptist, has sixteen families.*

PRINCETON, GIBSON COUNTY.

Princeton, the county seat of Gibson county, has about 3,000 inhabitants. St. Joseph's church in Princeton, which is a frame building 60 by 30 feet, and a sacristy attached to it, was built by the Rev. F. W. Pepersack in 1866, resident pastor at St. James, same county. Up to this time Princeton Catholics were members of St. James' church. Even after the building of the church the pastor of St. James attended it.

Rev. M. Ficker had the new church blessed on March 19, Feast of St. Joseph, 1867. He visited the place until his death, July 18, 1868.

Rev. Henry Hug, O. S. B., attended until September, 1868.

Rev. J. B. H. Seepe paid regular visits until the spring of 1875.

Rev. J. J. Merckl attended Princeton until some time in 1876, when the mission received its first resident pastor in the person of Rev. Alexander Koesters. Upon his arrival a parsonage was built.

*Schematismus, etc.

Rev. George Widerin, pastor of Haubstadt, had charge from July 15, 1877, to February, 1878.

Rev. B. H. Kintrup, the second resident priest, from March 3 to November 3, 1878.

Next Father Widerin attended until some time in 1879, when Rev. A. Oster attended it from Vincennes until February, 1880. Two acres of ground were purchased by him for cemetery.

Next Rev. John Jos. Macke visited the place from Vincennes to August 10, 1880.

Rev. Celestine Schwarz was the third resident priest from December 7, 1880, until June, 1882.

The present pastor, Rev. Augustine Peckskamp, was appointed August 10, 1882. During the short time since his advent he has provided the church with new sets of vestments, a new bell, and other furnishings. He studied the classics at St. Xavier's College, in Cincinnati; philosophy and theology at St. Meinrad, where he was ordained by Bishop Chatard as follows: Tonsure and Minor Orders, June 7, 1881; Subdeacon, June 11, 1881; Deacon, June 12, 1881; Priest, June 4, 1882.

OBERTSVILLE, GIBSON COUNTY.

Obertsville is situated about 10 miles southeast of Princeton. The Catholics number about 31 families, and their church is St. Bernard's church. Prior to the formation of a congregation at this village the Catholics were members of St. James' Church. Rev. A. Koesters, of Princeton, bought four acres of ground for church, school, parsonage

and cemetery. He also inaugurated the building of a frame church 50 by 30 feet, with sacristy. The same was completed by Rev. Geo. Widerin and blessed by Very Rev. Aug. Bessonies on September 28, 1877. A log school-house adjoining the church was erected in 1878. Father Peckskamp, residing at Princeton, has charge at present. Obertsville is a mission of Princeton, and when Princeton had no resident priest was attended from Haubstadt.

CHAPTER XXIII.

ST. MEINRAD'S DISTRICT.

JASPER AND HUNTINGBURG—LEOPOLD AND DERBY—ST. MEINRAD AND NEW BOSTON—FULDA—FERDINAND—CELESTINE—CANNELTON—TELL CITY—ST. CROIX AND SABARIA—ST. ANTHONY—TROY—ROCKPORT, YANKEETOWN AND CENTREVILLE—ST. MARK'S, ST. JOHN'S AND ST PETER'S—HENRYVILLE—MARIAHILF—SCHNELLVILLE—REV. FIDELIS MAUTE, O. S. B.—REV. PLACIDUS ZARN, O. S. B.*—REV. J. L. BRASSART—REV. ISIDOR HOBL, O. S. B.—REV. AUGUSTINE FALLEY, O. S. B.—REV. EBERHARD STADLER, O. S. B.—REV. ALEXANDER KOESTERS—REV. M. L. GUTHNECK—REV. JAMES HILBERT—REV. CHARLES BILGER—REV. ALPHONSE LEUTE, O. S. B.—REV. CONRAD ACKERMANN, O. S. B.—REV. J. W. BOOK—REV. P. HOMMES—REV. PIUS BOEHM, O. S. B.—REV. A. BURKHARDT, O. S. B.—REV. J. VILLINGER, O. S. B.

JASPER, DUBOIS COUNTY.

JASPER is the county seat of Dubois county, with a population of 1,039 inhabitants in 1880. In the year 1834 only two or three Catholics were found, but several Catholic families settled here soon after. Rev. Maurice de St. Palais, located at St. Mary's, Daviess county, visited the small congregation for the first time. A small log house answered for a church; it stood on the banks of the Patoca. Father de St. Palais commended the young con-

*The Benedictine Fathers are again mentioned under the head "St. Meinrad's Abbey."

gregation to the special care of the Bishop, who gave it its first resident pastor in the person of the Rev. Joseph Kundeck. He was born in Johannich, Croatia, on the 24th day of August, 1810. He finished his studies in Agram, was ordained, and was made assistant priest of the place. In the spring of 1837 he emigrated to Indiana, Father de St. Palais installed Father Kundeck at Jasper in 1838. The congregation then numbered 15 families. During 1840 and 1841 he built the large brick church with hardly any money, but by donations of labor and material. During the Easter seasons Father Kundeck extended his labors to Madison and into Illinois. He also visited regularly the congregations of Ferdinand, Troy, Coelestin, Fulda and McLoughlin, in Warrick county. In 1843, to restore his health, Father Kundeck took a trip to New Orleans, and in that city built the first German Catholic Church. Returning in 1844 he laid out the town of Ferdinand and built a stone church with the money brought from New Orleans. About this time he also built a log church at Fulda and the present brick church at Troy.

In 1845 he built the court-house at Jasper at a cost of \$6,000. In 1844 he introduced the Sisters of Providence at Jasper. In 1851 Father Kundeck was about to make a trip to Europe in the company of Bishop de St. Palais, when he stopped over at Madison and built there the first German Catholic Church. In the autumn season he followed the Bishop to France. About this time he was appointed Vicar General. During his trip he visited

Einsiedeln, the great Benedictine Abbey, and did all in his power to induce the Abbot to send a colony of Benedictines to the Diocese of Vincennes. He returned to Jasper in 1853 and labored most zealously until 1857, when his last illness came upon him. He suffered intensely for nine months, and departed this life on the 4th day of December, 1857. Father Kundeck was a most remarkable man; his herculean labors seem almost superhuman. His memory in Jasper and the surrounding country will remain forever in benediction.

St. Joseph is the patron saint of the church in Jasper.

The following Benedictine Fathers succeeded Father Kundeck :

Rev. P. Bede O'Connor from January 23, 1858, to November 20, 1860.

Rev. P. Ulrich Christen from November 20, 1860, to February 22, 1865.

Rev. P. Wolfgang Schlumpf from February 22, 1865, to July 25, 1875.

Rev. P. Fidelis Maute from July 25, 1865, up to the present date.

In 1868 the congregation numbered 2,400 souls, 105 baptisms and 370 children at school.

Father Maute commenced the building of a new church, for which the corner-stone was laid by Bishop de St. Palais on September 14, 1871. The church is of stone; length, 190 feet; width, 84 feet; height, 67 feet. Father Maute finished the church only a short time ago, building as he had means to do the work, not wishing to incur debts. The church is a magnificent and solid structure, and

will stand as a monument long after his death, when other churches built later will have disappeared.*

Rev. P. Fidelis Maute was born on March 18, 1837, at Inneringen, in the principality of Sigmaringen. He studied in his native place, then at Einsiedeln, and finally at the seminary of Mayence. On the 9th day of May, 1861, he arrived at St. Meinrad. On January 2, 1864, he was ordained priest by Bishop de St. Palais at Vincennes. From the time of his arrival at St. Meinrad until his appointment at Jasper he proved a most successful teacher. The writer owes the little Greek he knows to Father Fidelis. It is not the professor's fault if the pupil did not learn more.

Since 1881 Rev. P. Placidus Zarn, O. S. B., is Father Fidelis' assistant at Jasper, attending also to

HUNTINGBURG, DUBOIS COUNTY.

Rev. P. Bede O'Connor, O. S. B., said mass here for the first time on October 20, 1859. In August, 1860, the corner-stone of the new church was laid by Rev. P. Isidor Hobi, O. S. B. The Church of the Visitation of the B. V. M. was visited by the pastor of Ferdinand in 1865 and 1866, and also from 1873 to 1876. In 1868 it was attended from Jasper twice each month, and after that year to 1873, from St. Meinrad. In 1869 the triduum was preached by Fathers Matthias and Rainer, of Teutopolis, Illinois. Huntingburg has forty Cath-

*The value of the entire church property is estimated at \$80,000.

olic families. A lay teacher has eighty children at school.

Jasper had a Catholic school since 1840. Ten Sisters of Providence are at present teaching 450 children. The congregation numbers 380 families.

LEOPOLD, PERRY COUNTY.

The census of 1880 gives Leopold a population of one hundred. St. Augustine is the patron saint of the congregation. The first church was built by Rev. Aug. Bessonies, in 1843. The present church was begun by Rev. Philip Ducroux, continued by Rev. J. L. Brassart, and finished by Rev. Philip Doyle. The church property is valued at \$12,000. The pastor to-day lives in a log parsonage, built by Father Bessonies, about forty years ago. The congregation numbers about one hundred families. Of these 55 families are French, 30 American, and 15 German.

Referring the reader to the interesting "Reminiscences" of Father Bessonies, we subjoin here the list of Leopold's pastors :

Rev. Julian Benoit, from 1837 to 1840, who, it appears, resided at Derby.

Rev. Aug. Bessonies, from 1840, to February 20, 1853.

Rev. John P. Dion, until March 3, 1859.

Rev. Cletus Urcun, until 1861.

Rev. J. P. Dion, until 1866.

Rev. Philip Ducroux, from August to December, 1866.

Rev. John P. Dion, from December, 1866, to July, 1867.

Rev. J. L. Brassart, until March, 1869.

Rev. Philip Doyle, until January 4, 1872.

Rev. J. B. Unverzagt, until July 11, 1877.

Rev. Hippolite Pierrard, until August, 1880.

Father Pierrard, upon his arrival, addressed a petition to the Ladies of Perpetual Adoration, at Bruxelle, Belgium, for donations of vestments, etc. These ladies showed the letter to King Leopold II., who at once sent vestments and sacred vessels, to the value of \$1,500, as a donation to Leopold, in Perry county.

Rev. F. M. Mousset, from August 15, 1880, till April 19, 1882.

Rev. J. L. Brassart is again at Leopold since September 16, 1882. He was born at Helesmes, Diocese of Cambray, France, on May 24, 1840. He made his studies principally in France, and finished them at St. Meinrad, this State. He was ordained by Bishop de St. Palais, Tonsure and Minor Orders, May 25, 1866; Subdeacon, June 17, 1867; Deacon, June 18, and Priest, June 21, 1867. Leopold was his first mission, from 1867 to 1869. From March till October, 1869, he was at Highland. Until 1875 he was assistant at St. John's, Indianapolis. He then spent two years in Wisconsin, after which he labored among the Indians for eight months. He was next at Brooklyn, New York, and from there he went to New Mexico with the Bishop of Sta. Fé, on a visit at Brooklyn. Now he is again at Leopold, the scene of his first labors in the ministry.

DERBY, PERRY COUNTY.

For particulars see Very Rev. Aug. Bessonies' "Reminiscences." St. Mary's Church is attended

from Leopold. Catholicism is not flourishing in Derby.

ST. MEINRAD, SPENCER COUNTY.

The census of 1880 gives St. Meinrad a population of about 300. The history of St. Meinrad's congregation and St. Meinrad's Abbey are inseparable. Hence the reader is referred to the full and interesting chapter on St. Meinrad's Abbey; and we here subjoin the names of the reverend pastors of the congregation from 1865 :

Rev. P. Isidor Hobi, 1865 to 1869.

Rev. P. Fintan Mundwiler, 1869 to 1874.

Rev. P. Isidor Hobi, 1875 to August, 1877.

Rev. P. Alphonse Leute, August, 1877, to September, 1878.

Rev. P. Henry Hug, September, 1878, to 1879.

Rev. P. Isidor Hobi, present pastor.

On the first Sunday after All Saints, 1861, the cemetery was blessed by P. Isidor.

In 1868 the congregation numbered 480 souls. Eighty children attended school.

Baptisms from 1861 to 1878 were 408; marriages, 78; deaths from 1854 to 1878, adults, 84; 32 children from 1872 to 1878.

Young ladies' society was organized in 1861.

Young men's (St. Benedict's) society in 1869.

The forty hours' devotion was held for the first time in December, 1861.

The Franciscan Fathers Matthias and Rainer, of Teutopolis, gave a mission in 1869. Since 1873 an English sermon is preached on the first Sunday in each month.

The postoffice was established on August 23, 1862. P. Isidor was postmaster for several years.

At present the congregation numbers 110 families. Two Benedictine Sisters teach 100 children.*

The only missionary station visited by the Benedictine Fathers from St. Meinrad is

NEW BOSTON, SPENCER COUNTY.

It is located five miles from Troy, Perry county. It has a frame church 44 by 28 feet, built in 1859, by Rev. Chrysostome Foffa, O. S. B. It was visited either from St. Meinrad, or from Ferdinand, or Fulda, or Troy, mostly by the Benedictines. St. John's church numbers twenty-seven families; a lay teacher has charge of twenty-two children.

FULDA, SPENCER COUNTY.

The census of 1880 gives Fulda 250 inhabitants. Fulda was visited for the first time by a Catholic priest on June 5, 1847, by Rev. Joseph Kundeck, residing at Jasper. He built a log church 45 by 30 feet, to which an addition of 30 feet was made in

*Work upon the magnificent church, which is to be the future pride of Catholicity in Southern Indiana, is progressing rapidly. The dynamite used in excavating for the foundation seems to play havoc among the rocks. The loud explosions can be heard reverberating over the seven neighboring hills of St. Meinrad, reminding the citizens of old Spencer of the warlike days of yore. The church is to be built of native sandstone, of the same quality as that of which the abbey and college are constructed. This church, when completed, will, without exaggeration, be the largest and finest in the diocese, and it will be a true object of pride for the zealous Catholics of Southern Indiana.—*Central Catholic Advocate*, April 19, 1883.

1852. It appears Father Kundeck visited the place only a few times. Up to 1852 we find on record the names of Fathers Fischer, Doyle and Contin. Burials date back to 1848.

Rev. Henry Peters became the first resident priest in October, 1852. He built the first parsonage, a log house, in which the Sisters now live. The school was opened in 1852. Father Peters remained until August, 1853.*

The following Benedictine Fathers became successively the pastors of St. Boniface's church at Fulda :

Rev. P. Bede O'Connor, from August to October, 1853, at Ferdinand.

Rev. P. Eugene Schwerzmann, until August, 1854, at Ferdinand. Until October 5, 1858, it was attended by Fathers from St. Meinrad.

Rev. P. Chrysostome Foffa, from October 5, 1858, to May 12, 1861.

Rev. P. Martin Marty, until 1863.

Rev. P. Benedict Brunet during the summer of 1863.

Rev. P. Henry Hug, until July, 1865.

Rev. P. Wolfgang Schlumpf, until December 19, 1869.

Rev. P. Isidor Hobi, until March 21, 1870.

Rev. P. Placidus Zarn, until January, 1871, second resident priest.

Rev. P. Benno Gerber, until February, 1877.

Rev. P. Maurus Helferich, until September, 1881.

Rev. P. Augustine Falley, the present pastor.

A new brick parsonage was completed June 5, 1877. In the same year three new altars were placed in the church. The corner-stone for the new St. Boniface church had been laid in 1860. The foundation finished, nothing more was done until

*Vater Peters war "ein guter, stiller, feiner mann," is what the people say about him.

1865, when work was resumed. The church was solemnly blessed on June 5, 1866, by the Very Rev. P. Martin. In 1870 the church was plastered. The Rt. Rev. Bishop Luers, of Fort Wayne, celebrated pontifical high mass in the church on the feast of St. Boniface, 1870, and ordained Father Boniface Dilger subdeacon.

FERDINAND, DUBOIS COUNTY.

Ferdinand (census 1880) has 500 inhabitants. It is the largest congregation of which the Benedictines have charge in the Diocese. Rev. P. Ulrich Christen and Rev. P. Bede O'Connor arrived and established themselves here in 1853. In the year 1854 they had a stone church built; a fine organ was placed in it in 1857. When P. Ulrich was called to St. Meinrad in 1858 P. Isidor assumed charge of the congregation, numbering 400 families, attending also Mariahilf until April, 1861. During his time in 1858 the main altar, and in 1859 the two side altars were erected, and in 1860 a new bell procured. Oil paintings for the altars arrived in 1861.

P. Fintan was pastor during April and May of 1861.

P. Chrysostome from May 12, 1861, to 1871. Whilst P. Chrysostome replaced P. Bede at Terre Haute, P. Wolfgang had charge of Ferdinand from June 5, 1864, to February 22, 1865; and P. Isidor until P. Chrysostome's return, March 19, 1865.

In 1868 the congregation numbered 2,000 souls, 95 baptisms, 350 children at school. P. Henry, in November, 1868, was sent to assist the pastor.

Rev. P. Eberhard Stadler was given charge in 1871. He had as his assistants successively P. Maurus to 1876, P. Conrad, P. Placidus, P. Maurus, P. Boniface and P. Pius.

On the 19th day of June, 1870, the Rt. Rev. Bishop Luers, of Fort Wayne, solemnly dedicated St. Ferdinand's Church. P. O'Connor preached the sermon. P. Prior Martin was assistant priest, P. Wolfgang and P. Fintan deacons of honor, P. Benno and Fr. Boniface deacons of the mass, P. Isidor master of ceremonies, P. Chrysostome and P. Benedict chanters.

P. Eberhard was absent at St. Mary's, in Indianapolis, from Nov. 13, 1873, until August 1, 1874. His assistant, P. Maurus, had charge during that time, assisted on Sundays and festival days by P. Wolfgang. January 23, 1876, Abbot Martin blessed the Chapel of the Blessed Virgin. June 3, 1876, the cemetery, much enlarged, was blessed, and the corner-stone for the Chapel of the Seven Dolors laid by Abbot Martin. The same was blessed by P. Prior Fintan on March 23, 1877.

The Sisters of Providence had charge of the schools until 1867. In that year the Benedictine Sisters replaced them. Their chapel was blessed by P. Bede on July 11, 1870. On January 21, 1871, their convent was blessed.

For additional information on Ferdinand the

reader is referred to the chapter on St. Meinrad's Abbey.

CELESTINE, DUBOIS COUNTY.

The following information is drawn from a set of Directories at hand from 1844 to 1883, and a mention in documents furnished by the Benedictine Fathers at St. Meinrad. Celestine is mentioned as being attended by the pastor residing at Jasper, from 1844 until 1853. Rev. Joseph Neuber in 1854; Rev. Joseph Würtz, 1855 and 1856. For three years again visited from Jasper. In 1859 mention is made of a log church, which, presumably, was built at a much earlier time. Rev. Jos. Meister, from 1860 till 1864. In 1865 attended from St. Anthony's. Rev. B. Brüning, from 1866 till 1877. Vacant in 1878 and 1879.

Our St. Meinrad document informs us that the corner-stone of the present church was laid in 1864, on which occasion the Rev. P. Fidelis Maute, O. S. B., preached the sermon.

The Schematismus tells us that St. Celestine is the patron saint; that the congregation was organized in 1842; that it numbers 260 families, 1,300 souls; 320 children at school, taught by Ursuline Sisters and a lay teacher.

The Directories since 1880 give the name of Rev. Alexander Koesters. The liber ordinationum, kept in an exemplary manner by Very Rev. Bede O'Connor, O. S. B., records that Father Koesters was born at Oldenburg, Europe, on May 26, 1849, and that he was ordained by Bishop de St. Palais, as follows: At Vincennes, Tonsure, March 25;

Minor Orders, same day; Subdeacon, March 27; Deacon, March 29; Priest, at Indianapolis, September 6, in 1874.

CANNELTON, PERRY COUNTY.

St. Patrick's Church was built about 1852, by the Rev. Aug. Bessonies, residing at Leopold, Perry county. Rev. Bede O'Connor, O. S. B., was the pastor from January, 1854, till April, 1855. On low Sunday of the same year, Rev. Michael Marendt took charge of the congregation. Father Marendt built St. Patrick's parsonage, and from Cannelton visited the following stations: Tell City, Troy, Rockport, St. Mark's and St. Peter's, all in Perry county.

The following document is preserved in the archives of the church :

"J. M. J. At a meeting of the Catholics of Cannelton, held on Sunday evening, February 28th, 1858, in the school-room, and presided over by the Rt. Rev. Bishop of Vincennes, it was agreed: 1st. That the English-speaking portion of the congregation should keep for their own use and benefit the church of St. Patrick, and the lot of ground on which it is built. 2d. That the Germans, with their own means and the voluntary donations of St. Patrick's congregation, should erect a new church for their exclusive use and benefit. 3d. That the actual parish house, constructed and to be paid for by both portions of the present congregation, should always remain common property, either as a residence for the clergymen having charge of the congregations, or as a school-house for both English and German children. The foregoing agreement was approved, and it is to be kept in the records of the church.

† MAURICE, Bp. of Vincennes.

"CANNELTON, IND., March 2d, 1858.

"The above agreement was recorded, according to the order of the Right Rev. Bishop, by

M. MARENDT,

"Pastor of Cannelton."

Accordingly, *St. Michael's Church* was built on the corner of Washington and Richardson streets, for the Germans, numbering 74 families, and four French families, in all 315 souls. The cornerstone was laid June 13, 1858, by Rev. Chrysostome Foffa, O. S. B., assisted by the Revs. William Doyle and M. Marendt; and June 19, 1859, Trinity Sunday, the fine new Gothic structure was solemnly blessed by Rev. Bede O'Connor, O. S. B. The first bell (1,060 lbs.) was blessed January 29, 1860, by Father Chrysostome, and on September 30 he also blessed the cross, which on that day was planted on the pinnacle of the tower, 156 feet high. The trustees of the new church up to October, 1860, were Messrs. J. H. Spieker, Nicholas Kasper, P. Clemens and Jacob Weis.

Being financially embarrassed, Father Marendt, on March 13, 1861, departed on a collecting tour in South America. Meeting with fair success, he remained in Chili and Peru until April 4, 1866, when he again set sail for his dear parish, arriving in New York on the 1st and in Cannelton on the 17th of May. During his absence the congregations were attended partly by the Benedictine Fathers of St. Meinrad and partly by resident priests, Rev. John Dion, Rev. Paul Wagner, and others. In 1869 the church was plastered and frescoed.

Three Franciscan Sisters took charge of the school in 1869. The basement of the church answered for school-rooms and for their dwelling. The larger boys were taught by Mr. Xavier Marendt, the priest's brother.

On March 13, 1870, three bells were added to the one already mentioned, and blessed by Father Marendt himself. The useful career of Father Marendt, which began with the day of his ordination, March 24, 1855, closed with his life on January 13, 1871. His remains are buried in the church which he loved, and for which he was ever ready to sacrifice his best energies.

The Rev. Edward M. Faller came to Cannelton in March, 1871, and remained pastor of both congregations until October, 1878. He built an elegant parsonage and made other valuable improvements about the church—all done with means of his own.

The Rev. Michael L. Guthneck was appointed pastor of both St. Patrick's church and St. Michael's church, in October, 1878. In November, 1881, a lot was purchased, and on August 13, 1882, the corner-stone of the new St. Patrick's church was laid by Father Faller, assisted by Rev. Chrysostome Foffa, O. S. B., and Rev. Conrad Ackermann, O. S. B. The new church will be a fine building. Father Guthneck, hard at work, expects to finish it in the course of the present year (1883).

TELL CITY, PERRY COUNTY.

Tell City was founded and laid out by a Swiss colonization society, in 1858. It is located on the Ohio river, three miles from Cannelton and four miles from Troy, and has about 2,500 inhabitants. St. Paul's congregation was organized in 1859, and comprised then about twenty-five families. It was

first attended by Rev. M. Marendt, of Cannelton, until January, 1861. From January to June, 1861, it was visited by Rev. J. B. Merl, also of Cannelton. Then by Rev. J. P. Dion, of Cannelton; the Benedictine Fathers, of St. Meinrad; Rev. J. Kauffman and Rev. F. Friedinger, of Troy. Rev. Ferdinand Hundt was the first resident pastor, from May until December, 1863, when it was again attended by the Benedictine Fathers until 1867. In 1867 Rev. J. A. Michael was appointed (second) resident pastor, and remained such until May 1, 1877, when Rev. Edward Faller became the pastor at Cannelton, and jointly, with Rev. P. Conrad Ackermann, O. S. B., of Troy, regularly attended Tell City. On the 28th of October, 1878, Father Faller took up his residence at Tell City.

The first Catholic church in Tell City, a frame building 50 by 20 feet, was built in 1859, on Eighth street, lot and church costing \$900. Father Marendt was then the visiting pastor. In 1870 a new brick church was begun on two new lots on the same street; the lots, with a frame dwelling on them, costing \$800. The old church and lot were then sold for \$425. In the same year the foundation was built and the corner-stone laid by the Rev. P. Bede O'Connor, O. S. B., Chancellor of the Diocese. The church was under roof in 1873. The work remained in that condition until Father Faller, in 1877, had the towers finished, the spires built, and the interior plastered. The church is 114 by 48 feet in dimensions, with 40 feet in the clear

in height on the inside. The height of the two spires is 134 feet. The building is the Byzantine arched style. The cost of the church was \$16,672. Other purchases of ground were made, so that the church lot has a frontage of 160 feet, with a depth of 140 feet. The brick parsonage on the south, and the brick school-house, 50 by 25 feet, on the north side of the church, were both built in 1878, at a cost of \$4,172. The Sisters of St. Francis conduct the school. The Way of the Cross, costing \$340; the three new bells, costing \$567; the tower clock, costing \$700; and a new main altar, costing \$1,164, were all provided in 1878. The entire church property has cost \$26,290. In 1879 the congregation numbered only seventy families. It is hardly necessary to tell the reader that Father Faller had personal means to do the work he accomplished.

The school was opened on September 1, 1878, with ninety-five children. Father Faller departed from Tell City in 1882, having accomplished much more than is recorded here. He was appointed pastor at St. Michael's, in Madison, to continue the good work.

The Rev. James Hilbert has charge of St. Paul's Church, Tell City, at present. He was born at Schneeberg, Bavaria, Diocese of Würzburg, on November 10, 1842; ordained priest August 8, 1868; emigrated to this country in 1873, and having labored in other dioceses, was received by Bishop Chatard in 1882.

ST. CROIX, PERRY COUNTY.

St. Croix is located in a very hilly but fertile country. The Catholics number about fifty families, all farmers, in good circumstances.

The church, a log building, 52 by 22 feet, is placed on an elevated spot above the head of Oil creek, seven sections due north of Leopold. The two churches are on the same line. The church has forty acres of land, bought by the pastor, Rev. J. P. Dion. The parsonage, a log house, 32 by 22 feet, adjoins the church. Northeast of the church is the cemetery ground, on which the new church is to be built in the near future.

In 1849, or 1850, a few families from Louisville, Ky., with one John Dupaquiet at the head, settled in this region. The poor had an opportunity to buy the government land cheap. Rev. Aug. Bessonies, residing at Leopold, visited them a few times. His successor, in 1852, the Rev. John P. Dion, baptized two children there in 1853. Father Dion had too many missions to attend, and did not celebrate mass at St. Croix until 1855, on the 3d day of May, the "finding of the cross." Father Dion named the mission St. Croix. In November, 1856, on a second visit to celebrate the holy mysteries, he found some Irish families from Cincinnati. Three Irish and three French children received their first holy communion. In the winter of 1856 to 1857 the trees were cut and the logs hewn for a new church, 32 by 22 feet, but the building was not completed until 1860, owing to the absence of the pas-

tor, who could visit only at long intervals. In 1865 Bishop de St. Palais visited Leopold and St. Croix and confirmed thirty-nine in the latter place. The Bishop consenting, Father Dion determined to leave Leopold and settle at St. Croix, which he did in the fall of 1866. He removed from St. Croix August 24, 1880.

The present pastor is the Rev. Charles Bilger. He was born October 15, 1857, at Altbreisach, Baden, emigrated to this country September 26, 1876, and was ordained priest July 18, 1880. On August 21 he took charge of St. Croix. The corner-stone for a new stone church was laid on June 26, 1882. The dimensions are 75 by 36 feet. Father Bilger attends also to

SABARIA, PERRY COUNTY.

On March 16, 1869, mass was celebrated there for the first time. A church was built and blessed—St. Martin's church. The Benedictine Fathers of St. Meinrad attended the mission until Father Bilger was given charge of it. It numbers about thirty-two families.

ST. ANTHONY, DUBOIS COUNTY.

St. Anthony is a village of about 100 inhabitants, in 1880. The congregation exists as such since 1864. The Catholics now members of it formerly belonged, some to Celestine, others to Jasper, others again to Ferdinand. The Rev. Joseph Meister formed the congregation in 1864, building a log church and a log parsonage. These buildings are used at the present day. In 1864 the congregation

numbered about 40 families. On the 25th day of February, 1868, trees being cut near the church, Father Meister was struck by one of them and died a few hours after. He remained unconscious, but extreme unction was administered. He was born at Aeschi, in Switzerland, on July 11, 1793. After many years of pastoral labors in the Diocese of St. Louis he came to this Diocese.

Rev. Joseph Kaufmann was pastor from July, 1868, to December, 1869.

At the request of Bishop de St. Palais the Benedictine Fathers of St. Meinrad took charge of St. Anthony. The following fathers have been the pastors :

Rev. P. Eberhardt Stadler, O. S. B., from September, 1870, to October, 1871.

Rev. P. Placidus Zarn, O. S. B., from October, 1871, to January, 1875.

Rev. P. Conrad Ackermann, O. S. B., from January, 1875, to July, 1875.

Rev. P. Maurus Helferich, O. S. B., from July, 1875, to August, 1875.

Rev. P. Henry Hug, O. S. B., from August, 1875, to September 1, 1877.

Rev. P. Benedict Brunet, O. S. B., from September 1, 1877, to March 24, 1879.

Rev. P. Alphonse Leute, O. S. B., is the present pastor.

The congregation at present numbers 75 families. Two Benedictine Sisters teach the school.

The log church has been much too small for some time. A new church, 106 by 50 feet, of stone, is now being erected. Work was begun two years ago, and next year it will be under roof. The pastor is a prudent man—he wants no debts.

Father Alphonse was born at Dangstetten, Baden, October 10, 1836. He completed his studies in the best schools of his native country. On August 1, 1864, he was ordained priest and exercised his ministry in the Archdiocese of Freiburg till September 6, 1873. Arrived in America October 1, 1873, he entered the Benedictine Abbey at St. Meinrad.

TROY, PERRY COUNTY.

According to the census of 1880 Troy has 500 inhabitants. The following is a list of clergymen who attended to St. Pius' Church at Troy :

Rev. J. Contin from 1849 to 1851.

The church, of brick, 48 by 33 feet, was erected in 1849. The cemetery also was secured in 1849.

Rev. Henry Peters, January 10, 1851, to August 3, 1853.

Rev. P. Bede O'Connor, O. S. B., until September 4, 1854, at Ferdinand.

Rev. Michael Marendt until September 25, 1859.

The parsonage was bought in 1859.

Rev. Joseph Kaufmann until February 2, 1863.

Rev. Ferdinand Hundt until February 6, 1864, at Tell City.

Rev. P. Martin Marty, O. S. B., until October 1, 1865, at St. Meinrad.

Rev. P. Wolfgang Schlumpf, O. S. B., until December 10, 1865.

Rev. Fred. Friedinger until June 10, 1866.

Rev. P. Fintan and Rev. P. Benno, O. S. B., until December 23, 1866.

Rev. Andrew Michael until August 4, 1867.

Rev. B. H. Kintrup until November 14, 1869.

Rev. P. Benno Gerber, O. S. B., until August 1, 1871.

Rev. F. Mueller until October 20, 1873, resident from this on.

Rev. P. Henry Hug, O. S. B., until May 4, 1875.

Rev. P. Placidus Zarn, O. S. B., until May 4, 1876.

Rev. P. Conrad Ackermann, O. S. B., the present pastor.

Missions were held by Rev. F. X. Weninger, S. J., in 1859, and by Rev. Alphonse Leute, O. S. B., in 1875. In 1879 the congregation numbered 72 families. The estimated value of the church property is \$2,800. The corner-stone for a new brick church was laid in September, 1881.

• ROCKPORT, SPENCER COUNTY.

Rev. Joseph Kundeck visited Rockport, situated on the Ohio river in Spencer county, in 1849, to look after the interests of the Catholic church there. He found four Catholic families. Beautiful and spacious grounds were donated by Gen. Williamson, a non-Catholic. The few but brave Catholics went to work without delay collecting money for the building of a small church. St. Bernard's Church was built in spite of many difficulties. The heroic little band pointed to it with pride, and no wonder; it was the only Catholic church between Evansville and Ferdinand, a distance of over sixty miles. For a number of years, however, Catholicity made little or no progress, the place having been a stronghold of Methodism.

Rev. Michael Marendt, of Cannelton, visited Rockport regularly. Not having a horse or conveyance, he is known to have walked the entire distance, twenty-four miles. In 1865, 1866 and 1867 the Benedictine Fathers of St. Meinrad attended the mission. "Gold was no inducement; the Rockport Catholics had no gold." From 1867 until 1874 it was attended principally by the Rev. B. H. Kintrup.

The Rev. John William Book was the first, and is now resident, pastor of St. Bernard's Church. He took charge on January 15, 1874. The little brick church soon proved much too small. On May 18, 1875, the corner-stone of a new church, 100 feet long, was laid by the Very Rev. Bede O'Connor, O. S. B., V. G., and on the 25th of June the new church was blessed by the Rt. Rev. Abbot Martin, of St. Meinrad. Father Book converted the old church into a school. In 1877 the Benedictine Sisters of Ferdinand bought a beautiful and valuable property, where five of their number now conduct an academy. Father Book built a parsonage in 1882. The congregation numbers about 60 families.

Father Book was born October 21, 1850. He studied at St. Meinrad from September, 1865 to 1869; at Bardstown, Nelson county, Kentucky, from 1869 to 1871; at St. Meinrad again from 1871 to 1873. He was ordained by Bishop de St. Palais, at St. Meinrad, as follows: Tonsure, September 19, 1868; Minor Orders, September 17, 1872; Subdeacon, September 18, 1872; Deacon, November 1, 1873; Priest, November 2, 1873. From the time of his arrival the Catholic church flourished in Rockport. As first Catholic settlers of Rockport may be mentioned Herman Walter, Vitus Killian, William Mattingly and M. Oberhausen.

YANKEETOWN, WARRICK COUNTY.

The Rev. Henry Hug, O. S. B., visited the 13 Catholic families living in Yankeetown, in 1864,

saying mass in private houses, as opportunity offered. St. Rupert's Church, 40 by 26 feet, a frame building, was erected in 1865. It was blessed by the Rev. Chrysostome Foffa, O. S. B., on January 2, 1866. In 1880, the congregation having grown too large]for the building, the church was considerably enlarged by Rev. J. W. Book, who has charge of the mission. It numbers now 33 families and has no debts.

The priests who had charge of Rockport or visited it also attended Yankeetown.

CENTREVILLE, SPENCER COUNTY.

In 1866, when St. Martin's Church was built, Centreville had 12 Catholic families. The church was blessed by the Rev. Chrysostome Foffa, O. S. B. Now the congregation has 32 families. The place was always attended by the priests who had charge of Rockport.

ST. MARK'S, PERRY COUNTY.

St. Mark's, in Anderson township, Perry county, is a church of freestone, 65 by 36 feet, situated seven miles from Troy, ten miles from Cannelton and twelve miles from Leopold. One acre of ground with a frame structure on it was bought in 1860 for school purposes by Rev. M. Marendt, of Cannelton. In 1863 Rev. Ferd. Hundt, of Troy, celebrated mass there. Another acre of ground was secured in 1863 for cemetery. Rev. F. Friedinger next attended the place. During 1865 and 1866 Rev. P. Martin Marty, O. S. B., occasionally visited St.

Mark's. About eighteen families, in 1867, under the direction of Father Marendt, began the building of the new church, and on April 25, 1869, the church and a new bell were blessed by Father Martin, Prior of St. Meinrad's. From September 8, 1867, until May, 1877, Rev. A. Michael, of Tell City, visited St. Mark's twice a month. In 1877 the congregation had increased to thirty-three families.

Rev. John B. Unverzagt was appointed the first resident pastor at St. Mark's on July 21, 1877. A parsonage 40 by 26 feet was finished December 20, 1877. Other necessary improvements were rapidly made and the church supplied with everything that could be required. The value of the church property is estimated at \$5,600. Father Unverzagt took his departure from St. Mark's in March, 1879.

Rev. Placidus Zarn, O. S. B., resided at St. Mark's until August, 1881, though he for a time visited the place from St. Meinrad. He succeeded in restoring harmony amongst the turbulent portion of the congregation. Many new vestments and sanctuary ornaments were procured through his efforts.

Rev. Peter Hommes, Father Zarn's successor, is at present the pastor of St. Mark's. Whatever dissensions yet existed were entirely removed. Providence, in a signal manner, suddenly called to their account two men who had given the zealous Father Unverzagt much trouble, and had threatened the several pastors in various ways. Now the congregation is very tractable and more religious. Rev. A. Oster had resided at St. Mark's during

September and October of 1882, when, on the 1st day of November, Father Hommes took charge. The church is now in a prosperous condition, the congregation numbering about forty-eight families. Father Hommes was ordained by Bishop Chatard on June 11, 1881. He attends also to the two following missions :

ST. JOHN'S, PERRY COUNTY.

St. John's church is situated nine miles from St. Mark's, seven from Leopold and ten from St. Meinrad. The Very Rev. Martin Marty, O. S. B., visited these parts in 1875, preaching to the people in the public school building.

The congregation at that time numbered about twenty families. A frame church was erected that same year. Prior to the residence of a pastor at St. Mark's, St. John's was visited by the Benedictine Fathers, but since Father Unverzagt's time it has been regularly attended from St. Mark's. The congregation is mostly English-speaking.

ST. PETER'S, PERRY COUNTY.

St. Peter's is situated ten miles from Cannelton and four miles from Rome, and numbers about eighteen families. The present Abbot of St. Meinrad, Abbot Fintan, first visited these people, and celebrated mass in private houses, until the Rev. Michael Marendt, residing at Cannelton, took charge and built a church in 1868. His successor, the Rev. Edward Faller, built another church in

1877. Since the settlement of a pastor at St. Mark's, St. Peter's has been attended from that place.

HENRYVILLE, DUBOIS COUNTY.

The congregation at Henryville was organized by the Rev. Chrysostome Foffa, O. S. B., in 1862. The church is located midway between Ferdinand and Mariahilf. In 1862 it numbered twenty-five families, who built a stone church. From 1863 to 1871 the Rev. Benedict Brunet, O. S. B., visited the mission from St. Meinrad. He added a sacristy in 1870. From 1871 to November, 1878, the Benedictine Fathers regularly visited Henryville, either from St. Meinrad or Mariahilf. From November, 1878, to August, 1879, the Rev. B. H. Kintrop, residing at Huntingburg, had charge. He laid the foundation of the parsonage. The present pastor, Rev. Pius Böhm, O. S. B., attended the place from September, 1879, to January, 1880, when he was appointed the first resident pastor of St. Henry's Church. He has improved the cemetery, and has furnished the church with sets of vestments, a new pulpit, railing, organ, etc., so that it is now complete in all its details. The congregation at present numbers about sixty-seven families. In the autumn of 1881 the Benedictine Sisters were introduced. They lived in a rented house until September, 1882, when they took possession of a new house, built for them. Their school has flourished from the beginning.

Father Böhm was born at New Boston, Spencer county, Indiana, on February 15, 1852. Com-

pleted his studies at St. Meinrad, and was ordained priest by Bishop de St. Palais on May 28, 1877.

MARIAHILF, SPENCER COUNTY.

The census of 1880 gives Mariah Hill (as it is termed there) 200 inhabitants. The congregation has for its patron the Blessed Virgin, under the title "Help of Christians." On the Feast of the Immaculate Conception, 1857, Rev. P. Ulrich Christen, O. S. B., of Ferdinand, celebrated mass for the first time in Mariahilf. It is located eight miles west of St. Meinrad. Until October, 1860, it was visited from Ferdinand on the second and fourth Sundays of the month. The following Fathers attended it from St. Meinrad :

P. Fintan, October 21, 1860, to May 26, 1862.

P. Martin, to November 21, 1862.

P. Wolfgang, to June 5, 1864.

P. Fidelis, to July 25, 1865.

P. Henry, to November, 1868.

P. Isidor, to March 25, 1869.

P. Benno, to November 9, 1873.

P. Conrad, to 1876.

P. Alphonse, to July 11, 1876.

P. Wolfgang, to February 10, 1878.

P. Ildephonse, to August, 1881.

P. Alexander Burkhardt, O. S. B., the present pastor.

P. Isidor laid the corner-stone for the church on May 24, 1865, On May 24, 1869, P. Prior Martin blessed the church and bell, assisted by the Patres Benedict and Benno. P. Chrysostome preached. On September 19, 20 and 21, 1869, a mission was given by the Franciscans Matthias and Rainer.

The congregation in 1868 numbered 550 souls; twenty-five baptisms, and eighty children at school: now it has 120 families.

· SCHNELLVILLE, DUBOIS COUNTY.

Until 1875 Schnellville formed part of St. Anthony's congregation. Visiting the place November 10, 1873, Bishop de St. Palais permitted the erection of a small church, under the direction of Rev. P. Placidus Zarn, O. S. B. Services were held for the first time on May 14, 1876. It was faithfully attended from St. Meinrad until December, 1882, when the Rev. Joseph Villinger, O. S. B., became the first resident pastor. We suppose the congregation to number about fifty families. A lay teacher has eighty children in charge.

CHAPTER XXIV.

NEW ALBANY DISTRICT.

NEW ALBANY, FLOYD COUNTY, HOLY FAMILY, AND ANNUNCIATION B. V. M.—JEFFERSONVILLE, CLARK COUNTY, ST. AUGUSTINE'S, AND ST. ANTHONY'S—LANESVILLE, HARRISON COUNTY, ST. MARY'S—FLOYD KNOBS, ASSUMPTION B. V. M.—FRENCH-TOWN, HARRISON COUNTY, ST. BERNARD'S, AND ST. JOSEPH'S, CRAWFORD COUNTY—ST. JOSEPH'S HILL, CLARK COUNTY, ST. JOSEPH'S—SCOTTSVILLE, CLARK COUNTY, ST. JOHN'S—BRADFORD, HARRISON COUNTY—NEW MIDDLETOWN, HARRISON COUNTY, PRECIOUS BLOOD, BUENA VISTA, ST. PETER'S LACONIA, SACRED HEART OF MARY, BUCK CREEK, ST. MICHAEL'S—REV. J. B. KELLY—REV. FR. IGN. KLEIN—REV. E. AUDRAN—REV. ANTHONY GEHRING, O. M. C.—REV. ALPHONSE MUNSCHINA—REV. JAMES STREMLER—REV. M. ANDRES—REV. J. DICKMANN—REV. J. P. GILLIG—REV. F. X. SEEGMUELLER—REV. F. DE LANGIE.

NEW ALBANY, FLOYD COUNTY.

HOLY TRINITY CHURCH.

THE holy sacrifice of the mass was offered for the first time in New Albany by Bishop Flaget, in the month of June, 1829. The Catholics at that time numbered only five families.

The Directory for 1844 gives the name of Rev. L. Neyron, as having charge of Holy Trinity Church. He was probably the first resident pastor, visiting also the numerous missions springing

up in the vicinity of New Albany. In 1858 mention is made of a brick church, the old, or first church, becoming too small. Father Neyron appears up to 1864. Rev. John Guéguen in 1864, and from that date until 1881 the Rev. John Mougín. The present pastor is the Rev. John B. Kelly. A splendid, spacious school-house is in process of erection. The school is conducted by the Sisters of Providence.

Father Kelly's first appointment, immediately after his ordination, was Cambridge City. In the fall of 1881 he succeeded Father Mougín at New Albany, as pastor of Holy Trinity Church.

CHURCH OF THE ANNUNCIATION.

The Rev. Alphonse Munschina organized the German congregation at New Albany, immediately before his appointment to Lanesville, in 1854. The Rev. Jos. Wentz appears to have been the first resident pastor in 1855 and 1856. Rev. E. M. Faller from 1857 till 1866. Rev. Caspar Döbbener from 1867 till 1876. Rev. Ign. Klein, the present pastor, since 1876.

The congregation numbers 360 families. Five Franciscan Sisters and two lay teachers have charge of the school, with 340 children on the roll.

Father Klein was born at Niederbronn, Alsace, Europe, on December 22, 1827; was ordained priest June 10, 1854, and emigrated to this Diocese July 30, 1859.*

* Catholic Directories and Schematismus.

JEFFERSONVILLE, CLARK COUNTY.

The Rev. Daniel Maloney, who died about fifteen years ago, was the first priest who visited Jeffersonville, some time in 1850. The town was small and the Catholics few in number. Mass was said in a private house situated on Front street between Pearl and Mulberry. It was a brick building owned by Mr. Wather, a Catholic, one of the owners of the steam ferry plying between Jeffersonville and Louisville. Father Maloney remained only two or three days. His presence, however, aroused the faithful, who heretofore had to cross the river to go to Louisville to hear mass and receive the sacraments. A German named Zapf circulated a subscription list, and as a result a small brick church, 50 by 22 feet, was erected. This church was situated on Canal street, between Maple and Market streets. In the absence of the Bishop of Vincennes the Rt. Rev. Martin John Spalding, Bishop of Louisville, to encourage the people in their undertaking, consented to lay the corner-stone. This happened on August 10, 1851. The holy sacrifice of the mass was offered in the still incomplete building by the Rev. Otto Jair, O. S. F., pastor of St. Boniface's church in Louisville, on the 18th day of October of the same year, and again on January 23, 1852. Being unable to take regular charge, Father Otto afterwards merely attended sick calls. Prominent among the first members of the new congregation were the following heads of families: John Burke, Thomas Bowe,

D. Bowe, Theobald Manny, C. Lausman, E. Spinner, Frank Voight, Ed. Hurst and the Widow Kennedy.

Urged by the appeals of the people and the complaints of the clergy at Louisville, who were obliged continually, and in all weathers, to cross the Ohio for the purpose of baptising, marrying and burying among a population rapidly increasing, and without a priest of their own, Bishop de St. Palais at last appointed a pastor, accompanying him in person on the 17th day of March, 1854. This was the Rev. Aug. Bessonies, the first resident priest at Jeffersonville.

Father Bessonies left on Nov. 5, 1857, and was replaced immediately by the Rev. Wm. Doyle, who remained till March, 1858, when his brother, Rev. Philip Doyle, assumed charge of the congregation.

He left on October 13, 1860, and was replaced for a while by different priests, among whom were Father Schafroth and Father Dyonisius, a Franciscan, of Louisville. In March, 1861, Father Doyle returned but remained only a short time, and a Franciscan from Louisville again attended the congregation. The Rev. G. Ostlangenberg was appointed pastor in December, 1861. The cornerstone for the present

ST. AUGUSTINE'S CHURCH

was laid on October 10, 1863, by Bishop Spalding, of Louisville. The Rev. P. Bede O'Connor, O. S. B., had preached a very successful mission in the month of April, during which several adults were

baptized and some who had fallen from the faith were reconciled. Bishop de St. Palais administered the Sacrament of Confirmation. Two days after the laying of the corner-stone Father O'Connor returned and baptized the Diffenderfer family. In December, 1863, Father Ostlangenberg departed from Jeffersonville. For four months we again have Father Doyle.

The Rev. Andrew Michael was appointed pastor on April 16, 1864. He set to work at once and built the foundation of the new church, of which the corner-stone had been laid the year previous. This was during the war. Many soldiers having camped around Jeffersonville, and the small-pox breaking out, it became epidemic. Father Michael, untiring in his attendance on the sick, contracted the disease. A sister of his, who acted as his housekeeper, died of the same.

From December 23, 1866, we have the Rev. John Mougín, with his assistants, Rev. Gustave Ginnsz, and later, Rev. Meinrad Fleischmann, attending the place from New Albany. The church was finally built, and being under roof, though entirely unfinished, mass was celebrated in it for the first time in presence of Bishop de St. Palais on March 17, 1868. The Rev. Ernest Audran, the present pastor, has had charge of the congregation since. It is in a flourishing condition. Father Audran's name has become quite familiar to the readers of these pages. Nothing more need be said.

ST. ANTHONY'S CHURCH.

The following Franciscan Fathers (O. M. C.) have had charge of St. Anthony's church at Jeffersonville: Rev. Avellinus Szabo, Rev. Clem. Luitz, Rev. Leopold Moczigemba, Very Rev. Joseph Lessen, Rev. Pius Kotterer, and the present pastor, Rev. Anthony Gehring, also O. M. C. The corner-stone of the present church was laid by Very Rev. Aug. Bessonies, V. G., in 1876. The church cost \$7,500. The schools are attended by 120 children, under the care of Ursuline Sisters from Louisville, Ky.

Father Gehring was born at Utica, N. Y., in 1847; studied at Syracuse, N. Y., and in Bavaria, Europe, where he was ordained in 1869. He had charge since of missions in Albany, Syracuse and Utica, N. Y., and Trenton, N. J.

LANESVILLE, HARRISON COUNTY.

The following facts are given in a document preserved in the archives of the church at Lanesville, signed by the Rev. Charles Oppermann: John Müller, a native of Pennsylvania, was the first Catholic settler in Harrison county. The Very Rev. Theodore St. Badin, residing in Kentucky, celebrated the august sacrifice about once a year in Mr. Müller's house, who, shortly after his arrival, erected a small chapel. In 1834 a priest, sent by Bishop Bruté on a tour of inspection through the diocese, visited also this place. Rev. L. Neyron, resident at New Albany, was the first priest who regularly visited the Catholics of these parts.

In 1835 James Yahner settled about five miles from Lanesville. He was the only Catholic for two years in that quarter. He went to Louisville to comply with his Easter obligations, until others gradually settled near him, numbering, in 1842, twenty-seven families. Joseph Zeller, Chr. Görg, Joseph Strohmeyer, Paul Ackermann and John P. Hubert were among the number. Father Neyron visited this settlement perhaps once or twice in a year. The Rev. Joseph Kundeck, residing in Jasper, Dubois county, occasionally visited the Catholics, then about twenty families, near Mr. Müller's. The latter were also visited now and then by the Rev. Aug. Bessonies.

In February, 1843, the Rev. Charles Oppermann was appointed the resident pastor at Oldenburg, Franklin county. On his way he celebrated mass in the chapel near Mr. Müller's. He also visited the Catholics of Lanesville and neighborhood. Seeing their earnestness of purpose to build a church, he assisted in the purchase of ten acres of land for \$325. This may be considered the first step towards organizing the congregation of Lanesville. The dwelling which stood on the land purchased was used for divine services. Father Oppermann continued to visit the church occasionally. In 1844 the Directory charges Father Neyron with Lanesville; in 1845, Rev. John B. Blecklinger; in 1846, Father Neyron; in 1847, Rev. E. Faller; from 1849 to 1852, Rev. J. P. Dion, under whom a frame church was erected.

The Rev. Aegidius Moschall, it appears from

the record, was the pastor from May 1, 1852, to February 1, 1853. He built a parsonage, costing \$332.37½. It is thus stated in his inventory. After Father Moschall's departure, Lanesville was without a priest for thirteen months.

The Rev. Alphonse Munschina took charge in March, 1854. His first act was to provide a school. He finished the parsonage, and gave it to the Sisters of Providence for their residence. The school was opened in September, 1854.

Father Weninger gave the first mission in 1855; six more were preached there since.

In 1858 the Sisters' house was burnt and a new one built.

The preparations for a new church were begun in 1856. It was occupied, though not yet finished, in February, 1860. Finished and complete in all its details, the church was dedicated by Bishop de St. Palais, in June, 1864. Father Munschina has been pastor of Lanesville for nearly thirty years, and the days of his usefulness are not yet over. He made the Lanesville (St. Mary's) church and congregation what they now are. For about twenty years he attended also to St. Michael's, the first church built in Harrison county, and to St. Peter's, established by the Rev. J. P. Dion, where Father Munschina built a new frame church in 1860. The church in Laconia was also built by him in 1872. Lanesville has no missions attached to it at present.

Father Munschina was born at Strasburg, on the 16th day of May, 1815, and emigrated to this country in August, 1839. He was ordained priest, at

Vincennes, on February 19, 1843. Oldenburg was his first mission, with Millhousen, St. Nicholas and Enochsburgh to visit. In November, 1844, he was sent to Fort Wayne, from which place he attended a number of stations. In November, 1846, he came to St. Ann's, Jennings county, where he built a church, parsonage and school, literally in the woods. From St. Ann's he visited also Millhousen, building there a brick church; Napoleon, where he erected a frame church; Buena Vista, erecting another frame church; St. Magdalene's, where he established a school; and Madison, where he visited the German congregation. Just previous to his arrival at Lanesville he organized the German congregation at New Albany. His missionary life has been most active and laborious.

FLOYD KNOBS, FLOYD COUNTY.

Bishop Flaget, in June, 1829, visiting Indiana for the sixth time, also celebrated the holy sacrifice of the mass at the Knobs, located about three miles northwest of New Albany. He found eleven Catholic families there. Whether this was the first visit of a priest or not can not be determined. The fact, however, that a church—a log church—existed, would seem to indicate that it was not the first visit; but who the priests were that did visit the place prior to 1829 may never be known.

The succession of pastors, as we find them in the Directories before us,* is the following: Rev. L.

*The Directory published for any given year, refers to the year preceding its publication.

Neyron, residing at New Albany, from the time of his appointment there, until 1854. Rev. Aug. Besonies, pastor of Jeffersonville, until 1857. Rev. William Doyle, apparently the first resident pastor in 1858 and 1859. It is marked vacant in 1860. Rev. Louis Guéguen in 1861. Rev. G. Ginnsz, from 1864 till 1873. Father Ginnsz, from here, attended St. Bernard's, Harrison county, and St. Joseph's, Crawford county, for two years; Salem and Mitchell four years after, and Bradford in 1873.

The present pastor, Rev. James Stremler, is found in the Directories from 1874 to the present time. The church is named the Church of the Assumption of the Blessed Virgin Mary. The congregation, we learn from the Schematismus, has 125 families. A lay teacher conducts a school of 80 pupils.

FRENCHTOWN, HARRISON COUNTY.

From 1840 to 1850 Spencer township, of Harrison county, was being settled by a number of French families. Previous to 1847 it appears the priests residing at Lanesville visited these families, celebrating mass at the house of Theodore Henriot. Perhaps Revs. Munschina, Faller, Fischer, Opermann came now and then. We know that they were attended by the Rev. John P. Dion in 1848, residing at Lanesville. It was he who built the first church, St. Bernard's Church, in 1849. Father Dion resided at Lanesville from 1848-1852, at Leopold from 1852 to 1858, during which time he faithfully visited these parts of St. Bernard's.

Church. He settled at St. Bernard's, the first resident priest from 1858 to 1861. After him Rev. Gustave M. Ginnsz, residing at St. Mary's of the Assumption, Floyd Knobs, attended for some years to St. Bernard's. From 1866 to 1872 it was again visited by Father Dion, who at that time resided at St. Croix, Perry county.

From 1873 to 1878 Rev. F. de Langie had charge, being the second resident pastor. During his time a new parsonage was built but not finished. In 1878 we again have Father Dion visiting from St. Croix. In 1879 the Rev. F. X. Seegmüller, residing at Bradford, Harrison county, attended the place. In 1880 it is again visited by the pastor of St. Croix, the Rev. Charles Bilger.

Rev. M. Andres took charge of the congregation in July, 1881. A new church which was begun during the attendance of his predecessor was finished by him, and blessed by Bishop Chatard on November 1, 1881. The congregation to-day consists of 55 families. Father Andres is making successful efforts to improve and build up the interests of his charge. He also attends

ST. JOSEPH'S,

Situate in Whisky Run township, Crawford county. The Catholics were members of St. Bernard's Church until 1855, when they built a church. It was destroyed by fire in 1857 and rebuilt in 1858 by Father Dion. St. Joseph's was generally attended in conjunction with St. Bernard's. It numbers 25 families.

Rev. Martin Andres was born in New Orleans January 28, 1855. He completed his studies at St. Meinrad. Was ordained by Bishop Chatard as follows: Tonsure, September 18, 1878; Minor Orders, September 21, 1878; Subdeacon, May 23, 1880; Deacon, May 27, 1880; Priest, June 11, 1881.

ST. JOSEPH'S HILL, CLARK COUNTY.

The Rev. Aug. Bessonies was the first to celebrate the holy sacrifice at St. Joseph's Hill. The church which he found there was a frame structure, 65 by 27 feet, erected by the people in 1843. Father Bessonies was the resident pastor at Jeffersonville from March 17, 1854, till November 5, 1857. The exact date of his first visit to St. Joseph's church can not be given. Until 1860 the Rev. Jos. Wentz and Rev. Ed. Faller, residing at New Albany, attended the place.

The first resident pastor was the Rev. Andrew Michael, from 1860 till 1864. The congregation flourished under his able and zealous administration. A splendid parsonage was erected by him. His successor, the Rev. Herman Panzer, from 1865 to 1873, built a school and teachers' residence.

The present pastor, the Rev. Joseph Dickmann, was born at Oldenburg, Ind., on December 26, 1849. He made his studies at St. Meinrad's, Ind., and Bardstown, Ky., and was ordained priest on September 21, 1872. He was appointed pastor at St. Joseph's Hill in 1873. He built an elegant brick church, Roman style, 114 by 52 feet, at a cost of

\$18,000, on which amount only \$2,000 remain unpaid.

The congregation numbers 110 families. A flourishing school, conducted by Sisters of St. Francis, has an average attendance of seventy children.

ST. JOHN'S, CLARK COUNTY.

The Rev. Louis Guéguen was the first to offer the holy sacrifice in St. John's, in November, 1861, if our informant is not mistaken. The Rev. John M. Gabriel was the first resident pastor from September, 1862, to February, 1872. He enlarged the church by adding a sanctuary. We could not ascertain who built the church. Father Gabriel also built the large brick parsonage. After his departure, St. John's was attended from St. Mary's, Floyd county, where at the time the Rev. G. Ginnsz was the pastor. The second resident priest was the Rev. A. Lechner, from June, 1873, till July, 1874. Then came the Rev. Bernard Brüggemann, until August, 1877.

The Rev. John P. Gillig, is the fourth resident pastor of St. John's. He has been there since August 13, 1877. He was born in the Diocese of Treves, Rhenish Prussia, on March 1, 1832; studied in Treves and Paderborn, and arrived at Vincennes with letters dismissorial on August 5, 1854. He was ordained on December 8, 1859, and sent to St. Mary's of the Rocks, Franklin county. Here he built a large brick church, and attending also to St. Philomena's, in Wolf Creek, Franklin county, he enlarged the log church there. On

June 25, 1863, he took charge of St. Vincent's Church, Shelby county. He bought the church lot at Shelbyville, and one for the Greensburg church. He built a frame church at Acton, Marion county, and built a brick church at Martinsville, Morgan county. He opened a school at St. Paul's, Decatur county, and bought ground for a cemetery. He went again for one month to St. Mary of the Rocks, when he was sent to St. Magdalen's, Ripley county, and remained till 1877, paying off most of the debts with his own money.

The church is a frame church, the school a log house with a frame addition for the teachers, Franciscan Sisters. The average attendance at school is 120. The congregation numbers 160 families, if the "Schematismus" is correct.

BRADFORD, HARRISON COUNTY.

A log church was built, three miles from Bradford, as early as 1835. The Catholics of these parts were visited as early as that by the Rev. Jos. Ferneding and the Rev. Ignatius Reynolds, the latter from Kentucky; Rev. L. Neyron, from New Albany, and Rev. J. P. Dion, at Lanesville, in 1845, and from 1848 to 1852, and at St. Bernard's (Frenchtown), from 1858 to 1861; and other priests having charge of these missions visited also this log church, called, it appears, St. Michael's Church. This relic of early days still exists, but is now unfit and unsafe for use; in fact, it was not much used after the first church at Bradford was built, Father Dion says, by a German priest from New Albany, in

1853. It is a small frame building, thirty feet in length. Rev. J. M. Gabriel attended it from St. John's (Scottsville), from September, 1862.

Rev. B. H. Kintrup was the first resident pastor. He came in 1869 and left in 1871. Father Gabriel again visited the mission until February, 1872. Rev. G. M. Ginnsz came from Floyd Knobs until June, 1873. Then it was again attended from St. John's by Rev. A. Lechner, until 1875, and by Rev. B. Brüggemann, until the middle of 1877. Rev. J. P. Gillig came until August, 1878. After him we have Rev. A. Koesters, at Bradford, for three weeks, when Father Gillig again visited it a few times in 1879.

Rev. F. X. Seegmüller, the present resident pastor, took charge on June 12, 1879. He built a new church (frame), 75 by 40 feet, in 1882. He intends to open a school this year (1883). He was born at Bergheim, Alsace, on December 2, 1824, ordained priest December 25, 1851, and emigrated to America in 1876, April 30. He was pastor of St. James' Church, Jennings county, until August 14, 1877, when he was appointed to St. Ann's, same county, whence he came to Bradford.

NEW MIDDLETOWN, HARRISON COUNTY.

New Middletown was attended by the Rev. F. X. L. de Langie, residing at Frenchtown from May, 1873. Up to 1880 he celebrated the sacred mysteries in the house of Mr. Anthony Kannopel, once a month. In the above year he built the present neat frame church, 50 by 26 feet, with a

sacristy 14 by 12 feet. The church was blessed by Bishop Chatard on November 1, 1882, on which occasion thirty-five persons were confirmed, and a new bell, weighing 404 pounds, blessed, and the stations of the cross erected. Bishop Chatard decided that New Middletown should be the priest's place of residence, from there visiting the stations attached to it. Father de Langie is busy preparing for the building of a parsonage, to be done this summer (1883). The church is called the Church of the Most Precious Blood. The congregation numbers about eighty-five families. Since his residence here, the pastor has solemnized thirty marriages and baptized 40 adults. On March 6, 1882, the first dead was buried in the cemetery at New Middletown.

Father de Langie was born at Three Rivers, Lower Canada. He finished his studies in the College de Joliette, Diocese of Montreal, and on December 22, 1860, was ordained priest by the Rt. Rev. Joseph Laroque for the missions of Prince Edward Island. At the instance of Bishop Rogers he entered the Diocese of Chatham in 1867, but on account of ill health returned in 1871 to Canada. In 1872 he was received by Bishop de St. Palais, and appointed pastor of Frenchtown, as above. Father de Langie has charge also of three stations :

BUENA VISTA, HARRISON COUNTY, St. Peter's Church.

LACONIA, HARRISON COUNTY, Sacred Heart of Mary.

BUCK CREEK, HARRISON COUNTY, St. Michael's.

The account given of Lanesville may be consulted for items concerning these places. Father de Langie bought a bell, 800 pounds, for St. Peter's, built the sanctuary for the Laconia church, and supplied all his mission with all the requisites for the holding of divine service.

CHAPTER XXV.

MADISON DISTRICT.

MADISON, JEFFERSON COUNTY, ST. MICHAEL'S AND ST. MARY'S—ST. ANN'S, JENNINGS COUNTY—COLUMBUS, BARTHOLOMEW COUNTY, ST. BARTHOLOMEW'S—EDINBURGH, JOHNSON COUNTY, HOLY TRINITY—MOUNT ERIN, BARTHOLOMEW COUNTY, ST. JOHN'S—TAYLORSVILLE—BUENA VISTA, JENNINGS COUNTY, ST. JAMES'—SEYMOUR, JACKSON COUNTY, ST. AMBROSE'S—AUSTIN, SCOTT COUNTY—HENRYVILLE, CLARK COUNTY—ST. MAGDALEN'S, RIPLEY COUNTY—NORTH VERNON, JENNINGS COUNTY, NATIVITY, B. V. M—NEBRASKA, ST. BRIDGET'S—SCIPIO, ST. PATRICK'S—LEXINGTON, SCOTT COUNTY—NORTH MADISON, JEFFERSON COUNTY, ST. PATRICK'S—INDIAN KENTUCKY, ST. ANTHONY'S—VEVAY, SWITZERLAND COUNTY, IMMACULATE CONCEPTION—REV. E. FALLER—REV. J. B. H. SEEPE—REV. JOHN N. WERNICH—REV. V. A. SCHNELL—REV. C. SCHWARZ—REV. A. A. SCHENK—REV. A. MICHAEL—REV. J. M. MISSI—REV. GEORGE WIDERIN.

MADISON, JEFFERSON COUNTY.

THERE is no record of Catholic priests visiting Madison previous to the year 1837; but it is very probable that the Rev. Joseph Ferneding, residing in Dearborn county, extended his missionary tours as far as Madison. In the year 1837 the sainted Bishop Bruté sent the Rev. Michael Edgar Shawe, formerly of the British army, but since March 12, the same year, a priest, fervent and eloquent, as the first resident pastor to Madison. The first entry

made by him on the baptismal record is dated July 30, 1837. Father Shawe was assisted by the Rev. J. F. Plunkett from November, 1837, to June, 1838. He attended to the spiritual wants of the Catholics scattered over the vast territory now known as Jefferson, Switzerland, Jennings and the southern portion of Ripley counties. The number of Catholics in his charge may be approximated from the fact that in the last six months of 1837 he baptized 39, and in 1838, 83 children. For a time divine services were held either in private houses or some public hall. Without much delay he made preparations for building the present

ST. MICHAEL'S CHURCH.

After struggling with and overcoming many and great difficulties the church was dedicated to the service of God on the fourth Sunday in Advent, December 22, 1839. The hardships and privations which the priest had to undergo in those days are little understood and much less appreciated to-day. Father Shawe had his share of these hardships and privations; his congregation was scattered over four counties; the roads were most primitive and miserable; the only railroad in Indiana extended from Madison to Vernon, and his Catholics were all poor and destitute of this world's goods.

Rev. Etienne Chartier succeeded Father Shawe in November, 1840, and remained until September, 1841. After him the Rev. Vincent Bacquelin resided at Madison from January to April, 1842,

and the Rev. F. Müller from May to November, 1842.

The Rev. Julian Delaune took charge of St. Michael's Church on the 10th of August, 1842, and resided at Madison until June, 1846. To this zealous priest the Catholics of Madison owe a debt of gratitude for his untiring endeavors to establish Catholic schools. He opened his school September 26, 1843, at first, for want of better accommodations, in the church, and afterwards in the basement of the church, which had been fitted up for that purpose. The school was in charge of the Brothers of St. Joseph. In the following year Father Delaune engaged the Sisters of Providence to take charge of his school. They came to Madison on the 27th day of August, 1844, and opened their school on Broadway and Third streets, where they remained until 1868. In that year they purchased their property on Second and Mulberry streets, the present Academy of the Holy Angels. The benefit to religion by the work of these devoted sisters is incalculable. Before his advent to Madison Father Delaune had charge of St. Patrick's, St. Peter's and St. Mary's, in Daviess county. In June, 1846, leaving Madison he became President of St. Mary's College, in Louisville, and conducted it with ability and success for two years. Encouraged by propositions that were made him he went to Rochester, in the Diocese of Buffalo, to assume the direction of a new college in that city. But sickness soon compelled him to suspend his functions. He was a native of France,

and returning, died in Paris, France, on May 4, 1846, aged about 37 years. "He was a pious, active, zealous, devoted and charitable priest, and a man of much energy of character and earnestness of purpose."

After the short pastorate of Rev. Daniel Maloney, from July to September, 1846, the Rev. Maurice de St. Palais was appointed pastor of St. Michael's Church in October, 1846. He was recalled by his Bishop in December, 1847, to fill the important office of Vicar General and Superior of the ecclesiastical seminary at Vincennes. During his short stay this self-sacrificing priest did much to promote the temporal and spiritual welfare of the congregation.

The Rev. Hippolyte Dupontavice was Father de St. Palais' immediate successor. Under his long and auspicious administration of nearly 27 years St. Michael's Church visibly flourished and spread. At North Madison, a suburb of Madison, he built St. Patrick's Church about 1854. The Catholics having no cemetery of their own he purchased several acres of land near North Madison and built on it a mortuary chapel. He was the soul of every enterprise that tended to benefit religion; and being of a noble and generous disposition he became endeared to the hearts of all that came in contact with him. He was a native of France and came to this country in 1839, being the first priest ordained by Bishop de la Hailandière on November 30 of the same year. He labored in Illinois until it became separated from the Diocese of Vin-

cennes, when he was sent to Washington, Daviess county. He was called to his eternal reward on May 27, 1874, aged 64 years.

The Rev. Jos. Petit succeeded Father Dupontavice. He followed closely in the footsteps of his revered predecessor. By his efforts the debts of St. Michael's Church were considerably reduced. To the great sorrow of his congregation, Father Petit, in the prime of life, died on September 10, 1881. He was born at Forbache, Loraine, March 19, 1834, and was educated at the house of his uncle, a priest, entering the seminary at the age of nineteen. At twenty-two he joined the Dominicans, and was with Lacordaire, but after some time left on account of ill health and spent a while at All Hallows, Dublin, after which he joined Bishop Yunker, of Alton, Ill., and was ordained by him. His first mission was at French Village, Ill. In 1864 he was received into the Diocese of Vincennes and became assistant at St. John's Church, Indianapolis, and later the pastor of St. Patrick's Church. Returning from a visit to France in 1869, he was again at St. John's, and in 1873 built St. Joseph's Church, which is at present St. Vincent's Infirmary. He was removed from St. Joseph's at his own option, to St. Michael's, Madison.

The Rev. John Mouglin was pastor of St. Michael's Church for ten months.

The present pastor, Rev. Edward M. Faller, took charge of St. Michael's Church on October 12, 1882. Father Faller proposes to build a new church in a location better suiting the convenience of the congregation. Being possessed of considerable

wealth, he will himself donate \$10,000, provided the congregation contributes another \$10,000.

Father Faller was born in Alsace on the 3d day of January, 1824. He began his studies in the preparatory ecclesiastical seminary of Strasburg. He arrived at Vincennes in 1840 and there finished his studies. At Vincennes he received Tonsure April 21, 1843; Minor Orders, October 24, 1844; was ordained Subdeacon December 21, 1845; Deacon, March 7, 1846, and Priest July 5, 1846, all by Bishop de la Hailandière. Lanesville, Harrison county, was his first mission; he resided there from July 9 to October 12, 1846. He then became assistant to Rev. Julian Benoit, in Fort Wayne, until 1848, when the Mother of God congregation was organized, and he was made its first pastor. He had charge of several missions besides. On March 1, 1857, he received charge of St. Mary's congregation in New Albany, with its missions. He remained here until March 1, 1867, when he was appointed pastor of St. Benedict's Church in Terre Haute, laboring there until March 2, 1871. On that date he became the successor of the late Rev. M. Marendt, at Cannelton, Perry county. He administered St. Michael's and St. Patrick's congregations of Cannelton until October 28, 1878, when he took up his residence at Tell City. From there he came to St. Michael's, as stated above. Father Dupontavice had the following assistant priests:

Rev. John Contin, in 1849.

Rev. William Doyle, from January to December, 1864.

Rev. P. R. Fitzpatrick, from January, 1865, to June, 1866.

Rev. Stephen Gillig, from July, 1866, to March, 1869.

ST. MARY'S CHURCH.

Although the German element of the Catholic population of Madison and vicinity was considerable from the beginning, yet it was not deemed opportune to have a separate church until 1850. In the early times Rev. Joseph Ferneding, Rev. Charles Oppermann, Rev. Alphonse Munschina, and others, visited Madison from time to time to administer the sacraments to those German Catholics who were unable to speak the English language. On August 2, 1848, Rev. Father Joseph Fischer was sent to administer to the German portion of St. Michael's congregation, and in January, 1850, the Rev. Anthony Carius came to Madison and immediately made preparations for the building of a church for the Germans. In the same year the lot was bought, and the foundation and corner-stone laid. In 1851 the walls were built and the church put under roof. St. Mary's congregation is much indebted to the Rev. Joseph Kundeck, who was temporarily located in Madison. By his prudence and energy, he assisted materially in organizing the congregation, creating peace and harmony among the discontented and soliciting subscriptions for the new church.

To form a new congregation and build a church is always an arduous undertaking, but here it seemed to be particularly so. It was a continuous struggle for six years. The following priests had charge of St. Mary's congregation during this period:

- Rev. Anthony Carius, from January, 1850, to March, 1852.
Rev. Joseph Kundeck, in 1850.
Rev. Charles Schafroth, from April, 1852, to April, 1853.
Rev. Bede O'Connor, O. S. B., from May to July, 1853.
Rev. Edward Martinovic, from July, 1853, to May, 1855.
Rev. Anthony Carius again, from May, 1855, to February, 1856.

The Rev. Leonard Brandt took charge of St. Mary's Church on the 6th of February, 1856. At his arrival the outlook afforded little encouragement. The church was incumbered with a debt of \$6,000. The income was so trifling that not even the meagre salaries of the pastor and the teacher could be collected. Everything in and about the church was in a forlorn condition. By the energy of Father Brandt, however, things soon assumed a different aspect. Aided by the more generous portion of the congregation, he was soon enabled to replace the rickety wooden steps in front of the church with substantial stone steps. A new altar and statues were also procured. Vestments, chalices, and other church utensils were purchased and donated by the various societies. December 1, 1858, the house west of the church was bought for a parsonage. In 1860 the steeple was built, and a beautiful chime of bells placed in it. In 1864 a large organ was bought. March 6, 1865, a dwelling, situated immediately east of the church, and better suited for a pastoral residence, was secured for \$3,000. The school-house, in the rear of the church, becoming too small for the number of children in attendance, a large three-story brick building near the church was purchased on September 13,

1865, for the sum of \$6,000 dollars, and fitted up for a school-house. November 20, 1867, fourteen acres of land, about one mile north of the church, were bought for \$2,000, for cemetery purposes. The church, becoming too small, fifty feet were added to its length in 1869, and the interior of the church frescoed. In 1876 the congregation deemed a better and more convenient school-house a necessity. Preparations for it were made April 8, 1876, by the purchase of a house and lot immediately west of the first pastoral residence, for the sum of \$2,500. This purchase furnished the Sisters who taught the girls of the congregation a suitable dwelling, and also sufficient additional ground for the school. The old pastoral residence was removed, and an imposing edifice, containing four large school-rooms, and a large, well ventilated hall, was completed in 1877, at a cost of \$7,000. This school-house is an ornament to the city, and the crowning act of Father Brandt's great work at Madison. Father Brandt's labors were not wholly confined to Madison. He had several missions to attend; one of them was Indianapolis, which he attended on the third Sunday of the month, and where he commenced the building of the present St. Mary's Church. We can barely realize all the hard work done by the indefatigable Father Brandt; however, it is all recorded in the Book of Life. After a lingering, painful illness, Father Brandt departed this life on April 13, 1881, in the fifty-eighth year of his age. He had the following priests for assistants:

Rev. G. H. Ostlangenberg, from May to November, 1861.

Rev. Theodore Antoni, from May to December, 1866.

Rev. Francis Torbeck, from February, 1878, to May, 1881.

The latter had charge of the congregation until Father Brandt's successor was appointed. Father Brandt was ordained by Bishop de St. Palais, at Vincennes, as follows: Tonsure and Minor Orders, December 13; Subdeacon, December 26; Deacon, December 27, 1852; Priest, January 1, 1853. His first mission was St. John Baptist's German congregation at Vincennes. From there he came to Madison.

The present pastor of St. Mary's Church is the Rev. J. B. H. Seepe, who was appointed by Bishop Chatard April 22, 1881, and took charge on May 5. He was born at Bersenbrück, Hanover, August 4, 1830, and emigrated to this country April 30, 1836. He was ordained by Bishop de St. Palais at Vincennes as follows: Tonsure, April 15, 1858; Minor Orders, November 21; Subdeacon, November 30; Deacon, December 3; Priest, December 8, 1859. His missions were: Richmond, where he built St. Andrew's Church and school, 1859 to 1868; St. James, Gibson county, 1868 to 1875; St. Nicholas, Ripley county, 1875 to 1876; and Connersville, 1876 to 1881.

ST. ANNE'S, JENNINGS COUNTY.

The records kept at St. Anne's date back to 1840. It appears there were Catholics here as early as 1835, and a small log church was built about that time. Rev. William Chartier's name is the first

on the books, and for all we know the first priest who visited the Catholics here. Whether the little church in the center of an immense forest was built by him does not appear. Rev. Vincent Bacquelin was here in 1842. Rev. P. Mueller, O. P., also in 1842. In 1843 Rev. Julius Delaune, Rev. Roman Weinzopfel and Rev. J. N. Mullen, O. S. A. The church was attended by Father Delaune in 1845 and 1846.

Rev. Alphonse Munschina was the first resident pastor from 1846 till 1854. He worked hard, in the literal sense of the word, to advance the interests of the mission. Rev. P. Kreuzsch attended in 1854 and 1855. In 1855 to 1856 Rev. A. Carius, Father Kreuzsch again, and also Rev. Leonard Brandt visited the people. These priests resided at Madison.

On July 26, 1859, Rev. B. H. Schultes, who had been the resident pastor from 1856, died suddenly. His grave is in St. Anne's cemetery. Rev. J. M. Missi became the pastor on December 24, 1859, and remained such until January 5, 1868, when his name appears for the last time on the books. It was Father Missi who built the present large and handsome brick church "under the greatest difficulties, spending a good deal of his own money and working with his own hands. The people say that he made more than one-fourth of the bricks in the church." The building was under roof when he left it in 1868, and no debts on it.

Father Missi's successor was the Rev. Lawrence Osterling, O. M. C. He pushed the good work

bravely forward. He had the church plastered, altars and pulpits built and the interior of the church beautifully ornamented. In 1872 he erected a new parsonage. "He was a zealous, pious priest and a true pastor of his flock. He died on the 9th of February, 1877, consumed by his labors, only 54 years of age. He was buried in the church in front of the Bl. Virgin's altar, and a monument was erected in 1880."

Rev. F. X. Seegmüller was pastor from August, 1877, until June, 1879. The present pastor, the Rev. John Nep. Wernich, took charge on July 5, 1880. He was born in the city of Elbing, in the province of Ermland, Prussia, on February 21, 1846. He studied at the gymnasium in Elbing from 1855 to 1861, then in Braunsberg until 1864; having finished his theological studies in the Paderborn seminary, and having received minor orders in 1868, he was ordained priest on September 30, 1868. He spent the first five years of his ministry on the missions of Western Missouri. Having nearly destroyed his health there he returned to his native country and was appointed pastor of the parish of Oliva. The Prussian government not recognizing the Bishop's appointment he returned to this country June 16, 1880. Two weeks after he became the pastor of St. Anne's, working hard and in every way furthering the interests of his congregation.

COLUMBUS, BARTHOLOMEW COUNTY.

The first Catholic in Bartholomew county was Mrs. Basil Owens, a sister of Elias Mahoney. Mrs. Owens came from Maryland to Kentucky, thence to this county in 1820. Her three brothers, Elias, Robert and George Mahoney, soon followed her. A record of 1840 mentions the following Catholics living here: James D. Farrell, John M. Gwinn, John McCabe, Jacob Farrell, Peter Kinney, and Patrick Farrell.

The first church was built in 1841, 50 by 30 feet; an addition 45 by 25 feet was made in 1874. Anne Farrell is the first burial in the cemetery, in 1843. The very good painting of the Crucifixion, over the altar, was executed and presented by George D. Comstock, in 1844. In 1848 a bell was bought for \$130. In 1850 the congregation numbered about thirty families. Among these were Elijah E. Brown, Matthew Gaffney, Anthony Deacon, Thos. McCarthy, John K. Cunningham, James Taylor, Patrick Dowd and Thomas McGarr. Shortly after came the Dillons, the Rileys, the Fischers, the Purcells, the Warners and the Hughes.

In 1855 a school was established and conducted by the Sisters of Providence; but the Sisters withdrew at the breaking out of the war. In 1865 the congregation erected a parsonage, at a cost of \$1,000. In 1874 improvements were made costing \$1,500. In 1875 the congregation numbered seventy-five families, and the house and lot south of the church were bought for \$2,875. It is the par

sonage at present. In 1879 a magnificent two-story brick school-house was erected between the church and old parsonage. The Sisters of Providence have a flourishing school of about 120 Catholic children, and 150 in all. The church property is valued at fully \$15,000. The congregation is happy and flourishing, due for the most part to the zeal of the present pastor.

Bishop de St. Palais visited Columbus on October, 19, 1849, and administered confirmation. It was the first episcopal visit.

Rev. S. P. Lalumière was the first priest attending the Catholics here. The date can not be fixed, but it is supposed to have been simultaneously with the arrival of the first Catholics in 1821. Rev. M. E. Shawe, residing at Madison, had charge of Columbus next.

Rev. Vincent Bacquelin may be termed the first regular pastor of Columbus. He built the church in 1841. St. Vincent's, Indianapolis, and Columbus were his principal missions. In 1846, on a sick call, Father Bacquelin was thrown and dragged to death by his horse.

“ In 1846 Rev. Daniel Maloney took charge of Columbus and remained its pastor until 1853. He was a priest who had more congregations successively in charge than any other priest in the diocese. Father Maloney was a restless, energetic man; eloquent, punctual in his duties and conscientious in his ministry, willing to help a friend and as ready to receive his own. He was master in finances, both as regarded his own and giving

financial advice to others. He was exacting; this was his only fault. What a Catholic will readily overlook in others he will not pardon in a priest. Hence, Father Maloney was unpopular. He was just, and many a poor family did he assist by his means, not expecting a favor in return. He was a hard worker. Under his directions the church of St. Catharine, at Edinburg, on Indian creek, Morgan county, and other churches, were built. He was pastor at Indianapolis and neighboring places from 1853 to 1857, afterwards pastor at Lafayette, and then took charge of several congregations in Iowa. In 1870 he returned to Queensville, Jennings county, where, retired, he lived with his brother. Two years before his death he became partially paralyzed, which paralysis became worse as the infirmities of age increased. He died in August, 1874. As old and meritorious a priest as he was, who labored so long and hard in establishing these very missions, it may be said of him that he died a stranger in his own home.

“Rev. Edward Martinovic, better known as Father Martin, was pastor of Columbus from May, 1855, to May, 1863. His home was now at St. Vincent, then at Columbus. Besides these places he had under his charge the German congregation at Indianapolis, Shelbyville, Greensburg, Acton, Edinburg, Mount Erin and several other places. Father Martin did not distinguish himself as a church-builder, yet did very much to beautify the House of God. He was by birth a Slavonian or Austrian. From his æsthetic taste and inclination

we may surmise that he was educated in a monastery, especially as his uncle is said to have been an abbot. Father Martin was a genius in painting and wood-work, and by his touch he had the magic power of changing wild woods into a paradise of flowers and plants. His friends, and they were scores, speak of him as 'Good Father Martin,' and one of his old friends insists that he was too good to do good. A great friend to children, who would meet him at the depot to take him by the hand, and who would gather around him in the street. He would address those far older than himself as "my dear child." He was generous to a fault, and often gave away his traveling fare to beggars and tramps, and walked home, ten miles, carrying his carpet-sack. His generosity would not permit him to keep money, and he was never the possessor of five dollars at one time. The war distressed him, and in 1863 he obtained permission to return to Europe. From Rome he wrote to some of his friends, and this was the last heard from him. He may still be living in some monastery of his country, where he has secluded himself from the world. Even so will he not be forgotten in Columbus.

"From 1863 to 1865 the St. Bartholomew's Church was attended from Indianapolis by Rev. Francis Gouesse, and subsequently by Rev. Joseph Petit, who was succeeded by Rev. W. H. Orem. Father Orem was pastor of Columbus for seven years. He was a convert to the church, endowed with the gift of eloquence; he was admired both by Catho-

lics and Protestants. A zealous worker in the temperance cause, he was always in the traces in its behalf. Whilst in charge of Seymour, he built the St. Ambrose Church, which is to-day the largest and finest church in that place. Motives of a filial nature prompted him to ask leave to change his diocese and field of labor, which was granted him. At present Father Orem has charge of two churches, the one at Hackettstown, where he resides, the other at Stanhope. Both congregations are in the Diocese of Newark, in the State of New Jersey.

“Rev. Victor A. Schnell is, since 1868, the popular and beloved pastor of St. Bartholomew, and also of the Catholic Church in Edinburgh, and is a very conscientious, zealous clergyman. His charity extends to the Protestants, as well as Catholics. All who have the honor of a personal acquaintance love him.”*

Father Schnell was born on the 7th day of November, 1842, at Schneckenbüsch, Loraine; emigrated to this country in 1852, his parents settling in the south of Indiana, where the family resides at present. He entered the St. Charles Seminary, at Vincennes, in 1858. In 1859 he was sent to St. Thomas, near Bardstown, Kentucky. In 1860 he prosecuted his studies at St. Meinrad's, in Spencer county. The following are the dates of his ordination at St. Meinrad, by Bishop de St. Palais: September 18, 1865, Tonsure and Minor Orders; June 17, 1867, Subdeacon; June 21, 1867, Deacon; September 22, 1868, Priest.

* *The Bartholomew Democrat.*

EDINBURGH, JOHNSON COUNTY.

Rev. Vincent Bacquelin was the first priest to celebrate mass in Edinburgh, in the house of the present Mrs. Tierney, a settler there since 1836. In 1845 John Walsh, Dr. Wm. H. Rush and Michael Fogarty settled here, and in 1847 came Mrs. Honorah Ryan, mother of James, Thomas, Richard, and Sr. St. Charles. In 1850 arrived Thomas Fitzgibbons, James Mullen, Michael Moffet, Michael Lynch, Michael McGrayel and Henry Sweetman. The present church (frame) was built in 1851 and blessed by Bishop de St. Palais, assisted by the Revs. William Doyle and Daniel Maloney, the latter pastor. It was named Holy Trinity Church. The following were pastors of Edinburgh, in charge :

Rev. Vincent Bacquelin, St. Vincent, Shelby county, from 1835 to 1846.

Rev. Daniel Maloney, Scipio, Jennings county, from 1846 to 1855.

Rev. Edward Martinovic, St. Vincent, from 1855 to 1862.

Rev. F. Gouesse, Indianapolis, from 1862 to 1864.

Rev. Joseph Petit, Indianapolis, from 1864 to 1865.

Rev. Wm. Henry Orem, Columbus, from 1865 to 1867.

Rev. D. J. McMullen, Indianapolis, from 1867 to 1868.

Rev. Victor A. Schnell, first resident pastor, from 1868 to 1870.

Rev. John Louis Brassart, from 1870 to 1871.

Father Schnell, since 1871, residing at Columbus.

For several years Edinburgh was the center of these missions: Columbus, Franklin, Seymour, Henryville, Greenwood, Brownstown, Taylorsville, Mt. Erin, Mt. Liberty, etc.

A new church at Edinburgh is one of the proba-

bilities of the near future. The congregation numbers about 200 souls.

MT. ERIN, St. John's Church, built in 1855, has about ten families.

TAYLORSVILLE, where a few Catholics reside, is also visited occasionally by Father Schnell.

BUENA VISTA, JENNINGS COUNTY.

St. James' Church is situated two and a half miles south of Hardenburg, a railroad station. The postoffice is named after the Six-mile creek. Buena Vista is sometimes called Four-Corners. But whether you call it Buena Vista, Six-Mile, Four-Corners or St. James, the only object of any interest there is the church. The history of St. James' Church prior to 1850 is identical with that of its mother church, St. Catherine's, now abandoned.

Catholics settled in these parts at an early date. The priest at Madison visited them at long intervals, until in 1841, numbering about twenty Irish and seven German families, of whom the principal movers were Andrew David and John Wagner, they erected a log church, 40 by 25 feet. It was located about three miles east of Buena Vista. Two acres of ground were donated by John Wolsipher. For two years the church was without a roof, the building having been interrupted in consequence of a quarrel between the two nationalities. The trouble was that the ground had been donated for a German church. However, the church was finished, the natural soil answering for floor, and logs for seats and kneeling benches.

The Rev. Daniel Maloney was the first who paid the new congregation regular visits once a month. He resided at Scipio. In 1849 a neat frame church, 50 by 30 feet, was erected on the spot where the log church had stood. Shortly after the building of this church the German members of the congregation, not having the opportunities they thought they were entitled to, became dissatisfied, and built the present St. James' Church in Buena Vista. Father Maloney continued to visit the missions for a few years after the separation. Rev. Roman Weinzopfel lived at St. Catherine's for a few months, immediately before his trial at Princeton. St. Catherine's was attended from St. James' until 1871, when it was abandoned. Many of the pioneer Catholics in Jennings county are buried in the cemetery adjoining the church.

St. James' congregation, in 1850, numbered about twenty-five families, among whom we find Richard, Haag, Hunt, Fox, Bernhart, Kirsch, Reinhart, Rutz, etc. The church measures 60 by 35 feet, and being now thirty-three years old, is more useful than ornamental. The following were the pastors from 1851 to the present time :

Rev. Alphonse Munschina, from St. Anne's, 1851 to 1854. He built the parsonage and furnished the church with pews, side altars and bell.

Rev. Edward Martinovic, Madison, about three months. Rev. P. Kreuzsch, St. Anne's, from June 26, 1854, till August 30, 1856.* Rev. B. H. Schultes,

* Father Weninger, during Father Kreuzsch's time, gave the first mission ever held at Buena Vista.

St. Anne's, from September 18, 1856, to November 22, 1858.

Rev. Philip Doyle, first resident pastor from spring, 1859, to the latter part of 1862. He attended St. Catherine's twice a month.

Rev. John Stolz, from September 14, 1862, to February 23, 1871. He did much to further the interests of the congregation. Father Stolz celebrated Corpus Christi each year with grand processions. He bought 40 acres for cemetery. He also attended St. Catherine's and Scipio.

Rev. Michael August Merz from March 23, 1871, to May 28, 1873. In December, 1871, and January, 1872, the small-pox raged to such an extent that services could not be held; only eight persons, however, died. Father Merz, always cheerful, was much beloved by his people.

Rev. B. H. Kintrup from June, 1873, to July, 1875. Two missions were held under him. Quarrels between the pastor and some members created scandals, which caused the Bishop to interdict the church, remaining thus for nearly a whole year.

Rev. F. X. Seegmüller, from June, 1876, till August, 1877.

Rev. James Pfeiffer, from August, 1877, till March, 1882. He had the interior of the church painted.

Rev. Celestine John Schwarz since June 11, 1882. The congregation is now in a prosperous condition, numbering about 65 families. Father Schwarz was born at Cincinnati March 16, 1851. He entered Mt. St. Mary's seminary in 1870. In

1877 he began his theology at St. Meinrad; was ordained Subdeacon May 23; Deacon, May 27; and Priest, July 4, 1880, by Bishop Chatard. He spent three months at Washington, and five weeks at Celestine, Dubois county. From December 7, 1880, to June 9, 1882, he had charge of Princeton and its mission, Obertsville, in Gibson county.

SEYMOUR, JACKSON COUNTY.

The Rev. Philip Doyle, who had been ordained priest on March 24, 1855, shortly after received charge of Jeffersonville, remaining there during four or five years. In 1861, it appears, he resided at Buena Vista. It was Father Doyle who attended Seymour during this time. He became, in fact, the first resident pastor of St. Ambrose's Church at Seymour from 1862 till 1870. The first church was a frame structure, still standing, but now used for trade purposes. The present church is of brick. The date of its erection can not be given. After Father Doyle's departure the pastor of Columbus attended Seymour two years and the pastor of Edinburgh one year.

The present resident pastor, Rev. Anthony A. Schenk, who had been ordained on November 2, 1873, at St. Meinrad, took charge immediately after his ordination. Under his administration a lot and house for parsonage was bought, and a very roomy and beautiful school-house has been built. The Sisters of Providence conduct the school. The average attendance is about 120 children. The congregation numbers about 110 families.

AUSTIN, Scott county, 20 families, and HENRYVILLE, Clark county, 15 families, are attended from Seymour.

ST. MAGDALEN'S, RIPLEY COUNTY.

St. Magdalen's congregation was organized about 1846. At the present time it numbers 124 families, with an average of 96 children in attendance at school. The Rev. Andrew Michael is the pastor at present. He was born on Feb. 18, 1832, and ordained priest December 8, 1859. His name appears in the Directory as pastor of St. Magdalen's since 1878. He is the third resident priest.

The Rev. J. P. Gillig was the second. He labored with great success during six years. The first resident priest was the Rev. H. J. Seibertz, who took charge in 1866 or 1865, and labored faithfully until 1871.

Previous to 1866, the Rev. J. M. Missi attended the place from St. Anne's. In 1856 and 1855 it was visited by the pastor of Madison; then for three years from St. Anne's; for five years, as far back as 1847, the Rev. Alphonse Munschina had charge. He organized the infant congregation. In 1846, 1845 and 1844 it is marked as a station visited from Indianapolis, Madison and Scipio in the order given.*

NORTH VERNON, JENNINGS COUNTY.

The Rev. Alphonse Munschina was the first priest who paid regular visits to the Catholics of North

* Schematismus and Directories.

Vernon. He was resident pastor of St. Ann's from 1846 till 1854. Rev. J. M. Missi succeeded him at St. Ann's, and remained from December 24, 1859, till January 5, 1868, attending North Vernon regularly. On the latter date he began to reside at North Vernon, being the first resident priest there. It can be truthfully stated, that what has been accomplished at North Vernon is wholly due to Father Missi. He is still at North Vernon. He was born March 13, 1833, at Waldmohr, Diocese of Speyer, Germany, emigrated in 1836, and was ordained priest on December 8, 1859.

The Church of the Nativity of the B. V. M., numbers about 140 families. The school is in charge of the Sisters of St. Francis.*

NEBRASKA, Jennings county, St. Bridget's church, with about 60 families; SCIPIO, same county, St. Patrick's church, with about 60 families; and LEXINGTON, Scott county, are attended by the pastor of North Vernon.

NORTH MADISON, JEFFERSON COUNTY.

Catholics living at North Madison were, in the beginning, members of St. Michael's church, Madison. About 1853 or 1854 the Rev. H. Dupontavice built the present brick church at North Madison, and with it began to exist and flourish St. Patrick's congregation. It has a school, conducted by Sisters of Providence, with an average attendance of 60 children. The congregation numbers about 60 families. The present pastor is

* Schematismus and Directories.

the Rev. George Widerin, born at Louisville, Ky., on July 20, 1847, and ordained priest May 25, 1877.* He is the second resident priest. The first was the Rev. Bernard Ewers, from about 1875 till 1881. St. Patrick's church was attended by Father Dupontavice from 1853 till 1875.

INDIAN KENTUCKY, St. Anthony's church, built in 1869, and numbering about 40 families, and VEVAY, Switzerland county, Church of the Immaculate Conception, built in 1875, about 10 families, are attended by the pastor of North Madison.

* Schematismus and Directory.

CHAPTER XXVI.

OLDENBURGH DISTRICT.

OLDENBURGH, FRANKLIN COUNTY—DOVER, DEARBORN COUNTY, AND YORKVILLE—NEW ALSACE, DEARBORN COUNTY--ST. PETER'S, FRANKLIN COUNTY—ST. JOSEPH'S, DEARBORN COUNTY—SPADES DEPOT AND ST. PIUS, RIPLEY COUNTY—HAYMOND AND OAK FOREST, FRANKLIN COUNTY—BROOKVILLE, CEDAR GROVE AND LAUREL, FRANKLIN COUNTY—MILLHOUSEN, DECATUR COUNTY—ENOCHSBURGH, FRANKLIN COUNTY—AURORA, DEARBORN COUNTY—LAWRENCEBURGH, DEARBORN COUNTY—MORRIS, RIPLEY COUNTY—NAPOLEON AND OSGOOD, RIPLEY COUNTY—GREENSBURGH AND ST. PAUL'S, DECATUR COUNTY—HAMBURG, FRANKLIN COUNTY—BATESVILLE, RIPLEY COUNTY—ST. MAURICE, DECATUR COUNTY—THE FRANCISCAN FATHERS—REV. B. BRUEGGMANN—REV. P. SIEBMANN—REV. W. KEMPER—REV. J. M. GABRIEL—REV. M. A. GILLIG—REV. F. X. GIROLT—REV. M. FLEISCHMANN—REV. JOS. FLEISCHMANN—REV. F. W. PEPERSACK—REV. JAMES PFEIFFER—REV. F. HUNDT—REV. J. F. SONDERMANN—REV. CASPAR SEILER—REV. A. FEIGEN—REV. MAURICE WAGNER, O. S. B.—REV. CLEM. STEINKAMP, O. S. F.—REV. LEONARD NURRE, O. S. F.—REV. CHARLES SCHOEPPNER, O. S. F.

IN approaching this present section of the history of our diocese, much labor and time was spent to get at the inwardness of the facts in the case. In the searches made a document was found that will throw much light on the beginnings of the church in Dearborn, Franklin and Ripley counties. This document is a leaf torn from a blank

book, written on one side, in a style that proves almost to a certainty its age and authorship, and hence its authenticity. Here is an exact copy :

M. Ferneding, Jos.—from Westph.

Dear-born. { 1 mo. 1837.—New Alsace, St. Paul, about 150 families.
20 acres of land, deed was made 1832 to Bp.
of Cincinnati, who returned it to Bp. Bruté.
2 do. Cross roads M'Kenzie settlement, St. John;
about 90 families, 2 acres of land—deed not ready
made, about 1825.—

Franklin, { Blue Creek, St. Peter. 90 families.
3 o. { 60 acres of land, deeded—1837.

Ripley, { Pipe Creek, St. Nicholas. 30 families.
4 to. { 21 acres of land 1840.

Franklin, { Salt Creek, St. about 130 families.
5 to. { 40 acres of land and two lots. Schniederjans.

Ripley, { Millhousen, St. about 20 families.
6 to. { 40 acres of land.—

Dearborn, Lawrenceburg, no church, about 15.—
7 mo. Once every month.

Franklin, Brookville, about 14, no church.
8 vo.

Wayne. Abington, no church, 9.
Richmond, “ “ 10.—

It looks as though the above was a report of the condition of his missions, which Father Ferneding most likely gave the Bishop on his departure from the Diocese of Vincennes.

OLDENBURG, FRANKLIN COUNTY.

Oldenburg has about 600 inhabitants. Catholics settled here as early as 1836. As soon as a sufficient number had arrived a log church was erected. Oldenburg became a central point, where priests resided and had charge of neighboring congregations.

Rev. Jos. Ferneding is the first name appearing ✓
on the baptismal records in 1837. Rev. Conrad Schniederjans had charge from April 11, 1838, till December 26, 1842. On the 14th of March, 1843, Fr. Masquelet, Miss., baptized six children. From March 19 to October 31, 1843, Rev. C. Oppermann. From November 13, 1843, to September 13, 1844, Rev. Alphonse Munschina. On May 12, 1845, the cemetery was blessed. The first burial was that of Honoratus Schneider, March 14, 1843. On January 15, 1845, until May 29, 1866, we have the name of Rev. Fr. Jos. Rudolf. Before speaking of Father Rudolf let us state that Rev. Roman Weinzoepfel visited Oldenburg in the latter part of 1842. He says Oldenburg had a parsonage and a log church, not finished, by any means; that light was admitted about as freely through the roof as through the small windows; that Father Schneiderjans had resided there; and, we may add, as the paper headed M. Ferneding; has it, that the congregation numbered 130 families and had 40 acres of land. This was the vineyard to which Father Rudolf was now called.

Rev. Francis Joseph Rudolf was born at Battenheim, in Alsace, on April 23, 1813. He was ordained priest at Strasburg on August 10, 1839. Two years later he resolved to devote his life to the American missions, and was received into the Diocese of Vincennes. He arrived in 1842 and was sent to Fort Wayne, where he remained until October 29, when Bishop de la Hailandière transferred him to Oldenburg. He was possessed of

great energy and zeal. In September, 1846, the corner-stone for a stone church was laid. Services were held in it for the first time on the first Sunday in Advent, 1846, until April 14, 1848, complete in all its parts, the church was solemnly *consecrated*. The church built, Father Rudolf secured the services of Rev. F. X. Weninger, S. J., who arrived in this country in 1848. The mission given by him at Oldenburg was his first mission in this country. Father Rudolf made a trip to Europe shortly after, and applied in many places, but succeeded at last in obtaining the consent of the Sisters of the Third Order of St. Francis, in Vienna, to settle at Oldenburg and take charge of the schools. Sister Theresa arrived in 1850 and at once opened a school in a private house rented for that purpose. We shall speak of these Sisters and their great work more fully in another place. The burning of the Sisters' convent in 1857 entailed new labors on the indefatigable pastor. On the 20th day of May, 1861, the corner-stone was laid for a splendid new church by the Very Rev. Aug. Bessonies. The same was solemnly consecrated by Bishop de St. Palais, assisted by Bishop Carroll, of Covington, on December 14, 1862. The church is of brick, 150 by 65 feet, with a steeple 154 feet high. It is said the church cost only \$18,000. It may be truthfully asserted that Father Rudolf was literally worn out by his great labors, not only at Oldenburg but also on the many missions of which he had charge. On May 28, 1866, he received the viaticum for his voyage to eternity and died on

the morning of May 29. He was buried beneath the sanctuary of the church on June 1, deeply lamented by his devoted people.

Since the 7th day of August, 1866, the Franciscan Fathers, of Cincinnati, were given charge of Oldenburg. Since their arrival the old or second church has been made part of a monastery. A magnificent school-house has likewise been erected.

The congregation at present numbers 350 families, 300 children attending the parish school.

The Franciscan Fathers at Oldenburg, coming there from Cincinnati, St. John's Church, are a branch of the Tirolese Province of the Order of St. Francis. They came to this country in 1844. Rev. P. Wm. Unterthiner, O. S. F., was the first to immigrate. He was given charge of St. John's Church, at Cincinnati. Other fathers soon followed. They have charge of numerous congregations in various parts of the United States. P. Lucas Gottbehoede, since August 6, 1879, is at the head of Custody of St. John B. at Cincinnati. P. Nicholas Wachter, who died February 20, 1869, built a monastery and house of studies at Oldenburg.

DOVER, DEARBORN COUNTY.

The records of St. John's church at Dover date back to 1810. Though by no means satisfactory, they establish the fact that Dover, or "Cross Roads, McKenzie Settlement," is one of the oldest Catholic settlements in our Diocese. Who the priests were who attended the settlement in its first growth is not easy to determine. Rev. Jos. Fer-

neding had it on his list of numerous missions. He says in his statement, "Cross Roads, McKenzie Settlement, St. John's—about 90 families—deed not ready, about 1825." It is of record that the first, a log church, was erected in 1825. This church existed until 1845. The Catholic Directories of 1844, 1845 and 1846 tell us that Rev. Michael O'Rourke was the pastor, very probably the first resident pastor. He had been ordained by Bishop de la Hailandière in 1841, August 15; and, perhaps, Dover was his first mission. To our regret, the set of Directories before us is too incomplete to determine the facts in the case. In 1854, a brick church was built, to replace the old log church.

The Rev. Andrew Bennett succeeded Father O'Rourke. He was ordained on July 5, 1846, and sent to Dover. In the Directory of 1859 his name is mentioned for the last time. He attended also to New Alsace and St. Joseph's. From November, 1860, Rev. A. Scheideler, residing at St. Joseph's, attended to Dover for five years and a half. Succeeding Father Scheideler came the Rev. P. J. J. Duddenhausen, who was sent thence to Lawrenceburg, on October 1, 1870. From 1870-71 the Rev. V. A. Schnell was the pastor. After him came Rev. H. J. Seibertz, who, in the spring of 1874, began the erection of the present (the third) handsome church, and had it under roof before the winter set in. His successor, the present pastor, Rev. B. Brüggemann, finished the building. He arrived in 1877. The church measures 110 by 50 feet, and cost \$14,000. On the 19th of October, 1879, Bishop

Chatard blessed the church, assisted by the pastor, and the Revs. Arsenius Fahle, O. S. F., John J. Gabriel, P. Siebmann and A. Dannenhofer. Father Brüggemann was born at Emsdetten, Westphalia, March 27, 1840, emigrated September 20, 1854, and was ordained priest by Bishop de St. Palais at Indianapolis, on September 6, 1874. When appointed for Dover he was pastor of St. John's, Clark county.

Dover has now about 60 families. The Sisters of St. Francis teach a school of 60 children.*

YORKVILLE, DEARBORN COUNTY.

This congregation was organized in 1850. The church has St. Martin for its patron saint. Yorkville is a mission regularly attended from Dover. It has 100 families. The school has 95 children, and is taught by the Sisters of the Third Order of St. Francis.*

NEW ALSACE, DEARBORN COUNTY.

Father Ferneding's report, given at the opening of this chapter, has New Alsace the first on his list of missions. It says, "1837—New Alsace, St. Paul, about 150 families. 20 acres of land. Deed was made 1832 to Bishop of Cincinnati, who returned it to Bishop Bruté." After the departure of Father Ferneding the pastors resident at Dover probably attended New Alsace. In 1844 the name of Rev. C. Oppermann is given in the Directory. In 1845 and 1846 it is marked vacant. From 1847 till 1854

* Schematismus.

the Rev. M. Stahl's name is recorded. In 1855 and 1856, Rev. Joseph Neuber. From 1857 to 1859, Rev. Arnold Pinkers. From 1860 till 1866, the Rev. Roman Weinzoepfel.

In 1842, pending his trial, Father Weinzoepfel had been sent to the various missions of these parts. In a document before us, he says of New Alsace: "The brick church, begun in 1838, with pointed windows, was not yet finished. The old church was used as a parsonage." Judging from other statements, it appears that the people of New Alsace, at that time, did not live together in peace, which was partly the cause of Father Ferneding's departure. Father Ferneding had been ordained by Bishop Flaget, and, since the Diocese of Bardstown had few Germans in it, was ceded to Bishop Bruté for these German missions of Indiana.

After Father Weinzoepfel, the Rev. Ferd. Hundt had charge for two years. The present pastor, Rev. Peter Siebmann, was born at Griesheim, Baden, on March 28, 1840, emigrated December 18, 1865, and was ordained priest September 22, 1868. Shortly after his ordination he received charge of New Alsace.

New Alsace numbers 220 Catholic families, and has a school taught by two lay teachers, with 250 pupils.*

ST. PETER'S, FRANKLIN COUNTY.

St. Peter's, the census of 1880 says, has 250 inhabitants. We are told that Catholics began to

*Directories and Schematismus.

settle here as early as 1834, clearing the land and building log houses. In the midst of them a log church was soon erected. It was blessed by Bishop Bruté in 1838. Rev. Joseph Ferneding, residing at New Alsace, visited St. Peter's until 1840. In his report, on leaving the Diocese of Vincennes in 1842, we read: "30. Blue Creek—St. Peter. 90 families. 60 acres of land, deeded—1837." Next came the Rev. Michael O'Rourke, and after him Rev. Charles Oppermann.

The Rev. William Engeln became the first resident pastor in 1844. He remained until 1854. During his time a new church, of brick, was built. It was completed and blessed in 1853 by Bishop de St. Palais. After his removal, until 1859, St. Peter's was attended sometimes by the Rev. Fr. Jos. Rudolf, at Oldenburg, at other times by the Rev. Henry Koering, residing at St. Joseph's.

The Rev. Leo Osredkar, O. S. F., was sent to St. Peter's as resident pastor in 1859. St. Peter's has no stations attached to it, but Father Osredkar had, on account of want of priests, to attend neighboring congregations for years at a time, such as St. Mary's of the Rocks, Brookville, Wolf Creek, etc. He provided his church with a new altar, an organ and interior decorations. In 1859 a parsonage was erected, and in 1875 a large brick school house of two spacious rooms, and a dwelling for the teachers. The first burial in the cemetery was that of Ignace Ripperger, died October 23, 1836, aged 49 years. Father Osredkar was born at Kirchstätten, Germany, on the 5th of May, 1811.

and was ordained Priest September 23, 1834. He emigrated to this country in 1852. After a most useful and laborious life he died at St. Peter's on the 4th day of May, 1882, in the 71st year of his age and the 48th of his priesthood.

The Rev. William Kemper, the Directory says, is at present the pastor of St. Peter's.

ST. JOSEPH'S, DEARBORN COUNTY.

ST. LEON P. O.

In 1841 the Rev. Joseph Ferneding, of New Alsace, built a log church, placing it under the patronage of St. Joseph. After his departure from the vast missionary district of which he had charge, we find the church and young congregation were attended successively by Rev. Michael O'Rourke, of Dover; Rev. William Engeln, of St. Peter's; Rev. Martin Stahl, of New Alsace, and Rev. Andrew Bennett, of Dover, until 1853.

The Rev. Aeg. Moeschall was the first resident pastor, from March till November, 1853. He was then 34 years of age. The next is the Rev. Arnold Pinkers in 1854, succeeded by the Rev. Henry Koering in 1855, remaining until the beginning of 1860. Under his auspices the present church was begun in 1859. Prior to that, in 1856, he opened a school. The church is brick, 120 by 56 feet. Rev. L. Schneider came in 1860, remaining six months, and was then removed. The Rev. Anthony Scheideler took charge in November, 1860. He found the congregation and church in bad shape. The congregation was divided, and the

church had not even a floor in it, nothing but the four walls. However, he succeeded in the fourteen years of his administration to build up and harmonize. The church was completed, a new school built in place of the old one, a parsonage erected in 1866, and all else done that was necessary for the successful results that have since been achieved.

On July 28, 1874, the present pastor, the Rev. John Joseph M. Gabriel arrived at St. Joseph's. He was born on April 29, 1836, at Ennetbürgen, Canton Unterwalden, Switzerland. He studied six years in his native country, three of which were spent at Einsiedeln. He emigrated and finished his studies in Vincennes (3 years) and was ordained by Bishop de St. Palais on August 20, 1862. The following have been his appointments previous to the present one: St. John's, Clark county, from September, 1862, till February, 1872, attending also St. Mary's, Floyd county, and Bradford, Harrison county; Napoleon, Ripley county, February, 1872, till January, 1874, attending from there to Osgood, same county; St. Mary of the Rocks, Franklin county, seven months, attending also Wolf Creek.

St. Joseph's numbers about 140 families. Three Sisters of St. Francis teach the school.

ST. NICHOLAS, RIPLEY COUNTY.

In the year 1835, eight families, all from Offenburg, Baden, settled in Adams township, Ripley county. Spade's Depot has been named after the most prominent of these pioneer settlers. In 1837

the number increased to seventeen families. Up to this time these Catholics visited New Alsace, nine miles northeast, to hear mass and receive the sacraments; which place was attended by that indefatigable missionary, Father Rudolf. Father Gillig writes: "Before me now is a very old and estimable gentleman, one of the first settlers, from whom I glean these facts. With deep emotion, he narrates scenes of those days: how they would leave their rude cabins, take their children on their arms, and for miles wind their way through dense, pathless woods, marking trees with their hatchets, in order to attend mass, hear again the word of God, and be strengthened by the reception of the holy sacraments. And now, my dear father, will you please add a few pithy remarks to this;—should perhaps your history fall into the hands of some lukewarm and wayward descendant of these old, truly Catholic settlers, the voice from the tomb might, perchance, do him more good than many long, well-worded and well-delivered sermons."

Father Rudolf said mass for the first time in Adams township, in the year 1836, in the cabin of Mr. Baer, a mile and a half northeast of the present church. The above old gentleman asserts "that there was more sincere devotion in that log cabin than there is now in many frescoed and varnished churches." An amusing incident occurred on this solemn occasion. "Mr. Baer remembered that a bell was generally used to give a sign to the faithful at the moment of the Elevation. Diving under the bed, he dragged out a mammoth

cow-bell and shook it with a will. Such was his ardor, that long after the Elevation he kept up the violent admonition. A neighbor induced him to put aside his bell." Father Ferneding continued to visit these good Catholics once a month for one year. He said mass, also, at the house of Mr. Fidelis Bernet. He received \$37 for annual salary. A log church, 40 by 28 feet, was erected on land donated by Nicholas Federle, Jos. Schmalz and Louis Retzner, Catholics, and Mr. Poppet, non-Catholic. In 1846 a sanctuary was added. Father Rudolf attended St. Nicholas for a number of years most faithfully. To this day the people speak of him with love and greatest reverence.

Rev. Conrad Schniederjans, Rev. Charles Oppermann and Rev. Alphonse Munschina visited St. Nicholas successively during their sojourn in these quarters.

The Rev. P. Kreuzsch came to St. Nicholas in December, 1853, and was the first resident pastor of the place. He found a prosperous congregation numbering about 100 families, prior to the formation of the Morris and St. Pius' congregations. He built the present St. Nicholas' (brick) church, 100 by 50 feet. Father Kreuzsch left in the spring of 1858. He was a zealous priest, and his former parishioners bear him a grateful remembrance. After him Father Rudolf again attended St. Nicholas until the fall of 1859, when the Rev. Ignatius Klein became the second resident pastor. He purchased a dwelling near the church, and improved the surroundings very much. He also at-

tended to St. Pius', Aurora and Lawrenceburgh. A log school house was also erected by him, 36 by 26 feet, of which Joseph Klein was the first teacher. Next we find the name of Rev. J. Friedinger, pastor of St. Nicholas' Church. He provided and paid \$1,000 for an organ. The "good and lamented Father Vicar" succeeded him, remaining three months.

The Rev. F. W. Peppersack was appointed pastor here in June, 1866. His administration is distinguished by the advent of Franciscan Sisters taking charge of the school. He departed in November, 1870, and was succeeded by Rev. J. B. Stolz, who arrived March 19, 1871. He renovated the interior of the church, procured a new altar, railing, confessional and pulpit. Ill health compelled him to resign. On All Saints' Day, 1873, Rev. Joseph Schuck took charge and remained until April, 1875. After him Rev. J. B. H. Seepe was the pastor for one year and a few months.

The Rev. M. A. Gillig has had charge of St. Nicholas since November 29, 1876. He built a parsonage, and is now building a school-house and residence for the Sisters. The congregation numbers 53 families, or 424 souls. Father Gillig was born at Gilzem, in Rhenish Prussia, on June 4, 1850; ordained priest by Bishop de St. Palais May 17, 1874. His first mission was Mt. Vernon, Posey county, where he remained until his appointment to St. Nicholas.

ST. PIUS' CHURCH, RIPLEY COUNTY.

Until 1854 the members of the present St. Pius' Church belonged to St. Nicholas. They number 17 families, and are attended by the pastor residing at St. Nicholas.

ST. MARY'S OF THE ROCKS.

HAYMOND P. O., FRANKLIN COUNTY.

This locality was visited from the year 1837 by the Rev. Joseph Ferneding about three or four times a year. In 1844 a log church was erected under the auspices of the Rev. William Engeln, the pastor at St. Peter's, same county.

St. Mary's received its first resident pastor in 1857 in the person of the Rev. Januarius Weissenberger, who, in 1859, laid the foundation of the present large brick church. In December, 1859, he was succeeded by the Rev. John P. Gillig, who finished the church. It was blessed by Bishop de St. Palais on September 8, 1862. Father Gillig departed in June, 1863. After him it was visited by the Rev. Leo Osredkar, O. S. F., residing at St. Peter's, Franklin county.

The next resident priest was the Rev. Joseph Kaufmann from 1866 till 1868. After him we have the Rev. A. Nonnenmacher from 1868 till 1871. He built the present brick parsonage of eight rooms with the necessary out-houses. The frame house which was built in 1844 by Father Engeln for the use of the teacher had been occupied hitherto by the priest. The Rev. Joseph Roesch was

the pastor from 1871 till December, 1873. The Rev. John M. Gabriel from January to August, 1874.

The present pastor is the Rev. Francis X. Girolt, since October 23, 1874. He was born at Barr, in Alsace, on September 3, 1848. He completed his studies at Strasburg, came to America June 21, 1872, and, having finished his theological studies at St. Meinrad, was ordained priest by Bishop de St. Palais, at Vincennes, on March 4, 1874, and appointed for St. Mary's, his first and present charge. The church is indebted to his efforts for the beautiful main altar and a fine organ.

The school, a brick building, was erected by Father Nonnenmacher. The average attendance is 53 children. Ground for cemetery was purchased in 1844. The congregation numbers 87 families.

ST. PHILOMENA'S CHURCH,

OAK FORREST P. O., FRANKLIN COUNTY.

The St. Philomena's Church is a log church, built probably in 1844, or a little later. Father Gillig added the sanctuary to it. It has no parsonage. The cemetery ground was donated in 1870 by Mr. John Altherr. The school, with an average attendance of 20 children, is a log house. The teacher's dwelling is also a log house. They were both erected in 1871. The congregation numbers about 29 families. The pastors of St. Mary's of the Rocks have had charge of St. Philomena's from the beginning.

BROOKVILLE, FRANKLIN COUNTY.

Brookville, the county seat of Franklin county, according to census of 1880 has a population of nearly 2,000. It is a flourishing, bright town, with fine scenery. The organization of St. Michael's congregation dates back probably to 1849, when the Catholic families here were regularly visited about once a month by Rev. William Engeln, who resided at St. Peter's, Blue Creek. Previous to this time, Rev. Jos. Ferneding, of New Alsace, occasionally attended the Catholics scattered all along the White Water river, working on the canal, probably 1838.

There was then no church at Brookville. Divine services were held in private houses, or in the shanties of the laborers. The house of Michael Schrank, in the bottom to the south of Brookville, most frequently served as a place of worship. In 1854 Father Engeln was succeeded in his pastoral charge of St. Peter's, St. Joseph's, St. Mary's of the Rocks and Brookville by Rev. H. Koering, a zealous and active priest. He found only 15 families here. A lot, with a small brick dwelling, situated on the southeast ridge of the town, was bought for six hundred dollars, and fitted up as the first church. The money was raised by small contributions from all quarters, both Catholic and non-Catholic.

In the spring of 1857, Rev. Januarius Weissenberger took charge of St. Michael's, at Brookville, and St. Mary's of the Rocks. He, of a strong

bodily frame, a still stronger mind and energy of will, fired by indomitable zeal for religion, undertook to build two large brick churches at about the same time, one in Brookville, the other at St. Mary's, Pipe Creek. At this time Brookville numbered about 40 families, in very moderate circumstances. To build a church costing about \$10,000 was no small undertaking. A new church was absolutely necessary. The congregation was steadily increasing. It was prudent foresight to build, not only for the present wants, but to provide for the future. The size of the church became a bone of contention. Anybody can easily understand that a church adapted to probable future wants would entail an over taxation of present members. Father Weissenberger was backed by several men willing to make any possible sacrifice. Foremost among them all stood Mr. Melchior Witt, who came to Brookville in 1840 and died in 1867. Whilst the congregation was yet undecided, Mr. Witt began to haul an immense pile of stone, to the greatest surprise of all who were going to church, following Sunday. One asked the other, What does this mean? Mr. Witt's answer was: "The church will now be built, even though I have to build it myself." All took courage. The work was commenced and successfully finished.

From 1859 to 1863 St. Michael's was attended by the Rev. Leo Osredkar, residing at St. Peter's. Rev. G. H. Ostlangenberg, in 1863, became the first resident priest at St. Michael's. He also visited St. Philomena's Church, Wolf Creek.

In 1868 the present pastor, Rev. M. Fleischmann, took charge. Three acres of ground at the north end of town were bought in 1869 for cemetery purposes. An infant of Billy Hart was the first burial. In the fall of the same year two lots were bought near the church, on which, in 1873, an imposing school-house was erected. The Sisters of the Third Order of St. Francis bought a beautifully situated lot and house for their residence, and took charge of the parochial schools. The average attendance of children is 120. A fine parsonage, to cost \$4,000, is in course of erection. The value of the church property fully covers \$30,000. The congregation numbers 130 families at present.

Rev. Meinrad Fleischmann was born at Lachen, Switzerland, June 16, 1844. His parents emigrated and settled in Spencer county in 1847. Father Fleischmann began and finished his studies at St. Meinrad, same county. He was ordained there by Bishop de St. Palais, on the following dates: Tonsure and Minor Orders, May 25, 1866; Subdeacon, June 17, 1867; Deacon, June 18, 1867; Priest, June 21, 1867. Prior to his advent in Brookville he labored for a short time in New Albany and Jeffersonville.

His brother, the Rev. Joseph Fleischman, became associated with him as assistant at St. Michael's in the fall of 1874. Father Joseph is also a native of Switzerland. He was born September 14, 1846, and emigrated as above. He studied at St. Meinrad and was ordained by Bishop de St.

Palais as follows: Tonsure and Minor Orders, September 17, 1872; Subdeacon, September 18, 1872; Deacon, November 1, 1873; Priest, September 6, 1874.

CEDAR GROVE, FRANKLIN COUNTY.

The town, Cedar Grove, has 200 inhabitants or more.

The Church and congregation of the Holy Guardian Angels was organized in 1872. Up to that date the 20 Catholic families living in or near Cedar Grove attended St. Joseph's, St. Peter's and Brookville. The people were anxious to form a congregation, and petitioned Bishop de St. Palais to that effect. The good Bishop readily consented, and charged Father M. Fleischmann, of Brookville, with the task of gathering the scattered families into one flock and building a suitable church.

Mass was said for the first time in the house of Phil. Eshenbach, in November, 1872. A meeting was held after the services, and a building committee were appointed, consisting of the pastor, Phil. Eshenbach, Jacob Meyer, Phil. Riesler and G. Felix. Despite opposition, three acres of ground were bought, and a brick church, 60 by 30 feet was built. The corner-stone was laid by Rev. A. Scheideler, assisted by the Rev. H. Seibertz and the pastor, on Sunday, September 28, 1873. On the third Sunday of January, 1874, divine service was held in the new church for the first time.

Rev. Jos. Fleischmann, upon his arrival as assistant at Brookville, took charge of Cedar Grove

in the fall of 1874. The congregation now numbers 50 families, and has a school with 50 children.

LAUREL, FRANKLIN COUNTY.

Some Irish Catholic families, Butler, Murphy, Early and Londergan, settled at Laurel in 1848 or 1849, when the Whitewater canal was being constructed. Up to 1858, they were attended from Shelbyville about four times a year. From 1858 to 1860 the Rev. W. Doyle visited them from Connersville. From 1860 until October, 1874, the Rev. Henry Peters, residing at Connersville, visited Laurel once a month. In 1869, a lot of about two acres was bought, and a frame church, 40 by 30 feet, built on it, costing about \$1,500. Mass, up to this time, had been celebrated in the house of William Early. Edward Zacharias was a prime mover in the erection of the church. From October, 1874, the Rev. Joseph Fleischmann, residing at Brookville, has had charge of Laurel.

MILLHOUSEN, DECATUR COUNTY.

On the 29th day of June, 1840, Maximilian Schneider donated Bishop de la Hailandière forty acres of land for Catholic Church purposes. At that time the Catholics numbered 13 families. The Rev. Joseph Ferneding had visited them as early as 1837. He now built a log church in Millhousen, 24 by 20 feet. Father Ferneding's place of residence at this time was New Alsace. It is related how the good, honest Catholics, all German immigrants, zealous in the practice of religion, came to

church in wooden shoes. Up to 1843 the place was visited also by the Rev. Conrad Schniederjans, Rev. Michael O'Rourke, Rev. Roman Weinzopfel and Rev. Charles Opperman. Father Weinzopfel says in 1842 several houses were in process of erection, intended for Catholic families residing in Cincinnati and about to settle in Millhousen.

From 1843 till 1850 the congregation was visited by the Rev. Alphonse Munschina and by the Rev. Joseph Rudolf. The zeal and energy of these pioneer priests visiting numerous infant Catholic congregations almost surpass belief.

In 1850 the church built ten years ago was too small for the rapidly increasing congregation, and Father Munschina, residing in St. Ann's, Jennings county, built a brick church, 60 by 38 feet. In 1856 the Rev. Peter Kreuzsch, residing at St. Nicholas, Ripley county, built a brick parsonage at Millhousen and became the first resident pastor. He remained a short time, and the congregation was again attended by Father Rudolf, of Oldenburg, and his assistant, Rev. Peter Joseph Weber, until 1858. The following priests next resided at Millhousen: Rev. A. Pinkers from June, 1858, to October, 1858; Rev. I. Vogt from November, 1858, to September, 1859; and Rev. Jan. Weisenberger from September, 1859, till April, 1861. After that the Rev. Ign. Klein, of St. Nicholas, visited the place during six months. The next resident priest was the Rev. I. B. Weikmann, from October, 1861, until October, 1863. Until March, 1864, it was attended by Father Klein, Rev. L. Oesterling,

O. S. F., of Enochsburg, and Rev. J. P. Gillig, of Greensburg.

Rev. Ferdinand Hundt was the resident pastor from March, 1864, until July, 1867. The congregation had increased very much in wealth and numbers, and wished to have a larger and more imposing church. The subscription list circulated by Father Hundt summed up \$12,255. The church was to be 140 by 55 feet. The foundation was finished and the corner-stone laid on May 25, 1867, by the Rev. F. W. Pepersack; the new church was to be the Church of the Immaculate Conception; St. Boniface had been the patron hitherto. Serious troubles arose; whereupon Father Hundt left the congregation, and St. Boniface's Church was interdicted until January, 1868. At this time the Rev. Herman Hüser, D. D., became the pastor. He restored peace and order; the new church was finished and dedicated on the 4th day of August, 1869, by Bishop de St. Palais. He decided the title of the new church should be that of the Immaculate Conception, and St. Boniface the patron saint. Under Dr. Hüser the church flourished religiously, but became more and more embarrassed financially. Father Hüser resigned in October, 1870, and left the Diocese.

In the absence of the Bishop at Rome, the Very Rev. John Corbe, Administrator of the Diocese, gave the Rev. Frederick William Pepersack charge of Millhousen, on the 28th of October, 1870. Father Pepersack was born at Dinklage, Oldenburg, March 21, 1822, and emigrated to America January

1, 1847. He taught school at St. Wendel, Posey county, Ind., with eminent success, receiving the highest praise from the pastor, Father Weinzoepfel. He prepared for the ministry, and was ordained priest at Vincennes by Bishop de St. Palais, on March 24, 1855. On the Feast of the Seven Dolors he celebrated his first mass at St. Wendel. He was appointed the first resident pastor of St. James, Gibson county, immediately after. He left St. James in June, 1866, free of all indebtedness, and much improved. From June, 1866, until his appointment to Millhousen, he was pastor of St. Nicholas' Church (Pipe Creek), Ripley county.

Father Pepersack has had charge of Millhousen since November 7, 1870. He found debts to the amount of \$18,000, and church accounts badly kept, in fact unintelligible. His subscription dated November 24, 1870, together with \$600 realized from the sale of 40 acres donated the church by Mary and Henry Mönkedick, and foundations of masses, realized \$4,032. The second subscription, dated August 18, 1877, amounted to \$2,905, of which he spent \$900 for furnaces and other necessary improvements.

In 1857 a frame school-house had been erected, with rooms for the teacher. After the completion of the new church Father Hüser converted the old church into a school-house of three rooms. Since that time Franciscan Sisters have conducted the schools most satisfactorily. Bishop Chatard expressing a wish that a school for the larger boys be built, Father Pepersack, in the year 1880, opened a

third subscription for this purpose, realizing \$1,300. The school is a beautiful and well arranged structure, built under the direction of Father Weinzoepfel, an old and intimate friend of the pastor. The boys have a male lay teacher. The boys' school was blessed on September 5, 1880. The girls' school was also thoroughly renovated in 1880. Altogether \$2,600 were thus spent in 1880.

Millhousen had in it from the beginning a turbulent element, which caused much trouble, and retarded the good work of building up the congregation very much. But, thanks to the firm and prudent course pursued by the present pastor, this element is gradually subsiding.

ENOCHSBURG, FRANKLIN COUNTY.

The St. John's (Ev.) congregation of Enochsburg, consisting of about 70 families, is equally divided between the counties of Franklin and Decatur. The little village, Enochsburg, is situated in Franklin county, on the west line, five miles from the south line. The church is in Decatur county, also the parsonage, and the school and teachers' dwelling in Franklin county. The first Catholic settlers were from Northern Germany, and these or their descendants, with the exception of a few families, are the present members of the congregation.

Catholics began to settle here as early as 1836. When the number of families reached 14 they built a log church. Bishop de St. Palais used to speak highly of this log church. When in 1849 he visited

the congregation of his Diocese for the first time, night overtook him at Rossburg, two miles from Enochsburg. Now, Rossburg was so small a place that its name alone was at all notable. The Bishop stopped at the best hotel, a small dwelling, and, after supper, was shown to his bed in the garret. In the morning he found that the beautiful snow had forced its way through beneath the clapboard roof and had covered him considerably.

The Catholics of Enochsburg belonged to the Oldenburg congregation, and had a distance of eight miles to walk to assist at mass. Probably the pastors resident at Oldenburg visited them now and then, more especially after the log church was built. We know that Rev. Fr. Jos. Rudolf attended them during his time. In 1853 a school-house of stone was built, 35 by 30 feet. Shortly after, the church being too small, a larger one was built. It was finished in 1856, after considerable trouble. Father Rudolf had given the contract to a builder, but the builder and money advanced disappeared, leaving the church built up to the window sills. After some time work was resumed; in placing the timbers for the roof, one beam supporting the laborers gave way and precipitated them to the ground, killing two and injuring others badly. The church is a beautiful and substantial structure, 105 by 50 feet, built of gray lime stone, nicely dressed.

Rev. Lawrence Oosterling, O. S. F., became the first resident pastor at Enochsburg in 1862. He was an emigrant from Holland. The congre-

gation bought, for \$2,000, a two-story brick building, opposite the church, for a parsonage. During Father Oosterling's time a teacher's dwelling was built. In 1867 the parsonage was entirely destroyed by fire; it was insured, but in a bad company. On the 19th of March, 1868, Father Oosterling moved to St. Maurice, a mission attended from Enochsburg, and resided there a few months, when he was transferred to St. Ann's, Jennings county. On November 13, 1868, Rev. Michael Heck was appointed pastor of Enochsburg. The parsonage was replaced by building a two-story brick house of eight rooms, in a more desirable location. In August, 1870, the Sisters of St. Francis took charge of the school, and a new school-house was erected in 1872. In May, 1879, Father Heck was transferred to St. Wendel, Posey county. After him Rev. John Stolz remained only a short time, his health not permitting. After him the Franciscan Fathers from Indianapolis took charge, until the arrival of Rev. J. W. Kemper, who remained until May 10, 1882.

Rev. James Pfeiffer took charge of the congregation on May 12, 1882. He was born at Fröschen, Bavaria. He completed his studies at St. Meinrad, with the exception of one year at Indianapolis. He was ordained as follows: at St. Meinrad by Bishop de St. Palais; Tonsure and Minor Orders, October 31, 1873; Subdeacon, May 26; Deacon, May 27; Priest, May 28, 1877. He was pastor of Buena Vista, Jennings county, from August 10, 1877, till March 27, 1882.

AURORA, DEARBORN COUNTY.

Aurora was first visited by priests from Cincinnati, of whom are remembered the Rev. P. Tscieher, S. J., the Very Rev. P. Unterthiener, O. S. F., and the Rev. Anselm Koch; O. S. F. After that the Rev. P. Kreuzsch, residing at St. Nicholas, from December, 1853, till the spring of 1858, attended Aurora. In the fall of 1859 the Rev. Ign. Klein became the resident pastor at St. Nicholas, and from there attended Aurora and Lawrenceburgh. In 1864 or 1865 Father Klein became the first resident pastor. The Church of the Immaculate Conception owes its development and prosperity to the zeal of its first resident priest, who remained until the fall of 1877, succeeded by the Rev. Ferdinand Eberhardt Hundt.

Father Hundt was born at Attendorn, Westphalia, on January 7, 1835. Having completed his studies in his native country he emigrated to America May 1, 1859, and entered the seminary at Milwaukee in the fall of 1859, completing his theological studies at St. Vincent's Theological Seminary in 1862. Having been received in the Diocese of Vincennes, he was ordained by Bishop de St. Palais on March 21, 1863. His first mission was Troy and Tell City, Perry county; then he was pastor at Millhousen, Decatur county, for four years; one year at New Alsace, Dearborn county; pastor of St. Andrew's Church, Richmond, Wayne county, November, 1868; transferred to Aurora September 8, 1877. He obtained permission to visit Eu-

rope for the restoration of his health on April 5, 1883. In the mean time the Passionist Fathers, of Mt. Adams, Cincinnati, have the charge of Aurora.

Aurora at present has about 230 families. The Sisters of St. Francis conduct the schools, with an average attendance of 175 children.

LAWRENCEBURGH, DEARBORN COUNTY.

The census of 1880 says Lawrenceburgh has 4,654 inhabitants. It is a promising and stirring city. The Catholic congregation was organized in 1840, consisting at the time of 15 families, among which George Huschart, Peter Werst, John Kinmel, Jacob Meier, Louis Crusart, Anthony Schwartz and Michael Lang were prominent. Divine services were held at first in a house in Newton (a part of Lawrenceburgh), then, in the following year, in the house of George Huschart, and at times also in that of Michael Lang.

The corner-stone of the first church was laid in 1841, on Walnut street, one square south of the present church. It was built of stone, 60 by 40 feet, but was not completed until 1847, when it was blessed.

Rev. Jos. Ferneding, of New Alsace, attended the place from 1840 to 1841; Rev. F. O'Rourke, of Dover, from 1841 to 1844, when he returned to Ireland; Rev. Andrew Bennett, of Dover, from 1844 to 1850; Rev. M. Stahl, of New Alsace, during the first part of 1850; Rev. A. Carius, of Madison, during the latter part of 1850; the

Franciscan Fathers, Revs. G. Unterthiner, Sigismund and Anselm Koch, of Cincinnati (St. John's Church), had charge from 1851 to 1859; Rev. Ignace Klein, of St. Nicholas, Pipe Creek, from 1859 to 1866.

On the 6th day of January, 1866, Rev. Clement Scheve became the first resident pastor of Lawrenceburgh. The present beautiful St. Lawrence's Church was erected in 1866 on Walnut street, one square north of the old church. The church is of brick, 120 by 50 feet, with a large basement of stone, at first used for school purposes, but since converted into a chapel and a meeting-room for societies. Father Scheve also built a parsonage in 1867, a spacious two-story brick building, and in 1869 a large three-story school-house of brick, with a basement of stone. The school is the property of the Sisters of St. Francis. Father Scheve was born on October 4, 1828, in Lusche, Oldenburg, emigrated to America in 1848, and was ordained March 19, 1859. Loss of health compelled him to resign his charge at Lawrenceburgh in August, 1870. He went to Minnesota, where he died in the spring of 1875.

Rev. Julius J. Duddenhausen was appointed pastor of St. Lawrence's October 1, 1870, and successfully administered the temporalities and spiritualities of the congregation until May 15, 1875, when he was transferred to Holy Trinity Church at Evansville.

Rev. J. F. Sondermann, the present pastor, took charge on May 15, 1875. He was born near At-

tendorn, Prussia, on December 2, 1844. Came to America in 1847. He studied at St. Meinrad, and was ordained there by Bishop de St. Palais, as follows: Tonsure and Minor Orders, September 18, 1865; Subdeacon, June 17, 1867; Deacon, June 21, 1867; Priest, September 22, 1868. His first mission was Mt. Vernon, Posey county, of which he was the first resident priest until May 15, 1874, when he replaced Father Viefhaus during his absence at St. Mary's Church, Evansville, until October of the same year. Next he became pastor of St. Joseph's, Vanderburgh county, until May, 1875, when he was transferred to Lawrenceburgh. The prudent management of Father Sondermann is gradually paying off the huge debt resting on the congregation.*

The first parish school was opened about 1844 in a room rented for the purpose. The first church was used also for school purposes for some years. Later a frame building was erected. The school at present has an average attendance of 215. The congregation numbers 230 families. The church property is valued at \$60,000.

MORRIS, RIPLEY COUNTY.

About the year 1840 some German Catholic families began to settle at Morris, then known as Springfield, and in its neighborhood. The place received its present name, Morris, in 1856. These

*The disastrous flood of the spring of 1883 damaged the church property to the extent of fully \$2,500, and impoverished the congregation, who suffered the total loss, almost, of their homes.

Catholics became members of the neighboring congregations of Oldenburg and St. Nicholas. A log school-house was erected in 1855, measuring 24 by 18 feet, on ground (five acres) donated for church and school purposes. The Catholic families at that time numbered 25.

After some delay Bishop de St. Palais gave his consent to the erection of a church. St. Anthony's Church, built of stone, is 60 by 40 feet, exclusive of sanctuary. The corner-stone was laid in the spring of 1855, and was dedicated on October 29, 1856. The first mass in it was said by Rev. Jos. Rudolf on June 13 of the following year.

In 1861 a stone school-house was erected, 36 by 24 feet. About the same time a frame dwelling was built for the Sisters of St. Francis, two of whom now took charge of the school. From 1855 till 1861 lay teachers had conducted the school.

Until the arrival of the first resident pastor in 1866, Morris was attended from Oldenburg, five miles distant, once or twice a month. Father Rudolf's assistants who visited Morris may be mentioned: Rev. F. Weber, a native of Switzerland, Rev. J. Weissenberger, a German priest, and Rev. Wm. Doyle, who, though an Irishman, spoke the German language fluently. In 1865 a two-story parsonage of bricks, 32 by 22 feet, was erected at a cost of \$2,200.

The first resident pastor was the Rev. R. Weinzopfel, from April 19, 1866, till July, 1873. Partial loss of his eyesight and other infirmities compelled him to resign. He subsequently became a

member of St. Meinrad's Abbey. Father Weinzopfel built a second school, with residence for Sisters, measuring 52 by 26 feet, at a cost of only \$3,000. He also procured new bells and three new altars.

The Rev. John Stolz was pastor from 1873 till 1878. He provided a new organ at a cost of \$1,200. Sickness compelled him to resign. The Rev. A. Dannenhofer had charge from 1878 till 1882. He paid a small balance of indebtedness still remaining.

The present pastor, Rev. Caspar Seiler, arrived in the spring of 1883. He was born at Dietikon, Switzerland, on April 16, 1846, and emigrated in 1875, having been ordained priest in his native country on June 11, 1871. The congregation numbers 105 families. The parochial school, taught by three Sisters of St. Francis, is attended by 130 children.

NAPOLEON, RIPLEY COUNTY.

St. Maurice's congregation was organized in 1848, or thereabouts. The church is located in Napoleon, Ripley county, Jackson township, a town of about 250 inhabitants. The settlers of these parts are German, Irish and American. Prior to 1848 the Catholics visited neighboring missions, or were attended by Rev. Jos. Ferneding, Rev. Alphonse Munschina, Rev. Jos. Rudolf and others. From 1840 till 1848 they formed part of the Millhousen congregation.

In 1848 Dr. McMullen, an Irish physician of Napoleon, donated two lots; and the church, a frame building 35 by 18 feet, was built for the most

part by Mrs. Mary Gigos, whose husband had been one of the founders of the town. The congregation at that time numbered 20 families. The Rev. Alphonse Munschina, residing in Jennings county, attended Napoleon up to 1854. From 1854 till 1858 the Rev. John P. Kreusch, resident at Millhousen, visited the place. After him Rev. A. Pinkers in 1858, Rev. I. P. Vogt in 1859, and Rev. Jan. Weissenberger until April, 1861. Rev. Ign. Klein, residing at St. Nicholas, attended the place during six months in 1861. The next on record is the Rev. John B. Weikmann, until 1863.

Rev. Ferd. Hundt, resident at Millhousen, had charge for three years. He established the first parochial school at Napoleon. In 1866 the congregation had increased to 50 families and received the Rev. Theodore Antoni for the first resident pastor. Additional ground was purchased and a new—the present—brick church was built. The building had just been roofed when the zealous pastor, taking sick suddenly, died June 14, 1870, in the 35th year of his age, and the fifth of his ministry. A marble tablet in the church marks his resting place and commemorates his virtues.

Napoleon was after that attended by the Rev. H. Hueser, D. D., of Millhousen, and the Rev. Fred. Mueller, during whose time the church was first used for divine service. Rev. F. W. Peper-sack, of Millhousen, visited the place until 1872, when resident pastors were again appointed: Rev. J. J. Gabriel, 1872-74; Rev. H. Panzer, 1874; Rev. Alex. Koesters, 1874; Rev. B. H. Kintrup, 1875,

till the spring of 1878. Rev. M. Heck now for several months visited Napoleon; Rev. W. Kemper was the next resident pastor. The church was blessed by Bishop Chatard on September 22, 1879. Father Kemper remained until February 23, 1880, when he was succeeded by the present pastor, the Rev. Adam Feigen.

St. Maurice's Church measures about 70 by 35 feet, with a steeple 70 feet high. The tower has two bells, one weighing 879 pounds. The church contains handsome pews, seating about 300 persons. The total cost of the building was \$9,000, of which a small amount remains unpaid. Father Kemper added a splendid main altar, and Father Feigen added a new pulpit, an organ, a baptismal font, and other church furniture.

The parochial school is taught in the old church, and is attended by an average of 50 pupils. Franciscan Sisters have charge of the school. On the church grounds are also a neat frame parsonage, and, adjoining the school, a residence for the Sisters. Half a mile from the town is the cemetery of the parish. St. Maurice's congregation numbers 400 souls.

OSGOOD, RIPLEY COUNTY.

Since 1869, the pastors of Napoleon have also attended Osgood. In the above year Father Antoni organized the congregation, and soon after erected a frame church at a cost of \$800. Services are held there twice a month, after mass at Napoleon. The congregation (St. John's) numbers

about 30 families, and is rapidly increasing in numbers.

GREENSBURGH, DECATUR COUNTY.

The Rev. E. Martinovic visited the Catholics of Greensburgh, and held divine service in private houses until 1855, when the present (brick) church was built. The first resident pastor was the Rev. John P. Gillig, who labored here with great zeal from 1863 till 1871. In March or April he was succeeded by the Rev. J. L. Brassart, who had charge during nearly three years.

In the fall of 1874 the Rev. Daniel Curran became pastor. New life began to quicken the congregation during his time. He built a priest's house of brick, and secured a dwelling for the teacher's residence. He also built a brick school-house of two large rooms, with a seating capacity of 75 each. The school was given in charge to the Sisters of St. Francis, who at present have an average attendance of 60 children.

On August 2, 1877, the Rev. Henry Kessing succeeded Father Curran. Father Kessing was born April 11, 1845, and was ordained priest on September 22, 1868. Bloomington, with its numerous missions, was his first charge, and Greensburgh the second and last. He died November 20, 1882, and was buried at St. Maurice, Decatur county. He paid off the balance of indebtedness on the church property. After the death of good Father Kessing the Rev. Maurice Wagner, O. S. B., received charge pro tempore. The congrega-

tion numbers between 60 and 70 families. A new church will soon be built. The Blessed Virgin is the patron saint.

ST. PAUL, DECATUR COUNTY.

Divine services were held in private houses until September 21, 1858, when 12 Catholic families determined to build a church. The lot was donated by Messrs. John P. Paul and Erasmus L. Floyd, non-Catholics. Mass was said in the little brick church for the first time on July 31, 1859. The resident priests at Greensburgh have had charge also of St. Paul. Father Brassart built an addition to the church. The congregation comprises 28 families. They intend soon to build a school.

HAMBURG, FRANKLIN COUNTY.

Hamburg is a village in Franklin county, with about 100 inhabitants. The St. Anne's congregation is a daughter, so to speak, of the Holy Family Church at Oldenburg, and has been attended from the beginning up to the present date by the Franciscan Fathers exclusively. Many years prior to the building of the church a log house was erected in the present village, which served as a school-house, and was considered a branch of the parochial schools at Oldenburg. The school suggested a church and congregation. About 1868, Mr. Wesley Martin, who owned a large farm in Ray and Salt Creek townships of Franklin county, laid out the present village of Hamburg, and offered to donate five acres of land, provided a church was

at once built. The Catholic farmers of the neighborhood at the time numbered about 35 families. They met and accepted Mr. Wesley's offer, Bishop de St. Palais gladly consenting to the building of a church. The Franciscan Fathers of Oldenburg directed the work. In the spring of 1869 the corner-stone was laid, and in the same year, on the 19th day of October, the church was blessed. The church is of brick, measuring on the interior 83 by 53 feet, with a height of 33 feet in the clear. The old log school-house was abandoned in 1873, and one of brick built, 50 by 30 feet. From 1869 to 1876 the congregation had mass and vespers on all Sundays and feasts of obligation, and mass also on all Thursdays of the year. In September, 1876, a commodious two-story brick parsonage was ready for occupancy, and since then Hamburg has a resident pastor.

Two secular teachers had charge of the school up to 1878, when the Sisters of St. Francis bought a residence in Hamburg, and took charge of the schools. The average attendance at school is over one hundred. The congregation numbers about 90 families. The church has three beautiful altars, pulpit and decorations, costing \$1,500. \$12,000 in money was laid out on the church property; but counting labor and building material donated, \$20,000 is not too high an estimate of the value of the entire church property.

Rev. P. Gabriel Lipps, O. S. F., kindly furnished the above items. At present, according to

the Directory, Rev. P. Clement Steincamp, O. S. F., is the pastor.

BATESVILLE, RIPLEY COUNTY.

The German Catholics of Batesville and immediate neighborhood did not form a congregation until 1867. Two non-Catholics, Messrs. Schrader and Boehringer, donated the ground on which the church was to be erected. The church was begun the same year, 1867, in charge of the Franciscan Fathers at Oldenburg. In the fall of 1868, Batesville was made a station to be visited from Greensburgh, where the Rev. John P. Gillig resided. He had services in a private house at Batesville twice a month until about August, 1869.

In 1870 the Franciscan Fathers again took charge. The Rev. Louis Haverbeck, O. S. F., finished the church, and it was blessed in September, 1870, St. Ludwig's Church. In the year following the same zealous pastor built a school-house.

From August, 1872, till August, 1873, the Rev. Clemens Steinkamp, O. S. F., attended the congregation, when he was succeeded by the Rev. Bernardine Holthaus, O. S. F. The parsonage was built in 1876. In 1875 the furniture factories at Batesville were destroyed by fire, and, in consequence, the congregation lost several families, who left the town. In September, 1876, Rev. John B. Schroeder, O. S. F., visited Batesville until January, 1877.

Rev. Peter B. Englert, O. S. F., became the

first resident priest at Batesville in January, 1877; Rev. Nicholas Holtel, O. S. F., from August, 1877, till August, 1878; Rev. Martin Bauer, O. S. F., from August, 1878, till August, 1879.

The present pastor, the Rev. Leonard Nurre, O. S. F., took charge in August, 1879. He was born at Cincinnati, Ohio, on January 7, 1854, and was ordained priest December 8, 1876.

The congregation numbers about 70 families. The Sisters of St. Francis teach 100 children in Batesville.

ST. MAURICE, DECATUR COUNTY.

The name of the Rev. Lawrence Oosterling, O. S. F., is the first priest mentioned in connection with St. Maurice in the Directory for 1869. In 1868 it is not given. From 1870 it is attended from Enochsburg for a period of ten years. In 1880 the pastor of Oldenburg has charge. The present pastor, Rev. Charles Schöppner, O. S. F., resides at Hamburg. He was born December 17, 1852, at Cincinnati, Ohio, and was ordained priest on December 18, 1875.

The church at St. Maurice is called St. Francis' Church. It has 35 families. The school is taught by Franciscan Sisters. Attendance at school 45.*

* Directories and Schematismus.

CHAPTER XXVII.

INDIANAPOLIS DISTRICT.

PRESCOTT, SHELBY COUNTY, ST. VINCENT'S, SHELBYVILLE, SHELBY COUNTY, ST. JOSEPH'S—INDIANAPOLIS, ST. JOHN'S; ST. MARY'S; ST. PATRICK'S; ST. JOSEPH'S; SACRED HEART AND MISSIONS; ST. BRIDGET'S; ST. FRANCIS' (BRIGHTWOOD) — BROWNSBURG, HENDRICKS COUNTY, ST. MALACHY'S—REV. FRANCIS TORBECK—VERY REV. AUG. BESSONIES, V. G.—REV. D. O'DONAGHUE—REV. G. STEIGERWALD — VERY REV. A. SCHEIDELER, V. G.—REV. HUGH O'NEILL — REV. H. ALERDING—VERY REV. FERDINAND BERGMAYER, O. S. F., and FATHERS OF THE CONVENT—REV. D. CURRAN—REV. CHARLES CURRAN—REV. E. J. SPELMAN.

ST. VINCENT'S CHURCH,

NEAR PRESCOTT, SHELBY COUNTY.

MRS. MARY CORNELL, a native of Maryland, came to Shelby county, Ind., in 1824, and was undoubtedly the first Catholic who settled in this county. In 1825 Mr. and Mrs. Leo H. Worland, of Scott county, Ky., came on a visit to Mrs. Nancy Young, a sister of Mrs. Worland, and settled permanently in 1826. John P. Newton and family arrived in 1827. Leo H. Worland was followed by his father, Thomas Worland, with the whole family, in 1828. He was a generous and pious Christian, and with him the priests and missionaries always found a pleasant and comfortable home. Through his in-

fluence others were encouraged to immigrate from Kentucky.

Rev. George Elder, of St. Pius' Church, Scott county, Ky., came on a visit to his former spiritual children in the fall of 1828. The holy sacrifice of the mass was then offered for the first time in Shelby county, in the rude log cabin of Thomas Worland. The congregation numbered at this time about thirty members. Father Elder preached in the school-house, and attracted the attention of his Protestant audience by his eloquence and the doctrines of the Catholic Church, which seemed to be something new to most of them. Everybody was anxious to take a look at the Catholic priest. Father Elder paid a second visit to the infant congregation in 1829, and again said mass at the house of Thomas Worland and baptized several children. He preached in the school-house at Shelbyville, and pleased the audience very much by his clear, earnest manner of explaining the word of God, and by his amiable and kind treatment of all with whom he came in contact.

Rev. S. P. Lalumière, of Vincennes, was sent by Bishop Flaget, of Bardstown, Ky., to visit the Catholic families of Shelby county in 1830, coming twice a year, in the spring and fall. Father Petit, a Jesuit, accompanied by Father Lalumière, on a missionary tour through Indiana, preached a short mission here, during which George Laws was baptized and received into the church. In 1834 Rev. Stephen T. Baden, on his way to South Bend, stopped with the congregation one week. Rev.

Joseph Ferneding, from New Alsace, Dearborn county, came on a visit in 1836. In May, 1837, Father Lalumière paid his last visit here, and proposed to the congregation to have a resident priest among them, to which they gladly agreed.

In August, 1837, Bishop Bruté sent Rev. Vincent Bacquelin* to take charge of this congregation. He was a native of France, a man of zeal and activity, and soon gained the love and esteem of his people. From here he also visited Indianapolis and Columbus. In July, 1838, Bishop Bruté visited this congregation and administered the sacrament of confirmation to 13 persons. The zealous Father Bacquelin, anxious to have a church, held a meeting of his people January 6, 1838, to consult upon the matter. They determined to build the church, and on September 6, 1838, the contract was given for \$619. Thomas Worland donated two acres of land. In October, 1839, mass was first celebrated in St. Vincent's Church; and in October, 1840, Bishop de la Hailandière visited the congregation, blessed the church and confirmed seven persons. He was accompanied by the Rev. M. E. Shawe, an eloquent priest, who preached the sermon. Father Bacquelin was pastor of St. Vincent's for nine years and one month. While returning from a visit to Peter Hirschauer's, in Rush county, on September 2, 1846, he was thrown from his horse and almost instantly killed. This sad event caused deep and lasting regret among

* He was ordained priest at Emmitsburg April 25, 1837.

his people, who mournfully followed his remains to their last resting place in St. Vincent's cemetery.

Father Bacquelin was succeeded by Rev. John Ryan, who remained but a short time. In 1847 Rev. John McDermott became pastor and had charge one year. He was succeeded by Rev. Thomas Murphy, who staid a few months. Rev. John Guéguen had charge four years. Rev. Daniel Maloney came in 1853 and remained two years. In May, 1855, Rev. Edward Martinovic, better known as Father Martin, became pastor of St. Vincent's Church. In 1861, with the assistance of the Mother Superior of the Sisters of St. Francis, Oldenburg, Franklin county, he established a Catholic school. The Sisters' house is a fine two-story building, containing 8 rooms, and the school-house is the same class of building, both situated in a beautiful grove near the church. Father Martin left unexpectedly in the beginning of 1863, against the wishes of the people, returning to his native country. From Rome he wrote to some of his friends, and this was the last heard from him. He was a most generous, pious, kind-hearted priest, who gave to the poor or charitable persons every cent that he could call his own, and it is doubtful if he ever possessed more than five dollars at one time. He was loved and revered by Protestants as well as Catholics, and all love to speak of his many noble acts of Christian charity.

In July, 1863, Rev. John P. Gillig took charge of St. Vincent's, and remained its pastor for three years. In March, 1867, Rev. William Doyle was

appointed pastor, remaining until May, 1868. The congregation had so increased that he found it necessary to build an addition to the church, which he accordingly did.

In November, 1868, Rev. Fr. Jos. Rudolf became the pastor of St. Vincent's. In 1870 the parsonage was built. In 1877 arrangements were made to build a new church, which was completed in 1880. It is a very fine building, 112 by 43 feet, with a steeple 138 feet high. On the 4th of May, 1881, Father Rudolf left St. Vincent's, and was succeeded by Rev. Francis G. Torbeck, who is its present pastor.

Father Torbeck was born in Warendorf, Westphalia, on December 13, 1853; emigrated to this country August 15, 1875; received Tonsure and Minor Orders from Bishop de St. Palais at St. Meinrad on May 26, 1877; was ordained Sub-deacon on the day following; Deacon on February 1, 1878, at Indianapolis, by the Most Rev. J. B. Purcell, and promoted to the priesthood on February 2, 1878. He was assistant at St. Mary's, in Madison, until his appointment at St. Vincent's.

SHELBYVILLE, SHELBY COUNTY.

There were Catholics living in Shelbyville as early as 1825, but the congregation was not organized until 1865. Priests at St. Vincent's had charge of Shelbyville also. They held services at first in private houses a few times a year, at the houses of Dr. Michael Freeh, Joseph Lucas and Thomas O'Connor. In 1865 Father Gillig, appreciating

the necessity of a church in Shelbyville, at first rented a hall of Samuel Hamilton, wheré he held services until a church could be built. He bought a lot on East Broadway, where the church now stands. Father Doyle succeeded him, and began at once to build the church. It was a difficult undertaking, and many predicted that the attempt would prove a failure. His work, however, finally succeeded. When the church was built it was much too large for the congregation ; to-day it is a great deal too small ; and, judging from the rapid growth of St. Joseph's congregation, they will soon be compelled to build a new church. After the church was completed there was still wanting a parish school. In 1873 Father Rudolf secured a property in his own name, which was bought by the congregation in 1881 for \$2,500, and opened a school, conducted by the Sisters of St. Francis, now in a flourishing condition. Father Torbeck at present visits Shelbyville.

INDIANAPOLIS, MARION COUNTY.

It can be set down as a fact testified to by several old residents yet living that the holy sacrifice of the mass was offered in the city of Indianapolis as early as the year 1835. It took place in "Power's Tavern," located on West Washington street. Among those present in the room of the tavern were : James Ferriter, a well known contractor ; Douglas O'Reilly, who served at the altar, and Thomas K. Barrett, from whose communication to a city paper some of these items are gleaned.

Drs. Stipp and Richmond, non-Catholics, were also present. The priest offering the mass was the Rev. Claude Francois, who was living and laboring among the Indians near Logansport, this State. He was a native of France, and one of the first priests that accompanied Bishop Bruté to Vincennes. From this field of labor he went to the Diocese of Natchez, and afterwards joined the congregation of the mission. He died at Lafourche, La., on July 20, 1849, aged about 45 years. His character was that of the good priest and laborious missionary. Another priest who said mass a few times in Indianapolis was the Rev. Theodore Badin, the first priest ordained in the United States. Until 1837 these and perhaps other clergymen visiting the town, for want of a church, celebrated mass at the residence of Joseph Laux, Michael Shea, John O'Connor and others of the early settlers. In 1837 a small room was rented and used for church purposes for nearly three years.

The Rev. Vincent Bacquelin was sent by Bishop Bruté, some time in 1837, to have charge of the Catholics living in these parts. He resided at St. Vincent's, a few miles below Shelbyville, where he built the first church. He visited Indianapolis on one Sunday in each month, until later, about 1840, he came here, it appears, on three Sundays in each month. In 1840 a lot was bought and a small frame church built on it—*The Holy Cross Church*. It was situated “just west of John Carlisle's residence, in the southern edge of what was called ‘Military Ground,’ of which ‘Military Park’ is

the remnant. There were large hackberry trees close above the church for a good while." The first trustees were Messrs. O'Reilly, Butsch and Beck. Andrew Cramer, James Winchill, Thomas K. Barrett and others constituted the choir. Father Bacquelin boarded successively with Mrs. John Gallagher, Mr. Barrett, at Drake's Hotel, and, just previous to his death, at Dr. George Negley's.

"He was obliged to ride on horseback across streams and over roads often almost, and at times quite, impassable. He suffered fearfully at times, between the termini of his route and in visiting Catholics remote therefrom, in their illness. He seldom ate a morsel on his dreary trips, as he could not eat cold food, and as many of the curious, inquisitive and superstitious people along the routes regarded him with awe, having been taught that a priest was a kind of nondescript to be shunned, often expressing their surprise on failing to discover his fabulous horns. He would tell of the anxiety and suspense sometimes excited by his purposely wearing his hat in the house as if to conceal those appendages. They would ask him the most singular and impertinent questions, always manifesting a lively interest in his 'family' affairs. To questions as to the residence of his wife he would reply that he carried her with him—in his saddlebags, which contained his sacerdotal vestments, altar-vessels, mass-book, breviary, etc.

"His diffidence often subjected him to needless privation when abroad, and, except from the members of his own faith, who were few and far be-

tween, and generally poor, he was seldom the recipient of cordial hospitality, for the reasons mentioned. He frequently reached his home, at Mr. Barrett's, in mid winter, at late hours, wet, cold, hungry and weary, his little 'sorrell' mare covered with frozen mud, but he was never known to murmur, or to complain. On the contrary, he was at all such times gay and joyous, producing mirth and happiness in the family, who were fervidly attached to him, and whose pleasure it was to anticipate and minister to his few and simple wants. Mrs. Barrett to-day delights to hear and speak of the beloved little priest, and of his quaint, droll sayings; and the writer recalls many an amusing scene in which he was himself a participant, sometimes having 'had lots of fun' at the expense of his kind-hearted, indulgent friend, who was invulnerable to any harmless attack, or evoked repartee from his friends. Pettishness he seldom exhibited—ill temper or anger never."

Returning from a sick call, on September 2, 1846, he was killed in a wood near Shelbyville. His horse had to leap over a log that crossed his path at right angle with a tree, against which he was violently thrown. His body was discovered some hours afterwards. "On receipt of the startling intelligence in Indianapolis, a company of five persons started on horseback to the little church, about five miles below Shelbyville, where the body lay. The party consisted of Douglas O'Reilly, Thomas K. Barrett, Valentine Butsch, Michael Barrett and Dr. George Negley. Starting at a late

hour in the evening the party rode as rapidly as possible. The night was exceedingly dark and inclement, and the journey sad and comfortless. The streams were swollen to overflowing, but were safely passed until a larger one was reached, which it would have been madness to attempt to enter. It was deep, broad and rapid, but was spanned by a frail, rickety old bridge, long condemned and unused. The support had been entirely washed from under its western end, it quivered and trembled by the action of the rushing torrent beneath. An open chasm of some four or five feet intervened. There being no house or friendly light visible, they found themselves in a trying dilemma. While the majority were solemnly discussing the perplexing situation, Thomas Barret cleared the horrid opening, stretching some of the loose plank of the old floor across it, and enabling his companions to follow. Their success seemed marvelous, as a great many of the plank had been previously removed from the old floor and the bridge having been a walled and roofed one, the darkness was extreme. In day time no sane person would have attempted to pass over it. On arriving in the town the people were astonished and elated at the mad feat and almost miraculous safety of the party, saying the bridge had not been crossed for years before. At all events the devoted Indianapolis friends assisted at the burial of their beloved priest and friend. Mr. O'Reilly still possesses a tuft of hair cut from the head of Father Bacquelin's remains." Mr. Berry Sulgrove, non-

Catholic, says of Father Bacquelin: "He was a very modest, unpretending and amiable man, zealous in his duties, and a pious man, if one ever lived."

The Rev. John McDermott had charge of the Holy Cross Church at Indianapolis for several months, and was succeeded by the Rev. Patrick J. R. Murphy, until March, 1848. The Rev. John Guéguen was the pastor until 1853. In 1850 he built

ST. JOHN'S CHURCH.

It was a brick building, located on the spot where Bishop Chatard's residence now stands, facing Georgia street. Father Guéguen was succeeded by the Rev. Daniel Maloney, who, in 1857, found it necessary to build an addition to the church.

The addition had just been completed when, in October, 1857, Bishop de St. Palais appointed the present pastor, the Very Rev. Aug. Bessonies, V. G. He took charge of the congregation on the 5th of November. On the same day, in 1882, he, surrounded by his friends, Catholic and non-Catholic, celebrated the silver jubilee of his pastorate of St. John's Church. The great services which he has rendered religion are understood and appreciated. The reader is referred to the "Reminiscences of a Pioneer Priest," forming a separate chapter of this book, giving a full account of Father Bessonies' life and work prior to his arrival at Indianapolis.

In 1858 the building of a young ladies' academy was begun on the corner of Georgia and Tennessee

streets, and was finished in 1859. The Sisters of Providence opened the academy as soon as built. Two years later (1861) an addition had to be built to accommodate all the applicants. Ground for cemetery purposes was bought in 1862. In 1863 the parsonage was built. In 1865 the school building for boys, adjoining the parsonage, was begun, and completed in 1866. In 1867 the Brothers of the Sacred Heart took charge of the boys' school and began their educational labors in Indianapolis.

Father Bessonies had for his assistants the Rev. J. M. Villars in 1862; the Rev. Francis Gouesse until 1866; the Rev. P. R. Fitzpatrick until June, 1869; the Rev. J. L. Brassart until January, 1870; the Rev. Joseph Petit until 1874; the Rev. D. O'Donaghue at present; with others at different intervals; the Rev. D. J. McMullen, the Rev. E. J. Spelman, the Rev. Daniel Curran, the Rev. Patrick Shepherd,* the Rev. Charles Curran, the Rev. George G. Steigerwald, and perhaps others.

St. John's Church, enlarged ten years ago, became too small for the rapidly increasing congregation, in spite of the formation of two other congregations in the city. Accordingly, in 1867, work was begun on the present St. John's Church. On July 21 the corner-stone was laid with imposing solemnity, by Bishop de St. Palais, in the presence of a vast concourse of people of the city and neighborhood. Father Smarius, S. J., preached the

* Father Shepherd, twenty-five years of age, and in the second year of his priesthood, died, after an illness of a few days, on March 2, 1882.

sermon. The church is an imposing structure, in the French Gothic style of the thirteenth century. The extreme dimensions are $202\frac{1}{2}$ by 75 feet. The center nave is 50 feet wide and 53 feet high at the highest point. The transept is 67 by 50 feet. The sanctuary is 40 by $30\frac{1}{2}$ feet. A chapel for the baptismal font is on the north side, near the entrance, and four smaller chapels on each side of the nave for side altars and confessionals. The pulpit is at the southwest corner pillar of the transept. The church fronts on Tennessee street. It has two towers; and the spires, when finished, will be 200 feet high. The windows and doorways are all set in cut stone. The cost is about \$120,000.

The Sisters of Providence, hitherto on the corner of Georgia and Tennessee streets, removed to their large and commodious St. John's Academy, facing Maryland street.

The Rt. Rev. Francis Silas Chatard, D. D., Bishop of Vincennes, took up his residence in Indianapolis, near St. John's Church, in 1878, and in the year following erected his episcopal residence in immediate connection with St. John's parsonage.*

The St. John's congregation numbers about 900 families.

Father Bessonies, Vicar General of the Diocese and pastor of St. John's Church, in November, 1882, took a trip to Europe, and upon his return will again take charge of St. John's.

* Bishop Chatard also enriched the church by donation of a marble altar at a cost of \$4,000. Two very fine side altars costing about \$700 each were presented by the societies.

The assistant priests at present are the Rev. D. O'Donaghue and Rev. George Steigerwald. Father O'Donaghue was born November 30, 1848, near Washington, Daviess county, Indiana. His parents are natives of the south of Ireland, but among the first settlers of Indiana. His studies were made at St. Meinrad's, Ind., St. Joseph's College, Ky., and the Sulpitian Seminary at Montreal, Canada. Bishop de St. Palais ordained him priest at Indianapolis, on September 6, 1874. Bishop Chatard, appreciating his abilities, made him his private secretary and chancellor of the Diocese.*

Father Steigerwald was born at Cincinnati, Ohio, October 11, 1857. His classical studies were finished at Mt. St. Mary's, Ohio; philosophy at St. Meinrad, and theology at Würzburg University, Europe. He was ordained priest July 30, 1882, and became assistant at St. John's, Indianapolis. During one of his vacations he visited Palestine, Syria, Egypt, etc.

ST. MARY'S CHURCH, INDIANAPOLIS.

In 1857 the Rev. Leonard Brandt, pastor at Madison, attended at that great distance, also, the German Catholics at Indianapolis. He had separate services for the Germans in St. John's Church, of which Rev. D. Maloney was then pastor, until August, 1857, when the corner-stone for the present St. Mary's Church was laid by Archbishop

* Father O'Donaghue has charge of the \$31,000 debt on St. John's Church. By good management and vigorous collecting he expects to remove the burden in three years.

Purcell, in the presence of Bishop de St. Palais and Fathers Brandt and Maloney.

When the Rev. Simon Siegrist became pastor on January 22, 1858, he found the four walls of the church and a debt of \$3,200. In that same year, on the 15th of August, the church was used for the first time, the sanctuary only having been plastered. In October, however, 1858, it was blessed by the Rev. Jos. Rudolf, in the presence of Bishop de St. Palais. The following are the dates and character of improvements: December 8, 1858, a new organ, \$1,325; September, 1859, the small bell, \$247; March 18, 1863, a second bell, \$317. In 1868 the steeple was built, at a cost of \$2,500. In the fall of the same year the church received a new roof for \$500. In 1869 the church was frescoed and the altars gilded, for \$500, donated by Mr. Jos. Nurre. In the same year stained glass windows were procured for \$400. December 5, 1869, the large bell was bought, costing \$643. The present handsome parsonage was built in 1871, at a cost of \$8,540. Father Siegrist took possession of it March 22, 1872. The Rev. Simon Siegrist was born at Stottsheim, Diocese of Strasburg, France, on February 13, 1822. He emigrated to the United States, arriving at St. Louis June 19, 1847, and was ordained priest there in the same year, August 20. He had charge of the church of SS. Peter and Paul in St. Louis from the time of his ordination until his arrival in Indianapolis. After a severe and lingering illness he departed this life on October 28, 1873.

Father Siegrist was an eloquent man, with a kind word for all and great charity for the poor.

The Benedictine Fathers, Rev. P. Frowin, Very Rev. Bede O'Connor and Rev. Eberhardt Stadler, had charge of St. Mary's till July 28, 1874.

The Very Rev. Anthony Scheideler, V. G., has been pastor of St. Mary's since the fall of 1874. He was born at Borgholz, Westphalia, May 23, 1836. He studied at Paderborn three years. Emigrated to America May 20, 1854. Continued his studies at the Benedictine Abbey, St. Vincent's, Pa., until March 8, 1858. Came to Vincennes, finished his theology, and was ordained priest by Bishop de St. Palais on October 21, 1860. Celebrated his first mass at St. Joseph's, Clark county. Remained at Madison with Father Brandt for three weeks. Was appointed the pastor of St. Joseph's, Dearborn county, on November 28, 1860, from where he also visited Dover, same county, for five and a half years. St. Mary's, Indianapolis, has been the scene of his labors since the fall of 1874. In 1875 he improved the cemetery, erected a monument to the memory of Father Siegrist, and built a beautiful mortuary chapel, with vault underneath, at a cost of \$6,000. In the same year the church received new gas fixtures and pews, costing \$1,340. On October 19, 1875, Mr. George Pfau donated a fine communion railing worth \$315. The three altars were enriched with splendid candlesticks for \$333. Father Scheideler's greatest work is the boys' school, which necessitated an outlay of \$10,000 in 1876. The Sisters of St. Francis, also in 1876, erected a mag-

nificent school building for the girls; the cornerstone was laid July 2, and it was blessed December 8. The church was given new stained glass windows in 1881 for \$500. The boys' play-ground was enlarged by removal of old school in rear of church and fenced for \$400. A new set of stations, costing \$500, was bought and erected by P. Ferdinand, O. S. F., on March 24, 1882. The congregation numbers 330 families. The schools are attended by 330 children.

Father Scheideler was appointed Vicar General by Bishop Chatard in 1878. St. Mary's Church is now being frescoed and thoroughly renovated in appearance, within and without. On the 15th of August (1883) the church will have been in use 25 years—a silver jubilee.

ST. PATRICK'S CHURCH, INDIANAPOLIS.

St. Patrick's Church was at first named St. Peter's Church. The Rev. Aug. Bessonies, pastor of St. John's, built the old or first church in 1865, and opened it for divine service on the 29th of June. It is located at the southern terminus of Virginia avenue.

The Rev. Joseph Petit, assistant at St. John's, became the first pastor. In June, 1869, he visited Europe, and the Rev. P. R. Fitzpatrick took charge of St. Peter's. In the year following, 1870, the corner-stone was laid for the present St. Patrick's Church, and the building completed and blessed in August, 1871. The old church was converted into school-rooms, in which the Sisters of

Providence now teach the girls of the congregation, with the intention of erecting a new school in the near future.

St. Patrick's Church is a fine brick building, about 110 feet long, in the form of a cross, Gothic style, with a spire of neat design over the intersection of the transept.

The Rev. Patrick McDermott was appointed to take charge of St. Patrick's Church in June, 1879. He was born on the 17th day of March, 1820, at El Fin, County of Roscommon, Ireland. His father was a well-to-do farmer. He graduated in 1843 at the College of Maynooth. His brother, the Rev. John McDermott, laboring in the missions of Indiana, induced him to emigrate. He was ordained priest on the 21st of December, 1843, by Bishop de la Hailandière. "He was for one year at the Cathedral, the intimate friend and companion of his Bishop; in 1847 he was assigned to Le Gro and Huntington, and in 1849 was given Logansport and Peru, where he remained until December. He had already attracted attention in the wilds of the North and was called to Evansville to assist Rev. Anthony Deydier. He shared his toils, his labors, his pleasures, his rewards, until 1850, since which he had sole charge until June, 1879—an uninterrupted period of nearly thirty years—when he was assigned to St. Patrick's, Indianapolis. In the two and one quarter years he was there he endeared himself to all. He came when all was strife and contention, the house was divided against itself, and there was danger of ruin; his kind, pa-

tient, never-ceasing love and labor have gone far towards healing the wound and uniting the once scattered flock ; the immense debt was in a fair way to be removed, the schools had grown, but had not yet reached his high ideal, and to them he gave his last great effort.

“ He had been ill for three months, but found it difficult to leave his charge to seek recreation during the hot months, and as it grew cooler he thought he was recovering, and only the day before he said to a friend, ‘ I am better than I have been for some time, and will let the assistant sent me go home to-day.’ Late in the afternoon of Wednesday, September 13, 1882, while seated in his library, he died with scarcely a struggle.

“ The solemn high mass of requiem was conducted by Rev. D. O’Donaghue as celebrant, Rev. H. Alerding as deacon, Rev. E. F. McBaron as subdeacon. The Rt. Rev. Bishop Chatard preached the funeral sermon, in which he recounted many of the virtues of the deceased, prominent among which was that of implicit obedience, as manifested in his going to Indianapolis.” *

His remains were taken to Evansville for burial. On Saturday another solemn mass of requiem was celebrated in the Church of the Assumption by the Rt. Rev. Abbot Fintan, O. S. B., assisted by Rev. H. Peythieu, Rev. F. Viefhaus, Rev. J. Merckl and Rev. F. Lübbermann. His body now rests near that of Father Kutassy, in St. Joseph’s cemetery.

* *Central Catholic Advocate.*

Since October, 1882, the Rev. Hugh O'Neill is the pastor of St. Patrick's Church. He was born at Dungarvan, county Waterford, Ireland, on May 18, 1838. He received his classical education at Dungarvan; finished his theological course at St. John's College, Waterford, and was ordained priest at St. Mary's College, Oscott, Birmingham, England, by the Rt. Rev. Dr. Ulathorne for the Diocese of Nottingham. He served part of his missionary life at St. Barnabas' Cathedral. Eleven years he was at Ilkeston, Derbyshire, having charge of several missions. He spent four years at Hathersage, near Sheffield; in April, 1882, he landed in this country and was placed at St. Joachim's Church, Frankford, Philadelphia. In October of the same year he was received by Bishop Chastard and given charge as above.

ST. JOSEPH'S CHURCH.

St. Joseph's congregation was organized in 1873 by the Rev. Joseph Petit. He erected a two-story building on East Vermont street, which was to be church, school and parsonage. He resigned his charge in April, 1874. The congregation was then attended from St. John's by Rev. E. J. Spelman and Rev. Francis M. Mousset. In 1874 Bishop de St. Palais built a roomy, three-story addition to the building erected by Father Petit, and made of it St. Joseph's Seminary. The congregation continued to have regular services in the seminary chapel. The Rev. H. Alerding was appointed to a position of procurator for the seminary and pas-

tor for the congregation in the fall of 1874, when the seminary was opened. The seminary continued for one year and was then abandoned. From that time until the spring of 1879 nothing was done by way of improving the condition of the congregation, because Bishop de St. Palais' consent to build a church was persistently withheld. In the month of April, 1879, Bishop Chatard determined to make of the seminary a hospital. He not only urged the congregation to build a new church in some other quarter, but refunded \$2,000 of the money spent on the old building. Two lots, on which St. Joseph's Church now stands, on the corner of North and Noble streets, were purchased for \$5,500 on April 25, 1879. The corner-stone was laid on July 20, 1879, by Bishop Chatard, assisted by the priests of the city. On July 4, 1880, the new church was blessed by Bishop Chatard and the first mass celebrated by Father Petit, of Madison. St. Joseph's Church is a Gothic structure. It is 130 feet long, the nave 45 feet, and the transept 70 feet in width, the height of spire 135 feet. The cost of the church was \$17,000.* Churches of similar designs built in 1882 have cost \$25,000. In 1881 a parsonage was erected at a cost of \$2,500. In 1882 three new altars were built for \$1,200. In 1883 a new pulpit for \$300, etc.

The school existed in St. Joseph's from the time the present pastor received charge of the congregation. It was taught by Mr. P. Jennings for one

* Mr. M. O'Connor's first subscription, supplemented by several other donations, was \$1,000.

year, in 1875 to 1876; by the Misses O'Connell in 1876 to 1877;* and since then by the Sisters of Providence. This community bought a lot south of the church in 1880; the buildings on it have since been utilized for school purposes, but they prove to be inadequate. The prospects are that a new building will be erected in the near future.

The congregation numbers about 225 families. The indebtedness on the church property is very considerable. Perhaps it will be of interest to state briefly the scheme adopted for the present year (1883) to pay some of it. A society has been organized with the name, "St. Joseph's Purgatorian Association," on All Souls' Day, 1882. The obligations of members are the payment of ten cents per week. The dead become members if their friends living pay the weekly dues. The benefits of membership consist in partaking of the merits of the good work, and the holy sacrifice of the mass celebrated twice each month for the living and the dead members. The congregation is divided into 18 districts; each district has its collector, and the account is kept with the member by receipting payment each week on a card in his possession. The collectors keep a record of members in their charge, on a book specially prepared for them, and they meet each month on stated days to report at the parsonage. The Society now has 400 members. If they all prove faithful—and this rests principally with the pastor and his collectors—more than \$2,000 of the debt will be wiped out in

* Mrs. P. H. McNelis also had charge for a time.

1883. Perhaps this scheme would not work in some places, but it does here.

The present pastor of St. Joseph's was born April 13, 1845. Was ordained priest by Bishop de St. Palais, at St Meinrad, September 22, 1868. Was Father Chassé's assistant at Terre Haute until the fall of 1871. Had charge of Cambridge City until the fall of 1874. Was then removed to Indianapolis, where "still tarries the unprofitable servant."

SACRED HEART CHURCH.

The Sacred Heart congregation is composed of German Catholics living in the south part of the city. Since the building of the Franciscan convent on the corner of Union and Palmer streets, Germans have settled in those quarters numerous; the congregation now numbers fully 250 families.

The Rev. Simon Siegrist, pastor of St. Mary's Church, made every effort to induce the Franciscan Fathers to take charge of St. Mary's congregation several years before his death. The request could not be complied with at the time. At length Bishop de St. Palais assigned to them the task of forming another congregation of Germans, St. Mary's becoming too numerous and unwieldy, and the church much too small. Five Fathers, O. S. F.,* were sent on July 14, 1875: Revs. Alardus Andrescheck, Vincent Halbfas, Pancratius Schulte, Arsenius Fahle and Francis Moenning. Two invitations

* See notice in Part IV. of this work.

had been received, Columbus, Ohio, and Indianapolis. Not being able to accept both, the Chapter, on the above date, decided in favor of the latter. The Fathers, upon their arrival, established themselves in the old academy building on the corner of Tennessee and Georgia streets.

In August, 1875, the ground was bought. The corner-stone of the convent was laid on September 19, on which occasion Very Rev. Bede O'Connor, O. S. B., preached both English and German sermons. They were his last sermons. On December 25 of the same year the building was blessed and taken possession of. A portion of the second floor has since been used for church, and a portion of the first floor for school purposes. The school for the boys was opened January, 1876, and taught by Brothers of the Order. The school for the girls and residence for the Sisters was erected in 1878. The Sisters of St. Joseph have charge of the girls' school. Both have an attendance of over 200 children.

The plans for the new Sacred Heart Church are now ready, and work on it will be pushed rapidly forward. The building will be a magnificent Gothic, cruciform structure, 150 feet in length.

The Fathers at the convent at the present time (1883) are the following: *Very Rev. Ferdinand Bergmeyer*, Superior and pastor of the congregation, holding a high position in the Order, and a member of the Bishop's Counsel. He was born at Riesenbeck, Westphalia, October 10, 1826; was ordained priest September 4, 1856; emigrated in

1859, and took charge at Indianapolis January 14, 1877.

Rev. Stanislaus Riemann was born December 2, 1850, at Teutopolis, Ills.; ordained June 4, 1876.

Rev. Rainerius Dickneite was born November 11, 1832, at Bokel, near Rietberg, Westphalia; emigrated November 17, 1859, and ordained July 2, 1860.

Rev. Othmarus Putthoff.

Rev. Alexius Bernard was born January 6, 1836, at Borken, Westphalia; emigrated May 15, 1864; ordained March 15, 1864.

The above Fathers attend, also, to the following missions:

Fortville, Hancock county. St. Thomas' Church. Sixteen families.
Greenfield, Hancock county. St. Michael's Church. Forty families.

Acton, Marion county. A new church built in 1881. Twenty-four families.

Franklin, Johnson county. St. Rose's Church. Twenty families.

Valley Mills, Marion county. St. John's (E) Church. Nine families.

Martinsville, Morgan County. St. Martin's Church. Twenty families.

Danville, Hendricks county. No church. Four families.

Augusta, Marion county. No church. Fifteen families.

ST. BRIDGET'S CHURCH.

The members of St. Bridget's congregation, in the northwest of Indianapolis, formerly attended St. John's Church. The ground on which the church, school and parsonage stand was bought in April, 1879, for the sum of \$3,600. On the 22d day of June, of the same year, the corner-stone

was laid and the church blessed on January 1, 1880. It measures 106 by 44 feet, is a handsome structure and has cost fully \$11,000.

The present and first pastor of this congregation, the Rev. Daniel Curran, had many difficulties to contend with, but has succeeded to organize and build up remarkably. Until December, 1881, when he took possession of the parsonage, he lived for two months in the vestry-room of the church, then resided at the Bishop's house for about eleven months, and finally rented a cottage near his new church. The parsonage was erected for the small sum of nearly \$1,000.

In the month of July, 1880, Father Curran, to secure teachers for his school, and what was, at that time, more difficult, to secure also the necessary buildings, induced the Sisters of St. Francis, at Oldenburg, to do both for his congregation. The school built by them has cost not less than \$11,000, and is, in every respect, "a thing of beauty and a joy forever." It was finished and blessed on January 2, 1881. The Sisters, six in number, have 150 pupils under their charge, teaching also music, both instrumental and vocal.

When first organized, in 1879, St. Bridget's congregation numbered 140 families; at present (1883) it has at least 160 families.

Father Curran was born at Crusheen, county Clare, Ireland, on September 9, 1841. His parents emigrated in 1850. He was ordained priest at Indianapolis, by Bishop de St. Palais, on September 6, 1874. His first mission was Greensburg, where

he remained until July 28, 1877, when the Very Rev. Administrator of the Diocese, Father Bessonies, called him to Indianapolis. He was assistant at St. John's Church until Bishop Chatard appointed him to his present charge.

ST. FRANCIS' CHURCH, BRIGHTWOOD.

Brightwood is a suburb of the city of Indianapolis, situated about four miles from the Union Depot. It has its own corporate limits, with a population of about 1,000 inhabitants.

St. Francis' congregation was established by Bishop Chatard in April, 1881. Up to that time Brightwood Catholics were members of St. Joseph's Church at Indianapolis. The pastor of St. Joseph's continued in charge of the new congregation until July, 1881, when its first pastor was appointed. The Catholics of Brightwood petitioned the Bishop to give them the services of a priest, and permit the erection of a church. The petition was readily granted and a considerable amount subscribed. A new church, however, was not built, since it was thought more advisable to buy the church lately occupied by one of the Protestant denominations, which had been offered at a reasonable price several years before. Bishop Chatard blessed the church on the 3d of July, 1881, and placed it under the patronage of St. Francis de Sales.

The Rev. Charles Curran was shortly after appointed the pastor. He has since bought another lot adjacent to the church, and it is owing to his ef-

forts that the church presents a very creditable appearance, both within and without. The property has cost about \$3,300, with all its improvements. The zealous pastor, with a congregation of less than 200 souls, seeking assistance wherever he could obtain it, has reduced the amount to \$1,400. At present he resides with the Bishop at St. John's Church, Indianapolis.

Father Curran was born on the 22d day of October, 1858, at Seneca Falls, New York, and was ordained priest by Bishop Chatard at St. Meinrad, on the 11th of June, 1881. Brightwood is his first appointment.

BROWNSBURG, HENDRICKS COUNTY.

Brownsburg, in Hendricks county, has about 800 inhabitants. The first record of St. Malachy's Church is dated August 26, 1867, by Rev. D. J. McMullen, who attended the place then, and by whose exertions the church was built. Very Rev. Aug. Bessonies was there February 20, 1869. Next comes Rev. J. L. Brassart, who was the first resident priest from October 20, 1869.

Rev. Dennis O'Donovan came next, and remained in spite of the Bishop, to the great scandal of the Catholics. Law deciding against him in every instance, for he cared not for spiritual weapons, he finally left in 1882. During the deplorable "schism," mass was celebrated in a hall or private houses by Rev. Patrick Shepherd, Rev. Caspar Seiler, Rev. Charles Curran and Rev. E. J. Spelman, all from Indianapolis.

Rev. Thomes Logan and Rev. Denis O'Donovan exchanged places for a year or two. Umbrage was taken at improvements made by Father Logan and not paid for. Hence the lawsuits, when Father O'Donovan returned to Brownsburg in February, 1877.

Rev. E. J. Spelman is the present pastor, and everything is working smoothly. He is there since April, 1881, when Father O'Donovan departed.

Father Spelman was born in Cincinnati, September 28, 1850. He was ordained Priest by Bishop de St. Palais, at New Albany, Ind., on April 3, 1873. He was assistant priest at St. John's Church, Indianapolis, until January, 1875. Pastor at Rushville until July, 26, 1880. Sickness compelled him to resign, remaining at Indianapolis until his appointment at Brownsburg.

CHAPTER XXVIII.

TERRE HAUTE DISTRICT.

ST. MARY'S, VIGO COUNTY—TERRE HAUTE, ST. JOSEPH'S AND SULLIVAN, ST. BENEDICTS, ST. ANN'S, AND ST. PATRICK'S—GREENCASTLE, BAINBRIDGE AND FILLMORE, PUTNAM COUNTY—BLOOMINGTON, MONROE COUNTY AND STINEVILLE, BLOOMFIELD, DABK HOLLOW AND BEDFORD—BRAZIL, CARBON AND KNIGHTSVILLE, CLAY COUNTY—MONTEZUMA AND ROCKVILLE, PARKE COUNTY—REV. AUG. RIEHLE—REV. M. M'EVROY, O. M. C.—REV. CLEM. LUITZ, O. M. C.—REV. JOHN M'CABE—REV. T. X. LOGAN—REV. M. POWER—REV. J. B. UNVERZAGT—REV. H. PIERRARD.

ST. MARY'S, VIGO COUNTY.

THE grounds for the first church and cemetery were donated in 1837 by the late Joseph Thralls, the patriarch of his family and the pioneer of Catholicity in these parts. In his house the first pastor and other missionary priests found a home. The first church, a small frame structure, was built in 1837. It was accidentally burnt down in 1842 or 1843. The next church was erected in 1844. It was a small brick building which, old residents say, had very much the appearance of a prison or jail, from the fact that there were no windows in it, except one or two situated on or near the roof. This unique little structure was blessed on November 7, 1844. The following item is copied from the record :

“1844. November 7th, Feast. Rt. Rev. G. De La Hailandière, Bp. Vin., blessed the church at St. Mary's of the Woods, dedicated to God under the invocation of the Mother of God, by the name of St. Mary's of the Woods ; attended the ceremony : M. M. E. Shaw, L. Lalumière, V. Bellier, St. Buteux and M. Mullen. J. CORBE, Pastor.”

This prison-like building was pulled down and replaced by the present church in 1866.

Priests visited these parts at an early day. The first that can be given as correct is that of the Rev. Stanislaus Buteux, who became the first resident in 1837. His first baptism is dated January 12, 1837, his first marriage December 19, 1837. He was noted for his kindness of heart, cheerful, frank manners, and ardent zeal in the conversion of souls. He was beloved by both Catholics and Protestants. The old residents love to talk of the old times when Father Buteux was wont to visit them in their humble log cabins, and warm his feet by their blazing fire-places. Father Buteux made several converts at an early date, some of whom did not prove faithful. He remained at St. Mary's until 1842, when he went to Boston, Mass., where he died in June, 1875, beloved by clergy and people. His funeral oration was preached by the Rev. Thos. H. Shehan, who spoke at some length of the good priest's pioneer days in the wilds of Indiana.

Father Buteux was succeeded by the Rev. Anthony Parret, who remained until 1844, when he

joined the Jesuits, and died many years ago in the South, of yellow fever.

Rev. John Corbe was appointed the pastor in 1844. He had charge until 1865, when he resigned the pastorship of St. Mary's congregation, but remained chaplain at the mother-house of the Sisters of Providence until the day of his death, June 3, 1872. Father Corbe was a native of the Diocese of Rennes, France, where he made his studies and was ordained priest. He was quite young when he followed Bishop Bruté to the Diocese of Vincennes, in 1836. His first mission was Francisville, 10 miles below Vincennes. In 1840 he took charge of the seminary at Vincennes, and soon after also of the congregation, until his removal to St. Mary's of the Woods in 1844. Bishop de St. Palais made him his Vicar General, and, during the absence of the Bishop in Europe, he was Administrator of the Diocese. Those who knew Father Corbe were much attached to him. "He was a man without pretensions, prudent and devoted to his duties."

The Benedictine Fathers at Terre Haute now took charge of St. Mary's Church. The Rev. Martin Marty, O. S. B., and the Rev. Fintan Mundwiler, O. S. B., paid a few visits; when, in 1866, the Rev. Meinrad McCarthy, O. S. B., began to reside here. He had his home with the excellent Mr. Thralls until, in 1868, he built a two-story frame parsonage, with kitchen. Under his administration the present brick church, 75 by 32 feet, was built. He also had charge of many mis-

sions, in all of which he built small churches, not less than six in number. He is known as "the" church-builder. He remained pastor of St. Mary's until in the spring of 1871.

The Rev. Eugene F. McBarron came on July 7, 1871. He revived the Catholic schools which had been discontinued a few years before his advent. The Sisters of Providence had taught the parish school from the time of their arrival from France in 1840. In September, 1872, Father McBarron reopened the school, with an attendance of 40 children. The congregation at that time numbered 70 families. In 1873 he built an addition of four rooms to his parsonage. The old cemetery was situated near the St. Mary's Institute; the new cemetery, bought of Mr. Frank Thralls in 1866, is adjoining the present church. Having labored zealously for the happiest results in his congregation, Bishop Chatard, to the great regret of the St. Mary's people, appointed him pastor of the Church of the Assumption at Evansville, where he arrived November 7, 1879.

Rev. Augustine Riehle is at present the pastor of St. Mary's. He was ordained as follows by Bishop Chatard: at St. Meinrad, September 20, Tonsure, and September 21, 1878, Minor Orders; at Ferdinand, September 22, 1878, Subdeacon; at Jasper, June 12, 1879, Deacon; and at Ferdinand, June 15, 1879, Priest.*

Rev. John B. Chassé was born on the 6th of Jan-

* The sketches of Fathers Chassé and Guéguen are inserted here as the most suitable place.

uary, 1816, at Rennes, in the province of Brittany, France. As soon as his age would permit he entered the seminary and Society of the Eudistes. At the call of Bishop Bruté he started for America, but the saintly Bishop had died before the young Subdeacon reached Vincennes. He was ordained Deacon by Bishop de la Hailandière on August 16, 1840, and Priest on December 19, 1840. He was given as assistant to Rev. John Corbe at Vincennes.

Bishop de la Hailandière sent the young priest to France to procure some funds from the Directors of the Propagation of the Faith. Though somewhat lengthy, we clip the following from the *New York Freeman's Journal*, November 1, 1879:—

“The two principal houses of that eminently good work were then respectively at Paris and at Lyons. Arrived at Paris, the good father applied to the Director of that house. He was politely told by the President, that nothing whatever could be done for him, without the consent of his colleague at Lyons. Here was a dilemma, Lyons was 300 miles distant, traveling by diligence long and tedious, expenses great. No matter, nothing dismayed, the indefatigable priest started on that uncertain and doubtful errand, trusting to God for the success of that journey.

“After that fatiguing trip, he called at the office, and asked for the Director. Having exposed the motive of his visit, and his interview with the Director at Paris, the President coldly answered that the funds of the Propagation of the Faith were drained, that a host of so-called missionaries, from

all the quarters of the globe, were constantly applying to him for money, and that his own opinion and conviction was that many impostors were found among the number of applicants. Then, without listening to anything else, he stiffly withdrew. This was a crushing blow for the poor priest, who hardly knew what to do.

“ However, being always anxious for spiritual goods, and finding himself in the neighborhood of the famous and miraculous shrine of Notre Dame de Fourvieres, he thought of going there to beg of the religious who reside on the mountain, and take care of the sanctuary, the favor of celebrating the holy sacrifice of the mass on that privileged altar. Having obtained the great favor he solicited from the kind fathers, he prepared himself early in the morning to say mass. The thought of this great happiness made him forget, at least for the time, his late failure and disappointment. Burning with fervor and deep devotion, at the feet of the powerful Queen of Heaven; he completely forgot the things of earth, he felt transported by a heavenly joy and supernatural consolation. What were earthly things to him then?

“ The gentleman who had treated Father Chassé so unkindly was present at that mass, and it was enough to open his eyes, and show him the true character of the holy man he had so abruptly dismissed the day before. This man was really an excellent Catholic, but, having been lately deceived by some impostors, he was still under this bad impression when visited by Father Chassé. He sent

for him immediately after mass, begged of him to take breakfast with him, and showed the greatest cordiality towards the good father, who was, to say the least, very much surprised. The gentleman, perceiving the astonishment of the servant of God, said: 'Do you know that I was present at your mass this morning?' He listened with the greatest attention and interest to all the details of the mission of Vincennes. 'Return to Paris,' said he, 'call for the gentleman you saw before coming here, give him this letter from me; he will give you good news.' Having delivered the letter as directed, the sum of 20,000 franks was donated to Father Chassé, who then returned rejoicing to America, in 1844. He went to Rome in 1847, where he remained six months. Oh, how his pious soul feasted in that immense reliquary of all that is illustrious and sacred in our holy religion! When admitted to an audience with Pius IX., of sacred memory, the holy father thus addressed him:

" 'You are the little priest from Indiana; I will tell you good news; I have named a Bishop for Vincennes; the papers are signed there on my table.'

" Father Chassé, therefore, had the honor of announcing to the Catholics of Indiana—Bishop de la Hailandière having resigned the See of Vincennes, and intended to return to France—that they again had a Bishop; it was the pious Bishop Bazin. Having returned from Rome the Rev. Father Chassé was appointed to Highland, with Rev. J. Guéguen. While there he labored inces-

santly for the temporal and spiritual good of the seminary, then in progress, and his charity towards the orphan asylum, which was established at a later date, was unbounded. In 1855 he was transferred to Washington, Daviess county, as parish priest. During his stay there his zeal for God's glory shone in a conspicuous manner."

To recruit his health he visited France in 1866. On his return he took charge of Terre Haute, where he remained until 1872, when he became chaplain of the Sisters of Providence, at St. Mary's of the Woods. Here he died, September 1, 1879.

At present the Rev. John Guéguen is the chaplain of the Sisters of Providence at St. Mary's of the Woods. He is a native of France. Having finished most of his theological studies there he came to this country, and arrived at Vincennes in 1839. He was ordained by Bishop de la Hailandière, at Vincennes, Subdeacon, April 5, 1840; Deacon, April 5, 1840; Priest, April 16, same year. His first mission was at Joliet, Ill., where he remained one year with Rev. H. Dupontavice. He next resided in Lake county, same State, and attended McHenry, Kane and DeKalb counties. In 1844 he was sent to St. Mary's, Daviess county, Ind. In 1848 he removed to Indianapolis, where he built the first church. The following anecdote is too good to be withheld: Father Guéguen, on a collecting tour along the railroad then being constructed, was given a note for several dollars, by one of the Catholic laborers, for money due him by a 'Squire in town; the priest, he said, might have the money for his church, if

able to collect it. Father Guéguen in due time found the 'Squire, and politely presented the note for payment. For some cause the sight of the note angered the 'Squire very much. With an oath, he sharply said, "I'll go to hell before I pay that!" The good Father Guéguen quietly remarked, "But, my dear sir, I need that money *now*. I can not wait until you *return*." He remained at Indianapolis until 1853, when he was called to Highland to take charge of the seminary. He held that position for 14 years, and, in consequence, a number of the priests of this diocese are well acquainted with him and hold him in high esteem. In 1867 he was sent to Washington, Daviess county. Ten years after he had charge of the seminary at Indianapolis, and one year later was placed at the Vincennes Cathedral, thence to Evansville, and now at St. Mary's of the Woods.

TERRE HAUTE, VIGO COUNTY.

Bishop Bruté passed through Terre Haute in 1835. He says: "Had I said mass at Terre Haute, about 20 Catholics might have been present, and many Protestants joining them." Until 1837 divine services were repeatedly had at Terre Haute by the priests residing at Vincennes and Daviess county. Father McBarron, at one time the pastor of St. Mary's, Vigo county, says: "I was often told by the late Mrs. Sarah Williams that the first mass ever said in Terre Haute was celebrated in her house. She often showed me the small cross that the priest used in saying mass. This good

lady's house was, in fact, the only place of worship the Catholics had in Terre Haute for many years, till the arrival of Father Buteux, in 1837."

After the departure of Father Buteux from St. Mary's, Vigo county, who also attended to Terre Haute, the Rev. Simon P. Lalumière became the first resident pastor of

ST. JOSEPH'S CHURCH.

He arrived and took charge of it and its numerous neighboring missions in 1842, remaining until his death, which occurred on June 9, 1857. The following is a copy of the inscription on a marble slab near the Blessed Virgin's altar :

"I sleep, but my heart watcheth. Canticles, 5, 2. Here rest the mortal remains of Very Rev. Simon P. Lalumière, V. G., pastor of this congregation. He was born at Vincennes in 1804 and had charge of this congregation from 1842 until June 9, 1857, when it pleased God to take him from his flock, who loved him dearly and cherish his memory. His life was conformed to his teachings. His death was like his life. He now lives such as he died ; that is, in Jesus and with Jesus. Think well on it and follow his example. R. I. P."

The labors of Father Lalumière were great indeed, and yet it must be told in few words. A history of his life, if it could be written, would edify and rear an imperishable monument to his memory. How little did the zealous missionary reflect on the world's appreciation of his work—he lived, labored and died. The account of his

sufferings was buried with him in his grave, and the eye of man may never read it. He was at one time the only priest Bishop Bruté had in his vast diocese, comprising Indiana and a portion of Illinois. He established numerous congregations, traveling the length and breadth of our great State. The reader would do well to refer to the early history of the Diocese, where he will be able to gather some information concerning Father Lalumière.

St. Joseph's Church was presided over from the death of Father Lalumière until the arrival of Father O'Connor, by the Rev. Fr. di Maria, S. J., in 1857 and 1858, and the Rev. Fr. Beckwith, S. J., and Rev. Fr. Lutz, S. J., in 1859.

The Rev. P. Bede O'Connor, O. S. B., took charge in 1859, and was recalled by Bishop de St. Palais to Vincennes in 1866. The Rev. Fathers Chrysostome, Fintan, and Meinrad, O. S. B., were resident at St. Joseph's from 1861 until 1866. The Rev. Martin Marty, O. S. B., was also at Terre Haute, though the time can not be accurately given. These Benedictine Fathers for a few years conducted a college, which they finally abandoned as impracticable, and resigned the charge of the congregation.

Father O'Connor was a great favorite at Terre Haute, and owing to the fact that his remains are buried there, a short sketch of his life is here added: James O'Connor—such was his name before entering the Benedictine Order—was the child of Irish parents, but was born in London in 1826. In 1840 he was sent to Einsiedeln, the famous Bene-

dictine Monastery. The pastor of the German Catholics in London took a lively interest in the bright boy, and obtained admission for him as a candidate for the priesthood. The letter written to Abbot Cœlestin by this good priest in London asking admission for his little James, expressed great hopes. It spoke of how missionaries from Ireland and England had in former centuries evangelized Europe; how, to-day, when England had almost lost the faith, the same charity of good missionaries should be accorded her by foreign countries. James was received and educated. His expenses were defrayed out of funds left by an apostate monk who died in Russia in the beginning of the present century. That unfortunate man repented, and wished to make good the great scandals given by him, by devoting the means at his disposal to the education of young men for the priesthood. A few pleasant anecdotes are related of the bright boy, James O'Connor. On his arrival at Einsiedeln he gained the affection of all on account of his amiable, child-like simplicity and innocence. Seeing the round little biscuits of Einsiedeln for the first time, he expressed surprise that England had no trees which bore such fruit. The rich milk of the Alpine cows he did not appreciate so well; he preferred, he said, the milk of his dear England, it looked so much like heaven. One fault, for which he was rebuked repeatedly, but which clung to him through his whole life was—his sound sleep; so sound that James failed very frequently to put in an appearance at the proper

time. The following instance fully illustrates the fact: When about to cross the ocean for his new field of labor, the ship weighed anchor late in the evening. He retired for the night, but the ship had hardly passed out on the broad ocean, when a violent storm arose, tossing it about like a straw, finally crippling it, and compelling a return to Southampton. In the morning this marvel of a sound sleeper appeared on deck, exclaiming, with much surprise: "Well, well, we are still here!" Would you believe it, he slept peacefully during that terrific storm. In 1847 James made his solemn vows and was thereafter known as Father Bede. Four years later he was ordained priest. In 1852 the Abbot of Einsiedeln sent Father Bede to America, to assist in establishing a Benedictine convent. He had charge of several congregations in the vicinity of St. Meinrad, Spencer county, until 1860, when he was removed to Terre Haute. In 1866 Bishop de St. Palais made him his secretary and chancellor of the Diocese, and in 1870 appointed him vicar-general.

On September 19, 1875, he preached three lengthy sermons at Indianapolis, one at St. John's Church in the forenoon, and in the afternoon one English and one German sermon, at the laying of the corner-stone for the new Franciscan convent. In the evening of the same day a malignant fever manifested itself, but Father Bede thought he would be able to return to Vincennes. On his way he was compelled to stop at Terre Haute, his old mission, where he died on the Saturday following,

September 25, 1875. In addition to the excellent qualities of heart already mentioned, Father Bede possessed also a fine mind, carefully trained. He was distinguished as a preacher, and his services as such were in constant demand all over the State. His fertile mind could embellish and develop a subject wonderfully. On a visit to Einsiedeln, during several months, he preached to the students on the one text, "It is good for a man, when he hath borne the yoke from his youth."

Succeeding the Benedictine Fathers the Rev. John B. Chassé was appointed the pastor of St. Joseph's, at Terre Hante. He remained from 1866 till 1872. At what date St. Joseph's Church was erected is uncertain, though probably it was built by the Rev. St. Buteux, visiting the place from St. Mary's, Vigo county. An addition to this church was made later, very likely by Father Lalumière. Father Chassé added a new front and steeple. He also converted the boys' school-house into a parsonage, and in other respects improved the property. The writer of this was his assistant for two years and nine months. For additional information see St. Mary's, Vigo county, where he died.

Since 1872 the Franciscan Fathers (O. M. C.) have had charge of St. Joseph's Church. The Rev. John Kroeger, in 1872; Rev. Leopold Moczigemba, in 1873; Rev. Joseph Lessen, from 1874 till 1876; Rev. Francis Neubauer, in 1877; Rev. D. Marzetti, in 1878 and 1879. Since then the Rev. M. McEvoy. The Brothers O. M. C. conduct the boys' school.

The Sisters of Providence have, from the beginning, attended to the school for girls with eminent success. Their property is adjacent to the church.

ST. BENEDICT'S CHURCH.

Rev. P. Fintan Mundwiler, O. S. B., present Abbot of St. Meinrad, having charge of Terre Haute Catholics and residing with other Benedictine Fathers at St. Joseph's Church, on June 5, 1864, organized the German Catholic families, 13 in number, to build a church, parsonage and school-house. The church is called St. Benedict's Church, and was blessed February 3, 1865. Rev. Caspar Doebbener was pastor from December, 1865, to February 1867.

In April, 1867, the Rev. Edward Faller took charge. He, having means of his own, spent much money on the church property. His successor was the Rev. Nicholas Gällweiler from March, 1871, until February, 1872.

From this time the Fathers O. M. C. have had charge:

Rev. Pius Kotterer from March, 1872, until October, 1877. He enlarged the church and school.

Rev. Conrad Elison from October, 1877, till January, 1880. His failing health compelled him to withdraw.

Rev. Clement Luitz is pastor since. He is a native of Bavaria, born January 6, 1836. Having absolved the classics at Augsburg he finished philosophy and theology at Würzburg, became a member of the order there and was ordained in 1860.

Having had charge of various missions in the old and new world he was finally assigned to St. Benedict's, in Terre Haute, in July, 1880.

ST. ANN'S CHURCH.

St. Ann's Church was erected near St. Ann's Providence Orphan Asylum for Girls in 1866, by the Rev. Michael Quinlan. The members of St. Ann's congregation formerly belonged to St. Joseph's Church. A school—both the church and school are frame structures—was built about the same time. The school building has since been used as a parsonage. Father Quinlan remained a little over a year. After his departure St. Ann's was attended from St. Joseph's.

The present pastor, the Rev. John McCabe, is the second resident priest since February 1, 1878. On that date he was ordained priest by Archbishop Purcell, of Cincinnati, at Indianapolis. Father McCabe is chaplain, also, of the Orphan Asylum.

ST. PATRICK'S CHURCH.

For the convenience of Catholics living at a great distance from St. Joseph's Church, Terre Haute, and also to afford greater facilities for a Catholic school, St. Patrick's congregation was organized. The work was entrusted to the Rev. Thomas X. Logan, who, going to work with a will, and backed by a generous congregation, soon erected St. Patrick's Church—a very fine building. This occurred in 1881. The church is a Gothic structure. It is

elegantly furnished. The altar especially, with its statuary, is an artistic piece of work.

A very spacious and handsome school-house was built almost simultaneously with the church, by the Sisters of Providence. The school conducted by them has from the start proved successful.

Father Logan, the first and present pastor, was born in the Diocese of Elphin, Ireland. He commenced his studies at St. Thomas', Nelson county, Ky., and finished at Montreal, Canada. He was ordained by Bishop de St. Palais on September 6, 1874. He was removed from Greencastle to Terre Haute.

GREENCASTLE, PUTNAM COUNTY.

The church building at Greencastle was formerly the property of the Presbyterians. It was bought of them in 1866 by the Rev. Charles J. Mongin, resident at Crawfordsville. It is a brick building, 73 by 35 feet. The parsonage was erected in 1875. It was the Rev. T. X. Logan who gave the church its present handsome appearance. The Rev. Jos. O'Reilly was the first resident pastor from 1861 till 1864.

Previous to that time we have the Rev. P. Highland from 1857 till 1860. It was attended from Crawfordsville in 1856, from Lafayette in 1855, by the Rev. W. Doyle in 1854, and by others, no doubt, whose names are not at hand.

The Directories inform us that the place was visited by Rev. Charles J. Mongin, residing at Crawfordsville, from 1865 till 1868. Rev. Jul. Clement was resident pastor from 1869 to 1872. He was

succeeded by the Rev. Peter Bischof until 1875, when Rev. D. O'Donovan arrived. Rev. T. X. Logan took charge on March 1, 1878, until his departure to Terre Haute. The present pastor, Rev. M. Power, succeeded him in 1880.

Bainbridge, St. Patrick's Church, built in 1879, and *Fillmore*, both in Putnam county, are attended by the pastor of Greencastle.

BLOOMINGTON, MONROE COUNTY.

Bloomington had 3,000 inhabitants in 1880. It is a beautiful town. Catholics began to settle in and about Bloomington toward 1850, when the Louisville, New Albany and Chicago railroad was built. Scattered along the line from Salem, in Washington county, to Gosport, in Owen county, Rev. Patrick Murphy, residing at Mt. Pleasant, occasionally visited them. They were mostly Irish. Rev. Louis Neyron, of New Albany, next visited this region. A step toward organizing the congregation was made by the purchase of a lot. Next came Rev. Edward Martinovic, of Columbus, and after him Rev. Simon Siegrist, of Indianapolis. Rev. Joseph O'Reilly was stationed at Greencastle, Putnam county, in 1860, and paid his first visit to Bloomington on December 2, 1860, and continued to visit the place at regular intervals.

Rev. Charles J. Mongin, of Crawfordsville, became the visiting pastor in April, 1864. The question of building a church had been agitated ever since 1850, without any practical result. Mr. John Waldron settled the question by buying the

oldest brick building in town, formerly a Methodist church, erected in 1826, for \$600, on July 4, 1864. Mass was celebrated for the first time in this *new* church on the 19th of the same month. A mission was held shortly after by the Passionist Fathers, Martin and Luke, with salutary effect. From the departure of Father Mongin to the arrival of the first resident pastor, the Rev. Julius Clement, residing at Greencastle, attended Bloomington and built a parsonage in 1868.

Rev. Henry H. Kessing, newly ordained, became the first resident priest at Bloomington on November 4, 1868. He remained until July, 1877.

Rev. Leopold M. Burkhardt was appointed resident pastor on July 29, 1877. The church had become unsafe for further use, and the necessity for building a new one was quite patent. The congregation numbered about 27 families, and had \$270 in its treasury. The undertaking was exceedingly difficult, but when it is here stated, that the corner-stone was laid by Very Rev. Aug. Besonies on June 16, 1878; that the congregation took possession in December of the same year; that the church is Gothic in style, measuring 60 by 35 feet, with a steeple 100 feet high; that it cost \$5,600, and that only \$250 remained unpaid—the highest praise is given to the pastor who did the work.

Rev. John B. Unverzagt succeeded Father Burkhardt in March, 1879. Through his efforts the small debt remaining was paid. On September 7, 1879, the church, of which St. Charles B. is

the Patron, was *consecrated* by Bishop Chatard. Father Unverzagt is the present pastor.

He was born October 10, 1834, at Kiechlingsbergen, in Baden, Germany. From his boyhood he aspired to the priesthood. He studied theology at the University of Freiburg, and then resolved to enter the Society of Jesus. He was postulant at Feldkirch and novice at Gorheim, Austria. Studied also at Munster in Westphalia, and at Lyons in France, with a view to serving on foreign missions. He was destined for Louisiana, but the civil war in the United States proved an obstacle. He was finally ordained priest at Lyons by the former Bishop of Toronto on the Saturday before Christmas, 1865, and departed for Louisiana in company of Bishop Dubois, of Galveston, on September 25, 1866. He was employed in various positions, and departed shortly after for Constantine, in Algeria, attending to a French and German congregation and the military prisoners. Upon the opening of the Franco-Prussian war, suspected of being a Prussian spy, he fled for his life to Germany, over Tunis, Malta, Sicily and Switzerland. Next he became chaplain of French prisoners at Rastatt, in Baden, for six months. He now was secularized. In November, 1871, he started for the Diocese of Columbus, then that of Vincennes, where he was received and appointed pastor of Leopold, Perry county, January 4, 1872. July 21, 1877, he took charge of St. Mary's, Perry county, the first resident priest, where he remained until March,

1879, when he was appointed pastor at Bloomington, where he now resides.

BEDFORD, LAWRENCE COUNTY.

There are traces of Catholics in this town as far back as 1835. Through the kind efforts of Dr. Benjamin Newland the court-house was the place in which mass was celebrated for the first time in this place, by the Rev. Patrick Murphy, of St. Mary's, Martin county, in June, 1851. He visited them after that date until 1859, when the Rev. Louis Neyron paid a few visits. In 1860 Rev. Joseph O'Reilly, of Greencastle, took charge until 1864. Mass during this time was said either in private houses or in Mr. J. Francis' hall. With the arrival of Rev. Philip Doyle, the next visiting pastor, came also the idea of building a church in 1864. A lot was soon secured, the foundation built, and the corner-stone laid in 1866. Nothing more was done then, because a Methodist church next door to a Catholic church was not the thing. Like water and oil, they would not mix; in other words, there was no love lost between them. Strange the Catholics did not think of that when they bought the lot. However, in 1866, Father Doyle left and the Rev. Charles Mongin, of Crawfordsville, began to attend. Under him the above trouble was settled by the Catholics buying the old Methodist church, converting it into a Catholic church, and the Methodists building in some other place. Father Mongin left in 1867. Now one visit was made by the Rev. Julius Clement, of Greencastle. From the time (1868) that the Rev. Henry

H. Kessing became resident pastor at Bloomington, Bedford was regularly attended by him until July, 1877. He visited the place once a month. His successor at Bloomington, the Rev. Leopold M. Burkhardt, from July, 1877, until March, 1879, attended twice each month, on the second and fourth Sundays. Since March, 1879, the Rev. John B. Unverzagt has charge, and visits St. Vincent's Church in Bedford on every alternate Sunday. He had the old square windows arched, and furnished and renovated the church in first-class style, leaving no debts. In April, 1882, two Jesuit Fathers gave a very successful mission both at Bloomington and at Bedford. During the mission at Bedford, Father Unverzagt bought a house and two lots, north of the church, as a residence for the future pastor.

Besides Bedford, the pastor of Bloomington also visits, on week days, a few Catholics at STINESVILLE, in Monroe county.

He attends besides, early on the fourth Sunday of each month, the eight Catholic families and a number of single men employed in the stone-quarries near DARK HOLLOW settlement, five miles northwest of Bedford.

BLOOMFIELD, in Greene county, is also visited by Father Unverzagt.

BRAZIL, CLAY COUNTY.

The mining country of Clay county drew numbers of Catholic families, who demanded the attendance of a Catholic priest. The Benedictine

Fathers at Terre Haute were the first to pay regular visits. The Rev. Meinrad McCarthy, O. S. B., built the Church of the Annunciation of the B. V. M., probably in 1865. He continued to attend the place until 1872, when he was appointed the first resident pastor. Having charge of several other missions, the Rev. Benedict Brunet, O. S. B., was his assistant until about 1878, when the Rev. F. M. Mousset succeeded him as pastor of Brazil. Father Mousset laid the foundation and cornerstone of a beautiful church, which was, however, built by his successor, the present pastor, Rev. H. Pierrard. Father Pierrard has had charge since August, 1880. He soon brought order out of chaos. Besides building the church he has introduced the Sisters of St. Francis, who conduct a very successful school.

Father Pierrard was born at Rulles, Belgium, May 14, 1843. His parents emigrated to Leopold, Perry county, in 1853. He studied at St. Meinrad in 1867, at St. Thomas and Bardstown, Ky., until 1874, at Indianapolis and at St. Meinrad's, where he was ordained priest. He was the last priest Bishop de St. Palais ordained for his Diocese. The same year Father Pierrard was sent to Leopold, Perry county, where he remained until August, 1880.

Knightsville, St. Patrick's Church, and *Carbon*, St. Joseph's Church, both in Clay county, are attended regularly by the pastor of Brazil. These two churches were built by Father Meinrad; the year of their erection can not be given.

MONTEZUMA, PARKE COUNTY.

The Church of the Nativity of the Blessed Virgin Mary at Montezuma is a small frame church. It was built about 1867 by the Rev. Meinrad McCarthy, O. S. B., residing at St. Mary's of the Woods, Vigo county. Montezuma, however, has been one of the oldest missionary stations in the Diocese, although it did not receive a resident pastor until 1878. The number of Catholic families has at no time exceeded forty.

The place is marked in the earliest Directories. It was attended from Terre Haute until 1856. Until 1861 from Greencastle; until 1866 from Terre Haute; until 1869 from St. Mary's of the Woods; and until 1878 from Terre Haute.

The Rev. T. O'Donaghue was ordained on February 1, 1878, and became the first resident pastor until October 16, 1879. After that it was again visited from Terre Haute, until the arrival of the second resident pastor, Rev. B. H. Kintrup. On the night of the 30th day of March, 1882, Father Kintrup, crossing a railroad bridge over the Wabash river, was overtaken by a train of cars, and in his efforts to clear the track, which had no special walk for foot passengers, fell from the bridge and was drowned. He was in the 41st year of his age, and the 15th of his priesthood. After him came the Rev. D. Swagers, who remained only a short time. At present the place is again attended from Terre Haute.

ROCKVILLE, PARKE COUNTY.

Rockville has been attended by the priests who either visited Montezuma or resided there. The Church of the Immaculate Conception is a small frame building erected in 1867, simultaneously with the church at Montezuma, by Father Meinrad. The congregation numbers probably 30 families.

CHAPTER XXIX.

RICHMOND DISTRICT.

RICHMOND: ST. ANDREW'S AND ST. MARY'S—CONNERSVILLE: ST. GABRIEL'S—CAMBRIDGE CITY: ST. ELIZABETH'S AND HAGERS-TOWN—LIBERTY: ST. BRIDGET'S AND BROWNSVILLE—RUSHVILLE: IMMACULATE CONCEPTION—NEW CASTLE: ST. ANN'S AND KNIGHTSTOWN: ST. ROSE'S—REV. H. J. SEIBERTZ—REV. D. J. M'MULLEN—REV. F. J. RUDOLPH—REV. A. OSTER—REV. J. M. D'ARCO—REV. JOS. J. MACKE—REV. J. RYVES.

RICHMOND, WAYNE COUNTY.

THE first Catholic settlers in and about Richmond were J. H. Moormann, Thomas, John and Daniel O'Hara, Joseph Brokamp, Peter Schindler, John Ryan, Charles Boushie and Peter Essmacher, all of whom, excepting the first named, are now dead.

The Catholics of Richmond were visited for the first time by a Catholic priest as early as 1836; it was the Rev. Jos. Ferneding, residing at New Alsace, Dearborn county. A paper left by Father Ferneding mentions Richmond as one of his many missions, stating that it had about 10 families. He celebrated mass at the houses of Charles Boushie and Joseph Brokamp, visiting the place about twice a year until 1840.

Until 1845 Rev. Michael O'Rourke, residing at

Dover, Dearborn county, paid occasional visits; but from June, 1845, until August, 1846, the Rev. Vincent Bacquelin, residing at St. Vincent's, in Shelby county, visited Richmond every two or three months.

The first resident priest at Richmond was the Rev. John Ryan. He came in August, 1846, and remained until June or July, 1848.

It was at the time of Father Bacquelin's visits that a lot was secured on which to build a church. The Hon. Sam. E. Perkins, judge of the Supreme Court of Indiana, residing at Richmond, proposed to donate the lot on Marion street, on which the parsonage now stands; however, the lot west of it was preferred. It was also the property of Judge Perkins, and he sold it to the Catholics for \$100, of which sum Father Bacquelin paid \$25. During Father Ryan's time the corner-stone for a brick church was laid, to be known as

ST. ANDREW'S CHURCH.

At the solemn blessing of the new church in 1874 by Bishop de la Hailandière, who had donated \$500 on condition that the church be built of brick, were present the Rev. Andrew Bennett, of Dover, Dearborn county, and the Rev. James F. Wood, then pastor of the Cathedral in Cincinnati, now Archbishop of Philadelphia, whose parents at that time lived in Richmond. After Father Ryan's departure the Rev. Wm. Engeln, of Blue Creek, visited Richmond a few times.

In May, 1849, St. Andrew's received its second

resident pastor in the person of the Rev. William Doyle. He remained until August, 1853. The Rev. John B. Merl came next, and remained until June, 1858. Next the congregation was attended by the Rev. Henry Peters, of Connersville, until March, 1859. From March to December, 1859, the Rev. G. H. Ostlangenberg visited Richmond from Brookville.

On December 25, 1859, the Rev. J. B. H. Seepe was appointed resident pastor, and remained at Richmond until September, 1868. In 1860 Father Seepe built the present church, 120 by 60 feet. In 1865 a new school-house was erected; the first school-house had been in existence since 1847 or 1848. In 1867 Father Seepe bought 12 acres of ground for cemetery purposes.

The Rev. Ferdinand Hundt was the pastor from November, 1868, until 1877. In 1870 the tower and spire of the church were finished, and in 1874 the cemetery ground was much improved and the beautiful mortuary chapel erected.

The Rev. H. J. Seibertz is the present pastor of St. Andrew's. He took charge in August, 1877. In 1878 he built an addition to the school-house. On his arrival a huge debt was resting heavily upon the congregation. It is not yet entirely removed, but very much lightened, with brighter prospects in the not distant future.

The congregation numbers 240 families. One lay teacher and four Sisters of St. Francis teach 230 children.

Father Seibertz was born on January 20, 1841, in

Ockenfels, Rhine Province, Germany, and emigrated to this country June 24, 1862. He was ordained at Vincennes by Bishop de St. Palais, as follows: Tonsure and Minor Orders, June 29; Subdeacon, December 8; Deacon, December 17; Priest, December 21, 1864. His mission prior to St. Andrew's was Dover, Dearborn county, where he built the church.

ST. MARY'S CHURCH.

In 1860 the Irish or English-speaking Catholics of Richmond, who had hitherto worshiped in St. Andrew's Church, resolved on separating from their German brethren. They bought a church property that had been used by English Lutherans, of Louis Burke, for \$8,000, to be paid in installments of \$1,000 a year. The church soon began to look like a Catholic church.

For a short time St. Mary's Church was visited by Rev. John Contin, and after him by Rev. John Guéguen. In October, 1860, a resident pastor was appointed in the person of Rev. Aeg. Merz, who from there also attended Centerville, Washington and Hagerstown, in Wayne county, and New Castle and Middletown, in Henry county. He remained until September, 1863, when the Rev. J. M. Villars succeeded him. The next pastor was the Rev. Francis Moitrier, who resigned October, 1872.

The Rev. D. J. McMullen took charge of the congregation in October, 1872, heavily burdened with debts. But his administrative abilities soon

ordered affairs. The congregation became united, and the debt has been very considerably reduced. In a few years, no doubt, the church could be *consecrated*.

Father McMullen was born at Newry, County Armagh, Ireland, on February 23, 1838. Shortly after, his parents moved to a farm near Celbridge, County Kildare, within eight miles of the city of Dublin. At the close of 1848 he sailed for America. Most of his studies were made at St. Mary's Seminary, Perry county, Mo., and at the St. Louis University. He was ordained by Bishop de St. Palais at St. Meinrad: Subdeacon, June 17; Deacon, June 18; Priest, June 21, 1867. August 5, 1867, he arrived in Indianapolis to assist at St. John's Church and attend these stations: Greenfield, Cumberland, Fortville, Plainfield, Brownsburg, Franklin and Edinburgh. He continued here until October, 1868, when he was assigned to Rushville, Rush county. In October, 1872, he was appointed pastor of St. Mary's Church, Richmond. The congregation numbers about 150 families, with an attendance of 170 children at school.

Father McMullen also attends *Fountain City*, north, and *Centreville*, west of Richmond, in each of which stations a few Catholic families reside.

CONNERSVILLE, FAYETTE COUNTY.

The Rev. John Ryan, residing at Richmond from August, 1846, to June, 1848, was the first priest who visited Connersville. The exact date of this visit can not be ascertained.

The Rev. William Doyle, residing also at Richmond from May, 1849, to August, 1853, next had charge of this mission. He boarded with Mr. A. Apert, and said mass in his house. He bought the ground and built the first church in 1851—St. Gabriel's Church.

The first resident priest at Connersville was the Rev. Henry Peters. He arrived in 1853. He completed the church and erected a spacious parsonage of brick. A small basement under the church was utilized for school purposes. The location of the church not proving satisfactory on account of the railroads surrounding it, he bought two lots in another part of the town, in 1871, and on it erected a school-house of brick. The Sisters of Providence were given charge of the school and are teaching there now with eminent success. Father Peters, besides Connersville, attended also to Liberty, Union county; Laurel, Franklin county; Rushville, Rush county; Cambridge City, Wayne county; New Castle, Henry county, and other stations. His labors in the northeastern portion of the Diocese of Vincennes would afford an interesting narrative; but the facts and dates have been buried with him. He died January 31, 1874. His remains were transferred, in charge of Rev. M. Fleischmann, to North Madison, where he now rests, awaiting the general resurrection.

Father Peters was succeeded by the Rev. Peter Bischof, who remained until 1876. The Rev. J. B. H. Seepe came in 1876, succeeding admirably in restoring order and reducing the indebtedness

on the school-house. He was appointed to Madison in 1881, and was succeeded by the Rev. F. J. Rudolf. Father Rudolf paid the balance of debt remaining during the first year. Preparations were made at once for the building of a new church. He bought five additional lots. The corner-stone for this new church was laid by Bishop Chatard on June 11, 1882. It will be, when completed this year (1883), a beautiful Gothic structure, 154 by 54 feet, with transept 74 by 28 feet.

Father Rudolf was born at Battenheim, New Alsace, Europe, November 17, 1842. He received his education at Mt. St. Mary's, near Cincinnati, Ohio, and was ordained priest by Bishop Purcell on May 4, 1867. His labors at St. Vincent's and Shelbyville, Shelby county, have been recorded in their proper place.

CAMBRIDGE CITY, WAYNE COUNTY.

Rev. Vincent Bacquelin was the first priest that visited Cambridge City or its vicinity about the year 1842. At that time the canal establishing communication between Cincinnati and intervening points up to Hagerstown was being constructed, and Catholic laborers put up their shanties alongside of it. Father Bacquelin visited this point occasionally for two years, when he was replaced by the Rev. Michael O'Rourke, who resided at New Alsace, Dearborn county. Father Bacquelin came from St. Vincent's, Shelby county. Many are the anecdotes related about the charity and disinterestedness of good Father O'Rourke. He returned

to Ireland about 1846, his health being shattered in consequence of constant exposures and fatigues.

The Rev. John Ryan, residing at Richmond, next visited Cambridge. Manufactories were built up, and the Pan Handle railroad constructed, inducing Catholics to settle here. Father Ryan bought a lot with a small frame house on it, the spot where the old church still stands. He converted the little house into a church. He departed from Richmond about 1849, and was succeeded by the Rev. William Doyle. He visited Cambridge until 1853, residing at Richmond. After him the Rev. Henry Peters, resident at Connersville, attended this point. He built an addition to the little frame church, and bought the adjacent lot with a small house, which stands to-day and served as the priest's house for many years. He also opened a school, which flourished for a time but was discontinued after a lapse of two years. The missionary work assigned to Father Peters became too much for him, and Cambridge was then visited by the Rev. J. M. Villars, of Richmond, until about 1863.

Cambridge City now received its first resident pastor in the person of the Rev. Joseph O'Reilly. He built the church on the foundation laid by Father Villars. The school established by him failed for want of a good teacher and sufficient accommodation. Father O'Reilly was removed in 1870. The Rev. D. J. McMullen, residing at Rushville, then visited Cambridge for a few months, when the Rev. Vincent de Vilas became the second

resident pastor, remaining until April, 1871, when he suddenly departed from Cambridge and the diocese, with a burning desire to be martyred for the faith. In the fall of 1871 the Rev. H. Alerding was appointed for Cambridge and found there a demoralized congregation deeply in debt. The debts were paid, but, upon his departure in the fall of 1874, a debt of about \$1,000 existed, due on new ground bought in a more desirable location for a new church. His successor was the Rev. John B. Kelly, under whose administration the congregation flourished financially and religiously. He built on the new lot a neat church and parsonage, leaving after him a debt of only \$3,000. Father Kelly was removed to a new field of labor at New Albany in the fall of 1881.

The present (the fifth resident) pastor is the Rev. Andrew Oster, who took charge in October, 1881. He has furnished the church with furnaces, new stations, new organ, new pews, and paid \$500 of the debt. He was born in Mommenheim, Alsace, on February 23, 1852; finished his classical and philosophical courses in Strasburg, and his theology at St. Meinrad's, Spencer county, Ind. He was ordained by Bishop de St. Palais, at Indianapolis, as follows: Tonsure and Minor Orders, May 8; Subdeacon, May 22; Deacon, May 24; Priest, May 25, 1875. In July, 1875, he was sent as assistant to Holy Trinity Church, Evansville; in July, 1877, he became the assistant at the cathedral at Vincennes; in August, 1881, he was appointed pastor of St. Mark's, Perry county, and in October of the same

year pastor of St. Elizabeth's Church, Cambridge City.

HAGERSTOWN, WAYNE COUNTY.

The few Catholics living in this town are visited once a month by the pastor of Cambridge City. Mass is celebrated in a private house.

LIBERTY, UNION COUNTY.

The census of 1880 says Liberty, the county seat of Union county, has 1,100 inhabitants. Liberty is a pleasant town.

Rev. William Doyle, residing at Richmond, is supposed to have been the first priest who visited this county. He came as early as 1849, and continued to visit the few families every two or three months. Father Doyle purchased the present church ground, nearly three acres, for \$300. It is a very elevated site, said to be the highest point between Cincinnati and Indianapolis.

Rev. Henry Peters, resident priest at Connersville, took charge of Liberty in 1853, and visited it regularly once a month. He continued to celebrate mass on the premises of Patrick Gleason, boarding with Patrick Gleason, Denis Egan, Joseph O'Connell, Thomas Roach and Thomas Burke. In 1854 Father Peters built a neat frame church, 40 by 30-feet. He was happy in the possession of this treasure, when, one Sunday morning in 1858, carrying in a small basket the necessaries for mass, and approaching the place, he found his little church a heap of smoking ruins. It was the work of an incendiary. His courage and confi-

dence in God forsook him not: In 1859 he built the present brick church, 50 by 35 feet, and placed it under the patronage of St. Bridget. He also built a house of two rooms near it, where some family might live and take care of the church. In August, 1858, he bought, for \$200, on the Roseberg pike, near Liberty, two acres of ground for a cemetery. In 1871 he added a two-story frame to the front of the house built in 1859, the present parsonage.

Rev. Januarius M. D'Arco was appointed the first resident priest at Liberty in January, 1872. He finished the parsonage, remodeled the church, both interior and exterior, built a belfry, provided a bell, organ, organized a choir, put up all the out-houses, laid out the grounds of the church, planting 200 forest trees, and fenced all the property, laid out the lots in the cemetery and had it blessed in 1874. The church and its adjuncts are now perfect in all details. The entire property is valued at \$10,000.

The congregation at present numbers 80 families, all Irish with the exception of three German families.

Father D'Arco was born in Naples, Italy, on May 24, 1818. At the age of 19 he entered the convent of San Dominico Maggiore, where, having finished his course of philosophy and theology, he was ordained priest by His Eminence Cardinal Riario Sforza, Archbishop of Naples, on the 18th of December, 1841. In 1844 he volunteered to labor on the American missions, and in company of the

Very Rev. Fr. Wilson, Provincial of the Dominican Province of North America, came to this country. He labored two years in Wisconsin, when Wisconsin and Minnesota formed one territory; five years in Nashville, Tennessee, during the war of the rebellion, and nineteen years in the Archdiocese of Cincinnati. He built the churches of St. Dominic and St. Pius, in Perry county, Ohio, the church in Oxford, Butler county, Ohio, and bought a large house for church purposes in Eaton. In 1872, as above, he came to Liberty.

BROWNSVILLE, UNION COUNTY.

Brownsville is situated six miles from Liberty. It has about 12 Catholic families, who mostly attend Liberty, though the pastor of Liberty visits them once every two months, celebrating mass at the house of Mr. Patrick Hennibury. The oldest Catholic family is that of Mr. W. D. Carlos.

RUSHVILLE, RUSH COUNTY.

The Rev. Henry Peters, resident at Connersville, visited Rushville in the winter of 1854, to prepare an old lady, Mrs. McKinney, for death. It was the first visit of a Catholic priest to Rushville. He returned about a month after and celebrated mass for the first time, 12 or 14 persons assisting. During 1855 he attended the new mission once a month on week days. In 1856, the congregation having increased somewhat, he visited the place on one Sunday of each month. A frame church, 35 by 20 feet, was erected in the fall of 1857. The Cath-

olies of Rushville and neighboring country became much more numerous, so that an addition of 35 by 20 feet became necessary in 1865. In the year following the J., M. & I. R. R. Co. built the extension of their road to Cambridge City, and paid Father Peters \$2,300 for the church property, laying the track over the church lot. Father Peters, through the kindness of friends, secured another site; not an easy matter, since, after the purchase, when it became known that the Catholic church was to be built there, neighbors offered to sell their property at a sacrifice, simply to leave that part of town. That feeling does not exist to-day. Mr. Michael Toolen was mainly instrumental in the purchase. The present church (frame), under the patronage of the Immaculate Conception, was finished in 1867.

In October, 1868, the Rev. D. J. McMullen became the first resident pastor. He built an addition to the church, to be used for school purposes. The school was taught successfully for two years by Miss Kate Collins, when it was discontinued. Father McMullen was succeeded by the Rev. Leo Adams, who remained from October, 1872, until the arrival of the Rev. E. J. Spelman, in January, 1875. The present parsonage was built by Father Spelman. The present pastor, Rev. John Joseph Macke, has had charge since August 14, 1880. Shortly after his arrival he erected a commodious school and residence for the teachers. The Sisters of the Third Order of St. Francis have made the school a success.

Father Macke was born February 23, 1856, at Rüschenndorf, Oldenburg, and emigrated to this country in 1870. He completed his studies at St. Meinrad, and was ordained by Bishop Chatard, at St. Meinrad, Tonsure, September 18; Minor Orders, September 21, 1878; at Indianapolis, Subdeacon, December 20, 1879; Deacon, December 21; Priest, December 22, 1879. He was stationed for a short time at Lanesville, Harrison county, then at Vincennes, attending also to Princeton and Edwardsport, and finally was sent to Rushville.

NEW CASTLE, HENRY COUNTY.

The Rev. William Doyle, residing at Richmond from May, 1849, to August, 1853, was, as far as can be ascertained, the first priest who visited New Castle and officiated there. He said mass for the railroad builders. One instance is related of his having celebrated the sacred mysteries in the woods adjacent to the town. The services were attended by a large force of laborers, too numerous for any building in the town.

The following priests residing at Richmond had charge of New Castle: Rev. William Doyle, Rev. J. B. Merl, Rev. Aegidius Merz and Rev. J. B. H. Seepe. In September, 1868, the Rev. Henry Peters, residing at Connersville, visited New Castle, and continued to do so up to the arrival of the Rev. Jos. O'Reilly, the first resident priest at Cambridge City. After that the pastors of Cambridge City attended New Castle. They were Rev. Joseph O'Reilly, Rev. Vincent de Vilas, Rev. H. Aler-

ding, from 1871 to 1874, and Rev. J. B. Kelly from 1874 to November, 1881. The church, a frame structure, was erected in 1873,* and blessed by Bishop de St. Palais on the 25th day of May. It was the first visit of a Bishop to New Castle. The Very Rev. P. Bede O'Connor, O. S. B., preached the sermon. In the afternoon of the same day confirmation was administered. In August, 1881, the parsonage was bought for \$1,200. Ground for cemetery was also bought about this time.

In November, 1881, New Castle received its first resident pastor, in the person of the Rev. John Ryves. In the present year (1883) Father Ryves contemplates the building of an addition to the church, which has become much too small for his rapidly increasing and flourishing congregation. Father Ryves was born November 3, 1858. He completed his studies at St. Meinrad, and was ordained by Bishop Chatard, as follows: Tonsure, September 18, 1878; Minor Orders, September 21, 1878; Subdeacon, June 11; Deacon, June 12; Priest, October 16, 1881. New Castle is his first appointment. St. Anne is the patron saint of the church.

KNIGHTSTOWN, HENRY COUNTY.

The Rev. Daniel Maloney, residing at Indianapolis in 1857, was the first priest, it appears, who administered to the spiritual wants of Catholics at Knightstown. After him the Rev. Aug. Bessonies also paid occasional visits. After that it was at-

* Mr. George Melle was and is the pastor's best friend.

tended regularly by the following priests residing at Cambridge City, Wayne county: Rev. Joseph O'Reilly, Rev. Vincent de Vilas, Rev. H. Alerding and the Rev. J. B. Kelly. After that Knightstown was attended from Indianapolis by the following priests: Rev. Francis Moussét, Rev. J. L. Brassart and the Rev. Franciscan Fathers. When, in November, 1881, Rev. John Ryves became pastor of New Castle, Knightstown was, and is now attended by him on two Sundays of each month.

The present church was built in 1872, and blessed by the Rev. Henry Peters, on the 13th day of October, and placed under the patronage of St. Rose. Rev. P. R. Fitzpatrick preached the sermon. In 1881 the Rev. P. Victor, O. S. F., built an addition of two rooms for the accommodation of the visiting priest. The church has no debts.

CHAPTER XXX.

REMINISCENCES OF A PIONEER PRIEST IN THE DIOCESE OF VINCENNES.*

WHEN Bishop Bruté visited France, in 1836, he inspired the greatest veneration in all that came in contact with him. In fact, he was looked upon as a saint. It was currently reported that he had performed many miracles, but his profound humility made him deny all such reports. He traveled through France, and experienced no difficulty in procuring laborers for his new diocese. He had secured many already when he came to the seminary of Issy, a preparatory school for the renowned seminary of St. Sulpice. The writer of this was then twenty-one years of age and was studying philosophy. He had resolved to join the Lazarists, or priests of the missions, and had been promised admission by the Superior-General, Father Nozot. But when he saw Bishop Bruté he was so strongly affected by the appearance of the saintly man that he experienced a strong desire to accompany him to America. He took the advice of his spiritual director, the learned and good Father Pinault, and, following his wise counsel,

* The V. Rev. Aug. Bessonies, V. G.

watched the opportunity to offer his services to Monseigneur Bruté. One fine day (1836) when the missionary Bishop was coming out of the chapel of Loretto, the young student, who was custodian, and lodged in the chapel building, approached him with a heart palpitating with conflicting emotions, and feelings that he could not express. He simply said: "Monseigneur, I wish to go with you to America. I may not suit for a missionary, but I can be your coachman." Scarcely had these words escaped his lips when he felt the hands of the saintly Bishop around his neck, and heard these words, that he shall never forget: "My child, I feel happy that there is a prospect to see a new altar raised in my dear Indiana. But I must tell you that you will have a hard life in my diocese. You may sometimes be lost and have to spend all night in the forests." "That is what I like," was the prompt answer. "Well, then," said he, "you are the man for me. But I have no seminary at Vincennes, and you must remain to study theology at St. Sulpice, and in three years (in 1839) I will send my Vicar-General, Monsieur L'abbé de la Hailandière after you and some others. In the meantime I will obtain your exeat from the Bishop of Cahors." And so it was done. The young seminarian prepared for the missions, and in due time was sent for, according to promise. He was ordained deacon at Christmas, 1838, by his grace, Hyacinthe de Quelen, Archbishop of Paris, in the chapel of the Carmelites, where many noble

priests suffered martyrdom in 1793, and where their blood can yet plainly be seen.

Early in the spring Monsieur L'abbé de la Hailandière, Vicar-General of Bishop Bruté, arrived in France, according to promise, to gather recruits for the Diocese of Vincennes. The young deacon was ready and impatient to go. He was too young to be ordained priest, but the V. G. of Vincennes offered to write to Rome for a dispensation of age, and told him to pass his examination and make his retreat with the other seminarians to be ordained at the Trinity ordinations. It was so done, and during the retreat the answer came from Rome, directed to himself. The dispensation of age was refused, but it was stated that Very Rev. Celestine G. de la Hailandière had been appointed coadjutor to Bishop Bruté. The day of departure for America had been set, and the colony was to sail from Havre on the 2d of August, 1839, on the Republican. The new coadjutor, wishing to be consecrated Bishop in France, delayed his departure and appointed Abbé Martin to have charge of the new recruits. This Abbé Martin is the same who died Bishop of Natchitoches in 1875. The deacon made a flying visit to his aged and widowed mother in the south of France. What a trial for him to announce to his dear mother the news of his departure for America. But it was done, and the reply was: "My son, why go to America to die in a short time from yellow fever? Is there not enough work for you here?" "The will of God must be done," said the son, "and I am con-

vinced I have a vocation for the missions of America.”

The next night, at midnight, he was leaving the paternal roof without saying a word to any member of the family, but was overheard by his uncle, who declared to him he should not go without bidding farewell to his mother. A new and hard sacrifice had to be made. He implored God's assistance, entered his mother's room, awoke her and said: “I am going, mother; I come to bid you farewell.” Her arms clasped his neck and she sobbed and cried. But the son begged for her last blessing, and whilst she raised her arm to give it, the young missionary ran away sobbing. That night can never be forgotten.

A few days more and Havre was reached. On the eve of the day of sailing, after prayers, Abbé Martin said: “We will now pray for Bishop Bruté, whose death we have just learned.” Oh! what a new trial! The saintly Bishop is no more! But every one remained true to his resolution, and on the next day all bade farewell to France. It may not be amiss to give here the names of those that composed the colony. We had two priests, Rev. Aug. Martin and Rev. Ducoudray; two deacons, Hippolite Dupontavice and Aug. Bessonies; one subdeacan, Roman Weinzopfel; three in the minor orders, John Guéguen, Francis Fisher and Hamion; Ernst Audran, only sixteen years of age, and nephew to Bishop de la Hailandière; also, Alphonsus Munschina, who soon entered the seminary, was ordained first. We had also Mr. Mar-

tin Stahl, who became a priest, and did not live long. I should not forget Mademoiselle Josephine Pardeithou, afterwards a Sister of Providence under the name of Sister Josephine, and Jeanne and Angelique, the faithful servants of Bishop de la Hailandière and de St. Palais. We had also a brother of the Rev. E. Faller, under the care of his aunt, Mademoiselle Mercion, who proved herself an angel of charity by nursing the sick, but especially the writer of these lines, whose illness continued during the whole journey. He was told once by Abbé Martin to prepare for eternity, for he shouldn't see land again. He now regrets that the worthy leader of the missionary colony did not prove a prophet, for he never was nor likely ever will be as well prepared for the journey from time to eternity. The idea of being eaten by fishes did not frighten him in the least, and he kept up his courage until nearly exhausted. After a journey of forty-four days, he and his companions arrived in the Bay of New York on the 11th of September, 1839, and landed the next morning.

After spending a few days in New York the colony reached Philadelphia, where they spent two weeks, and left for Vincennes, where the advance guard arrived by stage October 21, 1839, and the others on foot from Louisville a few days afterward. They were very kindly received by that worthy missionary the Very Rev. Simon Petit Lalumière, who was administrator of the Diocese since the death of Bishop Bruté, in the absence of the newly appointed Bishop. Father Lalumière,

although administrator, was still pastor of St. Simon's Church, Washington, Daviess county, and resided in that place, where the writer spent a few weeks with him.

The pastor of the cathedral of Vincennes was then Rev. Anthony Parret, who came to the Diocese in 1836 with Bishop Bruté, and who soon afterwards left to become a Jesuit, and died after a few years in the South. The cathedral was unfinished, not being plastered, and the rain poured down in the sanctuary through a small dilapidated dome over it, and it was still so, as I knew it by experience on the 22d of February, 1842, the day of my ordination to the priesthood.

At that time the late lamented Bishop de St. Palais was pastor of St. Mary's, Daviess county, a place called to this day Box's Creek, and Rev. John Corbe, afterwards vicar-general, and, in the absence of the Bishop, administrator of the Diocese, was then pastor of St. Francisville. I well remember how the newly-arrived missionaries went one day to pay him a visit, and as the family with whom he boarded was absent, all he could give them was some persimmons, growing near the little frame church; so that on our return to Vincennes on foot we had good appetites.

About this time, in November, 1839, Bishop de la Hailandière arrived from France. He was received cordially by clergy and laity, and set to work in earnest to put things in order. The few seminarians were placed under the care of Rev. Aug. Martin, who taught theology and scripture,

and three, studying philosophy, were under the care of Rev. Aug. Bessonies. Rev. H. Dupontavice was the first ordained priest, and in December, 1839, was appointed pastor of Joliet, Ill. He left Vincennes for his new mission in a spring wagon covered with canvas, drawn by two horses, having for his companion the Rev. Maurice de St. Palais, who had been appointed pastor of Chicago, a town then of three thousand inhabitants, and a part of the Diocese of Vincennes. At that time Rev. Vincent Bacquelin, then pastor of St. Vincent's, near Shelbyville, Shelby county, and who visited from time to time Indianapolis, came to Vincennes, on horseback, of course, and I heard him say to Bishop Hailandière: "Monseigneur, it is time for us to have a foothold in the capital of the State. We must buy a lot and build a church." "Well," said his Lordship, "how much will a lot cost in Indianapolis?" "Three hundred dollars," was the reply, and the Bishop put his hand in his pocket, handed Father Bacquelin one hundred and fifty dollars, and told him to get his people there to pay the balance and buy a lot at once. So that until the end of December, 1839, or January, 1840, the Catholic Church did not possess a foot of ground in Indianapolis.

About one month before the arrival of the colony entrusted to Rev. Father Martin another colony had arrived, about which a word may not be out of place and without interest. I mean the Eudist colony, composed of such men as the Rev. Fathers Vabret, Bellier, Chassé and others, who were to

take charge of St. Gabriel's College, of Vincennes. Under the presidency of Rev. Father Bellier the college flourished for some time, but, through some misunderstanding between the Eudists and the ordinary—which, from what I heard from both parties, might be chiefly attributed to the Superior-General of the Eudists—St. Gabriel's College ceased to exist, and was bought afterwards for a Catholic orphan asylum.

In the year 1840 the Rt. Rev. Bishop de la Hailandière laid the foundation of the convent of St. Mary's of the Woods, by obtaining Sisters of Providence from France. The work so nobly begun by Mother Theodore is still going on gloriously. Had Bishop de la Hailandière no other claim to the gratitude of the Diocese of Vincennes, the debt could not well be paid.

But just now, as I am writing these lines, comes a telegram announcing the death of the good Bishop de la Hailandière, on the 1st inst., at the age of 84, and I must stop to say a *de profundis* for the rest of his soul. Poor dear Bishop! He used to call me his second son, and since the death of Very Rev. H. Dupontavice I was his first son living. In a letter written to me less than a year ago he was telling me: You are my oldest son out of over 800 ordained by me. May all of those 800 in hearing of his death offer up the holy sacrifice in his behalf. But let us now resume the reminiscences.

Ordained priest on the 22d day of February, 1840, I was asked by the Bishop, who is now no more, where I wished to go. "Wherever you wish

to send me, Monseigneur," was my answer. "But," says he, "have you no choice?" Yes," was my answer, "I would like to go with Rev. Father Francois, among the Indians near Logansport." "Oh!" said he, "all of you want to go among the Indians; I can not send you there. You will go to Rome; not to Rome, Italy, but to Rome, Perry county, Indiana. You will take the place of Rev. J. Benoit, whom I am going to send to Fort Wayne. You will find him somewhere in the forests of Perry county, some 15 miles from Rome. I can not tell you the name of the place, for it has no name, but his postoffice is Safford. Go first to Jasper, and there Rev. Joseph Kundeck will give you further directions." The kind Bishop presented me with an Indian pony, and off I went; but, unfortunately, the pony was very devout, and went frequently on his knees, exposing me often to be thrown over his head. The great trouble with me was, that I could scarcely speak a word of English. Before parting with Bishop de la Hailandière I asked him, "What shall I say in English to inquire about my route?" "You may say, how far to such a place; or, how many miles to such a place?" I thought then I was all right, but I forgot my lesson, and my inquiry was, "How miles to such a place?" People laughed at me, and said something I did not understand. I kept on my way, trusting to Providence, and at last arrived at Jasper, to learn there that Father Benoit had left that morning for Vincennes. What was I to do? await the return of Father Benoit? He may not return at all. I got Father

Kundeck to make me a little map or itinerary from Jasper to the little frame chapel built by Father Benoit in the woods of Perry county ; and, map in hand, I left Dubois for Perry. The thirty-mile ride seemed to me a hundred, and I arrived towards evening at a place where I inquired, "How far to the chapel?" I received for answer, so far as I could understand, "Five miles." But I rode some distance and inquired again, and the answer was, seven miles. I knew then that I had gone astray. I happened to think of a Catholic settlement some six miles from the chapel. I then inquired, "How far to Cassidy's, and, the answer being, two miles, I felt relieved of the strong fear of having to pass the night, as we say in French, *a la belle étoile*—under a beautiful star. The direction being pointed out to me, I soon arrived at Cassidy's Settlement.

The old gentleman, John Cassidy, and his family received me very kindly, and promised to see me safe next morning to the chapel, where a son and daughter of the old man were residing with Father Benoit. To give a specimen of my English I will state that, at supper, which consisted of corn bread and fat bacon, after I got through with the first piece of corn bread I wanted another, and called for it by saying, "More corn, plase." They smiled, but my want was supplied at once. Next morning Mr. Cassidy started with me for the chapel, 6 miles distant, and did not cease to talk all the way ; but I did not understand a single sentence, although I would once in a while say, Yes. At last we arrived at the chapel. It was a frame building, 20

by 30 feet, two stories high, the first story divided into two rooms—one for the priest, the other for the cook and her brother—and the upper story, not ceiled, but only roughly weatherboarded, was the church or chapel, with a stair outside to climb into it. The stairs was so steep that it was almost an impossibility during the winter for women to reach the chapel. Many rolled down the stairs before they reached the top. Near this building was a kitchen about 12 by 10 feet, and at about 50 yards a stable for the horse. Although a few large trees had been cut around the house, not a foot of ground had been cultivated. A rail fence had been put up about the house, but no gate to it; and as this was my first experience in fence jumping, I fared badly, for the first thing I knew I was flat on the ground on the opposite side. My appearance at the chapel denoted a change of pastor, and the tears of the housekeeper and her brother gave me to understand that I was not welcome.

The Rev. Father Benoit arrived next Sunday to pack up before starting to Fort Wayne, and my tongue was loose again, for I had occasion to speak French. He had compassion on me, and told me: "I will get the Bishop to buy my horse for you, so that when you have sick calls, he can, by giving him free bridle, take you back home." This was done; but before I could go to Vincennes for his horse, I got lost one evening as I was returning from a visit from Jackson's Settlement, and I had to stay all night in the woods. It was in the middle of March, and a cold rain commenced falling. It

was as dark as Egypt, and my Canadian pony refused to go any further. I tied the horse to a little bush, took off the saddle and laid it at the foot of a tree, sat on it, and spread my saddle bags over my shoulders to serve the purpose of an umbrella, and then I said my prayers as devoutly as possible, for I expected the unwelcome visit of some panther, which had lately been seen in that neighborhood. During the night, the puffing of a steamboat on the Ohio revealed to me the fact that I was five or six miles from the chapel, my new home. By day-break, I heard geese saluting the return of day, got up, and started in that direction. I soon arrived at the log cabin of Jack Alvey, woke up the family by hard raps at the door, and inquired for the Catholic chapel. The old gentleman pointed out the direction to take, and told me the distance was six miles. It was then about 6 o'clock. I rode through the woods, up and down the hills, unable to find any house until 9 o'clock, and I was seriously thinking that I might have to pass another night in the woods, when, to my great delight, I arrived at the log cabin of Thomas Alvey. My first inquiry was for the chapel, and I learned that I was six miles from it. I then inquired for Jack Alvey's place, and was informed that it was not half a mile. "What!" says I, "have I been riding three hours and a half since I left here this morning, and have I only made half a mile?" But such was the fact. Thomas Alvey, was a Catholic, and a gentleman, gave me my breakfast, fed my horse, and sent his boy to take me home.

I began then to realize that Bishop Bruté had told me the truth when I offered to him my services near the chapel of Loretto, at Issy.

A few days afterwards, duty called me to Ferdinand, seventeen miles from the chapel, and I had to cross Little Blue river. I arrived there safely; but, returning home, I found that the backwater of the Ohio had swollen the Little Blue river prodigiously. Go, I must. So I made my Canadian pony plunge into the river. The first thing I knew I was off my horse's back, and the pony was getting ashore, while I tried to reach some logs and save my life. I succeeded, but I was minus my cloak and my hat, and my horse was gone. I was as wet as a rat, and cold, and took my journey on foot. Fortunately, about a mile off was a farm, and there my horse had been caught and I got my dinner. I felt all right once more, and tied a red handkerchief around my head, instead of my lost hat, and although I caused some merriment to those I passed by on my way home, I was thankful for my safe but narrow escape.

I spent about a month at the chapel, when I started for Vincennes to get Father Benoit's horse, and I surprised everybody by the progress I had made in the English language. I spoke it badly, as I do now, but fluently. Whilst at Vincennes, I packed my baggage and sent it to the chapel by the way of Evansville. After waiting three months for it, I had to go to Evansville by water to get it. Here I wish to say, that at that time, June, 1840, there was no church at Evansville, but Rev. Father Dey-

dier was superintending the making of brick to commence one. Meanwhile mass was said in a garret. I then obtained four bottles of wine from Bishop de la Hailandière, enough to do me four months, for as we had no one to attend mass we were allowed to say it only twice a week alone, and some stipends for mass at twenty cents, and in good spirits returned to Perry county. I dispensed, for want of means, with the housekeeper and her brother, and boarded at the house nearest to the chapel, one mile and a quarter, at the moderate rate of \$1.50 per week; and that was enough for fat bacon and half-baked corn bread. No coffee could be got. I learned to do without it, and have not drank any since. I cleared some ground, planted some corn, and found it very useful; for when Bishop de la Hailandière, accompanied by Father Shawe, came in the fall for confirmation, they felt too tired to go to the boarding-house, and we put the kettle on the fire and boiled ears of corn for our supper. Father Shawe did not eat less than half a dozen. The Bishop never forgot that supper, and often spoke about it.

This state of things could not last. It was too hard for the priest to go so far for his meals, and too lonesome to be always alone in the woods. As Father Kundeck had laid out the town of Ferdinand in the woods of Dubois, and made the wilderness flourish, I thought I might do the same in Perry. Bishop de la Hailandière had bought one hundred and sixty acres of congress land around the chapel, and I got him to give me forty acres

for a town. As a few Belgians had commenced settling around the chapel, I called the town Leopold, for three reasons: 1st, after King Leopold, of Belgium; 2d, after the Leopoldine Association of Germany; 3d, after my brother Leopold. I sold some lots, built a large log church, a log school-house, and soon I had a store, blacksmith shop and postoffice, being myself appointed first postmaster of Leopold by James K. Polk, through the recommendation of Robert Dale, then a member of Congress from that district. This was already a great change for the better, for since Safford postoffice had been discontinued I had to go to Fredonia, 17 miles distant, for my mail. I did not make money from the office; quite the contrary; for I thought I would put on some style and ordered a carpenter to make pigeon holes for the postoffice, and when I sent the bill of fourteen dollars to Washington City, the answer was, "Your postoffice is too small for such a luxury; pay the bill yourself." I had one advantage, however, the franking privilege. Another benefit was, that I could board in town and save a distance of seven or eight miles that I had to walk or ride every day to get my meals. Besides, I was the first man of the town, and Cæsar used to say, that he would rather be the first man in a village than the second in Rome. Before that I was neither first nor second, because I was alone.

Leopold was not the only church I had to attend. I had also a little log church at Derby, at the mouth of Oil creek, on the Ohio river, about six miles from Leopold. This little church was

built there by Father Durbin in 1824, and was, likely, the second church built in the Diocese of Vincennes. In 1825, the year of the Universal Jubilee, Fathers Abel and Durbin preached there the Jubilee with wonderful success, and greatly astonished the natives. At the time of the high waters, 1847, that church, about to go into the river, was sold out and a new stone church built on the top of the hill. It commands a beautiful view of the Ohio river for miles up and down, and there is not the least danger of its being disturbed by the high water. This stone church reflects great credit on the few families who helped to build it; especially so on the family of Arnold Elder, the chief contributor. The stone was got on the spot, and I doubt if ever a cheaper stone church was built in Indiana. I often said the first mass at Leopold and the second at St. Mary's, and vice versa. Although the distance was called only six miles, the road was so bad that often in the winter it took me two hours or two and a half to ride it. It is now a pleasant souvenir for me that I never disappointed my people during thirteen years of pastorship.

I built another log church on Anderson Creek at Cassidy's Settlement, and called it St. John Baptist's; and yet another on Little Oil, and called it St. Francis'. About the same time, the 16th of August, 1848, I said mass for the first time at the house of Judge Huntington, two miles below Cannelton, where Tell City is now located. I had at that time only five Catholics to attend mass. They were the Judge's wife, Mr. and Mrs. Clarke, both

converts to the church, and Mr. and Mrs. Lyons. There must be now between two and three thousand. Cannelton began to grow, and I built there a stone church, visiting that place once a month. Troy was also provided with a brick church, built by Father Kundeck, and I had then six Catholic churches in Perry county.

The greater portion of my life was spent on horseback, and one time during the absence of Father Kundeck, I said mass on Sunday at Derby, Perry county; on Monday at Leavenworth, Floyd county; on Tuesday at Corydon, Harrison county; on Wednesday at Newton Stewart, Orange county; on Thursday at Jasper, Dubois county; on Friday at Taylorsville, Warrick county; on Saturday at Rockport, Spencer county, and at home again at Leopold, the following Sunday. This was pretty hard on the priest, and worse still on the horse, for the roads were very bad. But this hard work was not without its consolation, for the number of converts to our holy religion was great, and for me there was no place like Leopold.

When Bishop de la Hailandière resigned in 1847, and Bishop Bazin succeeded him, I received a letter from the new Bishop to pack up and report at Vincennes. I did not pack up, but went to Vincennes, and Bishop Bazin told me: "The Very Rev. H. Dupontavice has positively declined to be Superior of the seminary any longer, and being a stranger here I did not know whom to appoint in his place, but upon the advice of two of the oldest priests of the Diocese, the Reverend Fathers

Deydier and Kundeck, I have come to the conclusion to appoint you." I commenced shedding tears, and told the good Bishop that I could not possibly accept. He then told me I should be Vicar-General and his confessor. I simply told him I was not the man for such a position. "But," said he, "what shall I do; I will go on my knees if you will consent." I told him I could not allow that. But by accepting I would do an injustice to the people who had bought lots in Leopold, believing I would stay there, and the town would grow and become a county seat, and I was convinced the village would go down if I were removed. "But what can I do?" he repeated. "I will tell you, Bishop," said I; "send for Rev. Father M. de St. Palais, pastor of Madison; he is the very man who will suit you." "But whom shall I send to Madison?" "Send Rev. Father Dupontavice, who has a very small parish at Washington." "But whom can I send to Washington?" "Send Father Chassé, from Highland." The programme was accepted, provided Father de St. Palais would consent. I was kept at Vincennes, until upon a telegraphic summons, Father de St. Palais arrived, and reluctantly agreed to accept the position. I went home to my people as happy as a king, believing that I had rendered a great service to the Diocese by suggesting that arrangement.

Although Rt. Rev. Bishop de la Hailandière had resigned of his own accord, when the time came to leave the diocese for which he had worked so hard, and which he loved so much, his courage

failed, and he was very anxious to remain at Highland, and form there a house of missionary priests, to give missions in the Diocese and elsewhere. But, Bishop Bazin fearing some misunderstanding in the future, refused to accede to that request, and Bishop de la Hailandière's feelings were severely hurt by that refusal. He was offered such a place in another Diocese, but did not accept. Six months elapsed, and Bishop Bazin died, having already endeared himself to his clergy and people. The Rt. Rev. Richard Kenrick, then Bishop of St. Louis, performed the last rites, and, by the choice of Bishop Bazin, the Very Rev. M. de St. Palais, his Vicar-General and Superior of the seminary, became Administrator of the diocese. After the funeral service a meeting of the clergy took place, and the newly-appointed Administrator appeared, by almost the unanimous viva voce vote of the priests, to be the desired successor to Bishop Bazin. The writer of this article voted for the present Archbishop of New Orleans, Most Rev. Napoleon Perché; but, objection being made to bringing here another Southerner, who would die in a few months, the vote of the clergy was made unanimous for the Administrator to be appointed Bishop, and a committee was appointed to confer with Bishop Kenrick on the subject. The committee was very kindly received by his Lordship, who promised to do what he could to second their choice; and Very Rev. M. de St. Palais was nominated fourth Bishop of Vincennes, to the great satisfaction of the clergy.

I will now conclude these memoirs by saying that, after remaining at Leopold until 1852, I took a trip to France and Italy, and on my return was sent to Fort Wayne, where I was pastor of St. Augustine's for about one year, succeeding, as I did, at the chapel in Perry county, the Rev. J. Benoit, who had left for New Orleans, and by whom I was succeeded at his return from the South. Although my stay at Fort Wayne was brief, I made many friends, and left it with deep regret. I was then sent to Jeffersonville and the Knobs, March, 1854, and remained there until November the 25th, 1857, when I was appointed pastor of St. John's, Indianapolis. All I desire written on my tomb is: "Aug. Bessonies, Pastor of St. John's from 1857 till——."

CHAPTER XXXI.

REV. ROMAN WEINZOEPFEL.

HIS TRIAL AND CONDEMNATION—HIS RELEASE AND VINDICATION.

THE wanton destruction of church property at Charleston, Philadelphia and Louisville was the result of a deep-set hatred of Catholics, existing all over the country. Bigotry, begotten of ignorance, penetrated the far west, and was particularly active at Evansville. Nothing was too shameful or wicked, which, in the estimation of Protestants and infidels, Catholics were incapable of doing. German Catholics brought with them to this country manifold abuses, and Protestants did not leave behind their hatred of the mother church.

In the month of May, 1842, criminal action was brought against Rev. Roman Weinzoepfel, in consequence of which the minds of people became full of a feverish excitement, continuing for more than two years. Great sorrow filled the hearts of American Catholics, but especially the congregations of which Father Weinzoepfel had charge. We propose to give a full and correct account in this chapter of that celebrated case, as given us substantially by the priest himself, and as gathered from public documents.

Martin Schmoll and the lawyer, Davis, are the two characters figuring prominently in the matter. The former was a Protestant or infidel, the latter a limb of the law, who became a fugitive from the State for various illegal transactions shortly after.

A Catholic family settled near Evansville in the beginning of 1841, whose daughter led a disreputable life in Cincinnati up to 1842, when she visited her father. The mother died previous to her arrival. She made the acquaintance of the widower, Martin Schmoll, and was married to him before the squire. The girl's father visited the priest, to consult with him as to how this marriage contract might be rescinded. It appears, however, that the father felt hurt, more because his rights as father had been ignored than because the act was a transgression of the laws of God and of his church. Father Weinzopfel told him that the marriage was valid, since both parties were baptized, although grievous sin was committed in transgressing the law of the Church. He advised the father to induce Mr. Schmoll to give a promise before two witnesses that he would not interfere with the religious duties of his wife, and that he would give his children a Catholic education.

Mr. Schmoll repeatedly sent the brothers Heinrich and Mr. Mathias Stahlhöfer to Father Weinzopfel, inviting the priest over to his house, intimating that he was ready to do anything to satisfy the priest and his father-in-law. The priest doubted the man's word from the beginning. After some hesitation, he decided to go. What trans-

pired at that visit and immediately after, may be learned from the following letter, written (in French) by Father Weinzoepfel to Rev. A. Deydier, then in New York, dated at Vincennes May 12, 1842:

“Dear Reverend Confrater:

“Before these lines reach you, you will have learned through the newspapers what great misfortune has lately befallen your congregation and the whole church. I wrote to you how Mr. Schmoll had, to all appearances, made good the scandal of his clandestine marriage.

“On the evening before the Feast of the Ascension of our Lord Mrs. Schmoll came to the church to make her confession. Several intimated to her that now she could go, but she insisted on being the last, waiting until all had been to their confession. When she had about finished I heard the church door open and close in rapid succession. I did not look out to see whether anybody else was in the church. It was broad daylight at the time. She said she felt unwell, and I told her to leave the confessional for a moment and get fresh air, or cool her forehead with water from the holy water font, opposite the confessional. She left, but soon returned. I did not look to see what she did. Her confession finished she left the church at once, closing the north door after her with a bang. I waited a short time to see whether others were coming; then I arose, locked the door on the west side, took off stole and surplice, fed my horse, and

went over to the brothers Heinrich and ate my supper. I could see sufficiently well without a lamp or light. The following morning Mrs. Schmoll came to church in the dress she wore the evening before, with the exception of the hat, which she loaned to her younger sister, who had come in from the country, and who made her confession before mass, and afterward knelt by the side of Mrs. Schmoll at the communion railing. People noticed all these particulars. The entire day (Feast of the Ascension) passed by without any mention from Schmoll of improprieties towards his wife, as alleged afterwards. His wife's sister, who left in the evening for her home in the country, heard nothing. Evidently Schmoll and Davis had not yet arranged the details of their diabolical plot.

“On Friday morning Schmoll woke me in the room adjoining the rear end of the church and waited patiently until I came to the door. Upon asking him why he visited me so early, he demanded, saucily, the canceling of that promise; that neither he nor his wife would have anything more to do with the Catholic Church; and that he demanded \$500 damages for the insult and wrong done to the honor of his wife. I could not at first fully comprehend what the man meant. At last I exclaimed, ‘Does your wife dare to belie me thus? Will she have the courage to repeat this shameful lie to my face?’ Without taking time to reflect I followed him to his house. She refused to answer me, but when Schmoll himself asked

her she said: 'I must tell my husband the truth!' Terror-stricken, I exclaimed: 'How dare you, in the presence of a just God, lie thus?' She said nothing, and covered her face with her hands. She was in bed at the time. 'You see,' said Schmoll, 'how matters stand; I must have satisfaction; my wife is sick even now in consequence of the treatment she has received.' I told him I would not suffer this calumny to rest on me, but would summon a physician to examine her injuries, etc. When Schmoll saw my determination he begged of me not to go too far, that his wife would take time to reflect and probably retract the accusation.

"I was on the point of leaving for Vincennes to obtain the Right Reverend Bishop's advice in this grave matter, when I received a call to come over to Mr. Fitzwilliams' place in Blue Grass, to baptize his child. I told Mr. Stahlhöfer and two other men of Schmoll's accusation, and also where I was now going. On the way I met Schmoll, and shortly after, also, his father-in-law, and told both of them the object of my journey. They insisted it would be prudent to patiently wait a few days. Now, this was the trap into which they led me; to interpret my journey as fleeing from justice. When I arrived at Mr. Fitzwilliams' house dinner was being prepared. In the meantime I recited my breviary, near the house, but had not finished when two constables arrived with a warrant for my arrest. You may imagine, if you can, how the manner of my return to Evansville rejoiced the enemies of our

faith and filled the hearts of our good Catholics with consternation.

“I was first taken before preacher Wheeler, a justice of the peace, and then into court, where bail for my appearance on Saturday was furnished by Messrs. Link and Hughes. The Jones Brothers, who had been secured as my counsel, insisted the case should be tried before Judge Rowley, and further asked a postponement until the following Monday. It was granted and the amount of bail doubled. In the meantime Mr. Hughes had the kindness to ride to Vincennes and bring with him on his return Mr. Benjamin Thomas, to assist the Jones Brothers, and the Rev. M. E. Shawe.

“Mrs. Schmoll was placed under oath, and with brazen effrontery, repeated the abominable calumny. In the cross-examination she contradicted her own statements so palpably, and made use of so many Protestant expressions, that everybody became convinced, that she only repeated in a bunglesome manner the instructions received from her husband. The lawyers themselves laughed. Suddenly, as if at a given signal, Schmoll rushed into the court-room, gnashing his teeth for rage, swearing dire vengeance on the abused patience of his wife, stamping the floor. All his followers sprang to their feet to fall upon us. But the Catholics, especially the brave Irish boys, came to our relief. The tumult could not be quieted; the judge himself sought protection. Finally the trial was postponed to the September term of the court. The open contradictions of the woman exposed the

plot between Schmoll, Davis and their conspirators so glaringly, that they had no desire for further legal investigation; they insisted that the judge should not admit bail, but should send me to jail. When Messrs. Link and Hughes most willingly offered to go bail for \$4,000 they were told that all their property would be burned to the ground.

“ I trembled at the thought of dangers to which my magnanimous friends exposed themselves for my sake; for this enraged mob was prepared for anything, and I asked to be sent to prison. Under the circumstances, however, the Catholics considered imprisonment my certain death. From the doors of many saloons they heard the cry: ‘ Whisky on the death of the priest!’ All the Catholics, and many whom I had never known to be Catholics, offered to pledge all their property for my bail. Even right-minded Americans joined with the Catholics in resisting this brutal force. The courageous Irishmen showed such a determination that the mad mob left the court-room and suffered us to depart.

“ The good, faithful Mr. Stahlhöfer, not heeding the danger to which this action exposed him, invited me to his house, where preparations for my journey to Vincennes were to be made. In the meantime, our noble Irishmen closely watched the movements of Schmoll’s followers, who, in another outburst of mad rage, attacked the houses of the Heinrich brothers and Mr. Stahlhöfer. Our men bravely warded off the flying bricks, and the enemies in the front ranks, and many of them felt the

effects of shillelahs skillfully handled. But the drunken mob could not be repulsed much longer. Happily Mr. Stahlhöfer thought of concealing me in the closet under the stairs, and opening wide all the doors of the house, so that the first to enter would give the word that I must be looked for in some other house. At the same time Dr. McDonald conceived the happy thought to set free all the horses of the many Lutherans from the country, tied to the hitching-posts in the market place. The hungry animals started off in every direction. No sooner did the owners perceive this, than they followed their horses; and others were led to believe that I was concealed in some house on Main street, where these horses made the greatest noise. While in the closet of Stahlhöfer's house, I recited the beads, and had not finished when Mr. O'Connell and Mr. Walsh brought clothing that would best suit to conduct me from the city incognito. Not a soul was near the house, the street was entirely deserted. The two gentlemen did not know whither to conduct me; it appeared to me that the direction towards Boonville would be the safest. My liberators took me to Mr. Neuhaus' farm, where I took leave of them. After taking some nourishment—I had not felt hungry all day—Mr. Neuhaus, instead of a revolver carrying an axe under his arm, led me through the woods to the tow-path of the canal, in the direction of Newark, Warrick county. Thence I traversed the wilderness all alone, not afraid of wolves, for God had miraculously saved me from

the fury of a drunken mob. I rested for a short time at the house of a Catholic family in Princeton. A Protestant neighbor, who had already heard of the scandal, offered to take me to Vincennes in his wagon. He drove to the lower Whitewater ferry, because that road was less frequented; from there I could easily reach Vincennes on foot. My horse had been driven from his stable in the rear of the church on the Sunday previous, but was caught soon after.

“Owing to the efforts of Mr. Francis Link, Jr., the church was not broken into and desecrated by the mob; nor did the Rev. Mr. Shawe or Mr. Thomas or Mr. Link’s estimable family suffer any injury or insult, for the crowd, being assured by the elder Mr. Link that I was not within, passed by. During the night the houses of many Catholics were searched, and the streets lit up with blazing torches in the hands of the would-be murderers.

“Greater misfortune, I fear, is yet impending. What injury have I brought upon the church? How many sins would have been prevented if I had been prudent enough to have some one remain in the church until the last person had made her confession? It is true, my conscience does not reproach me with the horrible accusation which has been brought against me, since I entertained not a thought, or spoke a single word, or acted otherwise, than duty before God obliged me to think, speak or act. But how will it be possible to repudiate the foul charge before the court, when

Schmoll's party uses violence to prevent legal investigation, and by threats deters those who could testify to the truth? Unless God in his goodness will, through some extraordinary intervention, avert my condemnation, then, in the eyes of her enemies, the disgrace will be branded on the fair brow of the Church. Our good Catholics will continue to pray fervently. May you also ask the prayers of pious souls; not for me, for I would willingly lay down my life in expiation of a lack of prudence in not having a witness, even though it was a time set apart and published for the hearing of confessions, but that it may please our Lord, that this visitation prove conducive to the honor of his Church, and a salutary humiliation for her enemies! And you, dearest friend, have the kindness to forgive me that imprudence, which is calculated to destroy the fruits of years of your toil and labor in the midst of that congregation.

“Your humble servant,

“R. WEINZOEPFEL.”

Father Shawe and Mr. Thomas fully reported the facts in the case to Bishop de la Hailandière, who was much troubled in mind. This report, and the unanimous support of the Catholics of Evansville given their pastor, convinced the Bishop of Father Weinzoepfel's innocence.

In the meantime poor Father Weinzoepfel attended the missions of St. Mary's and neighboring congregations in the Illinois portion of the Diocese of Vincennes until July, when the Bishop sent him

to Oldenburg, Franklin county; Millhousen, Decatur county; St. Nicholas, Ripley county; New Alsace, Franklin county; Dover, Dearborn county; and St. Peter's, in Franklin county, all of which places were in the eastern portion of Indiana. Opportunity was thus given Catholics of these parts, but poorly attended, for the gaining of the jubilee indulgence proclaimed for 1842. In the beginning of September Father Weinzoepfel started for Evansville, traveling the entire distance from the eastern boundry of Indiana on horseback. The hardships of this journey served as a foretaste of further trials in store for him at Evansville.

Most of the inhabitants of Evansville were surprised to learn that the priest had returned for the continuance of his trial. His arrival there, where the hatred of his enemies had become more embittered since his escape from their hands, was looked upon as more than imprudent. Schmoll's followers had publicly said, and published the same in the *Evansville Journal*, that, in their opinion, "the priest (der Pfaffe) would not return; that somebody would have to pay; that he had long since disappeared across the waters," etc. The joy of the Catholics, and their sympathy for the priest again in their midst, was most touching; they trembled at his possible fate, yet his appearance was to them a pledge of ultimate victory.

Not to expose any of the Catholic families to danger, a room in the Sherwood Hotel was engaged for Father Weinzoepfel during the time of the trial; but when he and a few friends made

their appearance in the office, the proprietor, who had been intimidated by various threats, informed them that he could not afford to have his property destroyed on the priest's account. Mr. O'Connell then offered the priest the hospitality of his house, remarking that he had rented the house of an American, and it would be the owner's business to see to it that the mob would not damage his property. The poor, persecuted priest was tormented and troubled in many different ways to induce him to leave the town, but he remained. The prosecuting attorneys gave the court various reasons, on account of which they asked a postponement of the trial to the March term, 1843; counsel for defense consented, entertaining the hope that the intervening time would calm the feverish excitement and anger of the enemies, and make a fair and impartial trial possible.

The bail for the appearance of the priest in March, 1843, was renewed, and Father Weinzoepfel returned to Vincennes, passing through St. Wendel. The Catholics of the city and neighborhood were present at the trial, prepared for an emergency. For that reason Schmoll's mob did not dare repeat the disgraceful scenes enacted by them in the month of May, 1842. The Bishop, however, was petitioned not to send Father Weinzoepfel out on the missions for the time being, since threats of murdering the priest before the trial could come off had reached the ears of Catholics.

From the end of September, 1842, until vacation time, July, 1843, the Bishop retained him at Vin-

cennes as Superior of the Diocesan Seminary, teaching Latin and theology, and also having charge of the German congregation, who still held their services in the cathedral.

During the interval until the March term of court, 1843, the public learned a great deal that tended toward exposing the vile calumny still more. Lawyer Davis and Mrs. Schmoll, with the permission of her husband, went to Cincinnati to secure testimony that the numerous affidavits obtained by Mr. Thomas, establishing the bad reputation Mrs. Schmoll stood in there, were untrue. Soon after his return from Cincinnati, Davis secretly left Evansville for parts unknown. His intimate friends could best decide whether he left to develop fresh plans of action in the case pending, or else fled to escape Schmoll's vengeance. The captain of the boat had volunteered some rather damaging information. Davis, now no more, was more than ably replaced by lawyer Chandler, editor of the *Evansville Journal*. All that Protestantism could do against the accused and the Catholic church was done. In the columns of the *Journal*, in circulars and pamphlets, old prejudices were revived and old passions rekindled. Every answer made in vindication of truth only served to increase the excitement. Under the circumstances, a fair, unprejudiced public opinion became wholly impossible.

At the proper time Father Weinzoepfel was again at Evansville, accompanied by a large number of men from the country. The Catholic men of Ev-

ansville were determined to resist every illegal force. A mass of well armed Irishmen came over from Kentucky to insist that the strictest order should be preserved. The big-hearted Rev. E. J. Durbin,* from Union county, Ky., manifested a noble, self-sacrificing sympathy for the accused priest. He was not acquainted with Father Weinzoepfel, but the many contradictory statements, and absurd, ridiculous twaddle of the *Journal*, had convinced him beyond a doubt of the priest's innocence. An American by birth, he most emphatically insisted that every right guaranteed in the constitution be granted to the accused. He shared every danger with Father Weinzoepfel, remained with him in the same room, and slept with him in one bed.

By reason of some technicalities of law the mass of testimony that had been gathered at Cincinnati and even at Evansville, establishing the fact that

*In a letter from Father Durbin, dated at St. Joseph's College (Bardstown, Ky.), April 1, 1883, he says: "I did only my duty. I had never seen him (Father Weinzoepfel). I was at Vincennes a short time before, and wished to give him a call on my way home. But the priests at Vincennes could not tell me how to find him. When his trial was to take place I thought his Bishop would appoint a priest to be with him. Well! Here was a monster case. A priest in a foreign land; under a foul charge; in a bigoted Protestant community; the Catholic congregation of few years, mostly of foreign birth. I was the nearest priest, a native Kentuckian, great grandson of native Americans. Was it not a duty for me to stand by him and sustain him the best I could? I tried to save him from condemnation; and I did not cease until he was released." Father Durbin had been a priest for sixty years and a half on the above date and enjoys good health to-day.

the main witness, Mrs. Schmoll, was a liar, a thief, and something worse, was all ruled out by the court. The prosecuting attorney branded the ventilating of the woman's character as an instance, in this free country, of Romish Inquisition. Circumstances like these were not calculated to inspire hopes for obtaining a fair trial and a just sentence. At the beginning about half of the jury held the accused to be innocent of the charge, while the other half proclaimed their intention, quite publicly, of pronouncing the accused guilty, as charged. The former, however, with one exception, soon joined the latter, for the reason "that the Catholics were becoming too numerous and too dangerous by far!" Mr. Harrington, one of the jury, alone remained firm. During the cross-examination he had Mrs. Schmoll to repeat a statement she had made in the beginning, when she flatly contradicted herself. Hereupon he informed the judge that, upon the testimony of a witness who had thus glaringly perjured herself, he would never pronounce the accused guilty, though he (the judge) should keep him locked up in the jury-room until judgment-day. In consequence the case was again postponed for trial to the September term of court, 1843; and again bail was furnished for the reappearance of the accused. Until that time Father Weinzoepfel returned to Vincennes to continue his labors there as stated above.

For this new trial Bishop de la Hailandière engaged that able attorney, Mr. Law, to assist Mr. Thomas, who, being a convert, naturally aroused

Protestant prejudice. Father Durbin, advised by Bishop Spalding, and assisted by several noble priests of Kentucky, had secured the legal services of Mr. Dixon. At the appointed time the accused and his counsel arrived at Evansville; but the trial must again be postponed, because, as it was said, the main witness of the prosecution was too sick to be present. The truth was, that that time did not suit the Schmoll conspiracy for reason of family troubles and dissensions. The counsel for the defense, in the erroneous opinion that an impartial jury could not be found in Vanderburgh county, asked the court to have the case tried in Posey county, where they thought a more liberal spirit prevailed. Judge Embry, however, decided for his own town, Princeton, in Gibson county, where the old puritanical hatred of everything Catholic reigned supreme. Father Durbin and Mr. Thomas succeeded in inducing old Judge Hall to go bail for the priest, or else poor Father Weinzoepfel would have been compelled to await the month of March, 1844, in the Princeton jail.

The unremitting mental application at the seminary and anxiety of mind as to the final result of his trial, played havoc with Father Weinzoepfel's health. The Bishop sent him to take charge of the missions in Jennings county, and also visit on certain Sundays the German congregation at Madison. He took up his residence at Scipio, Jennings county. But March, 1844, came, and with it the final trial, at Princeton, Gibson county. The Rev.

E. J. Durbin, Rev. Aug. Bessonies and Rev. Anthony Deydier were present at the trial.

On March 5, at 1 o'clock P. M. the case of the State against Roman Weinzopfel was called from the docket by Judge Embry. The counsel for the State were the Prosecuting Attorney, Mr. Lockhart, and Messrs. Blythe and Chandler. Defendant's counsel were Messrs. Jones, Dixon and Pitcher.* The following were the names of the jurors :

Sheriff Kirkman having read the names of the jury, the Prosecuting Attorney next read the following indictment :

“ In the Vanderburgh Circuit Court of the State of Indiana, for the term of September, in the year of our Lord, 1842. Vanderburgh county, ss :

- | | |
|----------------------|-------------------------|
| 1. John Hyndman, | 7. George Kendall, |
| 2. John Ayres, | 8. Joseph P. McClure, |
| 3. John R. Campbell, | 9. Hudson Brown, |
| 4. Henry Ayres, | 10. Stephen Dougherty, |
| 5. John King, | 11. Alexander Tribbett, |
| 6. David Milburn, | 12. James W. Maxam. |

“ The grand jurors impaneled and sworn to inquire for the State of Indiana, and the body of the county of Vanderburgh, upon their oath, present, That Roman Weinzopfel, late of said county, on the fourth day of May, in the year of our Lord, 1842, with force and arms, at and in the county aforesaid, in and upon one Anna Maria Schmoll, the wife of one Martin Schmoll, of the county aforesaid, then and there being, violently and feloniously did make an assault, and, the said

* Mr. Pitcher's services were secured by the Rev. J. Kundeck, of Jasper, Dubois county.

Anna Maria Schmoll, wife of the said Martin Schmoll, then and there feloniously did ravish and carnally know, by force and against her will, contrary to the form of the statute in such case made and provided, and against the peace and dignity of the State of Indiana."

The second count of the indictment charges, "that Roman Weinzopfel did, in a rude, insolent and angry manner, touch, strike, beat, wound and ill-treat, with intent, the said Anna Maria Schmoll."

And in the third count, "that Roman Weinzopfel did make an assault, with intent Anna Maria Schmoll feloniously to ravish and carnally know, by force, and against her will," etc.

The counsel on both sides agreed not to make use of any deposition or document read on the former trial at Evansville.

Mrs. Schmoll, being sworn, testified, that the defendant was guilty of rape on her person. The entire matter of her testimony and cross-examination would take more space than could be given it in this book. Should the reader suppose that the details are not given because not thought fit for publication, he would be mistaken. The whole matter is fit for publication, since it became so notorious. A proper and correct understanding of the case will result in giving the public who, in a dark way now and then allude to the Evansville scandal, a truthful statement, to vindicate the name of good Father Weinzopfel. Those who know the priest, also know him innocent, but many there are who doubt, like Thomas. Perhaps the expo-

sition will also impress on the minds of some people who invariably, on hearing of scandals, say, "where there is smoke there must be fire," the undeniable fact, that the most innocent have lost their good name in a manner most curious and strange. A good Christian can not but conclude that honor, good name and reputation rest in the hands of Him who giveth and taketh, according as in his providence He pleases.

Mrs. Schmoll was, and from the nature of the case could be, the only witness. Others were examined, namely, Dr. Walker, Dr. Morgan, Martin Schmoll, John A. Curl, Zach. B. Aydelott, Dr. Graff, Caroline Long, William Hunnel, Uriah Barnes and Barney Cody; but Mrs. Schmoll alone could give direct testimony. Counsel for the defense cross-examined Mrs. Schmoll and her husband, and took the testimony of William Heinrich, Mrs. Rose Heinrich, Josiah Stahlhöfer, Mrs. Mary Good, Mrs. A. M. Bruner, John Cargus and Christian Decker, all of whom testified to contradictory statements made in former trials at Evansville and out of court by Mrs. Schmoll. These contradictions, too numerous to mention, will appear, to some degree, by extracts made from the speeches of the counsel for prosecution and defense.

Mr. Blythe, for the prosecution, made a succinct statement of the testimony gathered, and claimed that a mere statement of this testimony was sufficient to condemn the priest. It would, if it was what he claimed it to be, be consistent with other testimony.

Mr. Jones, for the defense, summed up his argument in the following masterly manner: "The only means, gentlemen (of the jury), by which you can arrive at the conclusion that the defendant is guilty, is to utterly disregard all these contradictions, and have full faith in the following strange and improbable series of strange and extraordinary circumstances, namely: You must believe that the defendant, an officiating priest, although not quite a fool, is yet possessed of so little sense as to approach a woman of the size and strength of Mrs. Schmoll, and, without any previous solicitations or intimation of his design, lay hold of her and attempt to carnally know her in the open church, within thirty feet of the residence of one family, and within one hundred feet of half a dozen others; or that he is so much wiser than other men that he knew beforehand that Mrs. Schmoll would faint, and would not tell on him if she could help it; that Mrs. Schmoll, at the very instant that she was touched by the defendant, lost all power to scream and all power of voluntary motion; that while she was yet utterly helpless and unconscious the defendant placed her upon a bench without a back, and she sat there, erect, without support, until he went and got water and sprinkled it in her face; that a virtuous woman may be ravished within three hundred and fifty feet of her own door, and within ten minutes after meeting her husband face to face, and not only fail to tell him, but pass close by him, and speak to him, without his discovering anything unusual in her voice or her

manner, the expression of her countenance, or her dress ; that a virtuous woman who has been ravished may tell her husband of some of the comparatively unimportant circumstances, and, when told by him that there must be something more and he must know it, take refuge behind a pretense, which she herself proves to be false, and refuse to disclose all the most important circumstances ; that a virtuous woman, who had been ravished on Wednesday, late in the evening, would, on the next morning early, send her sister, of the age of fourteen or fifteen years, entirely alone, to the same spot where she had been ravished, there to confess to and receive spiritual advice and consolation from the very man by whom she had been ravished but the evening before ; and that such a woman would, within sixteen hours after being ravished, go to church, and kneel in the presence of her God, and there receive the consecrated host, in which she believed her Saviour was really present, from the hands of the very man who had so recently committed upon her person so horrible an outrage, under such aggravating circumstances. Can you, gentlemen, believe these things, or any of them? I can not."

It would be difficult to do Mr. Chandler's speech for the prosecution full justice without copying it entire. It is replete with falsehoods, misrepresentations and insinuations from beginning to end. It was the kind of talk that did its work with a Protestant jury. We can mention only two or three points. He says he knew nothing of the case until

Mrs. Schmoll testified in court, when he, being the editor of the *Evansville Journal*, had printed a full account of it in his paper. Again, he dwells on the priest's power of forgiving sin in a most bigoted manner, quoting some doggerel by Rousseau. Again, he hints strongly that a full-blooded Catholic priest could hardly prove true to his vows of celibacy. Again, he interprets the visit which Father Weinzopfel was about to pay his Bishop as seeking exemption from civil jurisdiction. "It is an historical fact that the Catholic Church has claimed for its clergy exemption from civil jurisdiction. I by no means charge this to be the doctrine of the Church at this day; but the defendant is a young man, but recently come to this country, with no knowledge but what he has got from books while shut up, perhaps, in some monastic school. I believe he fled from a civil to an ecclesiastical jurisdiction." Mr. Chandler's speech could not fail to awaken prejudice in the minds of the most honorable Protestants. He based all he said, not so much on the crime there under investigation, but on the fact that a Catholic priest was the defendant. And the jury must by all means condemn Father Weinzopfel, guilty of the crime or innocent. His great and unpardonable crime was the fact of his being a Catholic priest.

Mr. Dixon, speaking for the defense, reviewed and exhibited the inconsistencies of Mr. Chandler's argument. He next quoted from 1 Starkie, page 699: "It is true (says Lord Hale) rape is a most detestable crime, and therefore ought severely and

impartially to be punished with death ; but it must be remembered that it is an accusation easily to be made and hard to be proved, and harder to be defended by the party accused, be he ever so innocent. “The party ravished may give evidence upon oath, and in law is a competent witness ; but the credibility of her testimony, and how far she is to be believed, must be left to the jury, and (her testimony) is more or less credible, according to the circumstances of the fact that concur in that testimony. For instance, if the witness be of good fame ; if she presently discovered the offense, and made pursuit after the offender ; showed circumstances and signs of the offense whereof many are of a nature that women only are the most proper inspectors. If the place wherein the fact was done were remote from people, inhabitants or passengers ; if the offender fled for it ; these and the like are concurring evidences to give greater probability to her testimony when proved by others as well as herself. But, on the other side, if she concealed the injury for any considerable time after she had an opportunity to complain ; if the place where the fact was supposed to be committed were near to inhabitants, or common recourse or passage of passengers, and she made no outcry, when the fact was supposed to be done, when and where it is probable she might be heard by others—these and the like circumstances carry a strong presumption that her testimony is false or feigned.” Mr. Dixon proved that the latter, in the instance of Mrs. Schmoll, was the case in every particular,

and that therefore her testimony was false. In rapid succession he pointed out no less than eight glaring contradictions in her testimony.

Mr. Pitcher, for the defense, said: "Divorce this case from the Catholic church and no such unwarranted means of prosecution would be listened to by you or tolerated by this honorable court. This case differs from every other case of a criminal prosecution that has ever come under my observation. In every other case it has devolved upon the State to produce proof of guilt so clear as to repel every rational doubt—not so here. What is the course of the prosecution on this occasion? The great labor has been to establish the possibility, or, at most, the probability, that the defendant may have committed the crime with which he is charged. Why, gentlemen, every one of us stands in the same peril of this priest, and may be successfully charged with the same crime, if the story of this prosecutrix, destitute of every circumstance to give it a shade of probability, is to prevail." Mr. Pitcher also alluded to the testimony, that Mrs. Schmoll did not sustain the least injury in person or dress, in the face of the fact that she was dragged from the confessional, half dead, thrown on a dirty church floor, the priest having on cassock, surplice and stole, etc. How improbable all this! Father Weinzopfel did not fly from the law; the evidence establishes that fact. Having pointed out innumerable contradictions in the evidence, enough to convince any rational person of the untrustworthiness of the testimony, Mr. Pitcher concluded thus:

“Gentlemen, I can conceive of no situation more appalling to rational hope than that of a Catholic priest on his trial by a Protestant jury upon a charge involving the character of his church. I know that the whole Protestant world is clamorously demanding the condemnation of my client, and I know that you must be more than mortal if you can rise above its influence. Gentlemen, I beseech you, for the love of justice, to forget for a moment that the defendant is anything more than Roman Weinzopfel, and I shall confidently submit his case upon its merits.”

Mr. Lockhart, for the prosecution, consumed three hours in his closing address; the matter of which was very similar to that of Mr. Chandler, only a little more elaborate.

The time taken up with this trial was from March 5, 1 o'clock P. M., till March 9, 3 o'clock P. M.; when the jury retired for consultation. They remained out forty minutes. The verdict was as follows:

“We, the jury, find the defendant guilty, as he stands charged in the first count of the indictment, and sentence him to five years' hard labor in the penitentiary. JOHN HYNDMAN, Foreman.”

Judge Embry remarked to the jury that, as they had brought in a verdict sentencing the defendant to the shortest term of confinement and labor known to the statute, he felt constrained now to make it known to them that, in the revised code, received in the county on the day previous, and now in full force, the law with respect to the case in hand was

so changed as to fix the shortest term of confinement for the convict at two years, instead of five years, which was, according to the previous instruction, given; and, therefore, he thought it would be proper to retire again and consider farther their verdict. Accordingly the jury did retire, but immediately returned and reported the same verdict as above. The poor, condemned priest informed Judge Embury that he had expected justice, not mercy.

On the morning of the following day—it was a Sunday, but the Puritans, in this case, did not consider it a desecration of the Sabbath—two dozen armed men on horseback escorted Father Weinzoepfel from the prison to a blacksmith shop. Here he was to be welded in iron to a Methodist, who, for stealing five dollars, had been sentenced to imprisonment for two years. All these precautions were taken in order that the priest might not, through some Romish hocus-pocus or other, escape from them. The handcuffs that had been prepared were much too large for the lean wrists of the priest, and the blacksmith making new ones said, in gruff tones: “He is not the terrible man he is held to be!” Many of the curious spectators said: “The priest is not guilty! If guilty he would not appear so cheerful and contented!” Father Weinzoepfel says: “In after years I was often surprised how I could sleep in prison that night, how I enjoyed undisturbed peace of soul, feeling quite happy in the midst of brutal insults heaped upon me; when now the remembrances of

those days occasionally fill me with indignation, in spite of myself." On the journey to Evansville the conveyance frequently halted, when the sheriff thought he would gratify the curiosity of those whom he met by exhibiting his prisoner. His exhibition, however, was but little applauded. The poor prisoner priest, in chains, recited his breviary or said his rosary. His Methodist companion was very quiet and silent.

At Evansville the streets were almost deserted. Protestants seemed not to desire a public demonstration, their object now having been attained. Catholics also had retired. Their pastor, Rev. A. Deydier, having returned from the East, and with Father Durbin and Father Bessonies having witnessed the trial at Princeton, had admonished the congregation to keep quiet; to be resigned in God's holy will, and to pray that the end might soon come to this sorrowful visitation. Quite a number of men of the congregation, nevertheless, came forward to extend to the unjustly condemned pastor and friend their heartfelt sympathy, and, weeping, accompanied him to the boat, on which he was taken.

The passengers on board the boat belonged to the very best of society. Many of them had read the accounts of the Evansville trial, and had formed a just and rational opinion on the matter. Father Weinzoepfel was asked many questions. The sheriff himself imparted information regarding the character of the accuser and her councilors during the trial at Princeton. After supper a mock court

was organized on board the boat. A gentleman from Terre Haute, representing the priest's side of the case, defended him so logically and warmly that the affair, gotten up for mere pastime, threatened to become unlawful and lead to serious results. A new plan was adopted, to which the captain is said to have agreed, of setting the two sheriffs on shore, and to land the prisoner wherever he should wish. Two gentlemen communicated the plan to the priest, but he gratefully declined the liberty tendered him, saying: "I now suffer unjustly under the law, and I trust that the higher courts will rectify the wrong that has been done me. I prefer to be imprisoned at Jeffersonville of my own free will, and patiently await the result, than by flight become guilty of a transgression of the law." Whilst on board the boat it was insisted on that the sheriff must treat his prisoner with the greatest respect; and, arriving at the penitentiary at Jeffersonville, Mr. Pratt accosted him grumly: "You should have brought the judge, not the priest!" Before leaving the sheriff asked Father Weinzopfel for a written statement to the effect that he had been treated respectfully and kindly on his journey thither. The sheriff thus also indirectly acknowledged his belief in the priest's innocence. Mr. Pratt showed the priest sincerest sympathy, assuring him of his good will, and said to him: "In as far as I dare do it, I shall treat you as though you were my own son!"

The imprisonment lasted from the 12th day of March, 1844, until the 24th day of February, 1845.

During this long time the prisoner received numerous proofs of affection and sympathy. When Father Weinzopfel was yet at liberty the Most Rev. Anthony Blanc, Archbishop of New Orleans, visiting Bishop de la Hailandière, at Vincennes, insisted that the Bishop of Vincennes accept his pectoral cross and chain, both of gold, that he might sell them and with the price pay the costs of the trial. We have already mentioned how Father Durbin, Dr. Spalding and others engaged a lawyer for him. Once every week the Rev. P. Larkin, S. J., visited the prisoner and brought him the sweetest consolations of our holy religion, doing all in his power to alleviate his condition. He received numerous visits from persons of high rank and standing in society from different States of the Union, all of them assuring him, that in the judgment of people generally he had been grievously sinned against. The Venerable Bishop Flaget himself, accompanied by Dr. Spalding and several other clergymen, crossed the river to visit him, assuring him of their respect and sincerest affection.*

* In the month of May, 1844, the priests of the Diocese of Vincennes in synod assembled, sent Father Weinzopfel the following letter of condolence :

“ Rev. and Dear Brother in Christ :

“ With the offering of our deep and heartfelt sympathy in the midst of your unmerited sufferings, we desire to unite an expression of the unfeigned pleasure and happiness we have in testifying unanimously our entire conviction of your perfect innocence in regard to the infamous charges in which those sufferings have originated ; a conviction which has not been shaken for a moment, by the sentence of which you are the victim—a sentence-

After the trial at Princeton the affairs of Father Weinzoepfel's enemies underwent quite serious changes. Already before that time they stood divided in their allegiance ; some favoring the man, others the woman Schmoll. War reigned in Schmoll's family, from the time Davis and Schmoll's wife had returned from Cincinnati, and the former had secretly fled from Evansville. Even at the trial at Princeton the wife complained of the harsh treatment received at the hands of her husband, who,

consequent to the unfortunate provision of the law, which, staking the character and liberty of an individual on the unsupported testimony of a single witness, renders it impossible for a tribunal to distinguish innocence from guilt, whensoever that single witness may have the hardihood to support a false accusation by a false oath. And these sentiments we know to be responded to, not only by every Catholic throughout the land, but also by every intelligent and unprejudiced man in the community.

"Our previous knowledge of you, our past experience, every portion of which is replete with the recollection of your exemplary piety, regular deportment and edifying example, are in themselves a sufficient guarantee for the truth of our conclusions. No man falls from the proud eminence of exalted virtue at once into the abyss of vice and degradation. These latter are necessarily progressive, and to suppose the contrary, in only a single instance, were to take a more degrading view of humanity than is authorized even by its worst enemies.

"Your patient resignation to the adorable decrees of God's mysterious providence; your respectful submission to those powers which our religion exhibits as ordained by God; whilst they fill us with admiration for the confessor of the faith, enduring calumnies, chains, and prison, in the cause of his holy church, afford us also consolatory assurance that your reward will be very great in heaven.

"Accept, Rev. and dear brother, together with our condolences, the renewed expression of our esteem, veneration and paternal love.
ETC., ETC., ETC."

she said, had expelled her, the unfortunate mother, and her sick child from the house. In the presence of the court that couple made revelations that must necessarily lead to a suit for a divorce. Moreover, the unmarried sister-in-law of Schmoll was persuaded into entering suit of bastardy against a young man who, in court, swore to and proved an alibi of thirteen months. The accused was not a Catholic, and so all medical science and all the tricks of lawyers could not effect his condemnation, since she lacked honorable character to sustain her oath, and since circumstances did not coincide. The sister-in-law kept house for Schmoll during the absence of the latter's wife in Cincinnati.

The revelations made at Schmoll's suit for divorce utterly disgusted decent people. Hundreds of Protestant ladies solemnly protested against the imprisonment of Father Weinzoepfel upon the testimony of such a character. They all signed a paper demanding the priest's release. Energetic Father Durbin gathered all the papers bearing on Schmoll's divorce proceedings, in order to prove to higher courts and to the Governor of the State, of how low a character the woman was who accused Father Weinzoepfel.

The intention had been to destroy the Catholics, but instead they gained in numbers and influence; so much so, that the Prosecuting Attorney, Mr. Lockhart, found he must recognize and satisfy public opinion if he should again wish to be elected to an office. Accordingly he published a paper, testifying that he had been led astray by prejudice;

that he had done the Catholics and their priest a great injustice, and that he now, since additional testimony had exposed the true character of his enemies, recognized the priest's innocence of the charge that condemned him. He did all he could to obtain Father Weinzopfel's release from the Governor. Judge Embry had not sufficient sense of justice and manhood to imitate a good example, but his fellow citizens and the Methodists of Gibson county had both, to a degree—they refused him their votes at the next and the following elections.

A presidential election took place in 1844. Governor Whitcomb, of Indiana, visited Father Weinzopfel in Jeffersonville and had an interview with him in the guard's room of the prison. He told the priest that he had been convinced of the injustice of the sentence pronounced against him for a long time, but that the judges of the Supreme Court had pronounced the sentence of the court at Princeton correct as to form, to save the party of the Whigs from any blame, and place the Governor in a position to be compelled to use the pardoning power to liberate him (the priest). In case he did not pardon, the Catholics would vote against his (the Democratic) party; in case he did pardon before the election took place, then the Protestant Democrats would all go over to the Whig party. "You see," concluded the Governor, "there are cases where innocence must suffer oppression to prevent greater evil." The Governor's party was victorious; Mr. Polk was elected President, but—and here another difficulty arose in the mind of

the Governor—Mr. Polk was a Presbyterian. Now, could he safely set the Catholic priest free?

On February 1, 1845, the new President, on his way to Washington, was given a grand ovation. Governor Whitcomb represented Indiana, and boarded the Presidential steamer to ride on it to Madison. Passing Jeffersonville, the Governor pointed out to the President and his wife the penitentiary of Indiana. "Is not that the prison in which the Catholic priest is?" quickly asked Mrs. Polk; he is universally believed to be innocent." "Very true," was the Governor's answer. I have convinced myself of that fact; besides, I have received a petition to liberate him; it was signed by 600 ladies of Evansville." "And yet," Mrs. Polk reproachfully asked, "you say he is in prison?" "This very afternoon," retorted the Governor, "immediately upon my return home, I will grant him his liberty."

In the depot at Indianapolis Father Bacquelin was anxiously awaiting the Governor's arrival. He followed the Governor to his residence, and received the documents necessary for the release of Father Weinzopfel. At once he addressed the papers to Father Delaune, residing at Madison, and mailed them on the Madison mail train. Father Delaune, receiving the documents, boarded the next mail boat for Louisville, crossed the Ohio in a skiff, and presented the document to Mr. Pratt at the Jeffersonville penitentiary. Mr. Pratt, without delay, hastened to the prisoner's cell, joyfully exclaiming: "Your hopes are realized; a friend

wishes to speak with you!" Mr. Pratt's family had supper prepared for the two priests; but they withdrew to thank God for this great joy, reciting the office of St. Matthias, and intending to offer the holy sacrifice of the mass in the cathedral of Louisville on the following morning.

Weeping for joy, Bishop Flaget and his Vicar-General, Dr. Spalding, received the liberated priest with open arms, heartily wishing him joy as great as his sorrows had been. Dr. Spalding and Dr. McGill, afterwards Bishop of Richmond, were the editors of the *Catholic Advocate*. They had special reasons to rejoice at the great gain accruing to the church from this persecution. When Father Weinzopfel was condemned at Princeton, in 1844, six preachers of different sects united to make a combined attack on the Catholic Church. They published a weekly paper, in which appeared lie upon lie against the Catholic religion. Besides, on every Sunday they made it a point, by falsehood and misrepresentation, to caricature some doctrine of the Catholic faith, in one or other of their meeting-houses. On the Sundays following, Drs. Spalding and McGill eloquently expounded the true doctrines of the Church, exposing the absurd and libelous attacks of the sectarian preachers. The numbers attending the harrangues at the meeting-houses became gradually less, and the cathedral could not accommodate the vast audiences desiring admission; the preachers' paper suspended—in fact, the Catholic Church gained numerous converts.

The Catholics of Evansville anxiously awaited the return of Father Weinzoepfel, to receive him with every demonstration of joy, and to conduct him in a grand procession from the boat to the church. However, the majority of the Protestant citizens of Evansville did not wish to be reminded of the disagreeable events in which they, for a time wrongly impressed, had taken part; others feared new disgraceful scenes might take place; but Father Weinzoepfel himself wished to retire for a few weeks, and spend them in solitude and prayer. He went to St. Mary's College, Marion county, Ky., conducted by the Jesuit Fathers. From there he quietly repaired to Evansville, to visit Father Deydier, and to be happy in the midst of and rejoice with the congregation that had been so true to him in the hour of his affliction.

From the Very Rev. Vicar-General Martin, administrator of the Diocese in the absence of Bishop de la Hailandière in Rome, Father Weinzoepfel obtained permission to become a member of some religious community, thereby being freed from secular cares, and secured against any further calumnies. The Fathers of the Holy Cross had charge of South Bend and its numerous missions in the northern part of the State, at that time part of the Diocese of Vincennes. It was supposed that the Bishop would consent to his becoming a member of this community. But the Bishop induced Cardinal Barnabo, Prefect of the Propaganda, to declare that priests in America who had been ordained *subtitulo missionis* must remain obedient to

and subjected to the Bishop's will. January, 1846, the above documents and a letter from the Bishop arrived at South Bend, most earnestly requesting that Father Weinzoepfel return to Evansville at once.

Shortly before Father Weinzoepfel's return to Evansville, Mr. Schmoll, then at St. Charles, Mo., surrounded by a number of his Protestant friends, had betrayed himself to have been the inventor of the foul charges made against the priest at Evansville. The fact was reported at Evansville. Mr. Thomas and Father Kundeck, of Jasper, immediately repaired to St. Charles, and secured the sworn affidavits, in proper legal form, of the witnesses present at the time of Schmoll's boastings. They were all published in the papers.

The question has been asked, why Schmoll was not convicted of perjury and punished to the fullest extent of the law. Aside from the fact that new proceedings would have necessitated an outlay of considerable money, persons in high standing, who had either acknowledged their mistake, or had recognized the priest's innocence by kindness and respect towards Catholics in general and the poor victim in particular, would have become involved in this new suit very seriously. When Dr. Spalding, in 1847, was on the point of thoroughly ventilating the entire proceedings in the press, a number of friends advised him not to do so, because it would certainly and unnecessarily provoke Protestants to anger.

From all sides Father Weinzoepfel received sin-

cerest sympathy and marks of veneration and respect. We will mention, that through Dr. Spalding, the Catholic Young Men's Society of Baltimore presented him with a magnificent chalice, accompanied by an address expressing their sentiments.

Rev. Roman Weinzoepfel was born at Ungerheim, Canton Soultz, Upper Rhine, on the 13th day of April, 1813. He was one of the clerics who came to the Diocese of Vincennes to labor on its missions, in October, 1839. He finished his theological studies at Strasburg; Raess, afterwards Bishop of Strasburg, being Superior of the Seminary, and Drs. Specht, Dietrich and others, professors. Not acquainted with the language or customs of this country, and having for years suffered from continuous headaches, he stood in need of rest and time to become more familiarized with his new surroundings. Bishop de la Hailandière granted him two years for this purpose, but on February, 1840, ordained him deacon, that he might be of service in the cathedral. Most pressing calls compelled the Bishop to ordain him priest before the expiration of the two years. The ordination took place on April 5, 1840, and he was ordered to be with Rev. A. Deydier, at Evansville, by the 9th of the same month.

On April 7 he was to offer the holy sacrifice of the mass for the first time in the cathedral at Vincennes. By way of preparation for this great occasion he spent the evening before in the sanctuary in prayer; when suddenly, mysterious sounds

beneath and the falling of plastering, suggested the unsafeness of the place. Hardly had he withdrawn when the entire sanctuary walls separated from the main building, and with a great crash fell out into the garden. The floor and the altar remained with the roof overhead resting on four bare posts. The Bishop, with a view to arranging a chapel underneath the sanctuary had had the greater portion of the foundation removed, underpinning the walls until the new foundation could receive them. The supports had proved insufficient. Fortunately no men were at work at the time. Father Weinzoepfel and the Bishop soon after visited the place, and found the painting of St. Francis Xavier unharmed upon the ruins. On the following day Father Weinzoepfel celebrated his first mass in the cathedral in this ruinous condition. A small side chapel was selected, and the altar made by the priest himself from old boxes placed in it. The Bishop, Very Rev. Martin and Father Deydier, together with the few seminarians and the servants of the Bishop's house, assisted.

Other facts in the life of Father Weinzoepfel need not be repeated here; they may be gleaned from the history of the many churches and congregations for whom he labored so successfully. The Rev. Father is at present a member of the Benedictine Order in St. Meinrad's Abbey.

APPENDIX.

In the summer of 1842 a pamphlet of twenty pages emanated from the Evansville *Journal* press, bearing the following title: "A full and circumstantial account of the recent horrible outrage committed by the Roman Catholic priest at Evansville, Ind., being a defense of himself and wife from the slanders and persecution of the Catholic church and press. By Martin Schmoll, the husband of the unhappy victim."

To amuse the reader and to instruct him concerning the spirit of those times in this free and enlightened country, we make here extracts from pages 1, 10 and 18:

"Lift up thine eyes on high: and see where thou hast not prostituted thyself; thou didst sit in the ways, waiting for them as a robber in the wilderness; and thou hast polluted the land with thy fornications, and with thy wickedness."—(Jeremiah, 3d Chap., 2d verse, Catholic translation.)

* * * * *

"Oh! thou Right Reverend de la Hailandière, Catholic Bishop of Vincennes, how shall I approach thy immaculate presence? Thou! who hast but to will to be obeyed! to nod! and thy poor, ignorant and deluded followers fall down and worship thee! Thou hoary lecher, well has the divine writer characterized thee and thy polluted priesthood, in the text with which I have headed this publication. Thy priesthood who hast, through all time, filled the land with thy whoredoms and iniquities, whose lives have not only been a disgrace to religion, but to mankind—you can not escape forever. God in his infinite wisdom has thus long

suffered you to pollute the earth without totally destroying you, but divine vengeance is at hand—even now the laws of man are about exposing your fiendish and hellish wickedness—dost thou not tremble at the fate that awaits you and your miserable fraternity?”

* * * * *

“Since the occurrence of this dreadful calamity to myself and family, my eyes have been somewhat opened to the iniquities and corruptions of the Catholic Church. I have been greatly surprised at the unblushing impudence with which the holy priesthood, the vicegerents of heaven, will fabricate and disseminate what they know to be falsehoods. But still more have I been astonished at the facilities, aye even blind confidence, reposed in them by their deluded flock. I have asked myself, can it be possible that in this free and enlightened land, a set of men so numerous as the Catholics can be found who are so egregiously duped, who can be led blindfold at the beck and will of an abandoned clergy? I have also been surprised to learn that a sect so essentially anti-republican as the Catholics should have become so popular amongst us. What I mean by anti-republican is, that they acknowledge obligations to their Bishops and dignitaries paramount to their obligations to our laws. I am even informed that the Bishops take an oath to the Pope in which they are bound to advance the interests of the Church, regardless of the laws and their civil obligations.”

PART IV.

RELIGIOUS, CHARITABLE AND EDUCATIONAL INSTITUTIONS IN THE DIOCESE OF VINCENNES.

THIS fourth part of the History of the Diocese of Vincennes presents notices on the more prominent communities laboring in the diocese. Several, such as the Brothers of the Sacred Heart, teaching the boys' school at St. John's and St. Patrick's churches at Indianapolis; the Brothers of the Holy Cross having charge of the boys at the Cathedral at Vincennes; the Ursuline Sisters, teaching school at Madison, Jeffersonville and Evansville; Sisters of St. Joseph, at Sacred Heart Church, Indianapolis; and Rev. Franciscan Fathers at Oldenburg, Indianapolis and Terre Haute, are not treated separately in this paper. Mention of them was made in Part III.

CHAPTER XXXII.

ST. MEINRAD'S BENDICTINE ABBEY.

THE great Benedictine Order requires no notice here of its institution and its grand work in the old world. It is our purpose on a few pages to acquaint the reader, not so much with St. Meinrad's Abbey as it now exists, but with its early history. The narrative will furnish another illustration of the mustard seed developing into the largest of trees, and how in the providence of God the greatest works find their origin in the humblest beginnings.

Abbot Henry IV. of Maria Einsiedeln, Switzerland, had entertained the project of sending a colony of his monks to the United States, and of establishing there a monastery in connection with Einsiedeln, for some years. The initiatory steps were taken in 1852. The immediate cause was a visit by the Very Rev. Joseph Kundeck, Vicar-General of Bishop de St. Palais. This worthy priest and zealous missionary so earnestly insisted that the greatest good could be achieved by comparatively small efforts, and so perseveringly pleaded the cause of the Diocese of Vincennes in its great destitution of priests, that Abbot Henry IV. resolved

to carry out the idea he had so long entertained. He was anxious to have the sanction of the Holy Father for this important undertaking. Pius IX. received the Rev. P. Gallus Morel, O. S. B., sent by the Abbot, most graciously, listened most interestedly to the plan of establishing a branch of Maria Einsiedeln's great Abbey on the soil of America, whose duty it would become to furnish the Bishops there with clergy for the care of souls; he sanctioned the plan, and lovingly imparted his benediction to the Abbot and all those of his Order who would participate in the work proposed. When in accordance with the rules of the Order the question was submitted to the vote of the chapter of the Abbey on the 19th of November, 1852, it met with the approval of all, and several of the Fathers placed themselves at the Abbot's disposal, if he thought proper to send them.

On the 21st of December, 1852, P. Ulrich Christen and P. Pede O'Connor, took their departure from Einsiedeln, boarded the steamer "Hermann" at Southampton, January 7, 1853, and landed safely in New York on January 31. Visiting the Benedictines at St. Vincent's, Pa., for a short time, they arrived at Vincennes on February 17. Bishop de St. Palais welcomed them most cordially. After visiting various portions of the diocese, ministering to Catholics scattered in all directions, 160 acres of land with a log house on it were bought for \$2,650, on the 12th of August, 1853, in Spencer county, Harrison township. A daughter of Henry Deining, who became a Sister of Providence since,

very pious and virtuous, saw a white cloth spread on the ground bought afterwards, and on it an altar. She heard repeatedly, both day and night, the voices of persons singing psalms and sacred canticles. Providence seems thus to have selected the spot where the new monastery was to be erected.

On the 28th of October, 1853, P. Jerome Bachmann and P. Eugene Schwerzmann arrived at Ferdinand, Dubois county, from Einsiedeln. The Fathers Ulrich, Jerome and Eugene settled at Ferdinand for the time being, attending to several missions of the neighborhood; whilst P. Bede remained at Cannelton, Perry county.

On March 13, 1854, Fathers Jerome and Eugene settled on the place that had been bought for the future monastery, occupying the log house on it. It was blessed and named St. Meinrad. Father Jerome was the Prior. A school was opened at once, and two pupils received on the 17th of April; they were Robert Huntington, son of Judge Elisha W. Huntington (the father was baptized in 1863 at Terre Haute, by Father Bede), and Joseph Key, the son of Judge Key, of Cannelton.

The community suffered a great loss in the death of Father Eugene, who departed this life on August 7, 1854.* On October 12, Father Jerome was called to Einsiedeln by the Abbot, to hear from him personally the condition and prospects of his sons in Indiana. During his absence P. Bede had charge of the community. About this time the plans for a Gothic church of frame, and the

*Born in the year 1810.

first monastery buildings yet standing, were matured and the work on them begun.

On the 6th day of June, 1855, Father Jerome returned from Einsiedeln, accompanied by Rev. Athanasius Tschopp, and Rev. Chrysostome Foffa. At the beginning of the year 1856, Fathers Athanasius (Prior), Jerome, Ulrich, Bede, Chrysostome and ten lay brothers constituted the membership of St. Meinrad's Convent.

After many fruitless endeavors on the part of physicians to restore his health, Father Athanasius, accompanied by Father Jerome, was compelled to return to his native land. He celebrated the feast of St. Benedict in St. Meinrad for the last time in 1856. In the meantime Father Chrysostome had full charge, and continued the convent school with fourteen pupils. Much needed assistance soon arrived in the person of Rev. Isidor Hobi, who reached St. Meinrad on the 29th day of April, 1857. The charge of the school was entrusted to him, and also a few stations in the neighborhood.

Father Kundeck departed this life on December 4, 1857. He had been the first and best friend to St. Meinrad. The solemn obsequies took place on December 6th, at Jasper. Father Ulrich preached the sermon. Father Chrysostome celebrated mass, assisted by Fathers Bede and Isidor.

Fathers Chrysostome and Isidor, residing at St. Meinrad, now determined on building a church more worthy of the sublime mysteries. The corner-stone was laid on April 21, 1858. It contained a piece of stone from the cave of St. Benedict in

Subiaco, brought over from Europe by Father Kunderk. On June 3d, the feast of Corpus Christi, mass was offered in the new church for the first time. The statue of the Blessed Virgin donated by Henry Rickelmann, an exact copy of the miraculous statue in Einsiedeln was placed over the main altar in July of the same year. We may here mention that the painting of St. Meinrad over one of the side altars was donated and executed by the celebrated artist Paul of Deschwanden. It was placed on December 7, 1866. The painting of St. Benedict was donated by the Fathers in Einsiedeln in September, 1871.

Until 1858 divine services were held in a small log house, and then in an addition made to this primitive structure. The new church measured 75 by 35 feet. Later an addition was built to the sanctuary, which was 25 feet deep, both on the north and south sides.

The office has been publicly recited in St. Meinrad since November 28, 1858, the first Sunday in Advent.

At the beginning of 1858 Father Bede was pastor at Jasper, Father Isidor at Fulda, Father Ulrich at St. Meinrad, and Father Chrysostome at Ferdinand.

In the year 1859 Bishop de St. Palais, on his return from Rome, visited Einsiedeln. Here the sickness and death of the Fathers sent to Spencer and Dubois counties, had had a discouraging effect. But the Bishop spoke words of encouragement

with such good effect that in the autumn of 1860 two young Fathers, the future Abbots of St. Meinrad, Rev. Martin Marty and Rev. Fintan Mundwiler, were sent to Indiana. They arrived on September 28. Father Martin took charge of the philosophical and theological, and Father Fintan of the classical departments, of the college.

At the Bishop's request Father Bede was sent to Terre Haute, Vigo county, with a view to establishing a college there. Father Martin later joined him, but returned to St. Meinrad in 1864, the foundation of a college at Terre Haute having been found to be impracticable for the time being.

To celebrate by a memorial act the one thousandth anniversary of St. Meinrad's death, the Benedictine Fathers founded a town near the monastery and named it St. Meinrad, on January 21, 1861.

In the same year Father Martin accompanied Bishop de St. Palais, in the capacity of theologian, to the third provincial council at Cincinnati; and in 1866 he and Father Bede, as the Bishop's theologians, assisted at the second plenary council at Baltimore.

The simple vows were taken for the first time at St. Meinrad, on October 13, 1862. At that time Father Isidor was the Superior of the monastery.

After various changes of different Fathers in office, Father Martin was appointed Prior on the 1st day of May, 1865, by the Abbot of Einsiedeln.

The following names are found enrolled on the

catalogue of St. Meinrad's Monastery in the beginning of the year 1866 :

Rev. Martin Marty, Prior.

Rev. Bede O'Connor, pastor of St. Joseph's Church, Terre Haute.

Rev. Chrysostome Foffa, pastor at Ferdinand.

Rev. Wolfgang Schlumpf, who arrived at St. Meinrad on November 21, 1862.

Rev. Isidor Hobi, pastor of St. Meinrad's congregation.

Rev. Fintan Mundwiler, Prefect of the college.

These Fathers all came from Einsiedeln. The following entered the Order at St. Meinrad :

Rev. Benedict Brunet, born at St. Denis, France, on April 1, 1838, professor in the college, and in charge of Henryville.

Rev. Meinrad Maria McCarthy, born at Monmouthshire, Ireland, on February 9, 1839, pastor at St. Mary's near Terre Haute.

Rev. Henry Hug, born at Umkirch in Baden, on September 15, 1833, professor in the college, and in charge of Maria Hilf.

Rev. Fidelis Maute, born at Inneringen, Switzerland, on March 18, 1837, pastor at Jasper.

Frater Placidus Zarn.

Frater Maurus Helferich.

Frater Benno Gerber.

Frater Bonifacius Dilger.

Brother Meinrad Haensler.

Brother Gallus Graf.

Brother Joseph Benedict Labre Breunig.

A house was specially built for the Brothers and finished in October, 1867.

Since September 1, 1866, the Benedictine Fathers have had charge of the seminarians of the Diocese of Vincennes. Fathers Martin, Isidor and Fintan were the first professors. The first college building, yet in existence, was blessed in October, 1866.

The first who finished his entire course of studies at St. Meinrad was the Rev. Meinrad Fleischmann, who for the first time offered the Holy Sacrifice on June 29, 1867, at Fulda.

Father Bede was appointed Chancellor of the diocese by Bishop de St. Palais, in November, 1866.

On September 24, 1860, the Prior, Father Martin, accompanied by Mr. Adelrich Benziger, of New York, crossed the ocean to visit Einsiedeln, and to consult with the Abbot on the future of St. Meinrad. The Abbot and Prior repaired to Rome to lay before the Holy Father their plans and hopes.

In the meantime Father Wolfgang presided over the monastery. On December 19, 1869, he had the pleasure of welcoming from Einsiedeln a new member to his household in the person of the Rev. Eberhard Stadler.

Father Prior returned from Rome on May 10, 1870. A splendid carriage was presented him as a token of the high esteem he was held in by the Catholics of St. Meinrad and neighborhood, on November 11, 1869, his feast day. On the 25th day of the same month and year a breve of his Holiness Pope Pius IX. was received, in which St. Meinrad's monastery was elevated to the rank and standing of an independent abbey. The election of the first Abbot of St. Meinrad took place on January 23, 1871. Bishop de St. Palais celebrated the mass of the Holy Ghost, after which fourteen votes were received, of whom thirteen were given the Prior, Rev. Martin Marty. The choice was a most happy one.

The good Benedictine Fathers will never forget the words of Bishop de St. Palais on that occasion : “The prosperity of this community is, in my opinion, the prosperity of the diocese, and I hope the joy of St. Meinrad will always be the joy of the Bishop of Vincennes.”

A writing from Rome, dated September 30, 1870, appointing Father Martin St. Meinrad's first Abbot, was received on February 28, 1871. A happy coincidence! The newly appointed abbot selected Father Fintan as Prior.

On the 21st day of May, 1871, Bishop de St. Palais, assisted by the Rt. Rev. Boniface Wimmer, O. S. B., Abbot of St. Vincent's, Pennsylvania, and Rt. Rev. Benedict, O. S. Cisterc., Congr. Trapp, Abbot of Gethsemani, Kentucky, in the presence of a vast concourse of people, solemnly blessed the new Abbot. On the afternoon of that same day a grand meeting of Catholics was held, presenting the Holy Father with a purse of 5,000 lire, and thanking him for the elevating of St. Meinrad's Monastery to an abbey.

The Rt. Rev. Abbot laid the corner-stone for the magnificent new monastery on the 2d day of May, 1872. The same act was performed for the new church, by Bishop de St. Palais, on September 14, of the same year. The stone used in the erection of the structure are obtained from a quarry, the property of the Benedictines. The first stones broken were used in the building of a neat chapel on the summit of Mount Cassino, not far from St. Meinrad. It was erected in honor of the Blessed Virgin Mary.

Bishop de St. Palais laid the corner-stone on September 21, 1868. The beautiful statue in it was carried in solemn procession from the monastery to the chapel on May 1, 1870.

Father Wolfgang was appointed to superintend the building of the new monastery, and Father Fintan was commissioned to collect funds wherever obtainable. The east wing of the building measures 222 feet in length, 40 feet in width, and 54 feet in height; the east corner 52 by 40 feet; the center or front has a height of 70 feet and a depth of 33 feet. This portion was ready for use on September 8, 1874, on which day mass was said in the chapel for the first time. The south wing, 119 feet long, was built in 1875. The library is a continuation of this wing, 98 feet long. It was built in 1870. The south wing is brick. The work-shops, running parallel with the south wing, are built of stone, and were finished in 1876. The barns and outhouses had been provided in 1868.

Abbot Martin, who had been laboring in the Indian missionary field of Dakota Territory for four years, was appointed Vicar Apostolic of that region. He was consecrated Bishop on February 2, 1880, by Bishop Chatard, assisted by Bishop Seidenbusch, of St. Cloud, Minn., and Bishop Fink, of Leavenworth, Kansas. Bishop Martin was forty-five years of age at the time of his consecration. Space will not permit us to say more concerning the great field of labor in which the apostolic Bishop Martin is now active. Great men only can make great sacrifices.

On May 23, 1880, St. Meinrad received its second Abbot in the person of Rev. Fintan Mundwiler. The solemn benediction took place on the above date and was enacted by Bishop Chatard. Abbot Fintan was born on July 12, 1835, at Dietikon, Canton Zurich, Switzerland. His name has been frequently mentioned in this sketch. He was the Prior and had full charge of the affairs of the monastery during the absence of Abbot Martin in Dakota Territory. Abbot Fintan is much beloved by his own, and all who come in contact with him. He is noted for his learning and piety, and his correct judgment and quiet, undisturbed mind, never losing his mental equilibrium.

The following is a catalogue published at St. Meinrad, of the members of the Abbey at present (1883). The same is here reproduced without any alteration :

ILLUSTRISSIMUS AC RÉVERENDISSIMUS

DOMINUS DOMINUS

FINTANUS MUNDWILER,

ABBAS II.

Helveto-Tigurinus ex Dietikon.

Natus 12. Julii 1835, Professus 14. Octob. 1855, Sacerdos 14. Sept. 1859, Abbas electus 3. Feb. 1880, Confirmatus 21. Martii '80, et Benedictus 23. Maji 1880.

Congregationis Helveto-Americanæ Abbas generalis 5. April, 1881.

| Sacerdotes. | Natus. | Profess. | Sacerdos. |
|---|-----------------|-----------------|-----------------|
| <i>R. P.</i> | | | |
| Benno Gerber, PRIOR, <i>Indianensis ex Ferdinand</i> | 2. Nov. 1845. | 15. Julii 1864. | 22. Sept. 1868. |
| Joannes Chrysostomus Foffa, <i>Helveto-Rhætus ex Muenster</i> | 9 Maji 1830. | 11. Maji 1851. | 3. Sept. 1854. |
| Eberhardus Stadler, <i>Helveto-Thurg. ex Welfensberg</i> .. | 1. Febr. 1830. | 25. Sept. 1853. | 28. Mart. 1857. |
| Wolfgangus Schlumpf, <i>Helveto-Tugiens ex Steinhausen</i> | 20 Jan. 1831 | 25. Sept. 1853. | 13. Sept. 1857. |
| Isidorus Hobi, <i>Helveto-Sangall. ex Berschis</i> | 22. Jan. 1830. | 20. Maji 1855. | 14. Sept. 1856. |
| Benedictus Brunet, <i>Gallus ex St. Denis, Paris</i> .. | 1. April 1833. | 8. Dec. 1862. | 26. Jan. 1863. |
| Meinradus McCarthy, <i>Anglo-Hibernus, ex Monmoushire</i> | 9 Febr. 1839 | 8. Dec. 1862. | 26. Jan. 1863. |
| Henricus Hug, <i>Suevo-Badensis ex Umkirch</i> | 15. Sept. 1833. | 8. Dec. 1862. | 26. Jan. 1863. |
| Fidelis Maute, <i>Zollerano-Borussus, ex Inneringen</i> | 18. Mart. 1837. | 8. Sept. 1863. | 2. Jan. 1864. |
| Placidus Zarn, <i>Helveto-Rhætus ex Ems</i> | 2. Mart. 1846. | 16. Julii 1864. | 22. Sept. 1868. |
| Maurus Helfrich, <i>Bavarus ex Reusendorf</i> | 6. Julii 1847. | 16. Julii 1864. | 26. Jan. 1871. |
| Hieronymus Hund, <i>Suevo-Badensis ex Stadelhofen</i> | 5. Dec. 1848. | 8. Dec. 1870. | 21. Sept. 1872. |
| Pius Boehm, <i>Indianensis ex Fulda</i> | 12. Febr. 1852. | 29. Junii 1871. | 28. Maji 1877. |
| Mauritius Wagner, <i>Indianensis ex Ferdinand</i> | 16. Maji 1853. | 29. Junii 1871. | 28. Maji 1877. |

| Sacerdotes. | Natus. | Profess. | Sacerdos. |
|--|-----------------|-----------------|-----------------|
| <i>R. P.</i> | | | |
| Bonifacius Luebbermann, <i>Ohiensis ex Cincinnati</i> | 8. Nov. 1852. | 29. Junii 1871. | 28. Maji 1877. |
| Claudius Ebner, <i>Alsatus ex Dorlisheim</i> | 31. Dec. 1843. | 29. Junii 1871. | 28. Maji 1877. |
| Conradus Ackerman, <i>Helveto-Lucern, ex Egozwil</i> | 30. Sept. 1845. | 21. Dec. 1871. | 21. Sept. 1872. |
| Stephanus Stenger, <i>Indianensis ex St. Joseph</i> | 20. Jan. 1854. | 24. Sept. 1872. | 8. Febr. 1880. |
| Ildephonsus Zarn, <i>Helveto-Rhoetus ex Ems</i> | 6. Mart. 1848. | 6. Jan. 1873. | 28. Maji. 1877. |
| Joseph Villinger, <i>Helveto-Argojus ex Gippf</i> | 10 Jan. 1847. | 6. Jan. 1873. | 15. Junii 1879. |
| Augustinus Falley, <i>Indianensis ex Lafayette</i> | 21. Sept. 1852. | 26. Oct. 1873. | 22. Sept. 1878. |
| Felix Rumpf, <i>Suevo-Badensis ex Ottersweier</i> | 16 Mart. 1856. | 24. Dec. 1874. | 8. Febr. 1880. |
| Silvanus Buschor, <i>Bavarus ex Ober-eitnau</i> | 2. Mart. 1854. | 24. Dec. 1874. | 6. Oct. 1878. |
| Alexander Burkard, <i>Suevo-Badensis ex Ebringen</i> | 10. Sept. 1850. | 24. Dec. 1874. | 8. Febr. 1880. |
| Romanus Weinzopf, <i>Alsatus ex Ungersheim</i> | 13. Apr. 1813. | 8. Dec. 1874. | 5. Apr. 1840. |
| Alphonsus M. Leute, <i>Suevo-Badensis ex Dangstetten</i> | 10 Oct. 1836. | 8. Dec. 1874. | 1. Aug. 1864. |
| Cyrinus Thomas, <i>Indianensis ex Huntington</i> | 1. Jan. 1853. | 25. Julii 1875. | 8. Febr. 1880. |
| Nazarius Werner, <i>Suevo-Badensis ex Durbach</i> | 17. Oct. 1858. | 25. Julii 1875. | 12. Febr. 1882. |
| Beda Maler, <i>Bavarus ex Eschbach</i> ... | 6. Oct. 1848. | 1. Junii 1879. | 1. Aug. 1864. |
| Lucas Gruwe, <i>Westphalus ex Lisborn</i> | 16. Febr. 1849. | 11. Julii 1879. | 12. Febr. 1882. |
| FRATRES PROFESSI. | | | |
| <i>Rl. Fr.</i> | | | |
| Laurentius Huth, <i>Ohiensis ex Cincinnati</i> | 29. Sept. 1860. | 21. Sept. 1877. | |
| Basilius Heusler, <i>Helveto-Bernensis ex Wahlen</i> | 25. Dec. 1860. | 24. Dec. 1878. | |
| Simon Barber, <i>Kentuckibnsis ex Louisville</i> | 14. Feb. 1862. | 8. Sept. 1879. | |
| Leo Schwab, <i>Badensis</i> | | 6. Jan. 1883. | |

| Fraters Conversi. | Natus. | Profess. |
|--|--------------------|--------------------|
| <i>Rel. Conv.</i> | | |
| Bernardinus Olinger, <i>Luxemburgensis ex Wellenstein</i> | 26. Julii 1839. | 20. Jan. 1868. |
| Fridolinus Hobi, <i>Helveto-Sangall. ex Berschis</i> | 7. Nov. 1845. | 20. Jan. 1868. |
| Caspar Hildesheim, <i>Hannoveranus ex Ankum</i> | 5. Oct. 1830. | 2. Febr. 1869. |
| Aegidius Laugel, <i>Indianensis ex Vincennes</i> | 17. Sept. 1855. | 24. Junii 1872. |
| Ignatius Dwire, <i>Hibernus ex Artfinan</i> | — 1843. | 24. Junii 1872. |
| Casimirus Bilger, <i>Suevo-Badensis ex Reisach</i> .. | 19. Junii 1840. | 24. Sept. 1872. |
| Aloysius Olinger, <i>Indianensis ex Ferdinand</i> .. | 11. Julii 1857. | 16. Julii 1873. |
| Hilarinus Benetz, <i>Suevo-Badensis ex Durbach</i> | 6. Mart. 1854. | 16. Julii 1873. |
| Balthasar Huber, <i>Suevo-Wurtembergensis ex Neudingen</i> | 23. Mart. 1834. | 6. Jan. 1873. |
| Januarius Huber, <i>Suevo-Badensis ex Ottenhaefen</i> | 25. Sept. 1855. | 24. Dec. 1874. |
| Philippus Ketterer, <i>Suevo-Badensis ex Sasbach</i> | 3. Febr. 1857. | 24. Dec. 1874. |
| Martialis Kraus, <i>Hesso-Saxonus ex Geissar</i> .. | 16. Nov. 1817. | 24. Dec. 1874. |
| Basilides Hyland, <i>Hibernus</i> | 8. Aug. 1844. | 25. Julii 1875. |
| Nabor Glauber, <i>Borussus ex Pleissen</i> | 16. Sept. 1828. | 25. Julii 1875. |
| Nereus Strossick, <i>Borusso-Polonus ex Wirsitz</i> .. | 10. Oct. 1847. | 2. Apr. 1876. |
| Andreas Wagner, <i>Borusso-Silesius ex Neurode</i> | 12. Oct. 1840. | 21. Julii 1878. |
| Joannes Apke, <i>Hannoveranus ex Herzlacke</i> .. | 24. Apr. 1855. | 21. Julii 1878. |
| Geroldus Ley, <i>Borussus ex Wellingen</i> | 19. Oct. 1824. | 24. Dec. 1878. |
| Adelgottus Hufschmid, <i>Suevo-Badensis ex Hochdorf</i> | 19. Maji. 1818. | 24. Dec. 1878. |
| Clemens Seichter, <i>Illinoisensis ex Henry</i> | 11. Febr. 1856. | 25. Dec. 1881. |

CHAPTER XXXIII.

COMMUNITY OF THE SISTERS OF PROVIDENCE, ST. MARY OF THE
WOODS, VIGO COUNTY, INDIANA.

BEFORE writing an account of the establishment of the Community of the Sisters of Providence in Indiana, we will give a sketch of the origin of the Society in France, 1806.

The founder of the Community of the Sisters of Providence of Ruillé-sur-Loir (Sarthe), France, was the late Rev. James Dujarié, parish priest of said town. He was born at La Marie-du-Bois, department of Mayenne, December 9, 1767. At an early age he showed a strong inclination towards the ecclesiastical state. He was sent first to the college of Domfront to study the classics; from there he was removed to the seminary of Angers to pursue his theological course. In these two houses he so distinguished himself by his piety, good conduct and application, as to be called by his fellow students the "Little Saint."

It was during the revolutionary storm of 1790 that he was made sub-deacon and deacon; but he was forced to leave the seminary before being promoted to the priesthood. He hid himself for a whole year in a weaver's cellar, assisting him in his trade. Sub-

sequently he disguised himself as a shepherd, and took charge of numerous flocks, sanctifying his leisure moments by meditation and prayer.

As the downfall of Robespierre caused a slight mitigation of the regime of terror, Mr. Dujarié was enabled to obtain an interview with the Vicar-General of Mans, who sent him to continue his theological studies under the direction of a learned and pious priest named Delàhaye, who then lay concealed in a house near Ruillé, exercising, however, secretly the sacred ministry both in that little town and in the adjoining parishes.

Mr. J. Dujarié arrived there on the 22d of July, 1795, and towards the end of the same year he was ordered by his superiors to proceed to Paris, where the Bishop de St. Papoul was secretly giving ordination. In order to avoid suspicion, he traveled as a peddler. He was promoted to the priesthood on the Feast of St. Stephen, December 26. Then he returned to Ruillé, and there said his first mass in a cellar. From this time he exercised with wonderful zeal and courage, the duties of the sacred ministry, but always secretly, and very often at night.

Peace was restored to the church, and Catholic worship re-established by the Concordat of 1802. In March the following year, Rev. J. Dujarié was appointed parish priest of Ruillé. Without delay he set about repairing his church, and commenced to work with ardent zeal for the spiritual welfare of his flock.

As the little town of Ruillé was situated at one of the extremities of the parish, some of the people lived at a distance of two leagues from it ; hence many children could neither go to church nor to school ; the roads too were very bad. The sick of this locality were entirely neglected. This state of things deeply affected the heart of the good and zealous pastor.

Anxious to remedy the evil, he conceived the project of placing in this remote part two women of solid virtue and piety, who would accept the charge of teaching the children catechism, reading, and writing, and of taking care of the sick poor. Having found two pious maidens who were willing to undertake the work proposed, he had a small house built for them one league from the borough. It was in 1806 that this house was finished ; he called it " Little Providence," and placed in it the two persons above mentioned. His only intention in doing this was that of being useful to the children and the sick of this portion of his parish ; but he never dreamed of becoming the founder of a community. Divine Providence had ordained it otherwise, and he was to become the father of a numerous family.

The good that was done by the two devoted instructresses inspired other pious young persons with a desire of being associated in the good work, and, after a short time their number had increased to nine. They lived together in great union, dividing their time between prayer, labor and works

of charity, viz: teaching children and visiting the sick.

Very soon Father Dujarié perceived the necessity of a novitiate for his daughters, in order to form them to the community life, and to give them the necessary training for taking care of the sick. Hence he conceived the idea of confiding some of them to Mme. de la Girouardiére, foundress of the House of the Incurables, at Beaugé, that she might prepare them for the life for which he intended them. She received seven of them, and kept them as long as she thought it necessary to assure herself of their dispositions. After this novitiate they received the religious habit, which was nearly the same as is now worn. They then returned to "Little Providence" and resumed their occupations with redoubled charity and devotedness.

The parish priests of the neighborhood, seeing the good done by the daughters of Father Dujarié, applied to him for some of them for their schools. The zealous pastor acceded to their desires, and thus establishments began to be formed. However the work developed itself but very slowly; for, from 1808 to 1817 only eighteen members had been received, and there were but seven schools, two Sisters in each.

At this juncture it pleased Divine Providence to draw the little Society from its obscurity, and to give it an unexpected increase. The means God employed to accomplish this end was to inspire M'lle du Roscoät with the resolution of forsaking the world and of devoting herself to a life of hu-

mility, poverty and self-abnegation. She had long felt a strong desire of sacrificing herself to the education of the poor in the country, and she came to a final decision after attending a mission given at Saint Brieux, a place not far from her castle. Father de la Chapelle, Jesuit, to whom she made known her intention, was happy to find in this holy soul a fit instrument to assist Rev. J. Dujarié in his work; for, he knew of his institution, and of the desire the zealous pastor had of finding a person capable of seconding his efforts in the foundation and direction of the little community. Accordingly, he suggested "Little Providence" to her, and advised her to consecrate herself there to the service of God. M'lle du Roscoät accepted the proposal without hesitation, being persuaded that God had manifested his will by the mouth of his minister. She shortly after undertook the journey to Ruillé. Arrived there, she went at once to present herself to Father Dujarié, who received her as one sent to him by God to aid him in his undertaking; the following day he conducted her to the house of Little Providence. All that was calculated to affright a person of rank was here presented to her; the house, which was a league from town, was very small and inconvenient; there were three rooms on the ground floor, one for the Sisters, the others for the school and a kitchen; a garret divided off so as to form two dormitories for the Sisters and postulants, and finally a very small bed-room for the Superior, formed by the recess under the stairs; this had no light nor ventilation

but what came from the corridor. The food was poor and scanty ; having no well, they were obliged to go twice a day for water the distance of nearly a mile.

At the sight of such extreme poverty nature shuddered, but grace overcame this momentary sentiment of fear, and M'lle du Roscoät felt herself confirmed in her love for a state so conformable to that of Him for whom she had left all things.

In 1811 the pious founder had a small chapel built adjoining the house of Little Providence ; he dedicated it to the Holy Family, and he placed above the altar a picture of the Nativity. It was here that the Sisters daily learned from their Divine Master how to bear privations and sufferings. They had the happiness of having the Blessed Sacrament in this humble abode, and Mass was said there once a week, either by the Rev. pastor or by his assistant. On Sundays they went to the parish church, assisted at all the offices of the day and returned home after Vespers.

M'lle du Roscoät was a model of humility, submission and fervor during her novitiate, and the sweet and amiable gaiety which she always manifested during the hours of recreation, together with a constant serenity of countenance, clearly proved that she was happy in her vocation ; every one was edified by her exemplary conduct, and Father Dujarié, who fully appreciated the treasure God had sent him, would have charged her with the care of his little community, but he wished to spare the feelings of those devoted daughters who had as-

sisted him from the very commencement of his work. M'lle du Roscoät received the holy habit towards the end of 1818, and Father Dujarié immediately gave her the charge of the postulants.

During the second year of her novitiate, several young persons of virtue and merit, following the example of this noble soul, joined the small band of Sisters at Little Providence; among these we must make a special mention of two, who afterwards held the place of Superior General; these were Aimée Lecor, Mother Mary, and M'lle Helené Jolle, Mother St. Charles.

In 1820 M'lle du Roscoät, Sister Mary Magdalen, made her vows, and in the same year, Father Dujarié, wishing to give his association the form of a religious Community, made several changes in the constitutions, one of which was that the Superior General should, henceforward, be elected by vote, for, until this time he himself had nominated the one who had occupied that position. M'lle du Roscoät was elected according to this mode in this same year; hence she is considered the first Mother of the Community. She was then forty years of age.

Under the guidance of this holy soul a new life was infused into the Society, and a number of young persons following her example came from the most distant part of Brittany to "Little Providence." In proportion as the Community increased, so did the demand for new establishments. But now the holy founder met with a difficulty that he was quite unprepared for; the house had become entirely too

small for the present number of subjects. What was he to do? He had no funds, yet it was absolutely necessary to procure a more spacious building for his daughters. Nowise disheartened he set about devising some means of obtaining the requisite resources. The first thing he did was to sell his own patrimony; after this he solicited aid from several charitable persons, and with this accumulation he bought a lot at the entrance of the little town and erected upon it a tolerably large house. It was begun in 1820.

It might be asked, why M'lle du Roscoät did not assist the founder in his pecuniary difficulties? In answer to a question which so naturally presents itself, we must inform our readers that the Countess, Mme. du Roscoät, her mother, had been entirely despoiled of her large income from her possessions in St. Domingo, by the revolt of the negroes and mulattoes in 1793, and as to what was coming to her from her father's side, he was but lately deceased, and the family affairs had not yet been definitely settled.

In 1822 Mother du Roscoät was summoned to repair to her home in Low Brittany for the purpose of concluding all these matters with her two brothers, who were to meet her at the castle.

Before her departure, Father Dujarié composed a prayer to the Sacred Heart of Jesus, known in the Community as the "Reunion;" this he enjoined to be recited six times daily, viz, every three hours, commencing at 6 A. M. His intention in so doing was that Mother du Roscoät and her daugh-

ters, although separated, might pray for each other and frequently renew their sentiments of mutual affection.

On Easter Monday, 1822, she started on her journey homeward; in a few days she was with her mother who was happy to see again her beloved daughter. But alas, how uncertain is the happiness of this world, and when obtained, how brief!

While with her family, Mother du Roscoät was seized with typhoid fever and died on the 24th of June in the same year.

The news of her death plunged the little Society into the deepest sorrow; it caused a sort of consternation, for the hopes of the congregation rested on Mother du Roscoät; she was its very soul. What augmented the grief of her daughters was that she had died far away from them, so that they had not even the sad consolation of obtaining her blessing and receiving her last sigh. No one, however, felt this stroke more keenly than the zealous founder, for he fully appreciated the virtue and merit of this holy religious, and he had founded upon her his highest expectations for the development of his work. He, nevertheless, exhorted his daughters to confidence in God, and endeavored to raise their courage, for they were disconsolate and thought all was lost.

At the time of the death of Mother du Roscoät, the Community had twenty establishments; she had founded fourteen herself. There were thirty Sisters and eighteen postulants.

As the new building was now completed, viz: in

August, 1822, the good and zealous founder invited his daughters to come and take possession of it, and, after their removal, as the sisters were all assembled at this period for the annual retreat, he caused them to proceed to the election of a new Superior to replace the one whom the Almighty had just taken from them.

Now there was in the Community a young sister (Aimée Lecor) whose name was mentioned above. She came to Little Providence in 1820. While she was going through her novitiate, Mother du Roscoät had remarked her superior mind, correct judgment and aptitude for business, but above all she knew her to be a person of solid virtue and true piety. She even thought of asking her for her assistant. It was toward this sister that the eyes of all the electors turned and they chose her for the Superior General of the Community.

Although the newly elected Superior was young in the Society and in years—she was not yet thirty—she took the reins of government with a firm hand, confiding in God and in the protection of Mary, whose name she took from this period, for until now she had borne that of Cecilia. The work continued to flourish in a surprising manner under Mother Mary, and she proved to be the worthy successor of the first Saintly Superior General, Mother du Roscoät.

Father Dujarié, desiring at this time to give his institution a corporate existence, took the necessary measures for this end, and on the 19th of November, 1826, the society was regularly approved by a

royal decree. After this, the generous founder made over to them the house they occupied, that of "Little Providence," and some other property which had been left to him for his sisters by M'lle. Adam.

In 1834 Mgr. Bouvier occupied the Episcopal See of Mans. The Sisters applied to this great prelate to have their constitutions and rules revised. They humbly entreated him to give them a more complete and definite system. The Rt. Rev. Bishop acceded to their desire, and he himself deigned to draw up and to commit to writing their new constitutions and rules. After this, by an Episcopal act dated September 8th, 1835, the Association of the Sisters of Providence was approved and ranked among religious communities.

From 1806 up to 1877, the date when the "Notices Historiques" was written—from which work we extract this sketch—the Community continued to prosper. New establishments were constantly rising up. Nine years alone were what might be termed unproductive, owing to political troubles or a lack of resources. Mother Mary governed the Community fifty years with the exception of the six years that Mother St. Charles held that post, viz: from 1831 to 1837. It is true she used her utmost endeavors on more than one occasion to obtain her release from so arduous a task, but the Bishops of Mans, knowing the virtue and merit of this superior woman, and wishing to maintain the good spirit in the Community which had been infused into it by her wise government, never failed at the time of the

elections to grant the necessary dispensation for her re-election, which was always earnestly solicited by her devoted daughters. Among the principal establishments founded in France were those of Mans, Orleans and Rennes; but, says the writer of the "Notices Historiques," "the most interesting of all was that of St. Mary of the Woods, Diocese of Vincennes, Ind.; this foundation was quite an event in the Community."

We will now give a brief sketch of the establishment of the Sisters of Providence in Indiana.

Mgr. Bruté, the first Bishop of Vincennes, consecrated in 1834, desiring to obtain some religious women for the education of the children of his diocese, charged his Vicar General, Very Rev. G. de la Hailandière, then in France, to apply to some community for sisters to come to the wilds of America and devote themselves to the instruction of youth and other works of charity. In compliance with the injunction of this holy prelate, he addressed himself to the Superiors at Ruillé and made known to them the desire of his Bishop. Mgr. Bouvier, in concert with the Superiors, promised that they would consider the matter. In the interim the saintly Bishop Bruté died and his Vicar General was appointed his successor. He was consecrated Bishop the same year, 1839, at Paris. Afterward he went himself to Ruillé just at the time of the annual retreat, September. He pictured the destitute state of his diocese, in a religious point of view, with so much earnestness and in so moving a manner that Mother Mary promised him a small band

of Sisters for the following year, Mgr. Bouvier having given his consent. It had never entered the mind of Mother Mary to extend the Community thus to a far distant land. She proposed the undertaking to a few Sisters whom she judged qualified for the work. But what courage did it not require to accept such a proposal, viz: to go to the New World, two thousand leagues from France, and to form an establishment with no other resource than Divine Providence, on which alone the good prelate relied. The Sisters, imbued, it would seem, with the zeal of their pious founder, did not hesitate to make the sacrifice which was proposed to them for the glory of God and the good of souls. They put their whole trust in God, and leaving the unknown and uncertain future in his divine hands, they were not solicitous about it, but commenced to take measures for their departure, which was set for the following summer.

With some difficulty they raised the sum of eleven hundred francs; this was very little; but Divine Providence watches over those who rely upon It, and before they left Ruillé an alms was sent them from an unexpected quarter, which doubled their capital. On the 12th of July, 1840, the Sisters bade farewell to their beloved Community, to their dear home "Providence." Mother Theodore, the Superior, writing at a later period of their feelings on this occasion said: "This day was to us like that of a funeral. O, Mother! O, Sisters! O, Country! what did it not cost to leave you." From Ruillé they went to Mans, and on the 16th, Feast of

Mt. Carmel, having received the blessing of their beloved and revered Bishop, they left that city for Havre.

While there, awaiting the day of departure, a box was sent to their address, described as containing confectioneries. The Sisters, seeing this, said to one another: "What need have missionaries of such things! Let us return the box to the donor, for it will be a superfluous addition to our baggage." After having deliberated for some time on the matter, they concluded at last to open the box, and in examining its contents, what should they find, concealed in a bag of orange blossoms, but 600 francs in gold!

They set sail on the 27th, and were nearly forty days crossing the Atlantic. The religious deportment of the Sisters during the voyage won for them the respect of both captain and crew, though Protestants. The little band retired daily to their cabin to perform together their spiritual exercises and to sing the praises of God, commending to Him their enterprise with increased earnestness the nearer they approached their adopted country.

At length they reached New York and all on board rejoiced to see land again, save one person only, and this was Mother Theodore, who, seated on the deck, gazed with sadness on this foreign shore. She was anxiously asking herself what would become of those dear Sisters intrusted to her care in a strange country, amidst a people whose language was unknown to them, and they yet at a distance of fifteen hundred miles from the prelate

at whose call they had come to America. What rendered her situation so painful was that the person who had been charged to meet them was not there to receive them. The good Mother was in the act of calling upon God to come to her aid, and of recommending herself to the Blessed Virgin when she heard a voice exclaim in French: "Que je suis heureux de voir des Soeurs de Charité!" (How happy I am to see some Sisters of Charity.) She turned round quickly and was politely accosted by a gentleman who with great kindness offered her his services. It was the doctor who had come on board to examine the sanitary state of the crew. As soon as he had made the inspection he left the vessel, but returned in about half an hour bringing a basket containing fruit and milk, which he set before the Sisters, saying they must no doubt stand in need of some refreshments, and before they had time to thank him he had gone back to his boat. He also had the kindness to go himself to inform the Bishop of New York of their arrival. The following day the Vicar General came to welcome the Sisters, and to conduct them to Brooklyn where a kind lady, Mme Parmentier, received them with open arms, and put her house at their disposal as long as they wished to rest themselves after their voyage.

This lady was a Belgian, a very pious and zealous Christian, deeply imbued with that strong faith for which her country has long been renowned. She was ever ready to receive both missionary priests and religious, who consented to accept hos-

pitality at her hands, and she considered it an honor, a happiness, to render them every possible service. She continued to befriend the Sisters of Providence as long as she lived.

At Brooklyn a kind gentleman, a Protestant, rendered the Sisters all the services in his power. He saw to their baggage at the custom house, took the necessary measures for the safe transportation of the same overland. He lent \$500.00 to a poor Frenchman who had no means left to take him farther nor to provide for his wife and children, but the condition was that he should pay the sum back to Mother. This man offered to come to St. Mary's and work for the Community as gardener. On the day of the departure of the Sisters from New York, their kind benefactor conducted them himself through the streets and saw them on board. Oh! how Mother Theodore and her Sisters admired the care of Divine Providence for them, and how grateful they felt toward him who had been the instrument in its hands to draw them out of their difficulties. How earnestly they prayed that he who had done so much for them might be rewarded by receiving the light of faith. Some time later they knew that their prayer had been heard. Mr. Byerly, his wife and children had been received into the church. With faith came the cross, but the trials and misfortunes with which they were visited were received by these fervent neophytes with perfect submission to God's holy will. Mr. B., having lost his lucrative position in Brooklyn, settled in the north of Indiana;

two of his daughters were educated at the Academy of St. Mary of the Woods.

At Philadelphia, the gentleman whom they had expected to see at New York met them and directed their journey as far as Madison, Indiana, where they were to remain until they should see Mgr. de la Hailandière, who intended to meet them there. We will not enter into the detail of this journey; suffice it to say, that after great fatigues they arrived at length at Madison. They remained there several days awaiting the arrival of the Bishop. Finally their ardent desire was gratified; they saw at last him who was to be their father, their support, their guide; they were happy to receive his blessing. In the evening of the same day the Bishop conducted them to the boat bound for Evansville. There he parted from them, as he was going to travel in a different direction, but he referred them to Father Corbe, at Vincennes, who replaced him during his absence. After spending a day or so at Evansville the Sisters started for Vincennes. Arrived there they were cordially welcomed by Father Corbe. This kind priest sympathized with them in the trials they had already undergone, and prepared them somewhat for the sacrifices that awaited them at St. Mary's.

They took the stage for Terre Haute on the 20th of October. They met with an accident on the way—the stage was overthrown—but no one was seriously hurt. After spending one night in Terre Haute, they took a conveyance to conduct them to their new home, St. Mary of the Woods. They

perceived as they journeyed on that they were plunging deeper and deeper into the forest. At length the priest who accompanied them ordered the driver to stop, and informed the Sisters that they had reached their journey's end. They alighted and found themselves in a dense forest. They crossed a ravine and then came to a small farmhouse, frame, occupied by a family by the name of Thrawls. These good people, Catholics of course, had given up two rooms of their dwelling for the Sisters, and four postulants had already taken possession of them in waiting their arrival. Willing as the Sisters were to practice poverty, they scarcely expected such destitution as this, and they could not help thinking that the prospects were anything but encouraging. We must not omit to say that they were shown a building which was commenced and was intended for them. This, when completed, was fitted up as an academy.

To return to the Sisters—they asked for the chapel and now they were led to a log hut about twelve feet in length. Entering it, they saw on one side a large fire-place; on the other was a window stopped up with rags and sticks to keep out the cold; in a corner was a kind of long box without a cover. This contained the bed of the priest who had charge of this singular sort of church. This box could be turned on the side in day-time, thus concealing the bed and serving as a table. Finally, there was a species of altar, consisting of a few boards supported by some stakes driven in the ground. Some cur-

tains hung round them. There was no tabernacle, but the Blessed Sacrament was simply kept in the ciborium, which was covered with a veil. The Sisters were deeply moved at what they beheld; they adored their Lord in this lowly habitation which forcibly reminded them of that of Bethlehem; they felt that they fared still better than He, and left the chapel perfectly resigned to their condition. They then repaired to the house, where the accommodations were sufficient for the immediate wants; scarcely so, however, for they were ten in number, counting the four postulants. They passed the day in the room down stairs, and a corn loft served for a dormitory.

They had reason to exclaim under the circumstances: "The house of the Lord is built, not with stones wrought by the hands of men, but rather with the living stones of hearts formed and fashioned by His will." Thus was founded the Community of the Sisters of Providence, at St. Mary of the Woods, October 25, 1840.

In July, 1841, the first academy was completed, and the Sisters opened school that autumn.

The Diocese of Vincennes was colonized at this period by emigrants from all parts of Europe. These belonged to different religious denominations, but in reality held to none. Many children had never heard of God, nor had any particular religion been proposed to them. Now, as the Sisters aimed at bringing the people to religious sentiments and habits, they proposed receiving children of any denomination into their academy, on

the sole condition that they would conform to the customs of the house. Hence it was that several Protestants placed their daughters under the care of the Sisters. They were much consoled and encouraged in seeing with what eagerness many among them listened to religious instructions. One of these children, when she first came, having seen the Sisters kneeling in prayer, asked what they were doing. Her companions told her they had been praying to Almighty God. "Who is God?" she said. They then explained to her that it was He who had created her, and given her a soul. "A soul! I have a soul!" she exclaimed, "but what is a soul?"

Among these children ignorance of this kind was nothing rare. After this child had spent some time at the academy, she went to the Superioress and earnestly begged for a rosary. "But, my dear," answered the latter, "you know very well that rosaries are only for Catholic children." "Never mind," replied the child, "I will wear it round my neck and I will be the Blessed Virgin's little girl."

In the spring of 1841 Mr. Thrawls and family found themselves another home, and Mother Theodore bought the house where they had until now occupied only two rooms. Thus they had a little convent home at length; and their first care was to prepare a more suitable dwelling for the Divine Master. They fitted up the room which the family had occupied, as a chapel, happy to give Him the best lodging their poverty could afford.

It was not long before the Sisters turned their attention to the second end of their institution, viz: that of visiting the sick poor. The alms they had to distribute were chiefly of a spiritual nature; they could console and instruct, but could do little towards relieving temporal necessities. Nevertheless their visits were received with a warm welcome; mothers would lay aside their work to sit down by the Sisters, eager to hear them speak of God; the children in all simplicity would kiss their beads and medals, and when, after a long conversation, interspersed with instructions, the Sisters arose to depart, they would cling to them, entreating them to stay longer.

In November, 1841, Mother Theodore had the happiness of welcoming to her little community a Sister from France who, on account of the delicate state of her health, had been obliged to remain a year longer in her native land. This was the zealous and talented Sister St. Francis, the devoted daughter and co-laborer of Mother Theodore; her life and letters under the title of "The Apostolical Woman," have been lately published by the Catholic Publication Society Company, Barclay street, New York.

At this time the Sisters had under their care seventeen young persons, novices or postulants; and now, yielding to the solicitations of the parish priests, they began to form establishments. Three Sisters were sent to Jasper, Ind., and two to St. Francisville, Ill. Their installation at the former place, where Rev. J. Kundeck was pastor, became

the occasion of a public festival. The Blessed Sacrament was carried in procession by the Bishop under triumphal arches made of boughs of trees decorated with flowers ; birds of rich plumage were distributed among the branches (these it appears were attached to small baskets concealed in the foliage). Thus rational and irrational creatures conspired to do homage to the Saviour, as we read of in the processions among the inhabitants of Paraguay on the festivals of Corpus Christi.

In the midst of this prosperity, of these happy beginnings, and while pressing demands for establishments were coming from all sides, the Sisters met with a calamity by which it pleased God to try their faith and courage. By dint of hewing down the forest and clearing the land, the little farm had been brought under cultivation. The grain was now gathered in the barn and all the farming implements stored away, when to their great surprise and dismay the buildings, which were of wood, took fire in several places and were burned to the ground with all they contained. What rendered their position still more painful was that having contracted some debts for provisions, the creditors demanded payment or security. The Sisters could not even obtain flour from the store where they dealt, and for several days they were without bread. The good Bishop sent them three barrels of flour from Vincennes, and later a Mr. Sanford, who had a mill about three miles from St. Mary's, very readily let them have all they wanted. This kindness, under such circumstances, deserves a special notice. Not-

withstanding the sad state of affairs, the Sisters never entertained for a moment the thought of abandoning their enterprise. The sum of 20,000 francs would have saved them, but there was no prospect of raising it among the poor Catholics of Indiana, neither had the Bishop that amount at his disposal. In this extremity it occurred to them that a voyage to France to solicit aid from their friends was the only means of obtaining the assistance they so much needed. This plan was sanctioned by Mgr. de la Hailandière, and Mother Theodore recrossed the Atlantic. She was accompanied by Sister Mary Cecilia. Arrived in France, they visited several cities, and everywhere met with sympathy and kindness. Queen Amelia deigned to grant them an audience, and graciously granted what they solicited—a free passage to America for themselves and two postulants. The king and queen even condescended to take them to see the royal chapel, and as they were visiting it his Majesty showed them a confessional, saying in French, “Voilà le confessional de la reine” (There is the queen’s confessional). Sister Mary Cecilia, who was by the side of the king, speaking in the same language, said to him, “Et le votre, Sire?” (And yours, sire?) The king laughed, and they passed on.

On the 28th of November, 1843, Mother Theodore, Sister Mary Cecilia and two postulants left Havre. They had been to Holy Communion that morning, receiving our Lord as their viaticum from France to America, perhaps, thought they, from the ocean to heaven. Indeed, they were several times

on the point of being shipwrecked, and they made the sacrifice of their lives on three different occasions when death seemed inevitable. But God heard their prayers and vows and brought them out of all the dangers and perils to which they had been exposed.

The damaged state of the vessel hindered the captain from taking the route to Bahama, on account of the currents of the Gulf of Mexico. They sailed towards the Antilles in the direction of St. Domingo. On the 15th of January, 1844, they passed the Isle of Tortuga. Some time after they sailed by the beautiful Isle of Cuba. The wind continuing favorable, on the 23d they got out of the Gulf of Mexico, in a thick fog, but were espied by a steamer which had come in search of them in order to guide them into the Mississippi.

They arrived at New Orleans on the 27th. There they left their poor ship, Nashville, on board of which they had so largely experienced the divine protection. Mgr. Blanc was so kind as to send his Vicar General to meet them. They were received and entertained by the good Ursuline nuns, who lavished upon them their hospitable and affectionate attentions. Needless to say that the Sisters hastened to the chapel, there to adore their Lord and pour forth thanksgivings for their miraculous preservation. This day was a Saturday, a day consecrated to Mary, as was also that of their first arrival in America.

The next morning Mother Theodore was taken ill with the fever, and she remained seven weeks.

confined to her bed, all of which time she was the object of the tender care and solicitude of the dear Ursulines. Those true spouses of Christ regarded her not as a stranger, but as a suffering sister.

Mother Theodore was able to undertake her voyage homeward on the 19th of March. She was alone, as she had been obliged to part with her dear companion, Sister Mary Cecilia, whom she had sent on with the two postulants:

After five days' journey she had the inexpressible joy of seeing once more the soil of Indiana, no longer for her a land of exile, but the portion of her inheritance. She invoked the Guardian Angels and begged them to take the souls of the people of Indiana under their especial protection. She reached Evansville towards midnight of the eve of the Annunciation. The next day she had the happiness of confessing and communicating; the following day she took the stage for Vincennes. Arrived there, she was received with transports of joy by her four missionary daughters stationed in that city. Shortly after, she was at the feet of her own Bishop receiving his blessing. The next morning she assisted and communicated at his Mass before starting for her dear home, where she longed to arrive. She that same day took the steamboat for Terre Haute, at which place she arrived in twenty-four hours. In the evening of the second day she was once more at St. Mary's. Imagine the feelings of both mother and daughters after a year's separation—a year of sufferings and trials. The emotion was too great for utterance. They went to the chapel and fell

upon their knees before Him to whom they owed their present happiness; there they poured forth their heart-felt thanks; they prayed also for those dear friends on the other side of the Atlantic who had been so liberal towards them.

From the time of Mother Theodore's return from France, in 1844, the Community went on gradually increasing and spreading, visited alternately by joy and sorrow; one of the severest trials was to see their beloved Mother suffer so much from those serious attacks of illness which brought her several times to the verge of the grave. But, although the health of the revered foundress was so precarious, still she was left by Divine Providence twelve years longer with her beloved daughters to consolidate and invigorate the work which it had cost her so much labor and suffering to commence. Fourteen establishments were formed during her life; the principal ones were those of Madison, Fort Wayne, Terre Haute, Evansville, Columbus, and two orphan asylums. Mother Theodore also built a large brick house for the Sisters at a short distance from the academy; it was completed in 1853; this is the Mother house and is generally called "Providence." On the 14th of May, 1856, Mother Theodore was called by the Almighty to receive the reward of labors and sufferings endured for his honor and glory with that faith and submission which always characterizes the true servants of God. Her death was a severe stroke to the Community, and would have seriously affected its existence had it not been sustained by the power of

Him who had first inspired it. The Community of the Sisters of Providence continued the work so nobly commenced by their beloved foundress. The influence of her example and the salutary effects of her advice and instructions still dwell in the Community. May her daughters ever prove themselves worthy of so zealous and saintly a Mother.

In August, 1856, Sister Mary Cecilia was elected to succeed Mother Theodore as Superior General. She held that position twelve years, during which period the Community continued to prosper. Many establishments were founded; among others, those of Washington, Indianapolis and Vincennes; also a large and handsome academy was erected at St. Mary's to replace the first; this building is calculated to accommodate two hundred pupils. It has been pronounced one of the finest educational institutions of the West.

Since the expiration of Mother Cecilia's administration two other Superiors have governed the Community, during which time other missions have been founded. We will mention some of them, viz: Jeffersonville, Valparaiso, Richmond, Seymour, Connersville, Peru. There are also several establishments out of the State, three in Michigan and two in Illinois.

May Divine Providence continue to bless and direct a work so evidently Its own.

CHAPTER XXXIV.

THE SISTERS OF THE THIRD ORDER OF ST. FRANCIS.

IN the year 1851 the Rev. Francis Joseph Rudolf began the erection of a house intended to receive within its walls the Community of Sisters of the Third Order of St. Francis. Father Rudolph's means to accomplish this end were limited, but his trust in God was unlimited. He had, in 1850, earnestly requested the Rev. Ambrose Buchmeier, O. S. F., of New York, who was about to cross the Atlantic, to obtain for the numerous missions growing up in the neighborhood of Oldenburg, the above sisterhood. At Vienna the Mother Superior, with the consent of the Father Provincial of the Franciscan Order, accepted the invitation to labor on the missions of Indiana. Two Sisters were selected and prepared at once for their departure. One of these, however, became discouraged at the thought of all they would have to undergo in America, far away from all comfort and consolation, and returned to the mother-house. But the other, Sister Theresia, placing her trust in God, continued her journey and landed in New York towards the end of 1850. Father Ambrose without much delay sent her to Oldenburg, Ind., her destination.

Mother Theresia received three postulants on Easter Monday of the year 1851. She rented a private dwelling for the incipient Community, for the house begun by Father Rudolf was not yet completed. The revenues were so slender that they supported themselves by the labor of their hands. They would have failed even in gaining a precarious subsistence, had it not been for the assistance lent them by a few devoted friends, of whom Father Rudolf was the first.

The small convent building, a two-story stone structure, received its roof in November, 1851. The good pioneer Sister at once took possession of it, although it was wholly unfit as yet for a human habitation. The severe winter of that year, and the many openings admitting storms, snow and rain into the unfinished house, and the absence of nearly everything that tends to comfort, tested the courage and noble resolve of the inmates to the last degree. Let us not omit to say that the chapel, in which the Blessed Sacrament was kept by permission of the Bishop, was a refuge and a place well calculated to steel their hearts against all hardships. The fasts were rigidly kept, and the perpetual adoration of the Eucharistic God was continued without interruption.

In the summer of 1852 the convent of the Sisters of the Third Order of St. Francis, was canonically established at Oldenburg; whereupon the above three novices were the first to make their holy vows.

In the fall of the same year the Sisters received charge of the public school, with an attendance of

seventy children. The foundation was laid deep and lasting on which could safely rest the grand academic institute of the Immaculate Conception, which has since developed and continues to flourish. In the year 1852 the Sisters received ten or twelve boarders from neighboring congregations.

On the 8th of December, 1852, Sister Antonia made her vows. Eighteen months before that date she had crossed the ocean to become a member of the poor Community at Oldenburg. Father Ambrose continued to be a good and faithful friend, sending postulants now and then to the wilds of Indiana, to join the Community at Oldenburg. Not all of these had sufficient courage to take upon themselves the life of severest self-denial and suffering. At the close of 1853 the Community numbered six Sisters, six novices and several postulants.

The building now became too small, and Father Rudolf, without much delay, added to the old building a school and chapel. In the year 1854 he bought forty acres of land, donating it to the convent. In the same year, Mother Theresia received into the house eleven orphan children. The donation of land enabled them to gain a livelihood. At this time several Sisters had charge of schools in neighboring congregations. It is needless to say these missions were anything but enticing. Mass was not said for weeks sometimes in these places; privations of all kinds had to be endured, but the Sisters never complained. They served Jesus, their heavenly spouse, in the little ones.

The year 1857 was to be a year of great afflic-

tion for the small Community. With one blow, it seemed, their labors of years and their hopes were to be crushed suddenly. On the 23d day of January the building took fire from a defective flue. The high winds assisted in the work of destruction. The fire broke out at three o'clock in the afternoon, and at eight in the evening nothing remained but a mass of smoking ashes and smoky walls. The Sisters, with exceptional presence of mind, saved some furniture, books and other articles.

Father Rudolf was absent on that disastrous day, assisting at a mission at New Alsace. His feelings, when returning on the following day he saw the general devastation, can not be described. He was, however, a man of God; like Job of old, prepared to receive the good and the evil with like praise and thanksgiving. He and his assistant, Father Weber, retaining one room for themselves, placed the parsonage at the disposal of the Sisters. No time was lost. Preparations were immediately made to rebuild the convent and the school. The walls, though standing, had been damaged to such an extent that they had to be torn down. Mother Theresa, accompanied by one of the Sisters, obtained permission from the Archbishop of Cincinnati to take up a subscription in his diocese. In five weeks she collected twelve hundred dollars. Father Rudolf received a donation of three hundred dollars from a friend in Fort Wayne. The societies for the propagation of the faith, in Munich and Vienna, contributed four hundred dollars. An old

friend in Switzerland sent a donation of two hundred dollars and two fine oil paintings. Father Weber gave all he had saved during the ministry, three hundred and fifty dollars. In St. Louis Mother Theresia succeeded in obtaining contributions amounting to four hundred dollars.

In the month of November the Sisters took possession of the new building, occupying a few rooms which had been hurriedly prepared for them. The poor altar, with its wooden candlesticks, which had been saved from the fire, were placed in one of the rooms. Owing to the fact that the house was too damp for occupancy most of the Sisters became sick in the new house. The house was gradually finished, and a chapel built during the year 1858. At this period the good Sisters gave shelter, food and instruction to twelve orphan children. The house having been rebuilt, boarders were again received.

Hardly had the worst effects of this first great misfortune passed off, when a second and more painful visitation of Providence came upon them. It was the death of Mother Theresia, which occurred on the 27th day of September, 1860, in the thirty-fourth year of her age, having for several years suffered intensely from consumption. She was a native of Austria, and when very young became a member of the Third Order of St. Francis in Vienna. We have seen how the Rev. Ambrose Buchmeier, O. S. F., at the instance of Father Rudolf, obtained Sisters of this Order for the Diocese of Vincennes. Now it was the young Sister The-

resia, a model religious, whom Father Ambrose desired for the American mission in Indiana. Her superiors reluctantly consented. The good Sister herself felt happy in the thought that God had considered her, the humble hand-maid, an instrument to do His work far away from home, friends, comfort, and it might be added, from civilized society. Joyfully she entered on her mission, accompanied by patience, mortification, and extraordinary piety, with a heart filled with divine love for her fellow-creatures. A companion was given her, but she recoiled at the prospects before her, and returned to the mother-house. Mother Theresia happily ruled the Community at Oldenburg for ten years. She left after her twenty-seven Sisters, twelve Novices and one Postulant, who felt her loss keenly. The sacrifices made by this noble soul, the hardships and sufferings which she underwent, and her superhuman labors, are recorded elsewhere by the hand of her good angel in the Book of Life. Shortly before her death Father Rudolf procured an organ for the chapel, which Mother Theresia desired to hear before leaving this world. Sister Antonia played for her a favorite hymn to the Blessed Virgin. She expressed the wish that this hymn be played and sung at her funeral.

Before Mother Theresia's death five Sisters and one Novice had died. At this time the Sisters had charge of five parish schools. One of the first was Holy Trinity school in St. Louis, of which they have had charge since.

Sister Antonia was chosen Mother Theresia's successor.

The building erected after the fire became too small to accommodate the orphans and pupils. In 1863 Father Rudolf, with his usual energy, erected a three-story building, which in turn soon could not accommodate all the inmates, the pupils having increased to 117. An addition was built and finished in the fall of 1865. It was Father Rudolf's last work for his spiritual daughters.

Father Rudolf, during the winter of 1865, suffered from a severe cold and incessant cough, his strength signally failing. He continued to discharge his duties faithfully regardless of consequences. Like the good shepherd he gave his life for his sheep. On Good Friday, in 1866, he preached his last sermon. The following days he spent almost entirely in the church. On Low Sunday he celebrated the Low Mass in the parish church. After communion he was heard to pronounce thrice the name of Jesus, and, fainting, sank to the floor. Extreme weakness set in after that fainting, from which he never recovered. However, summoning all his courage and strength he again said Mass in the convent chapel, after which he was taken to Cincinnati to be placed in the care of the best medical attendants. But all efforts were in vain, for his condition became steadily worse. He returned to Oldenburg to settle his temporalities and prepare for death. Having received the Sacraments repeatedly, he departed this

life on the 29th day of May, 1866, aged fifty-three years, one month and six days, in the twenty-second year of his uninterrupted labors at Oldenburg. Thus ended a life of restless activity. His burning zeal for the salvation of souls received its merited reward; and his memory will remain forever in benediction with his spiritual daughters, for whom he did so much, and whom he named the heirs to all his earthly possessions. Bishop de St. Palais, who visited him during his illness, also assisted at his funeral.

In the same year, on August 7th, the Rev. Franciscan Fathers, resident at Cincinnati, took charge of the congregation at Oldenburg. Rev. Nicholas Waechter, O. S. F., was the first; but he died after a few years, on February 20th, 1869. The Rev. Louis Haverbeck, O. S. F., succeeded him.

Mother Antonia, who had charge of the Sisters' Community since October, 1860, died on the 23d day of March, 1872. On the day previous she took suddenly and seriously sick. She died on the day following. Seeing her Sisters around her bed of death weeping bitterly over the impending loss, she raised her eyes to the crucifix, saying: "Pray! Trust in God, and do your duty!" These were her last words. A solemn Mass of requiem was celebrated on the Tuesday of Holy Week, the day of her burial, by Bishop de St. Palais, assisted by a large number of priests. Mother Antonia was born at Flockenbach in Würtemberg, on May 25th, 1825. From her childhood up she was possessed of great zeal to save immortal souls. Living at

Rorschach, in Switzerland, in the year 1851, she heard of the new convent established in Indiana. Without a moment's hesitation she determined to become a member. On the Feast of the Immaculate Conception of the same year she entered the convent, and on the same day of the year following made her vows. She was profoundly pious and truly humble. Firmness, tempered with sweetness and gentleness of character, won for her the hearts of all the Sisters. Her excellent education and tried prudence did her good service. The blessing of God rested on all her works. An enemy to all shams and outward display, she labored quietly and most successfully, not only within the convent walls, but far beyond its limits. She took special interest in the schools of poor parishes, and did all in her power for them. Her heart went out to the poor and suffering. She was a member of the Community during twenty-one years.

Bishop de St. Palais presiding, the Sisters elected Sister Michaela to succeed Mother Antonia, and become the third Mother of the Community. She was one of the first three who entered the convent and had experienced the hardships and labors of the Community from the beginning. At the time of her accession the convent numbered 117 Sisters, 23 Novices and a number of Postulants. The Sisters had charge of twenty-eight parish schools.

The steadily increasing number of Sisters and pupils necessitated the building of an addition to the academy. The new structure was attached to the east side at a cost of \$50,000. Bishop de St.

Palais dedicated the new academy and placed it under the patronage of the Immaculate Conception of the Blessed Virgin Mary.

Bishop Chatard, who visited Oldenburg in the month of June, 1880, having examined all the buildings and surroundings, was much gratified; but he advised the erection of an additional building for the use of the Sisters exclusively. His wish was at once complied with, and on the 29th day of June, 1882, his Lordship dedicated the same.

The Sisters of the Third Order of St. Francis at present number 238 members, and have charge of forty-two parish schools: two in the Archdiocese of St. Louis; four in the Archdiocese of Cincinnati; two in the Diocese of Covington, and the remainder in the Diocese of Vincennes. May the blessing of God continue to rest on their labors for the greater glory of God and the salvation of immortal souls.

CHAPTER XXXV.

THE BENEDICTINE SISTERS.

THE foundation of the Convent of the Immaculate Conception, Ferdinand, Dubois county, Indiana, dates back to the year 1867, and like all other convents of the Benedictine Order in the United States, it owes its existence to the first colony of Benedictine Sisters established by Right. Rev. Boniface Wimmer at St. Mary's, Elk County, Pa. These Sisters, three in number, came from Eichstadt, Bavaria, in the year 1852. The first branch of this house is the Convent of St. Benedict, Erie county, Pa., established in 1856. From thence St. Walburg's Convent in Covington, Ky., was established in 1859.

At the request of the Benedictine Fathers, four Sisters were sent from St. Walburg's to found a convent at Ferdinand and take charge of the schools, which had been heretofore under the direction of the Sisters of Providence. The Sisters arrived at Ferdinand August 20, 1867, and took up their abode in the house previously occupied by the other Sisters. Sister Benedicta was appointed first Superior until the Community should be suf-

ficiently numerous to hold a regular election. The other Sisters who formed this Community were Sister M. Xavier, Sister M. Rose and Sister M. Clara. The latter returned to Covington as soon as her services could be dispensed with.

The little dwelling of the Sisters consisted of but three rooms. In the fall, however, an addition of two rooms and a chapel was made, in which Holy Mass was celebrated on December 8 for the first time.

An addition to the school-house being in process of erection the schools were not opened till late in the fall. Confident of the divine assistance the good Sisters willingly entered the field of labor and devoted themselves with untiring zeal to the education of the children.

Many were the hardships and privations the young Community at first endured, yet the Sisters were not in the least discouraged or discontented, but cheerfully submitted to a painful and laborious life in order to lay the foundation of an institution which was to propagate monastic life and thereby promote the greater glory of God.

Several postulants soon petitioned for admittance. The constitution for the government of the Community was drawn up by Right Rev. Martin Marty, and an order of the day was written out.

Rev. Father Chrysostom was the spiritual director and founder of the Community. At the first election held June 1, 1872, according to the new constitution, Ven. Sister Benedicta was chosen Prioress. She was re-elected July 7, 1875. Since

1878 Mother Agatha has successfully conducted the affairs of the Community. In the course of three years the brick convent was completed. The Sisters now redoubled their efforts in order to remove the pecuniary burden, and not only did they succeed, but by the year 1872, they were able to buy sixty-four acres of land adjoining the convent grounds. A neat frame house was then erected and placed under the charge of two Sisters. Orphans and the aged and infirm are admitted and receive every attention which Christian charity can bestow. Those employed in laboring on the farm occupy a portion of this house.

The Community has prospered and has so increased that the Superiors have been enabled to establish branch houses. At present there are eight of these establishments at the following places :

St. Meinrad, Ind., 1876; Rockport, Ind., 1877; Standing Rock, Dakota Ty., 1878; St. Scholastica and St. Benedict, Ark., 1878; Fulda, Ind., 1878; St. Anthony, Ind., 1879; St. Henry, Ind., 1881.

At each of the above mentioned towns the Sisters have charge of the parochial and district schools, and at Rockport and St. Scholastica they also conduct an academic school. At the latter place a new convent was lately erected. The ground attached to it consists of 100 acres. The Community numbers eight members at present.

The total number received into the convent since it was founded in 1867, a period of sixteen years, is sixty; of these five have been called to receive

their reward; twenty-two are out on missions and the remaining thirty-three are employed at home.

The convent is by far too small to accommodate such a number, but preparations are being made towards erecting a new one. Trusting in the goodness of God, the Sisters hope with the generous aid of others to succeed in the great work.

CHAPTER XXXVI.

THE LITTLE SISTERS OF THE POOR.

AMONG the many charitable institutes which have sprung from the bosom of our beneficent mother, the Church, perhaps none awakens greater sympathy and interest than that of the Little Sisters of the Poor. Begun under the most adverse circumstances, so far as human wisdom could foresee, it has nevertheless spread all over Europe, to the United States, and even reached the shores of Africa.

St. Servan, a small town on the Atlantic coast of Brittany, was the scene of the first foundation of the institute. The men of this region are mostly seafarers, and to their toilsome and dangerous occupation are ascribable the large numbers of destitute widows to be met with in Brittany. Being without other means of subsistence, these poor women resort to begging, and of many of them it might be said, in the words of the good Anne Jacqueline Coste, "they receive alms, unconscious that it is God who gives it; they live in the most deplorable condition of vagabonds, haunting the church-doors without ever crossing their thresholds, and in utter ignorance of the mysteries celebrated

within; addicted to all manner of vice, they live and die in a profound ignorance of all that concerns their eternal salvation." Concern for the spiritual as well as the temporal welfare of these poor souls awakened the liveliest sympathy in the breast of an assistant priest of the parish of St. Servan—the Rev. Father Le Pailleur. Totally without the resources necessary for the establishment of an asylum where aged and destitute persons might find shelter, food, and those spiritual consolations of which they stand in need, he yet possessed the faculty of imparting to others some of the compassionate desires which filled his own soul. Providence soon threw in his way agents fitted for his purpose in the persons of two young girls, named Marie Augustine and Marie Thérèse, the former eighteen and the latter sixteen years of age. Marie Augustine belonged to the working class, being entirely dependent for support upon her daily labor; while Marie Thérèse was an orphan and in equally humble circumstances. These two the good priest persuaded to become acquainted, assuring them that God desired them both to be entirely His, and to serve Him in the religious state. For this honor he exhorted them to prepare themselves, and they piously obeyed. Each worked at her employment during the week, but on Sundays, after Mass, they retired to a lonely spot on the sea-shore, where they conversed on pious subjects and on the simple rule of life their spiritual father had laid down for them. Without knowing his plans they especially pondered one

sentence in the rule: "We will delight, above all things, in showing tenderness toward those aged poor who are infirm and sick; we will never refuse to assist them provided an occasion presents itself; and we must take the greatest care not to meddle with what does not concern us." For nearly two years Father Le Pailleur tried the patience and tested the vocation of his novices, when at length he partially made known to them his design, at the same time recommending to their care an old blind woman. To her they devoted their leisure moments, doing all that charity could suggest for her relief and consolation. Meanwhile they became acquainted with an old servant-woman, named Jeanne Jugan, now well known throughout France, she having since been awarded the prize of Virtue (3,000f) by the Academy. Jeanne was about forty-eight years of age, provided for her daily wants by labor, and had savings amounting to about six hundred francs. From motives of economy she kept house with a woman much older than herself, and who in the Providence of God was destined to be the first benefactress of the institute. Fanchon Aubert was at least sixty years old; she possessed a little property, a small stock of the plainest furniture, and some linen. All this she gave; nay she gave herself. She lived and died with the Sisters, sharing their toils and privations. Into the attic inhabited by these pious women Marie Thérèse, the orphan, compelled by circumstances to seek a new shelter, was heartily welcomed. Nor did she come alone. On the Feast of St. Teresa, in the year 1840, she

and Marie Augustine brought in their arms to the new home their cherished patient, the poor old blind woman. The first step being thus taken, room was found for another poor old woman. *Thus was the first house established.*

These generous souls continued thus to inhabit the attic for about ten months, Fanchon directing affairs, while Jeanne employed herself in spinning, and Marie Augustine and Marie Thérèse worked at their sewing or washing, often interrupting their labors to look after the two invalids with the tenderness of pious daughters. But they were no longer satisfied that only two poor old women should benefit by the undertaking, but determined to extend their charity to others. Their spiritual father directed them to abandon themselves entirely to God, and to trust him for everything. Accordingly Fanchon, who, as the possessor of a little property, had some credit in the town, rented an uncomfortable basement floor, formerly a wine-shop. In this humble abode there was room for twelve beds, which were no sooner supplied than they were filled. The Sisters kept the place clean, waited upon their beloved poor, instructed and comforted them. But these duties prevented them from supporting themselves and their dependents by other labors. To meet their necessities those old women who could walk kept up their old trade and went out daily to beg. The Sisters prepared the meals and shared their bread of charity, and in this way, with slight aid from other sources, they contrived to live from day to day.

The Sisters found that to eat the bread of beggary would not do. These women, who had been beggars all their lifetime, could not be kept from falling into their old habits when out begging; so to obviate this the Sisters went out themselves and begged for the maintenance of their poor, and have kept it up ever since. Thus matters went on for eighteen months, but no increase in their numbers was gained from the example of the heroic devotion of these first Sisters. They were, on the contrary, pointed at and made objects of ridicule in the public streets of St. Servan; even their former companions were ashamed to go near them. The Sisters, however, gave themselves no trouble about the disrepute in which they were held, but surrendered themselves more completely to the providence of God. The numbers of their poor continued to increase, and when their basement was full, without hesitation they bought, in 1842, a large house formerly occupied by a religious community.

“It is true they had no means to pay for it. Father Le Pailleur sold his gold watch and the silver furniture of his altar, besides other things; Jeanne had a little ready money, one of her companions had contrived to save a little, and Fanchon readily contributed all that remained of her small property. All these contributions were barely sufficient to defray the necessary expenses of the contract, but they trusted in Providence to supply them the rest. Nor was their confidence misplaced; at the end of a year the house, which cost twenty-two thousand francs, was all paid for.”

It was about this time that the pious Community adopted the sweet but humble title of Little Sisters of the Poor, taking, besides the vows of poverty, chastity, and obedience, an admirable vow of hospitality. A year and a half found the four Sisters with a full house, consisting of fifty aged poor. There were still poor to be provided for, but the house was quite full. What was to be done?

“The Sisters owned a piece of ground and had ten cents in the treasury. They thought they should build. Putting the little solitary coin under the feet of the statue of the Blessed Virgin, they boldly began. . . They cleared the ground, they dug the foundation, and tried to collect materials for building. . . The workmen of St. Servan, moved at sight of so much devotion on the part of the Sisters, came forward, offering their help in labors so holy. The carrying of materials was also done gratuitously, and alms abundantly flowed in.”

Before the house was completed the number of Sisters began to increase. The constancy of the founders was at last crowned by God with success. With sublime confidence the Sisters already began to think of establishing houses in other places. With what heroic and self-sacrificing labor their new undertakings were carried to success may be imagined, but by the close of 1846 the Little Sisters had founded three distinct establishments, with fifteen Sisters. We should be delighted to detail the many intensely interesting incidents attending these enterprises did space permit, but must turn to

a brief account of the establishment of the Little Sisters in the United States.*

The charitable work of the Little Sisters of the Poor, which spread itself so rapidly in all the principal cities of the Old World, was admirably calculated to develop itself in the large cities of the New World, where there are so many aged and infirm persons without means of support. Many have labored hard, and brought up a family, but their children have scattered, each seeking his own fortune and too often forgetting their poor parents, who are thus left in want and poverty in their old age. Many an emigrant lands on these shores with but little means, but he trusts in his health, activity and willingness to work for the support of his family. In general, that is all he can do; and when age and infirmities come upon him, what resource is left to him? None other than the almshouse. There, it is true, the wants of his body are supplied; but, alas, how cold is this official charity! how strong the prejudice against these establishments; so that many would rather starve than seek a shelter under their roof! Another motive which deters many aged poor from applying for admission into the almshouse is, that when they are Catholics they would wish to be surrounded in their declining years with the consolations which their religion af-

*This treatise so far is quoted from "The Catholic Family Annual" for 1882. What follows is copied from "The Little Sisters of the Poor in America," being an appendix to the "Historical Account of the Little Sisters of the Poor," translated from the French of M. Leon Aubineau, published by D. & J. Sadlier & Co., New York.

forded them in their youth ; they wish to resume the practice of those religious duties which the excitements and cares of business may have caused them to neglect, perhaps, for a time, but the love of which is written deep in their hearts. In many State institutions the priest, no doubt, is occasionally allowed to come and perform the duties of his ministry, but these transient visits do not satisfy the cravings of the soul.

Besides the emigrants from Europe, many natives of the United States, in reduced circumstances, come to ask a home from the Little Sisters of the Poor. In a country where fortunes are made so rapidly, they are often lost as quickly ; and although the natural energy and activity of the Americans lead them to struggle nobly with adversity, and thus often regain what they have lost, still, when old age comes, after misfortunes nothing remains but the resource offered by Christian charity. A perusal of the list of inmates in the Homes of the Little Sisters in New Orleans, Richmond, Washington, etc., would show that many of them were persons who had known better days, and enjoyed all the comforts of life.

In these Homes are found persons of all nationalities, languages, creeds, and occupations ; thus is shown the truly catholic, or universal, character of this institution of charity. No distinction is made as to country or persuasion. It is true that the Catholic element predominates ; but not the slightest interference is ever made with the religion of the Protestant inmate, who can quietly, if he

chooses, read his Bible by the side of the good old Irishman devoutly reciting his rosary. The loving, tender care of the Sisters, their thousand daily kindnesses for their dear old people, win their hearts, and remove the prejudices which their non-Catholic inmates might have formed against the Catholic religion.

This influence of true Christian devotedness, as exercised by the Little Sisters, is felt not only by those who come in daily contact with them, but it exerts itself beyond the limits of their Home. Many a negligent Christian has been animated to renewed fervor and love of God, by witnessing the life of faith and self-denial of the Little Sisters. Others have received the gift of faith, and have been enlightened as to the source from whence these Sisters derive their strength to persevere in their holy calling. A Protestant reporter of one of our large newspapers, after visiting the house, said to one of the Little Sisters: "The half hour which I have passed here, Sister, has removed more prejudices from my mind than had accumulated during twenty years, against the Catholic religion; for actions speak more efficaciously than words, and 'by their fruits ye shall know them.'"

In the performance of their arduous task, the Little Sisters are sustained by two considerations: the first is, the certainty, acquired by experience, that as soon as their Homes are erected they will be supported here—in the United States—as well as in Europe, by their daily collections of money,

food, or clothing; for a large number of poor people can be well supported with what is wasted in many households. The second, and by far the most important, is, that the good to be realized is immense. Instead of leaving these poor, old, forlorn persons to the cold charity of the world, deprived of religious consolations, of the sacraments, of all that cheers and brightens their declining years, to offer them a home, in the fullest sense of the word, where every comfort is given them, both for body and soul; to nurse them in sickness; to dress their wounds; to smooth their pillows with gentle hands; to cheer them with loving words, and assuage their pains,—this is the constant aim of the Little Sister, whose whole life is devoted to the temporal and spiritual welfare of her dear old children. Thus does she succeed in leading their thoughts to the source of all good, so that many of their inmates have learned to bless the hand of God, who led them by the road of poverty to this haven of rest.

The Little Sisters have found a generous co-operation in their good work in the United States, for Americans are liberal in their views, and naturally charitable; they admire that devotedness which leads noble souls to receive and care for the most helpless and miserable members of society, and willingly aid them in their efforts, by generous contributions, by bequests, and in some instances by State appropriations, viz: by Congress at Washington, and by the Legislature at Albany.

We will now proceed to give a short account of

the different houses established by the Little Sisters of the Poor since they began the work of charity in the United States.

As early as 1856 several influential Catholics from New York, who had visited houses of the Little Sisters during their sojourn in Europe, and who had witnessed the happiness of the old people under their care, were desirous of seeing similar houses provided for the aged poor of their own city. On their return, they conferred on the subject with the illustrious Archbishop Hughes, who eagerly entered into their views, and promised to visit the Superior of the Little Sisters of the Poor during the journey which he intended making to Europe; but political events, which occurred there at that time, prevented him from putting his project into execution.

A few years later, his Grace, Archbishop Odin, of New Orleans, visited the Mother-house of the Little Sisters, and, in an interview with the founder, Rev. Father Le Pailleur, warmly pleaded the cause of the aged poor of Louisiana. Other petitions, either personally or by letter, had been made at various times, by bishops or zealous laymen, from the United States; but owing to the scarcity of subjects, who, although very numerous, were not sufficiently so to supply the wants of the houses already established in Europe, the opening of houses in the United States had to be deferred. Archbishop Odin was not discouraged by these delays; he paid a second visit to the reverend founder, and renewed his request for Little Sisters, with such persuasive eloquence, that the Superiors felt that it was a man-

ifestation of God's will, and that the time had come to send their spiritual children to a distant land, young indeed, but full of hopes for the Church, and where everything concurred to insure a favorable reception to these new messengers of charity.

In May, 1868, the Rev. Ernest M. Lelievre, a priest attached to the congregation of the Little Sisters of the Poor, sailed from Cork to prepare the way and make the necessary arrangements for the introduction of the Little Sisters in the United States. He was most cordially welcomed by the hierarchy and laity; and the Rev. Annet Lafont, of the Church of St. Vincent de Paul, of New York, introduced him to the zealous Bishop of Brooklyn, who immediately granted all necessary facilities for the commencement of this new work of Catholic charity in his diocese; and, since their arrival, Bishop Laughlin has continued to be the warm friend of the Little Sisters. Brooklyn was selected for the establishment of the first house in the United States, as it would be a pleasant and convenient resting-place for the Sisters who would arrive later on to take charge of other houses. On the 28th of August, 1868, Feast of St. Augustine, under whose rule the Sisters live, and which was also the festival day of the reverend founder, seven little Sisters who had been selected to form the first colony, left home, country and friends, burning with generous zeal for the welfare of the poor old people of America. They started from the Novitiate, under the guidance of the Mother-General, who accompanied them as far as Brest, where they embarked on

board the steamer which was to convey them to their new field of labor.

After a favorable voyage across the Atlantic, they landed in New York on the 13th of September, and proceeded to their new residence which had been hired for them, at No. 608 DeKalb Avenue, Brooklyn, consisting of three adjoining houses and capable of sheltering about forty old people. They remained there about eighteen months, after which they secured a plot of ground pleasantly situated on the corner of Bushwick and DeKalb Avenues, and commenced the erection of one wing of their present home. They were enabled to enlarge it by an appropriation which the Legislature at Albany made to them for that purpose in 1870. Since then the home has been completed, and will accommodate about 240 inmates.

The sympathy which was shown to the Little Sisters on their first arrival, far from diminishing, has gone on increasing. The more they were known, the more they were loved and appreciated by the generous inhabitants of Brooklyn, whose liberality enables them to provide for the daily wants of their old and helpless people; and what is said here of the kind feelings of the population of Brooklyn towards the Little Sisters, can equally be said of all the cities where they have opened Homes in the United States.

Their work is carried on precisely as it is in Europe. Every day two Sisters go forth with their wagon, and call at the various hotels, restaurants and private houses where they are allowed to ap-

ply, collecting cold victuals, coffee-grounds, tea, old clothing, etc., all of which is turned to good use for the benefit of their aged inmates. Other Sisters go on foot from door to door, soliciting alms for their dear old people, receiving with the same thankfulness the penny of the poor and the dollar of the rich; the rebuffs and insults of some ignorant persons, and the generous offerings of the cheerful giver; circulating as quietly under their dark religious cloaks along the crowded thoroughfares of our cities as if they were in Lyons or Brussels; objects of momentary curiosity to some that pass them by, but respected by all, Catholics and Protestants.

The Little Sisters have charge at present (1883) of 223 houses, distributed as follows: 97 in France, 40 in Spain, 19 in England, 3 in Ireland, 3 in Scotland, 12 in Belgium, 12 in Italy, 1 in Asia, 3 in Africa, and 31 in America. These houses shelter 25,000 old people, cared for by 3,500 Sisters. Since the establishment of the Order, 630 Sisters have died, and about 70,000 old people. The following is a list of the 31 houses in the United States:

- | | |
|--------------------------|----------------------|
| 1. Brooklyn, N. Y..... | Established in 1868. |
| 2. Cincinnati, O..... | “ “ 1868. |
| 3. New Orleans, La..... | “ “ 1868. |
| 4. Philadelphia, Pa..... | “ “ 1869. |
| 5. Baltimore, Md..... | “ “ 1869. |
| 6. St. Louis, Mo..... | “ “ 1869. |
| 7. Louisville, Ky..... | “ “ 1869. |
| 8. New York, N. Y..... | “ “ 1870. |
| 9. Boston, Mass..... | “ “ 1870. |
| 10. Cleveland, O..... | “ “ 1870. |

| | |
|-----------------------------|----------------------|
| 11. Albany, N. Y..... | Established in 1871. |
| 12. Washington, D. C..... | “ “ 1871. |
| 13. Allegheny City, Pa..... | “ “ 1872. |
| 14. INDIANAPOLIS, IND..... | “ “ 1873. |
| 15. Troy, N. Y..... | “ “ 1873. |
| 16. Richmond, Va..... | “ “ 1874. |
| 17. Detroit, Mich..... | “ “ 1874. |
| 18. Chicago, Ill..... | “ “ 1875. |
| 19. Milwaukee, Wis..... | “ “ 1875. |
| 20. Newark, N. J..... | “ “ 1878. |
| 21. Brooklyn, N. Y..... | “ “ 1879. |
| 22. Germantown, Pa..... | “ “ 1880. |
| 23. Providence, R. I..... | “ “ 1880. |
| 24. New York, N. Y..... | “ “ 1881. |
| 25. Cincinnati, O..... | “ “ 1882. |
| 26. New Orleans, La..... | “ “ 1882. |
| 27. Chicago, Ill..... | “ “ 1882. |
| 28. Kansas City, Mo..... | “ “ 1882. |
| 29. EVANSVILLE, IND..... | “ “ 1882. |
| 30. Boston, Mass..... | “ “ 1883. |
| 31. St. Paul, Minn..... | “ “ 1883. |

Rev. M. Hartung, chaplain of the Little Sisters, writes: “Seven Little Sisters landed in New York, September 14, 1868, to open the first house in the United States. Now they number about 400 Little Sisters, taking care of 4,000 old people of every creed, color or nationality, without rent or revenue, supported by public charity.”

The Home for the Aged Poor at Indianapolis, established in 1873, is located on East Vermont street, between East and Liberty streets. The building, though not completed according to the plans (the right wing and chapel having been omitted for the present), presents an imposing sight. If we mistake not, the introduction of the

Little Sisters into the Diocese of Vincennes, is due in the first instance to a Sister of Providence. Bishop de St. Palais, fearing that the Community would not flourish here, at length reluctantly consented. The fact is, the noble work of the Little Sisters flourishes on the most barren soil.

The Home at Evansville was opened in 1882, situated about three miles from the city. The distance proves a great inconvenience, and possibly a change of location may soon take place. The Sisters' best friend at Evansville is that queen of generosity and Christian charity, Mrs. Robert William Fergus. They have none such at Indianapolis.

CHAPTER XXXVII.

THE DIOCESAN ORPHAN ASYLUMS—CONDUCTED BY THE SISTERS OF PROVIDENCE.

ST. ANN'S ASYLUM.

RT. REV. JOHN BAZIN, third Bishop of Vincennes, considering the wants of his diocese, saw the necessity of an orphans' home, and took measures to open one as soon as possible. He applied to Mother Théodore, foundress of the Sisters of Providence at St. Mary's of the Woods, for Sisters to have charge of the orphan asylum. Mother Théodore, happy to co-operate in the good work, readily promised Sisters whenever the orphan asylum would be ready to receive them. The Bishop appointed the following summer, 1848, for the opening of the girls' asylum; for asylums for both boys and girls could not be attempted at the start. But his short life in Vincennes did not permit him to carry out his charitable intentions. Bishop Bazin lived only six months as Bishop; he was consecrated in October, 1847, and died in April, 1848.

As a matter of course his death brought the project of an asylum to a stand-still until another Bishop would be appointed. Bishop de St. Palais,

consecrated in January, 1849, was the successor. He entered zealously into the views of his predecessor as regards an orphans' home, and carried it out speedily. It is with him that Mother Théodore had a definite understanding respecting the charge of the orphan asylum. Wishing to do something toward helping the Church to support the homeless children, Mother Théodore gave the services of the Sisters gratis, donating it as the share of the Community in this work of charity.

Bishop de St. Palais zealously engaged in this work of mercy, and his love for the orphans seemed to increase with his age. His long episcopate was distinguished by his tender love for them, providing for their subsistence with a fatherly care. He has with truth been styled the "Father of the Orphans."

The asylum was opened August 28th, 1849, in a building near the cathedral, and the first orphan admitted was one that had been received by Bishop Bazin. Her name was "Maggie Dill." It heads the long catalogue of orphans. In due time she was placed out in a family, and when grown up she reflected credit on the asylum. The orphans' home remained in this building till about 1863, when it was moved to the college building, now "St. Rose's Academy." It is after this removal that it took the name of "St. Ann's Asylum." Before that it was called the "Girls' Orphan Asylum." In 1876 it was again changed. This time it was removed from Vincennes to Terre Haute and settled in the vacant hospital building which it now occupies. Sister M. Cecilia has charge of St. Ann's Asylum.

ST. VINCENT'S ASYLUM.

The Boys' Asylum soon followed the Girls'. It was first attempted on July 1st, 1850. Bishop St. Palais gave the charge of it to secular persons. A pious man was placed as Brother Superior, for he had once been a Brother, and he still retained the name; a pious widow entered as matron, and two men with their wives were the employés. This did not last quite a year. The arrangement proved such a failure that the Bishop dismissed them and called for Sisters. The Boys' Asylum proper was opened in April, 1851, in the college building at Vincennes. Mother Théodore gave Sisters to have charge of it, with the same understanding as for the Girls' Asylum. After some years, Bishop de St. Palais, judging it would be better to locate the Boys' Asylum on a farm, moved it to Highland, about three miles from Vincennes. The property of the "Highlands" had been purchased by Bishop de la Hailandière. It consisted of a considerable tract of land; enough to make more than one good farm. It was a favorite spot with Bishop de la Hailandière. He commenced improvements on it by building a house quite roomy in its construction. It was a frame house built after the taste of the Bishop, and intended for a handsome dwelling to which he proposed to retire when, after some years, he would need rest. But the good Bishop resigned, and did not complete the improvements he had planned at the "Highlands." The house was finished enough to live in, but very little had been

done for the grounds. Bishop Bazin also took a fancy to Highland. He had more ground cleared and some of it fenced for an orchard.

The old orchard at Highland whose apple-trees droop with age, the trunks covered with rough, decaying bark, and dead branches mixed up with green ones that still yield some puny apples, were planted by order of Bishop Bazin.

The Highland House had for a time been used for a seminary. But in August, 1860, the Boys' Asylum was taken there. A portion of the surrounding land was put under cultivation which, to-day, is the Highland farm attached to the Boys' Asylum.

When, in course of time, the old frame building became too small, and what was worse, threatened to collapse, Bishop de St. Palais erected the fine, spacious building now at Highland. It is a beautiful structure and a lasting monument to the good Bishop's heart for the orphans. It was commenced in 1862 and completed in 1864. The orphans were installed in it with impressive ceremony. It was a memorable day for them and the inhabitants around. The Bishop had a great devotion to St. Vincent de Paul, and prompted by this feeling placed the asylum under the protection of that eminent Saint. He gave it the name of "St. Vincent's Asylum" which it bears now; before that, it was simply the "Boys' Asylum." Sister M. Théodore has charge of St. Vincent's Asylum.

The orphan children in both asylums are given a plain English education and are taught habits of

industry. The boys are trained to do such work as boys can do, and assist on the farm as far as they can. The girls attend to domestic duties.

Usually, after first Communion, they are placed out in families, where it is expected they will find a home till they are old enough to do for themselves. Applications come sometimes for a child to adopt in a family ; if the party is trustworthy a child is given. Some children are kept always in the asylums, if necessary, for reasons of infirmity, to give them a home. The manner of conducting the asylums is the order established by the Bishop, who gives the regulations observed by the Sisters in charge. And, nothing more could be done for the orphans till industrial institutions will be founded where they can be taught the necessaries for their future sphere of life.

Two thousand two hundred and eighteen orphans have been cared for up to the present time ; of these, several have died in the asylums.

CHAPTER XXXVIII.

THE HOUSE OF THE GOOD SHEPHERD, AT INDIANAPOLIS.

THE institute of Our Lady of Charity of the Good Shepherd, or the Sisters of the Good Shepherd, as the Order is more commonly called, was established by Father Eudes, in France, in the early part of the seventeenth century. The object of the institute is the offering an asylum to females whose virtue is exposed to danger; or the reclaiming of such as have fallen from virtue, and are desirous of amending their lives. The rules are founded on the strictest principles of Christian charity, and no subject is received unless she is willing to enter; hence the asylum is in no sense a prison. The inmates are divided into two classes: the penitents, or those who have fallen from virtue, and in whose case, as a sanitary precaution, certain conditions are required; and the class of perseverance, or those who seek a refuge from the dangers to which they are exposed. But the two classes are wholly separated from each other, and are under the care of different members of the Community. The better to shield from reproach those who are received into the house, the greatest secrecy is observed respecting their condition be-

fore entering; and no questions on this head are asked of the person that accompanies them. A still more ingenious invention of charity is that of giving the person received a fictitious name before she is introduced to the class of which she is to become a member. Hence, not her condition only, but also her name, is unknown to all save the Superioress.

The period for which persons are received is commonly two years, at the end of which time they are either returned to their friends, or the Sisters endeavor to find respectable situations for them. But, if during her stay in the asylum any one has given entire satisfaction and is desirous of consecrating herself to a life of retirement from the world, she may remain. These are permitted to take a peculiar habit, and make an act of consecration. A still higher grade are the Magdalenes. They are governed in many respects as the penitents are; but they also take the Carmelite habit with their rule and office, and besides are encouraged to practice certain corporal austerities not permitted the penitents.

The founder of the Order met with serious opposition from many prudent and influential persons, who feared that the bringing together of women of such character, even for the sake of reform, would prove a dangerous experiment. But it was soon apparent that the work was directed by the finger of God. The dictates of human prudence were not, however, disregarded. The selection of candidates for a mission so peculiar engaged special

attention, and there is perhaps no other Order in the Church so strict in this matter. The construction of the asylums received equal attention. They are separated from the convents to which they communicate by passages, the doors of which are always locked, and through which no one except the Sisters in charge of the inmates is permitted to pass. The Order itself is enclosed, with the exception of the Sisters, to whom the out-door business is confided, and who are for this reason called "the out-door Sisters," *

The Order was brought to the Diocese of Vincennes, and established itself in the city of Indianapolis in the year 1873. Very Rev. Aug. Besonies, V. G., obtained for them as a donation from the city authorities a half finished building, intended for a female reformatory. The condition was that the Sisters would receive the city female prisoners into their house, one-half of whom must be taken free. The Sisters have had trying times, but gradually are rising from their troubles, mostly of a financial character. The good work is done in secret, and few, except the eye of God, know of the great good accomplished in the House of the Good Shepherd, in its struggles with the worst of vices. Good Bishop de St. Palais was wont to say: the prayers, labors and austerities of these devoted persons draw God's blessing on the diocese.

*From Father Lambing's History.

CHAPTER XXXIX.

ST. MARY'S HOSPITAL AT EVANSVILLE—ST. VINCENT'S INFIRMARY AT INDIANAPOLIS, BOTH CONDUCTED BY SISTERS OF CHARITY.

ST. MARY'S HOSPITAL, at Evansville, was established in the year 1870. On the 6th of July the property was deeded to the Sisters of Charity, in consideration of \$25,000. Additional \$9,000 were spent for necessary and useful improvements. The hospital is free of all indebtedness. Three Sisters of Charity from Baltimore, Sister Maria Superior, arrived and took charge on St. Vincent's day, July 19. At present nine Sisters have charge. During the war the building served as a military hospital. The principal benefactor of St. Mary's Hospital is that generous lady, Mrs. Wm. Robert Fergus, whose donations amount in all to nearly \$25,000.

St. Vincent's Infirmary at Indianapolis, was established in the year 1881, after considerable litigation at law. Some residents of the vicinity did all in their power to prevent the consummation of the charitable work. Sister Therese, with six associate Sisters, has done much towards making the hospital a permanent institution. However, it is not yet an assured fact. The building used is the

old St. Joseph's Church and Seminary. The location may yet be changed. If Indianapolis had a Mrs. Fergus, St. Vincent's Infirmary might be considered an established fact.

The Sisters of Charity are a religious community founded by St. Vincent de Paul, in the vicinity of Paris about the year 1633, with the co-operation of Mme. Le Gras, a pious and charitable lady. The object of this institution was the care of the poor, especially of the sick, and the education of the children; and its members are everywhere the servants of the poor, which name was conferred on them by the Archbishop of Paris when he gave them his formal approbation in 1655. Prisons, free schools, hospitals and alms-houses were at once placed under their direction in all parts of France. The congregation was soon invited to take charge of similar institutions in other countries, and the Sisters of Charity are now to be found in almost every civilized land. Louis XIV. granted letters patent to them in 1657, and they were finally confirmed by the legate of the Pope in 1660. The charity and devotion of these women had made them so useful to all classes that even the revolution spared them. They continued their work of beneficence secretly, but without restraint. One of the first acts of the new government was to open to them a field of usefulness, and Napoleon placed them under the protection of his mother. They make simple vows, which are renewed every year. In 1862 the number of establishments was 1,064, viz; 947 in Europe, 80 in America, 17 in Asia, 17

in Africa, and 3 in Australia and Oceanica. The number of members was estimated at 28,000. The American branch of this congregation was established at Emmettsburg, Md., in 1809, by Mrs. Eliza Seton, their first Mother Superior. The foundation of Mrs. Seton until within a few years remained a quite distinct establishment from the French Order; but of late a great portion of the American Sisters of Charity have adopted the French dress and rule. The Sisters at Indianapolis and at Evansville are of that number. The New York mother house and its dependencies, however, still retain their original independence. In 1873 there were in the United States 156 houses belonging to the Sisters of Charity.*

* American Cyclopædia.

CHAPTER XL.

SUPPLEMENTARY.

THE following is a supplement to page 300.

ST. JOHN'S, WARRICK COUNTY.

St. John Evangelist's Church is located in the extreme western portion of Warrick county. The initiatory steps towards its erection were taken in the year 1868 by a few German settlers, who previous to that time attended services at St. Patrick's Church, Vanderburg county. The corner-stone was laid by the Rev. Charles Exel of St. Wendel, on November 9, 1868, who also, on the completion of the building, dedicated it during the early part of 1869. From that time the congregation was attended successively by the above Father Exel, Rev. Ferd. Viefhaus and Rev. F. X. Girolt, from Evansville, until the year 1875, when it received its first resident pastor in the person of the Rev. Alex. Kœsters. The most important events of the latter's administration were the organization of a school and the building of a parsonage. Upon his appointment to another charge, during the latter portion of 1877, St. John's was administered by the Rev. John McCabe from February 17 to October 13, 1878,

when the present rector, Rev. Clement J. Conrad, took charge of it. Under him the congregation has prospered signally, the heavy debt with which it was encumbered has been entirely wiped out, not taking into consideration the many improvements that have been made. The membership consists of about forty families, mostly Germans. The church is a frame structure, measuring forty-five by twenty-five feet, with a seating capacity of one hundred and seventy-five. The school is in charge of a male teacher, the average attendance being about thirty pupils.

The following Stations are attended from St. John's:

1. ST. PATRICK'S, BLUE GRASS, VANDERBURG Co.

Although the oldest baptismal record dates back only to the year 1856, still, according to the statements of old settlers, St. Patrick's Church must have been built in the year 1853, by the Rev. Patrick McDermott. He attended it monthly until 1871. After that it was occasionally visited by Rev. M. Loescher, Rev. F. X. Girolt, from Evansville, and Rev. A. Koesters, Rev. J. McCabe, and Rev. C. J. Conrad from St. John's. Owing to the fact, however, that the membership had been greatly diminished by death, emigration, and that some of the members preferred to consolidate with St. John's, or with one or other of the various congregations at Evansville, services were suspended in July, 1881, and at present the church is used as a cemetery chapel.

2. ST. JOHN BAPTIST'S, NEWBURG, WARRICK CO.

The first service at Newburg was held by Rev. F. X. Kutassi, of Evansville, in 1862, at the residence of Henry Weis. The first preparations for building a church were made in 1865, Father Kutassi selecting the site. The corner-stone was laid in August, 1866, by the Rev. Henry Hug, O. S. B., of St. Meinrad. In July, 1867, the sacred edifice was dedicated by the Very Rev. Martin Marty, O. S. B., in presence of a large concourse of people. From that time the congregation has been regularly attended by the following priests: Rev. B. H. Kintrup, 1867 to 1869; Rev. Fred. Mueller, 1869 to 1874; Rev. Joseph Merckl, 1874 to 1875; Rev. A. Koesters, 1875 to 1877; Rev. John McCabe, from February to October, 1878; at present it is attended monthly from St. John's by Rev. C. J. Conrad. The church, measuring 45 by 20 feet, is a neat brick building, with a seating capacity of 125. The bell was blessed by Bishop de St. Palais, in 1873, Father O'Connor preaching. The church is free of debts. The membership consists of 15 families, the most of whom are engaged in the coal mines at Newburg.

3. ST. CLEMENT'S, BOONEVILLE, WARRICK CO.

The Holy Sacrifice of the Mass was offered in Booneville, for the first time, probably, by the Rev. Chryst. Foffa, O. S. B., at the residence of Benedict Gast, in the year 1858. The Catholics at that time numbered about seven families. From

that time the station was attended by Rev. Martin Marty, O. S. B., and Rev. Isidor Hobi, O. S. B., from St. Meinrad, and Rev. A. Koesters, Rev. J. McCabe and Rev. C. J. Conrad, from St. John's. In 1865 a lot was bought, but when, a few years later, the Catholics were on the point of building a church, the school-board of Booneville suddenly took it into its head to erect an immense three-story school building on the adjoining lot, almost on the division line, thus rendering the church lot unfit for its destination. No attempt to build a church, after that, was made until the year 1880, when the Rev. C. J. Conrad took the matter in hand. He found the old anti-Catholic spirit almost defunct; in fact, non-Catholics contributed most liberally. On July 11, 1880, the corner-stone was laid by the Rev. D. O'Donaghue, of Indianapolis, assisted by Rev. John W. Book and Rev. William Bultmann. On October 15, 1882, the church, though unfinished, was used for divine services. In the fall of 1883 Bishop Chatard blessed the new church. It is a tasty brick building, 82 by 42 feet, seating over 300 persons, and costing \$6,500. The congregation numbers only 18 families yet. Their church is free of all indebtedness.

The Rev. Clement Joseph Conrad was born in Nashville, Tenn., on Nov. 19, 1855. Shortly after, his parents removed to Louisville, and three years later to Madison. The subject of this sketch received his first instructions in Latin from Father Dupontavice and Father O'Reilly. In September, 1870, he was sent to St. Joseph's College, Bards-

town, Ky. In October, 1870, he is found at St. Joseph's Seminary, Indianapolis, and in September, 1875, at St. Meinrad. Bishop de St. Palais conferred on him Tonsure and Minor Orders, on May 26, 1877, at St. Meinrad. Archbishop Purcell ordained him Subdeacon on January 31, and Deacon on February 1, 1878, at Indianapolis. Bishop Chatard, on September 22, 1878, at Ferdinand, ordained him Priest. He celebrated his first Mass in St. Patrick's Church, at North Madison, on October 6, 1878.

CORRECTIONS.

Typographical and other errors apparent at sight are not mentioned here.

On page 354 for the words: *being possessed of considerable wealth*, read: *He will, from donations entrusted to him for church purposes*, etc.

On pages 32 and 33, for 1776 read 1676.

On page 195 for *eight*, read *six*.

On page 202 at No. 10 for *Immaculate Conception*, read *Assumption*. On same page at No. 14, for *Adolph*, read *Alphonse*.

The writer is not responsible for errors in Sadlier's Directory.

On page 461, for *Mongin*, read *Maugin*.

On page 461, last line, read: Mr. John Waldron *assisted by others*, etc.

On page 462, after first paragraph, add: Rev. Julius Clement commenced the parsonage and Rev. Henry Kessing finished it.

On same page, first line, for *Methodist*, read *Baptist*.

On page 259 read: St. Thomas' Church, built by Rev. Gustave Ginnsz, is attended from St John's Church, Vincennes. The congregation numbers fifty families, and has no debts.

On page 251, third line, add: Rev. Adelrich Kaelin, ordained by Bishop Chatard, see page 232, is Father Merz's assistant.

The directory printed below, and corrected up to date (October, 1883,) will give further changes, removals and additions of priests.

On page 468, at the end of the chapter, add: St. Joachim's Church in Sullivan, Sullivan county, was erected by the Rev. M. McCarthy, O. S. B., residing at St. Mary's, Vigo county. It is a neat frame structure. The pastors at St. Joseph's Church, Terre Haute, periodically visit the Catholics of these parts.



The following list gives the names of places where priests reside, and the names of the priests. The patron saints of the churches, and the missions attached to some of these places have been given heretofore; several changes made since the first three numbers of this book were published, make the following statement necessary:

Vincennes, Knox county, Rev. H. Peythieu, Rev. Thomas McLoughlin, Rev. Aegidius J. Merz, Rev. A. Kaelin.
 Aurora, Dearborn county, Rev. John Schœntrup.
 Batesville, Ripley county, Rev. Leonard Nurre, O. S. F.
 Bloomington, Monroe county, Rev. T. X. Logan.

- Bradford, Harrison county, Rev. T. X. Seegmüller.
 Brazil, Clay county, Rev. H. Pierrard.
 Brookville, Franklin county, Rev. M. Fleischmann, Rev. H. H. Tegeler.
 Brownsburg, Hendricks county, Rev. E. J. Spelman.
 Buena Vista, Jennings county, Rev. C. Schwartz.
 Cambridge City, Wayne county, Rev. A. Oster.
 Cannelton, Perry county, Rev. Michael L. Guthneck.
 Celestine, Dubois county, Rev. Jos. Fleischmann.
 Columbus, Bartholomew county, Rev. V. A. Schnell.
 Connersville, Fayette county, Rev. Fr. J. Rudolf.
 Dover, Dearborn county, Rev. B. Brüggemann.
 Enochsburg, Franklin county, Rev. James Pfeiffer.
 Evansville, Rev. E. F. McBarron, Rev. Julius J. Duddenhausen, Rev. Joseph von Velten, Rev. Ferd. Vieffhaus, Rev. W. M. Bultmann.
 Ferdinand, Dubois county, Rev. Eberhard Stadler, O. S. B.
 Floyd Knobs, Floyd county, Rev. James Stremler.
 Fulda, Spencer county, Rev. Aug. Falley, O. S. B.
 Greencastle, Putnam county, Rev. M. Power.
 Greensburg, Decatur county, Rev. George Steigerwald.
 Hamburg, Franklin county, Rev. Clem. Steinkamp, O. S. F.
 Haubstadt, Gibson county, Rev. B. Ewers.
 Highland, Knox county, Rev. John Dion.
 Huntingburg, Dubois county, Rev. Placidus Zarn, O. S. B.
 Indianapolis, Rt. Rev. Dr. Chatard, Very Rev. Aug. Bessonies, V. G., Rev. D. O'Donaghue, Rev. M. Collier, Very Rev. A. Scheideler, V. G., Rev. P. Schaub, Rev. Hugh O'Neill, Rev. H. Alerding, Rev. Ferd. Bergmeyer, O. S. F., Rev. D. Curran.
 Jasper, Dubois county, Rev. Fidelis Maute, O. S. B.
 Jeffersonville, Clark county, Rev. D. Audran; Rev. Anthony Gehring, O. M. C.
 Lanesville, Harrison county, Rev. A. Munschina.
 Lawrenceburg, Dearborn county, Rev. J. F. Sondermann.
 Leopold, Perry county, Rev. J. L. Brassart.
 Liberty, Union county, Rev. J. M. D'Arco.
 Loogootee, Martin county, Rev. L. Guéguen.
 Madison, Rev. E. M. Faller, Rev. J. B. H. Seepe.
 North Madison, Rev. George Widerin.
 Maria Hill, Spencer county, Rev. Alexander Burkhard, O. S. B.

- Montgomery, Daviess county, Rev. B. Piers.
 Morris, Ripley county, Rev. Kaspar Seiler.
 Mount Vernon, Posey county, Rev. A. Kocsters.
 Millhousen, Decatur county, Rev. F. W. Pepersack.
 Napoleon, Ripley county, Rev. A. Feigen.
 New Albany, Rev. J. B. Kelley, Rev. Fr. Ign. Klein.
 New Alsace, Dearborn county, Rev. P. Siebmann.
 New Middletown, Harrison county, Rev. Fr. Lübbermann.
 Newcastle, Henry county, Rev. J. B. Unverzagt.
 North Vernon, Jennings county, Rev. J. M. Missi.
 Oldenburg, Franklin county, Rev. Pius Niehaus, O. S. F.
 Prescott, Shelby county, Rev. Fr. Torbeck.
 Princeton, Gibson county, Rev. Aug. Peckscamp.
 Richmond, Rev. John Ryves, Rev. H. J. Seibertz.
 Rockport, Spencer county, Rev. J. W. Book.
 Rushville, Rush county, Rev. J. Jos. Macke.
 Schnellville, Dubois county, Rev. J. Villinger, O. S. B.
 Seymour, Jackson county, Rev. A. A. Schenk.
 Shoals, Martin county, Rev. P. R. Fitzpatrick.
 St. Ann's, Jennings county, Rev. J. N. Wernich.
 St. Anthony's Dubois county, Rev. Alphonse Leute, O. S. B.
 St. Bernard's, Harrison county, Rev. M. Andres.
 St. Croix, Perry county, Rev. Charles Bilger.
 St. Henry's, Dubois county, Rev. Pius Böhm, O. S. B.
 St. James, Gibson county, Rev. Jos. Merckl.
 St. John's, Clark county, Rev. J. P. Gillig.
 St. John's, Warwick county, Rev. C. J. Conrad.
 St. Joseph's, Clark county, Rev. Jos. Dickmann.
 St. Joseph's Dearborn county, Rev. J. Gabriel.
 St. Joseph's, Vanderburg county, Rev. Joseph Schuck.
 St. Magdalen's, Ripley county, Rev. A. Michael.
 St. Martin's, Martin county, Rev. Charles Curran.
 St. Mark's, Perry county, Rev. P. Hommes.
 St. Mary's, Daviess county, Rev. Tim. O'Donaghue.
 St. Mary of the Rocks, Franklin county, Rev. F. X. Girolt.
 St. Mary's of the Woods, Vigo county, Rev. John Guéguen, Rev.
 A. Riehle.
 St. Maurice's, Decatur county, Rev. Schöppner, O. S. F.
 St. Meinrad's, Spencer county, Rev. Isidor Hobi, O. S. B.
 St. Nicholas', Ripley county, Rev. M. A. Gillig.

St. Patrick's, Daviess county, Rev. G. M. Ginnsz.

St. Peter's, Franklin county, Rev. W. Kemper.

St. Philip's, Posey county, Rev. John Diestel.

St. Wendel's, Posey county, Rev. M. Heck.

Tell City, Perry county, Rev. John Hilbert.

Terre Haute, Rev. M. McEvoy, O. M. C., Rev. Clement Luitz,
O. M. C., Rev. John McCabe, Rev. D. J. McMullen.

Troy, Perry county, Rev. Con. Ackermann, O. S. B.

Washington, Daviess county, Rev. John W. Doyle, Rev. L. M. S.
Burkhardt.

CONCLUSION.

The reader who has had the patience to read this book through will have arrived at the conclusion that the Diocese of Vincennes is greater and better than he had hitherto imagined it to be. He will love the bishops, the churches, the priests, the people, the religious, charitable and educational institutions with a more ardent affection than ever before. God's blessing rests upon them all, and they must prosper. Having spent his spare time for fully three years in looking up and arranging the matter here presented, the writer's agreeable experience is that the Diocese of Vincennes improves on acquaintance. He regrets that the book is not as perfect as it might be, owing partly to a lack of material, and, let it be said in all candor, partly to his own inability—presuming too much when he undertook so difficult a work. With all its faults, however, the book can not fail to interest and instruct. *AM*



