

SECRET

THE DEVELOPMENT OF THE CATHOLIC CHURCH
IN THE
LAKE ERIE REGION
TO 1850

By

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PREFACE

The purpose of this thesis is to trace the development of the Catholic Church in the Lake Erie Region beginning with the erection of the diocese of Bardstown, Kentucky, and ending with a view of the Church in Cleveland diocese in 1850. The narrative will show the steady growth of the Church and the influence it has exerted on the social and moral welfare of the souls entrusted to its care.

The writer wishes to acknowledge her indebtedness to those who have aided her in the preparation of this work, namely, the librarians of the Public Libraries of Toledo and Detroit, the Marquette University Library staff, and to Rev. Thomas McAvoy, C.S.C., Archivist of the University of Notre Dame.

To the Rev. Raphael N. Hamilton, S.J., Dean of the Marquette Graduate School, the writer owes no small debt of gratitude for his kindly guidance throughout the course of this investigation as well as in preparation of the thesis.

May this paper stimulate interest in the early activities in the Lake Erie Region by recalling to mind the splendid work accomplished for God and the salvation of souls in a span of approximately fifty years.

THE DEVELOPMENT OF THE CATHOLIC CHURCH
IN THE LAKE ERIE REGION TO 1850

Introduction

The identification of the Catholic Church with all that is enduring and true in the work of culture is a fact too patent for even her enemies to deny. History records the fact that since the beginning of Christianity the Church has been intimately associated with most great cultural movements. Ever conscious of Christ's command "Going therefore, teach ye all nations" she has not left unsounded any aspect of human knowledge, any department of human life, or any phase of human activity.

This concern has manifested itself in the study and development of philosophy, art, architecture, literature, drama, oratory, sculpture, and science and from it emerged a western or "classical culture" characteristic of the Church itself. The institutions of the Church are products of this culture which

"is essentially the culture of Greece, inherited from the Greeks by the Romans, transfused by the Fathers of the Church with the religious teachings of Christianity, and progressively enlarged by countless numbers of artists, writers, scientists and philosophers from the beginning of the Middle Ages up to the first third of the nineteenth century."¹

1. Walter Lippmann, "Education Without Culture," The Commonwealth, 1941, 33:323.

No phase of human culture, no department of human science could have reached whatever advanced position it holds today had it not been for the fostering care of the Church. Hence, it is not surprising that Pius XI as the head of that Church which survived the fall of Rome, that tamed and civilized the barbaric invaders of Europe, and established the Christian states of medieval times, again reiterates in the twentieth century the full right still to promote

"letters, science, and art, and in so far as is necessary. . . to Christian education, in addition to her work for the salvation of souls; founding and maintaining schools and institutions adapted to every branch of learning and degree of culture."²

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2. Encyclical, "Christian Education of Youth," Official and Complete English Text of Encyclical Letter of His Holiness, Pope Pius XI, 9.
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It is to the missionaries trained in the colleges and universities of Catholic Europe that the New World is indebted in no small part for the transfer of this culture to the American continent. The discovery of rivers as well as the discovery of lands was incidental to their main objective, the salvation of souls. However, theirs was not a work of evangelization in a restricted sense, but a practical and cultural program which the missionaries carried out as a means of spreading the Faith. For at the same time that they taught the nations the doctrine of salvation, they labored to discipline them in the elements of Christian culture.

Of the three principal colonizing nations, Spain and France were Catholic. The claim of the third, England, to the American colonies was based on the voyages of Catholic discoverers--John Cabot and his son, Sebastian, who set out under the Catholic King, Henry VII.

From every phase of human activity, whether it be industrial, professional or intellectual, there have come forth into public life many Catholics applying the high ideals of the Church to the grave questions of public relations both political and social. The men who wrote the American Constitution and the Bill of Rights, though largely non-Catholics, were educated in schools and colleges in which the classic works of this culture were the substance of the curriculum. Even the canals and railroads constructed in one generation or another to a large extent with the aid of laborers of German, of Irish, of Italian birth or descent, eloquently record the part that countless sons of the Church have taken in making possible the material prosperity of the country.

It will be seen from what has been said that in the subject proposed for this study, namely, The Development of the Church in the Lake Erie Region, there is more involved than simply tracing the growth of an institution. The problem involves a consideration of the ability of Catholic leaders, especially the bishops, priests and missionaries of the Catholic Church. It requires an analysis of the outstanding movements of the Lake Region to demonstrate the relations maintained by Catholicism with these movements. It implies,

also, an evaluation of the influence, educational and social, political and religious, exerted on the area by the Catholic Church. Where possible, it explains the effect that a Catholic philosophy of life had upon the members of the Church, as well as upon non-Catholics, and even anti-Catholic people.

The aim of the present paper will be to dwell on all these phases of Catholic development. If education is stressed at times it will be because Catholic education is a means of effecting many of the things which the Church attempted to do. The early Catholic leaders of the Lake Erie Region were outstanding educators such as Flaget, Fenwick, Purcell, Richard and Rappe. The story of education is interwoven with their lives. Around these figures is written a chapter of stirring events in the story of the Church where the dioceses of Bardstown, Cincinnati, Detroit and Cleveland cluster around Lake Erie.

In a paper of this length no complete survey of the work of the Catholic Church in building the material life and the professional and cultural ideals of the locality can be made. Scantiness of records and the breadth of the subject limit still more the possibilities of compiling a complete picture of Catholic growth. However, it is hoped that enough evidence is here set forth to show that the development of the Catholic Church in the Lake Erie Region up to 1850 was accompanied by specific influences which have been most beneficial to that part of the United States.

CHAPTER I
SUMMARY OF CATHOLIC ACTIVITIES IN THE LAKE ERIE REGION
UP TO 1808

When Cadillac founded the city of Detroit in 1701, the Catholic Church was not a dominant factor in that locality, despite the fact that Catholic missionaries usually accompanied those most energetic explorers of the new world, namely, the French. Toward the year 1667, Robert Cavalier de la Salle explored the region of the Great Lakes. Historians disagree about the route he selected, for unfortunately, La Salle's own records of this expedition are lost, and secondary evidence has led to various conclusions. It was probably on this expedition that he heard of the Ohio River called by the Indians "Oyo" meaning "beautiful". In search of this river he penetrated into the wilderness of Ohio. Howe substantiates this claim:

"La Salle was in the Ohio country from 1669 to 1671 or 1672 There are on the Western Reserve quite a number of ancient marks on the trees, over which the growth of woody layers correspond to these dates; and which appear to them to have been made by parties of this expedition. . . ."1

1. Henry Howe, Historical Collections of Ohio, I: 122.

As early as 1669 Louis Joliet ventured far beyond the outposts of civilization and is believed to be the first white

man to pass through the strait known as the Detroit River. Later two intrepid Sulpician priests, De Galinee and Francois Dollier de Casson wintered on the shore of Lake Erie and in the following spring paddled their canoe up the Lake.

Certain it is that the red man roamed this locality in the seventeenth and eighteenth centuries. Long before the arrival of the white man, so we learn from the accounts of the Jesuits, the warlike Iroquois had conquered the Eries or Cat Nation, a tribe of Indians from the region of Lake Erie.²

2. Reuben G. Thwaites, Jesuit Relations, XLI:81.

For eighty years afterwards there were no settled Indians within the borders of modern Ohio. Then they drifted back and there was a large roaming population made up of Miamis, Potawatommies, Delawares, Shawnees, Mingoos, Senecaes and the Hurons or Wyandots, when the Battle of Fallen Timbers near the present site of Toledo took place August 20, 1794. Here the natives met their defeat under General Anthony Wayne and at Greenville they signed peace negotiations.³

3. E. O. Randall and D. J. Ryan, History of Ohio, II:566.

A glance at the map of North America shows clearly that Quebec, Detroit and New Orleans stood out as strategic points controlling the great inland waterways, the St. Lawrence, the

Great Lakes and the Mississippi. It was to the new post of Detroit that Antoine de le Mothe Cadillac was appointed commander in 1701. He brought with him fifty soldiers and fifty artisans and tradesmen, a Recollect, Father Nicholas Constantine de l'Halle, who was to serve as chaplain to the post and as pastor to the settlers. A Jesuit, Father Francois Valliant de Gueslis was engaged to serve as missionary to the Indians. On July 24, 1701, they selected a commanding site on the right side of the river. Here they erected a palisade enclosure which they named Fort Ponchartrain in honor of the noted minister of Louis IV. Later a chapel dedicated to Saint Anne was built. "This settlement," comments Hinsdale, "marks the real beginning of civil and political history within the present limits of Michigan."⁴

4. B. B. Hinsdale, The Old Northwest, 47.

Cadillac's plan was to gather around this new post all the Western Indian tribes that had no fixed habitation--the Hurons, Ottawas and Miamis. True, such an arrangement would deplete the mission of the Sault, Mackinaw, Saint Joseph and Green Bay, but his intention was to secure their trade and prevent it from going northward to the English in the Hudson Bay country. The Western Indians were accustomed to take their peltries to the English markets on the Hudson Bay in the north or the Hudson River in the East. In return they received goods at a cheaper rate and they got brandy more freely; for,

though the French laws on this point were not always executed, yet there were restraints and the missionaries were ever on the alert. Brandy had a magnetic attraction for the poor Indian.

The French government had another motive in concentrating the scattered tribes of the lake region round a few central posts; it was to protect them more easily from the Iroquois of the East, the Sioux of the West, and from the incessant quarrels and wars that arose out of their mutual jealousies. Cadillac meant to form these tribes into a military organization, impose on them the French language, and encourage marriage between the whites and the natives. In a letter written to France on October 18, 1700, previous to the settlement of Detroit, he proposes:

"We must establish at this post missionaries of different communities such as the Jesuits and other Fathers, and ecclesiastics of the foreign missions; . . . with orders in particular to teach the young savages the French language (that) being the only means to civilize and humanize them and to instill into their hearts and minds the law of religion and of the monarch."⁵

5. C. M. Burton (Ed.), Cadillac Papers, XXXIII:98.

Again he writes

"The third or fourth year we shall be able to get Ursulines there, or other nuns to whom his majesty could grant the same favors."⁶

6. Ibid., 99.

O'Gorman states that the policy of the Jesuits was the reverse of that of Cadillac's. The former had always held that the less contact there was between the Indians and the whites the better for the Christianization and the civilization of the red man. Perhaps this accounts for the fact that the Jesuit missionary, Du Gueslis, having learned on his way to Detroit the full details of Cadillac's proposed scheme, renounced his engagement and returned to Quebec.⁷

7. Thomas O'Gorman, History of the Roman Catholic Church, 187-89; Rev. W. E. Shiels, S.J., "The Jesuits in Ohio in the Eighteenth Century," Mid-America, XVIII:32-33.

While France had daring explorers, her settlers lacked progressive enterprise. This accounts for the slow growth of French settlements. The English were different. No sooner had they heard of the rich moist lands of the Ohio and the Lake region than they boldly appeared with their stores and began their tricky business with the thriftless Indians. Encouragement was given by the English government, and before long English trading posts were spread throughout the new territory. The English did not worry when the French general, Celeron de Bienville, buried a few leaden plates and solemnly claimed the lands for France.⁸

8. Reuben G. Thwaites, op. cit., LXIX:296.

A conflict was inevitable. The old foes, England and

France, were soon engaged in a series of wars. Agents, employed by the English government, traversed the territory and successfully aroused the Indians to fight their former friends, the French. The outcome of it all was that Canada and all of La Salle's discoveries became British possessions.⁹

9. George B. Catlin, The Story of Detroit, 29.

To the Jesuits belongs the honor of being the first to bring the knowledge of Christ to the aborigines of the Great Lakes region. "Not a cape was turned, nor a river entered, but a Jesuit led the way" so comments Bancroft on their labors.¹⁰

10. George Bancroft, History of the United States, III:192.

As a part of the great French Empire, this territory was under the ecclesiastical jurisdiction of the See of Quebec, Canada. Hence, the southern shore of Lake Erie was a portion of the route traversed by the great Jesuit missionaries of French trading explorers on their way from Quebec to the Upper Great Lakes.

The Franciscans who preceded the Jesuits in America saw in the Indian missions a fruitful field but one too vast for them. They, therefore, invited the sons of Saint Ignatius to share their task. The call was eagerly answered and although primarily missionaries, they became, incidentally, pioneer

explorers and settlers.

One of these outstanding Jesuits was Father Francois Xavier de Charlevoix, a scholar of renown. In 1720 he was sent by royal commission to make a survey of North America. Beginning at Quebec, he journeyed along the lakes and down the Mississippi to New Orleans, whence he returned to Paris with his completed description of geography, native tribes and habits, natural resources and the problems that must be met if the colonial venture was to endure. In addition to writing three histories he helped to edit "Memoires de Trevoux," a monthly journal of history and science published by the French Jesuits from 1701-1762.¹¹

11. Reuben G. Thwaites, op. cit., LXIX:304.

In 1721 he made his way through Lake Erie and up to Detroit. He was following the trail left by Hennepin in 1679 and that of Galinee and Dollier ten years before that; but in the meantime Detroit had become a chartered city and an important focus of military and political action.¹²

12. Milo M. Quaife, The John Askin Papers, I:1.

The first of the bishops of Quebec to exercise episcopal functions in this vicinity was the Rt. Rev. Henri-Marie Dubreuil de Pontbriand, D. D. This prelate administered confirmation at Detroit and directed the Jesuit Provincial at

Quebec to send missionaries into this territory. Among those sent three are conspicuous for their connections with the history of this region, namely, Pierre Joseph Bonnacamp, S.J., Armand de la Richardie, S.J., and Pierre Potier, S.J.

Father Bonnacamp was the first priest to celebrate mass in southern Ohio (1749) at a place near the Miami River. When he returned northward with Celeron's company from the expedition to the Ohio River, he embarked on Lake Erie for Detroit, October 5, 1749. Father Armand Richardie, whom Father Shells calls "the cornerstone of religion in Ohio" was sent by his superiors at Quebec to the Hurons of the French Louisiana. Somewhat discouraged at the unpromising results of his efforts, he returned to Quebec. Two years later, he resumed the apostolic task of converting the heathen Hurons of Ohio. In 1751 he succeeded in persuading about sixty Wyandots to settle permanently at Sandusky Bay.¹³ It was

13. Reuben G. Thwaites, op. cit., LXIX:300.

here, in the same year, that he had a log chapel constructed for the Wyandots. This was the first permanent church erected within the boundaries of the present state of Ohio.¹⁴

14. Henry De Courcy and J. G. Shea, History of the Catholic Church in the United States, 546-556.

The region about Sandusky Bay was the scene of the labors of Father Pierre Potier, who had offered the first mass

celebrated in northern Ohio. Sent in 1744 by the Jesuit Provincial of Quebec to evangelize the Huron tribe located near Detroit, he soon became very proficient in their language and was the author of a Huron grammar. He established a mission at Bois Blanc Island which, however, he was forced to abandon after five years of heroic trial and sacrifice, owing to the hostility on the part of some of the heathen Indians. Undaunted by this disappointment, he soon resumed his labors among the roving, shiftless, intemperate people. It was in following a portion of one of these wandering tribes that he came to Sandusky Bay. This venerable and valiant priest stood at his post until the end. He died at Sandwich, Ontario, on July 16, 1781. With him perished the last of those grand historic figures, the Jesuit missionaries of the Northwest.¹⁵

15. Rev. W. Eugene Shiels, op. cit., 47.

The Jesuit Order was suppressed by Clement XIV on July 21, 1773. As death gradually thinned the ranks of the gallant few who remained in the mission field of North America no more "black robes" came from France to replace them. Their once flourishing missions fell into decay, until with the death of Father Potier they became a mere matter of history. Thereafter, the Indians and scattered settlers received only scant and occasional attention from the priests attached to

the French military posts in Michigan and Canada; yet after the beginning of the nineteenth century the Indians were still wont to journey great distances for their marriages and baptisms. Priestly pays these missionaries the following tribute:

"The Jesuits have been conceded on every hand full recognition for their high-minded bravery, abnegation and devotion to their work. They served in the most dangerous places, often seeking and attaining the crown of martyrdom. Their influence . . . was always marked."¹⁶

16. H. I. Priestly, The Coming of the White Man, 249.

With the removal of the Jesuits not only religion, but civilization and progress suffered a decided set back. In reviewing the cultural influence of the Catholic Church another author makes this comment:

"The suppression of the Jesuit Order by Pope Clement . . . acted badly upon American Catholicism, as it lowered the general level of preaching, upon which the Catholic missions in America have always had so much to rely. We pass no judgment upon the famous Bull "Dominus ac Redemptor" but its effects in America were hardly to promote the art of pulpit appeal, which the Jesuits had done so much to advance."¹⁷

17. Thomas C. Hall, The Religious Background of American Culture, 259.

The influence exercised by the missionaries had been wholesome and restraining and if ever it was needed it was

after the land passed from French control. The poor Indians were victimized by white traders who came to exchange merchandise for peltries. Brandy, the usual source of exchange reduced many to the lowest stage of ignorance and vice. This traffic in liquor was one of the greatest evils with which the missionaries had to contend. Their work was frequently hindered, too, by the unscrupulous *coureurs de bois* who were responsible for perverting the Indian. Now that the faithful were deprived of the consolations of religion, the strength of the sacraments, and the watchful care of the "black robes" they were unable to resist the temptation to intemperance and their condition became a most unhappy one.

From the account of John Gilmary Shea we learn that Father Edmund Burke, an Irish priest, afterwards bishop and Vicar Apostolic of Nova Scotia, sojourned for a time (1795-96) at the British Fort Miami on the banks of the Maumee, as a missionary sent to the Indians of the Lake region, and enjoyed the unique position of being the last priest of the diocese of Quebec and the first English speaking priest in the locality. His special charge was the French mission at Monroe. There he dedicated a church in honor of Saint Anthony of Padua. In his missionary work among the Indians he was encouraged by the British authorities who were then desirous of utilizing the influence of a Catholic priest over the Indians.¹⁸

18. John Gilmary Shea, The Life and Times of John Carroll, 474-480.

For American Catholics the foundation at Gallipolis in 1790 is one of special interest. Its founders were principally French Catholics who intended to make their settlement a center from which would radiate the culture and influence of the Church.¹⁹

19. John Mc Govern, O.P., "The Gallipolis Colony in Ohio (1788-1893)," in Records of Catholic Historical Society, XXXVII; 29.

The party arrived at Alexandria in 1790, but on reaching Ohio, they found themselves to be the victims of unprincipled land speculators who did not even own the land they pretended to sell. Disorder was followed by disillusionment. No one remained at the settlement who had the means to go elsewhere. Congress, in 1795, granted 24000 acres of land to these unfortunates, but out of approximately five hundred Frenchmen who gathered at Gallipolis in 1790 only ninety-two remained to claim this tract known because of its history as the "French grant".²⁰

20. Ibid., 66.

As prefect of this ill-fated colony and subject to Bishop Carroll was Dom Peter Joseph Didier, a Benedictine, who had been procurator of the great Abbey of St. Denis near Paris. He established a church at Gallipolis and labored among the settlers for a few years. Finding many of the colonists

discontented and unruly, and despairing of accomplishing any permanent good, he made his way to St. Louis where he toiled until his death.²¹

21. Rev. Lawrence J. Kenney, S.J., "The Gallipolis Colony (1790)," Catholic Historical Review, Jan. 1919, IV:445.

Father Stephen Badin and Father Peter Barriere visited Gallipolis in 1793 and baptized forty children. They then journeyed to Kentucky to whose mission they had been sent by Bishop Carroll.

As previously stated the Lake Erie region was originally subject to the episcopal see of Quebec by reason of the French claim, but with the withdrawal of the French the Church in the colonies was under the direction of the London Vicar-Apostolic. After the Revolutionary War the separation of the colonies from England necessitated the Propaganda to make a change in their spiritual government also. Hence, the Propaganda directed the Nuncio at Paris to broach the subject to the United States Congress in order to find some acceptable plan to accomplish this purpose. As a result of these conferences on November 6, 1789, Pope Pius VI issued the Brief "Ex hac apostolicae" creating the first episcopal see in the new republic and named the Rev. John Carroll as its first bishop.²²

22. Donald Shearer, Pontificia Americana, 80-84.

The British, however, continued to hold various military posts in Michigan and Northwestern Ohio under flimsy excuses, hence the entire region became disputed territory with the resultant uncertainty as to whether it fell under the jurisdiction of Quebec or that of Baltimore. On January 29, 1791, word came from the Sacred Congregation of Rome, placing all the newly acquired American territory under the jurisdiction of Bishop Carroll.

It is estimated that this vast territory from Maine to Florida, from the Atlantic to the Mississippi counted about fifty thousand Catholics and thirty-five clergy.²³

23. Peter Guilday, Life and Times of John Carroll, 386-7.

To organize the Church in a young nation was no small task, but the chief shepherd appointed was equal to the opportunity. A man of remarkable courage and ability he determined to make America feel the influence of Catholic doctrine and Catholic principle. How well he succeeded is seen by the prestige he won with Washington and the members of Congress.

The Louisiana Purchase of 1803 prepared a new burden for the Bishop of Baltimore. Despite his appeal to the Holy See to be spared this additional responsibility, Pius VII saw fit on September 1, 1805, to appoint him Administrator Apostolic of Louisiana and the Floridas. Relief came, however, on April 8, 1808, when a Bull issued by the same

pontiff created Baltimore a metropolitan see with four new dioceses. The bishops appointed were:

The Rt. Rev. John Cheverus, D.D. - Boston

The Rt. Rev. Richard L. Concanon, O.P. - New York

The Rt. Rev. Michael Egan, O.F.M. - Philadelphia

The Rt. Rev. Benedict J. Flaget, S.S. - Bardstown²⁴

24. Donald Shearer, op. cit., 100-102.

With the establishment of the See of Bardstown the second chapter of events in the history of the Lake region opens; for although Bishop Carroll had been invested with episcopal jurisdiction over all this territory he had been unable to provide adequately for the spiritual needs of the scattered Catholics who dwelt therein.

CHAPTER II
THE DIOCESE OF BARDSTOWN

The new diocese of Bardstown, established in 1808, embraced the states of Kentucky and Tennessee and its bishop, the Rt. Rev. Joseph Benedict Flaget, was given the spiritual jurisdiction not only over his own diocese proper, but also until other dioceses might be formed over all the whole northwest territory of the United States lying between 35 degrees north latitude and the Great Northern Lakes and the states bordering on the Atlantic Ocean and the Rocky Mountains thus including the present states of Michigan, Ohio, Indiana, Illinois, Missouri, Kentucky, Tennessee, about half of Arkansas, Wisconsin and Iowa. This territory is now divided into twenty-five dioceses, five of which are arch-dioceses.¹

1. Peter Guilday, Life and Times of John Carroll, 687.

Bishop Martin J. Spalding, historian of the Church in Kentucky, in commenting on this period says:

"With Flaget of Bardstown and later of Louisville, came the 'bishops on horse-back' who, traveling hundreds of miles like pioneers, explorers and hunters, toiled as missionaries among Indians and whites, making their cathedrals under the Gothic arches of the primeval forest and their episcopal palaces in the trapper's hut. The work of these 'bishops

on horseback' is one of the most glorious pages in the history of the Church, and it is distinctively American."²

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2. Rt. Rev. M. J. Spalding, D. D., Church, Culture and Liberty, Introduction, IX.
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Of the country itself Shea gives the following interesting description:

"The State of Kentucky began to be settled about the commencement of the revolutionary troubles. Then men from Virginia and Maryland made their way to the lands south of the Ohio, and began to clear the forest and build up a new commonwealth. Many of the immigrants were Catholics; some of the first to fall by the way, or, after reaching Kentucky, by the hands of the Indian foe, were Catholics. They helped to found and build up the new State; sturdy backwoodsmen, strong, brave, earnest, they were the peers of those around them. Life was plain and rude; comforts were few, luxuries unknown. Priests struck into the wilderness to attend these clustered bodies of the faithful, who in God's providence selected generally the poorest, but perhaps the healthiest situations. The Carmelite Paul of St. Peter, the Capuchin Whelan, and Rev. Father Rohan effected little. It was not till Bishop Carroll had ordained his first priest, Rev. Stephen T. Badin, and sent him to Kentucky, that any real commencement was made for the Church. Then came the day of log churches, and long priestly journeys to the Catholic settlements. Rev. John Thayer came and went. Rev. Fathers Salmon and Fournier came to labour till death. Rev. Charles Nerinckx came to toil like a hero, form church after church, create a sisterhood, draw recruits for the priesthood from his own Belgium, as well as vestments, plate, paintings, and other requirements for the churches which he divided ungrudgingly.

The Dominicans, guided by the advice of Bishop Carroll, established a convent and college. Thus Kentucky had a life of its own."³

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3. John Gilmary Shea, History of the Church in the United States, III:264-265; Peter Guilday, *op. cit.*, 687.
-

It was of this territory that Bishop Flaget found himself the chief shepherd on his arrival at Bardstown on June 9, 1811. Born in France in 1663, he joined the Sulpicians and was ordained at Issy in 1787, having for his Superior in the Seminary there the future apostle of Michigan, Father Gabriel Richard. Flaget came to America in 1792 in the prime of his manhood to escape the terrors of the French Revolution. When he reached the American shores he was sent to the Illinois country and for a time had his headquarters at Vincennes. It was on this occasion that arriving at Pittsburg he met General Wayne who gave him a letter of introduction to General George Rogers Clark which secured for the priest the latter's strong friendship. General Clark conducted him with military escort to Vincennes.

In 1795 Bishop Carroll recalled him and made him Vice-President of Georgetown College where he stayed until 1798. In November of that year he went to Havana to share in Father Du Bourg's college scheme and returned to Baltimore in 1801. In 1808 he was on duty at Emmitsburg where he received the Papal Bull naming him the first bishop of Bardstown.⁴

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4. Charles G. Herberman, The Sulpicians in the United States, 691.

Though the Bull of his consecration reached him in September, 1808, the consecration did not take place for several reasons until November 4, 1810 when Bishop Carroll assisted by Bishop Cheverus of Boston, and Bishop Egan of Philadelphia consecrated him at St. Patrick's, Fells Point. The following May the Bishop set out for his vast diocese which was to be the scene of his labors for forty years. At Pittsburg he and Father David together with a Canadian priest, Father Savine, and the sub-deacon Chabrat met Father Edward Fenwick and his fellow Dominicans. The party set out on a flat boat down the Ohio and after a journey of thirteen days arrived at Louisville. Bardstown was the next stop and finally they arrived at the residence of the Vicar-General. In the little building which served as a church Bishop Flaget was installed in apostolic poverty by Father Badin, the Vicar-General of the diocese.⁵

5. Rt. Rev. Martin J. Spalding, D. D., Sketches of the Life, Times and Character of the Rt. Rev. Benedict Joseph Flaget, 69-72.

This field was not unknown to him as he had labored in it as a missionary between the years 1793 and 1795. In it he found thirty congregations, ten churches or chapels already built and six in the process of construction, all made of logs except the Danville church which was built of brick.⁶

6. Martin J. Spalding, op. cit., 98.

The Catholics of Kentucky then numbered about six thousand. Outside of the state he had one priest at Detroit, and one at Kaskaskia. The congregation at Vincennes had no priest and was indifferent, Cahokia had no pastor but was anxious for one. There was no priest in Ohio. He had ten priests for a territory over which before his death ten bishops wielded the crozier.

Father David moved on November 11, 1811 to the Howard farm and began to erect a log seminary and brick church. On Christmas day, 1811, Bishop Flaget ordained in St. Rose's Church, Guy Ignatius Chabrat, first priest of the seminary and first priest to be ordained west of the Alleghanies.⁷

7. Martin J. Spalding, loc. cit.

Bishop Flaget was in many respects a typical Sulpician. Deeply devoted to the illustrious order that has trained so many priests and bishops of the United States he is described as being habitually gentle and affable in his bearing, though if the occasion arose he could be energetic and determined.

"Nature had endowed him with the physical, mental and moral qualities of a zealous, successful and holy missionary, while both nature and education fitted him to be a ruler of men. At the same time he was humorous himself and appreciative of humor in others, and this humor did not desert him either amid the hardships of travel nor amid the epidemic of cholera. He was singularly modest and his humility filled

his mind with doubt of having the learning requisite in a bishop, though he had taught theology for well nigh ten years."⁸

8. Charles G. Herbermann, op. cit., 144.

In his missionary life he combined zeal, energy and method. It is said that during the first four months of the year 1812 he traveled eight hundred miles visiting various missions. These trips were made on horseback and when his work took him beyond the line of the more civilized districts, it was not unusual for him to sleep in the open air under the canopy of the heavens. There are no records enabling one to calculate precisely how many miles Bishop Flaget traveled but one may safely assume that his journeys covered thousands of miles. Village, county, state were the scenes of his labors from his forty-seventh to his eighty-sixth year. His journeys included not only Kentucky and Tennessee but Ohio, Indiana, Illinois, Michigan and Canada as far as Quebec.

He heard countless confessions, urged the building of schools and not only encouraged the religious instructions of his own flock but when occasion offered explained the doctrines of the Church to non-Catholics.

At Detroit in 1818 he devised a novel method of instruction that proved so effective that he continued to use it the rest of his life. His old confrere, Father Richard, faced him in the sanctuary and asked questions on the doctrine of the Church and the bishop answered by explaining them. On

his visitations he preached almost daily and sometimes three or four times a day. Again he preached retreats or missions of a week or more in order to instruct his people.

The year 1805 marks the establishment of the American Province of Friars Preachers in Kentucky. Bishop Carroll desired that this state should be the first scene of their activity and accordingly Fathers Wilson and Tuite set out on these missions and were followed in 1806 by the Superior, Father Edward D. Fenwick. A house and land were purchased near Springfield in December of that year. St. Rose Priory, as the place was named, became the cradle of the Dominican Order in the United States. Bishop Carroll on April 25, 1806 gave his formal consent to the foundation of St. Thomas of Aquin College, which was opened in 1807. Upon the resignation of Father Fenwick, Father Wilson was appointed Provincial and under him the foundation became prosperous and permanent.⁹

9. Rev. Victor O'Daniel, O.P., The Right Rev. Edward Dominic Fenwick, O.P., 99-109.

The first diocesan synod of the West was held on February 20, 1812 at St. Stephens. On April 11, 1815 Bishop Flaget addressed a touching letter to Pius VII giving an account of the diocese and territory under his jurisdiction. He was able to report that he had in Kentucky nineteen churches and ten priests. There were six sub-deacons, four students

in minor orders and six who had been admitted to tonsure. Four of the priests and five of the sub-deacons belonged to the Dominicans. Because of the fluctuating character of the population it was not easy to fix the number of Catholics, but he estimated it at ten thousand. Tennessee now had about twenty-five Catholics; Ohio, fifty families with no priest and therefore threatened with a gradual loss of faith; Indiana, one hundred thirty families attended occasionally from Kentucky; Illinois, about one hundred twenty families and Michigan about two thousand souls. There was much to be done and little means whereby to do it.¹⁰

10. Peter Guilday, op. cit., 694-695.

The seminary from the beginning until 1819 had given eleven diocesan priests to the missions. Vocations were numerous, but on account of the poverty of parents and bishop, almost as many were turned away as were received.

In July, 1816, the cornerstone of St. Joseph's Cathedral, Bardstown, was blessed and on August 8, 1819, it was dedicated to the worship and service of God. In the Bardstown Cathedral are to be found master painting from royal art galleries transferred to the small but beautiful cathedral hidden away in the deep forest surrounding a Kentucky village.

Outstanding among these paintings that adorn the Cathedral walls are "The Annunciation" and the "Descent of the Holy Ghost" by Van Eyck; "St. Peter in Chains," "St. John

Baptist" and "The Winged St. Mark" by Van Dyck; "The Coronation" by Murillo; "Playing of St. Bartholomew" by Reubens; and "The Crucifixion" by Van Bree. All but the latter were the gifts of Louis Philippe, who became King of France, for a service rendered him when an exile in Havana by Bishop Flaget in 1798.¹¹

11. Martin J. Spalding, op. cit., 52.

Realizing that art and architecture had a definite place in the cultural program of the Church the bishop sought to make this edifice worthy of a cathedral. Architecturally, the structure is fundamentally classical. It is a combination of the Roman and Grecian influences as they applied to church architecture. Brannach describes it as follows:

"One of the early pioneer cathedrals may still be seen, amid unchanged surroundings, at Bardstown, Kentucky. The See itself was moved to Louisville, but the old cathedral stands back from the road, on the prairie, tall and stately, with a majestic approach. The white pillars of the portico are carved out of the trees felled in the neighboring forest, and the walls of the interior are venerable with paintings donated by royal patrons of brave missionaries. The noble height of the portico and the artistic excellence of the interior, with its many traditions, make it a noteworthy church."¹²

12. Frank Brannach, Church Architecture, 114.

The materials used in the construction of the cathedral were found in the immediate vicinity. The stone for the foundation was quarried from native limestone, the bricks were moulded by hand by clay taken from the soil; lime was burned on the site from limestone at hand, and was procured close by. Trees were felled from the surrounding forest and timbers were accordingly produced. The interior and exterior columns were hewn poplar trees, cut to lengths, shaped by hand, and later plastered and frescoed. The completed building was truly a product of local labor and materials. For approximately one hundred and twenty-five years it has withstood the ravages of the elements and the wear of hard and constant usage.

Prior to the year 1916 St. Joseph's Cathedral and the works of art therein were known to a very restricted area, but with the centenary celebration of that year the knowledge of the existence of the paintings and other works of art was revealed to the world. These paintings are valued not solely because they are the gifts of kings, but because they are works of art whose theme is Christian; works of art that lift up the mind and heart to higher things, and whose cultural influence fill the soul with ambitions and aspirations to achieve the finer things of life and thereby fulfill the purpose for which the Creator placed man on earth namely, that he might save his immortal soul.

In 1818 Bishop Flaget made a visitation of the Northwest

as difficulties in Michigan about this time called for his attention. The Detroit Catholics were without a church since the destruction of St. Anne's by fire in 1805 and differences of opinion arose as to the site of the new one. The pastor, Father Richard, had used his influence to promote peace but to no purpose. The bishop sustained him and the inhabitants refused to submit to the decision of the bishop hence a pastoral letter was issued February 24, 1817, placing the temporary church under an interdict.¹³

13. John Gilmary Shea, op. cit., 287.

In May of the following year Bishop Flaget set out hoping to effect a reconciliation. At Cincinnati then without a priest, he made arrangements for a lot and sought to interest the few Catholics there in building a church. He visited several families and baptized one child. After saying mass at Urbana and baptizing an Indian girl at Fort Finley he reached Raisin River, but found the church there in such a dilapidated condition that he could not offer the holy sacrifice of the mass.

On reaching Detroit, a personal conference with those concerned secured their submission and the leaders agreed to the wishes of their bishop. An affectionate public reconciliation took place between the schismatics and their pastor and a substantial collection taken up showed that the erection of the new church would be a reality.

After a visit to Quebec, returning by way of Buffalo and Cleveland, he returned to Detroit in the latter part of August and proceeded to Sault St. Marie to attend a great council to be held there with the Indian tribes. Much of the good he had hoped to effect there was prevented by sickness and he returned to Detroit to labor as a missionary at every station and to administer the sacrament of Confirmation. Meanwhile the work at Detroit on the new church had progressed rapidly and by December the cross was glittering on the steeple. He continued his labors at Detroit and vicinity until the latter part of May, having aroused the faith in all that part of his charge.

Returning to Cincinnati he found the Church which five or six Catholic families had undertaken about two miles outside the city roofed in and already hallowed by the holy sacrifice. It was a frame structure fifty-five feet long and twenty-five feet wide. In speaking of the condition and prospects of Catholicity in that city the bishop says:

"It is a great misfortune that no Catholics come to settle in the neighborhood of this splendid city. At present there are no other Catholics in Cincinnati than laborers and clerks and such as are to be converted. Yet I think that nothing should be neglected to establish Religion here; for the mercy of God is great, and when He pleases, He can multiply His children."¹⁴

14. Martin J. Spalding, op. cit., 201-202.

He soon after addressed a pastoral to the Catholics of Michigan laying off the territory where the faithful were sufficiently numerous into parishes and fixing the points where he regarded the erection of churches most probable and therefore most convenient.

Feeling the burden of this diocese too heavy a weight for him to bear, Bishop Flaget asked of the Holy See a coadjutor, and the Rev. John Baptist David was appointed as such on July 4, 1817. The bishop also recommended the erection of two dioceses in the Northwest Territory, one at Detroit and the other at Cincinnati. Deeming the erection of the See at Detroit not expedient just then, the Holy See established only that of Cincinnati and appointed bishop thereof the Rev. Edward Dominic Fenwick, O.P. He was also named Administrator-Apostolic of Michigan and the eastern part of the Northwest Territory.¹⁵

15. Papal Bull - Archives of the University of Notre Dame; Annales de Propagation de la Foi, II:88.

The question of education was regarded by Bishop Flaget as most important to the interests of religion. He desired most ardently to see schools for children of both sexes rising under the shades of the church in each congregation. Evidently he corresponded with Rome on this subject for on December 1, 1820, he received a letter from the Propaganda strongly urging him to establish schools for children and to

place them under the guidance of clergymen.¹⁶

16. Martin J. Spalding, op. cit., 297.

Under his influence it is not surprising that the educational activity of Catholicity shifted from the East to Kentucky and Bardstown became the center of educational growth for the Church in America. The economic, social and political changes which followed the Declaration of Independence called for a new system of training, distinctly American, adequate to meet the urgent needs of the young republic. Bishop Carroll realized this and his forceful character did much to influence the aims and ideals of Catholic education. His spirit moved with the missionary into the extensive fields of scattered Catholicity and motivated the foundation of every institution of learning. Yet this educational system had to be developed gradually. It grew with the growth of the church and manifested itself in the foundation of dioceses, the establishment of religious order and finally in the early Councils of Baltimore. In many instances priests and laity were unable to bear this burden, hence the constructive forces of education were left to the religious orders.

In the western advance of Catholicity the log cabin schools on the southern and western hills became the centers of Catholic education in this country. At the close of the

eighteenth century Kentucky which numbered less than three hundred Catholic families was within a few years to become the great nursery of Catholic secondary education in the United States. In about forty years after the first Catholics settled there, three new congregations of women had sprung up in their midst founded and composed of native Kentuckians, while many of those who had become priests strongly influenced the policy of Catholic education in America.¹⁷

17. Rev. Edmund Goebel, Catholic Secondary Education during the Colonial Period, 56.

The first school for primary education was that opened by the Trappists at Pottinger's Creek in 1805. This school was a combined elementary and secondary institution and though its existence was brief (1805-1809) it was successful. The short stay of the Trappists in Kentucky was not devoid of benefit to that struggling portion of the American Church for their school was the beginning of Catholic education among the pioneer families and their rigorous religious life had its corresponding influence upon the people.

In 1807 the Dominicans opened a school known as St. Thomas College with a curriculum comprising elementary and classical studies. This was the first school for boys west of the Alleghanies. The pupils lived at the school and were obliged to spend three or four hours a day in manual labor. In this way the cost of tuition was reduced and they were

trained in farming and in the various trades of that section of the country. From the outset the school prospered, but it had to contend with the difficulty of providing an adequate faculty. This was due to the fact that the Fathers also had charge of a large congregation and the care of several neighboring missions. But this did not hinder the school's growth and it continued to be the Dominican center of education.¹⁸

18. Honorable B. J. Webb, The Centenary of Catholicity in Kentucky, 202.

St. Joseph's College, Bardstown, owed its origin to the Rev. George A. M. Elder in 1819. This college was an important factor in the development of Catholic secondary education. In the beginning it was a day school only, but a year later it extended accommodations to boarders. By 1823 it was regarded as one of the largest and best appointed school structures then to be found in the entire western country.¹⁹

19. Ibid., 278.

The foundation of St. Mary's dates back to 1821 when Father William Byrne conceived the idea of establishing a school for boys on the Mount Mary farm. At the time his principal mission, St. Charles, was located near the Sisters of Loretto,

Kentucky. Seeing that they were operating a flourishing school for girls, he decided to open one for the boys of his congregation and the surrounding country. The school grew rapidly and it is estimated that twelve hundred boys were either wholly or partially educated there during the ten years of Father Byrne's presidency. Financial difficulties and the problem of providing a faculty necessitated his turning the school over to the Jesuits in 1831.²⁰

20. Ibid., 282-283.

The schools of the Sisters of Loretto are important links connecting Kentucky with agencies of Catholic training in our country. On April 25, 1812 three young ladies, Mary Rhodes, Christina Stuart and Anne Havern received the veil from the hands of Father Nerinckx. A lowly cabin was converted into a school, and from it Divine Providence brought forth Loretto, the first native American institution.

The school grew rapidly from the very beginning; the daughters of some of the best families sought their education there. Poor though it was in worldly provision it soon took its place among the girls schools of that period as an institution of distinction. Some of the young ladies trained there later were distinguished in the highest social ranks of the state and nation. There they received that finesse which characterized the women of Kentucky, famed for beauty, grace and intellect.

A second native order sprang from the soil of Kentucky scarcely eight months after the foundation of the Sisters of Loretto. On December 1, 1812, two young ladies, Teresa Carico and Elizabeth Wells took possession of a log cabin which Father David and his seminarians had prepared for them on the seminary farm of St. Thomas. This was the beginning of the Sisters of Charity of Nazareth. On Easter Monday, 1813, the pioneer group increased to six and thereupon Father David drew up provisional rules for the regulation of the society.²¹

21. Ibid., 246.

The educational activities of Nazareth, however, did not begin until September, 1814, since the little community lacked the necessary preparations for teaching. Father David assumed the responsibility of training them for their future work and consequently when the log schools opened, the faculty was equipped professionally to meet the educational demands of the period.

The school grew rapidly as it was a combination of day school and boarding school. As its reputation grew the enrollment increased and four years later it was necessary to enlarge the building.

These schools inherited little or nothing from the colonial and frontier schools. Nevertheless, they had

something definite to offer, namely, the importance of Catholic training under Catholic supervision. They were founded on the splendid tradition of Catholic culture brought directly from Europe by the learned churchmen who went into the wilderness. The buildings were humble, but the curriculum was based on the best traditions of Catholic France. Humble though these beginnings were they made significant contributions to genuine Catholic culture and leadership in the new republic.

CHAPTER III

THE DIOCESE OF CINCINNATI

The rise and growth of the Catholic Church in Ohio and in the territory immediately adjoining that State is an interesting chapter in ecclesiastical history. Coming into existence in 1821 the new diocese of Cincinnati extended originally from the Ohio River to the Great Lakes; it embraced the states of Ohio, Michigan and of what later became Wisconsin. Its parochial development was slow, yet extensive. Its members, settlers mostly from the eastern states were few and their resources limited, hence the new diocese had to appeal to foreign generosity. The coming of its second bishop in 1833 brought new life, untiring energy, and literary activity, which were made to unfold in the full development of parish life and social activities. Beginning about 1830 and continuing up and even after the Civil War occurred the influx of Irish and German immigration into this territory which multiplied extensively the earlier membership of the Church.

With the new needs came new establishments, academies, colleges, orphanages, hospitals as well as new directors for these institutions in the many religious communities which were invited to the diocese. The phenomenal success that attended the erection of this diocese may be attributed in no small measure to a man whose life is intimately and inseparably connected with the early history of the Church in

Kentucky, Ohio, and Michigan, namely, the Right Reverend Edward D. Fenwick, first bishop of Cincinnati.

Edward Dominic Fenwick was a descendant of the Fenwicks of Fenwick Tower, Northumberland County, England, and more directly of Cuthbert Fenwick, the founder of the family in America. A steadfast and practical Catholic, Cuthbert Fenwick stood boldly for his faith and in defense of liberty of conscience. These characteristics seem to have been transmitted to his posterity and we find them exemplified in the first bishop of Cincinnati and in other descendants of the Fenwick family, who from the stirring days of the Revolution to the present time have held responsible positions in civil, military and professional life.¹

1. Rev. Victor F. O'Daniel, The Right Rev. Edward D. Fenwick, O.P., 20.

Ignatius Fenwick and Sarah Taney were the parents of Edward Fenwick, who was born August 19, 1768, at Leonardstown, St. Mary's County, Maryland. Ignatius Fenwick was a large land owner, and although he died when Edward was fifteen, the family was left in good circumstances and was able to send the boy to the English Dominicans at Bornheim, Belgium, for his education. Here the lad applied himself to his studies with industry and care and completed them with success. It is also said that from his earliest youth he

exhibited a tender piety remarkable for his years.² On

2. Richard H. Clarke, Lives of the Deceased Bishops of the Church in the United States, I:328.

September 4, 1788, he entered the order of St. Dominic at Bornheim and in 1793 was ordained priest. The following year the French Revolution having caused the Dominicans to leave Bornheim and return to England, Father Fenwick was left in charge of the school and monastery, it being assumed that his American citizenship would protect him from harm. He was arrested, however, and suffered many hardships at the hands of the Revolutionary troops, and he always believed that he was saved from execution by a miracle.³

3. Rev. Victor F. O'Daniel, op. cit., 43.

He then rejoined his brethren at Carshalton, near London, where they conducted a college. There he taught until 1804 when he was able to carry out his plans to found a branch of the Dominican order in America, a dream which he had long cherished. He returned home and laid his plans before Bishop Carroll, but here he met with disappointment, for while the prelate was most happy to have his services and to give his consent to a foundation of the Order, he was not willing to have another established in Maryland where Father Fenwick desired to locate it, but urged the opening of a house in

Kentucky where priests were badly needed.⁴

4. Ibid., 89.

Father Fenwick consented to the Bishop's wishes, but was not able to carry out the plans at once as he had to raise money by selling his share of his father's estate. He visited Kentucky in 1805 and later sent Fathers Tuite and Wilson there. Having secured the necessary funds he rejoined his brethren in 1806 and purchased a five hundred acre tract near Springfield in Washington County. Here he established a convent and church under the protection of Saint Rose, and this was the cradle of the Dominican order in the United States.⁵

5. Ibid., 108.

Eager ever to do missionary work among the scattered flocks, Father Fenwick asked to be relieved of the superiorship in 1807, and thereafter he devoted himself to traveling from settlement to settlement in Ohio. Later he was accompanied by Father Badin who was his own age and had been ordained the same year. Their travels took them throughout two states of Kentucky and Ohio and to the villages of the Indians in Michigan and northern Indiana.

When the diocese of Cincinnati was created in 1821, Father Fenwick was named its first bishop. "It was but logical"

says Guilday, "that the man, who had traversed the length and breadth of the Ohio wilderness should be its first bishop." Reluctantly he accepted the post, but his Dominican superiors insisted that he take the office and assume the task laid upon his shoulders by the Pope.

He was consecrated at Saint Rose's on January 13, 1822 by Bishop Flaget assisted by the Dominican Fathers Wilson and Hill. Father Gabriel Richard, the pioneer priest of Michigan, read the mandatum and Bishop David, then coadjutor of Bardstown, preached the sermon.⁶

6. Letter from Father G. Richard in Annales de la Propagation de la Foi, III:337.

Clarke remarks on the high personal qualifications of Bishop Fenwick as follows:

"Though not gifted with great natural talents, he possessed a peculiar trait for winning souls to Christ. His manners were of the most familiar, affable and winning kind. He could adapt himself to every emergency and to every description of character and temperament. Frank, open and sincere by nature and an American himself, he possessed an instinctive talent for dealing with Americans whether Catholic or Protestant. Multitudes of the latter were converted to Catholicity through his agency."⁷

7. Richard H. Clarke, op. cit., 333.

Statements conflict as to the time when Father Fenwick

first visited Ohio. The French account of the early missions of Ohio published at Paris in 1824 says that he first penetrated into the state in the year 1808. A writer in the Catholic Telegraph places the date at 1810, while an article in the United States Catholic Magazine corrects this mistake on the authority of Bishop Fenwick himself, who in a letter written from Bordeaux to Father Badin in Paris, states definitely that his first visit to Ohio occurred in 1814.⁸

8. Rt. Rev. M. J. Spalding, op. cit., 202-203.

This claim seems to be substantiated by the fact that Bishop Flaget had discovered three Catholic families in Ohio, consisting of twenty individuals, when he was on his way to Baltimore in 1812, and he promised to send them a Catholic priest at least once a year. It was he who gave Father Fenwick the information in regard to the existence of Catholics in the neighboring state and assigned him to attend to their spiritual wants.⁹

9. Rt. Rev. M. J. Spalding, loc. cit.

In recounting some of the experiences of the "Apostle of Ohio" Clarke relates the following:

"In his first apostolic excursion he found three Catholic families in the center of the state. They consisted of twenty individuals occupied in clearing their lands. . . . He heard at a great distance the

stroke of the axe interrupting the silence of the forest. The joy of these good people at seeing the Catholic priest was so great that Bishop Fenwick could never recall the circumstances without the greatest consolation because he considered it the first fruits of his Ohio mission."¹⁰

10. Richard A. Clarke, op. cit., 331.

On one of these visitations his travels were rewarded by the cheering discovery that there were seven Catholic families in Cincinnati. The oldest of these sturdy Catholic pioneers of Ohio was the venerable Michael Scott from Baltimore who made his home in Cincinnati in 1805. Finding himself cut off from the consolations of religion, this gentleman in an effort to fulfill his Easter duty journeyed with his family to Lexington, Kentucky, a distance of some seventy-five miles, only to find that the resident pastor was at a distant mission.¹¹

11. John G. Shea, op. cit., 334.

Father Fenwick and his nephew, the Rev. Nicholas Young, took up their residence in Perry County. A gentleman living near Somerset, Mr. Peter Dittoe, made a present to the order of a fine farm consisting of three hundred and twenty acres on condition that Father Fenwick would erect on it an institution similar to that of St. Rose in Kentucky. The venerable Bishop Flaget approved the undertaking and very

soon the log chapel of St. Joseph's arose in the forest and was dedicated on December 6, 1818. It is related that their convent home was so deeply buried in the woods that immediate precautions were rendered necessary in order to avert the danger of trees falling upon and crushing the structure.¹²

12. Richard A. Clarke, op. cit., 335.

Writing to an old friend, the Rev. John A. Hill, then a student in Rome and afterwards one of Ohio's most noted missionaries, Father Fenwick remarks:

"The church and house where we live are dedicated to St. Joseph. We have another church or chapel called St. Mary's, twenty miles distant, that is at Lancaster, and a third at Cincinnati, one hundred and fifty miles away, which is under the protection of St. Patrick. But we have not enough vestments, chalices or furnishings for one place. These three churches have been erected within the last fifteen months. Since coming to the state we could have built four or five more chapels at different places if we had the means of constructing them. We are offered lands and lots in cities for this purpose, but such is the scarcity of money, the indifference of the times, and the want of charity in this region, that we are not able to collect the funds necessary to build."¹³

13. Rev. Victor F. O'Daniel, op. cit., 224.

At this time Bishop Flaget, in consequence of the great increase of Catholics in his vast diocese, felt the necessity

of dividing his extended labors with others and applied to Rome for the erection of new dioceses in the West. Pope Pius VII by his Bulls of June 19, 1821, created the new diocese of Cincinnati and appointed Father Fenwick as its first bishop.¹⁴

14. Ibid., 242.

There was a church in Cincinnati at this time or rather it was in the community, for it was in the brick-yard district beyond the city limits. Originally it had been floated down the Ohio by William Reilly from his home town, Alexandria, Kentucky, in 1819. It was unplastered and without a ceiling. Here the new bishop was installed.¹⁵

15. M. P. O'Brien, "The Archdiocese of Cincinnati," in The Catholic Encyclopedia, 75.

Catholics and non-Catholics rejoiced at the coming of the new bishop, as the following communication quoted by Lamott from the Liberty Hall and Cincinnati Gazette of March 30, 1822 testifies:

"We congratulate the Roman Catholics of this city and environs on the arrival of the Right Rev. Dr. Fenwick, lately consecrated Catholic Bishop of Cincinnati and the State of Ohio. This circumstance interests not only the Catholics, but all the friends of literature and useful knowledge, as we understand that his

intention is ultimately to open a school, aided by the members of his order so long distinguished for their piety and learning."¹⁶

16. Lamott, op. cit., 51.

There were a half million people scattered throughout Ohio when the diocese was created. About three thousand were Catholics. There were few churches. The bishop was without means; the people were poor. The establishment of a diocese was impossible without outside help. Bishop Fenwick determined to lay his difficulties before the Pope, and borrowing three hundred dollars from a Catholic layman, he departed from Cincinnati on May 30, 1823.¹⁷

17. Richard A. Clarke, op. cit., p. 338.

Leo XII received the bishop with kindness truly paternal. He not only presented him with a splendid tabernacle, a set of candlesticks and chalice for his cathedral, but he also gave him 12000 crowns towards the expenses of his journey and directed the Cardinal Prefect of the Propaganda to recommend him not only to the friends of religion in general but especially to those whose wealth enabled them to be generous to foreign missions.¹⁸

18. Letter, Fenwick to Secretary of Association of Propagation of Faith, Lyons, Annales, 1826, II:92.

Bishop Fenwick also obtained four priests for his diocese, one being the Rev. Frederick Rese, who was to minister to the German speaking people. This learned theologian from the Urban College in Rome was destined to be the first bishop of Detroit and the first prelate consecrated in Cincinnati.

Business detained Bishop Fenwick in Baltimore and Philadelphia until the spring of 1825, and on his arrival in Cincinnati he found the frame church had been removed to the lot on Sycamore Street purchased by him in 1822 and had been dedicated under the protection of St. Peter. But the church was too small to accommodate the growing congregation and plans were made for a new cathedral for which the bishop called in as architect and builder his staunch friend, Michael Scott. The edifice was brick, 110 by 55 feet, and was completed in 1826. The following description gives some idea of the interior of the building:

"The interior is remarkable for grand simplicity and chasteness of design, finished in the Gothic order. The altar, pulpit and the bishop's chair are handsomely finished and richly decorated. The effect produced by the splendid bronze tabernacle, surmounted by a beautiful crucifix, in the midst of ten superb candlesticks of the same material, is truly imposing. There is nothing light, frivolous or gaudy to be seen; dignity is sustained throughout, which imparts solemnity to the performance of the divine service. Thirteen large and choice paintings, presented to the Bishop by his Eminence Cardinal Fesch, uncle of Napoleon Bonaparte, embellish

the walls. There is a handsome, well-toned organ in the gallery. . . . The floor of the church is paved with tile, which must render it cool in summer, and prevents the great noise occasioned by walking in churches where the floor is of wood. . . ."19

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19. U. S. Catholic Miscellany, May 3, 1828, VII;342-343; Lamott, op. cit., 60.
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On his return the bishop hastened with renewed hope to labor on the organization of the Church in the vast territory of his jurisdiction. His activities in southern Ohio and those among the Indians in Michigan bore much fruit. His discourses aimed to make the people realize the value of the human soul and the importance of their eternal salvation. They so differed from Protestant revivals that a goodly number of non-Catholics were always found among his audience. When objections and questions arose, he took care not to hurt anyone's feelings. He remained calm and cool and answered in a terse, courteous, and convincing manner. In this way many were attracted toward the doctrines of the Catholic Church.

Upon the completion of the new cathedral, the old frame church was removed to the rear of it, and converted into a seminary. This was a project dear to the heart of the prelate and one of the reasons for his appeal at Rome in 1823. On this subject the bishop writes:

"Without a seminary, I can obtain priests from Europe from time to time; but they will always be too few in number to answer

the needs of the diocese If I have a seminary, I shall not be deprived of such European missionaries; yet I shall be able to form a native clergy brought up according to the habits of the country, accustomed to the rough roads, acquainted with the language, etc. Furthermore, I can start a college, and through it obtain some means to better our lot and to set on foot other necessary or useful institutions. Likewise, I shall acquire an influence in the education and instructions of the youth of this state, which will be of great advantage to religion. . . ."20

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20. Letter, Fenwick to Association of Propagation of Faith, Annales, 1829, IV:502; O'Daniel, op. cit., 353.
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Difficulties, however, presented themselves and the bishop was obliged to suspend his attempts to establish a seminary in 1825. On May 11, 1829, he was able to resume activities and to reopen the seminary with ten students in attendance, four in theology and six in humanities. Later financial aid came from Europe and the cornerstone of the new Saint Francis Xavier Seminary was laid on May 14, 1830. This was the beginning of the now famous Mount Saint Mary Seminary which has given thousands of priests and two score bishops to the Church in America.²¹

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21. Lamott, op. cit., 69.
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In 1827, Bishop Fenwick, prompted by the urgent needs of his diocese, sent his Vicar-General, Father Rese, to Europe to appeal to the charity of the Catholic countries of the Old World. He visited Bavaria, and later Vienna where he

was instrumental in forming an association patterned after the Association of the Faith at Lyons, but with its purpose limited to the church in the United States. For the information of those interested in helping the diocese of Ohio, Father Rese published a pamphlet, a short history of the work in Cincinnati, and it was sent by imperial order to all the bishops, who, in turn, transmitted it to the clergy of Europe. The Emperor readily granted permission for the alms of his subjects to be dispensed in America and the Holy Father, Leo XII, on January 30, 1829 issued a Brief approving the Association, and enriching it with many indulgences. The society was officially established on May 13, 1829, and received the name Leopoldine in honor of the favorite daughter of the Emperor. The object of the society was to support in a special way by prayers and alms deeds the Catholic missions of America. The first donation to Cincinnati, April 30, 1830, was about \$10,000. This was followed in a few months by \$5,000 and before the close of the year by \$7,000.²²

22. Letter from Rese to Fenwick, Dec. 10, 1829, Archives of Notre Dame; Rev. Theodore Roemer, O.M.C., The Leopoldine Foundation and the Church in the United States (1829-1839), 151-152.

A third society of Europe, which, like the Society for the Propagation of the Faith at Lyons and the newly established Leopoldine Society of Vienna was the Ludwig Verein of Munich, Germany. Established in 1838 the Catholic Church in the

United States became its principal beneficiary during the early years and received generous donations up to the World War of 1914.²³

23. Rev. Theodore Roemer, O.M.C., The Ludwig-Missionsverein and the Church in the United States (1838-1918), 13.

One instance of its charity was a sum of money accorded the Sisters of Notre Dame at Cincinnati for a new foundation in 1841.²⁴

24. Ibid.

The progress of Catholicity, furthered by foreign assistance, immigration and by the conversion to the Faith, had aroused the fears and animosity of many not of the fold. As a result, many non-Catholic pulpits resounded with violent renunciations of the Church and her members, while the sectarian press published all manner of charges against everything Catholic. Bishop Fenwick had long felt that one of the most effective means of counteracting this propaganda and of preserving friendly relations with those of other beliefs would be a diocesan paper devoted to a clear explanation of the Catholic faith, a defense of its principles, and a wise refutation of the slanders which the enemy sought to cast upon the Church. Hence, in the original church building there was

founded in October, 1831, a weekly newspaper, the Catholic Telegraph, which has been issued every week for one hundred and ten years, with the exception of the two weeks following the death of the bishop.²⁵

25. M. P. O'Brien, op. cit., 774.

The first issue of the Catholic Telegraph published at Cincinnati on October 22, 1831, gives the aims and purposes of the paper:

- "1. The explanation and defense of the Roman Catholic Faith.
2. Information of occurrences connected with Catholic religion in the United States, and in various parts of Europe; especially in England, France, Italy and Austria. . . .
3. The occasional review of publications calculated to convey erroneous opinions of our religion. . . .
4. Public occurrences, selections of articles of a literary, scientific and miscellaneous character, to avoid, measurably, the sameness of an exclusively religious course. . . ."26

26. Catholic Telegraph, 1:1-8, October 22, 1831; Lamott, op. cit., 296.

Still in existence, the Catholic Telegraph was the first Catholic paper published west of the Alleghanies and is today the oldest in the United States.²⁷

27. Rev. Victor F. O'Daniel, op. cit., 394.

Another paper established to meet the need of the day was the Wahrheitsfreund or Friend of Truth. In the April 20, 1837 issue of the Catholic Telegraph the following is found:

"The great increase of the German Catholic population in the western country, and the inconvenience to which they are subjected by the want of a periodical in their own language, has become so obvious, that the publication of a paper has been determined upon, as a matter of imperative necessity.

"To make the 'Friend of Truth' acceptable to the readers, will be the unceasing desire of those to whose care it will be entrusted. Every effort will be made to render its contents instructive and pleasing. The paper will be divided into two departments, the Religious and Secular.

"The first will contain clear and lurid explanations of the Roman Catholic doctrine, as taught by Christ to his apostle and 'delivered to the saints', to be practiced and perpetuated to the end of time. . . .

"The Secular Department will comprise a faithful synopsis of the principal and most interesting events whether foreign or domestic. It must, however, be well understood, that no interference with politics will be permitted in its columns, nor any adherence whatever to any political party.
. . .

". . . It will be conducted for the benefit of the orphans and the surplus funds will be regularly paid to the St. Aloysius Orphan Association. The paper will, therefore, have a double claim upon the German Catholic, which, we feel confident, he will not disregard."²⁸

28. Catholic Telegraph, 6:153-160, April 20, 1837; Lamott, op. cit., 297.

The Rev. John N. Henni was its editor and continued in that capacity until his new duties took him to the diocese of Milwaukee. The publication of the paper, however, was continued until the need which brought it into existence had passed, and June 19, 1907 marked its last issue.²⁹

29. Lamott, op. cit., 297-298.

The bishop was anxious for the education of the youth of his diocese and endeavored to establish schools for them. When he made his notable visit to Europe in 1825 among the recruits whom he obtained for work in his diocese was a Sister of Mercy, Sister St. Paul, from a convent in France. She proved of great assistance to the bishop, having together with Eliza Powell from Kentucky opened a school consisting of twenty girls. The bishop appealed to the superioress of the Sister of Mercy to send two or three sisters to aid Sister St. Paul in making a foundation of the institute in Cincinnati. His appeal was in vain and the death of Sister St. Paul in 1827 at the early age of twenty-five was a severe blow to the bishop's prospects of establishing a religious order in the diocese.³⁰

30. Ibid., 63.

In 1826 the Collettine Poor Clares from Bruges established a school, and in the beginning of 1827 had seventy

students besides attending a numerous school for poor children on Sundays.³¹

31. U. S. Catholic Miscellany, Feb. 24, 1827, VI:246.

Of their assistance, however, the bishop was deprived early in 1828, as two of them went to Pittsburg to establish a convent of their order, while the third, Miss Malingie, having quitted the order, remained at the cathedral as a singer and directress of the choir.³²

32. Lamott, loc. cit.

With the money which he received in 1827 from the Association of the Propagation of Faith at Lyons, Bishop Fenwick built a brick school opposite the cathedral on Seymour Street. When the school had to be closed in 1828 for lack of teachers, the bishop succeeded the following year in procuring the Sisters of Charity from Emmitsburg, Maryland. The Sisters immediately took charge of the school and also of a girls' orphanage. The arrival of the Sisters of Charity at this time was providential. They found new fields for their religious teachings and had the honor and pleasure of opening the first free schools in Ohio, the public schools coming into existence in 1830 in Cincinnati.³³

33. Catholic Telegraph, I:248, May 19, 1832; Shea, op. cit., 615.

On January 11, 1830 four Sisters of St. Dominic left their Kentucky convent to extend their educational endeavors in Ohio. Their destination was Somerset, Ohio, where twelve years before the Dominican Fathers had established a community. A small brick house with an acre of ground afforded a convent for the sisters and a carpenter shop near the house was made into a school known as Saint Mary's. Humble as was its beginning, the school flourished and by 1832 sixty pupils were enrolled. A novitiate was begun in 1830 and the society was incorporated under the title of St. Mary's Female Literary Society.³⁴

34. Lamott, op. cit., 250.

The Sisters rapidly gained the favor of the people and by 1832 were employed by the school directors of their districts to teach in the district schools.³⁵

35. Lamott, loc. cit.

The curricula of the girls' schools of this period sought to be practical and emphasized the domestic and fine arts including sewing, tapestry work, embroidery, lace, and needle work. There was also drawing, painting--oil, water colors and crayons, music--vocal and instrumental--especially harp, piano, and guitar, with several of the schools offering harmony. Neither did they neglect spelling, reading, writing,

arithmetic, grammar, English composition, history, geography, natural philosophy and languages. Much importance was attached, however, to the "polite acquirements" making the educated woman synonymous with refinement, religious and moral culture, grace and social poise.³⁶

36. Rev. Edmund Goebel, op. cit., 102.

When the Athenaeum was opened October 17, 1831, with a full classical course of six years directed by a faculty of diocesan clergy, another institution for the purpose of recruiting a native clergy was established. Though founded primarily as a preparatory seminary yet to afford equal opportunities to the youth of Cincinnati, it was open to other day and boarding students, the demands of the Catholic public for the advantages of Catholic higher education making such a concession necessary.³⁷

37. Catholic Telegraph, October 29, 1831, 1:15.

The outline of studies published at the time reveals a creditable curriculum and the system of discipline employed therein gave the school a reputation which induced a number of Protestants to prefer it to secular colleges for the education of their sons.³⁸

38. John P. Foote, The Schools of Cincinnati and Its Vicinity, 122-123.

The building is described as "spacious and beautiful" and ran parallel with the cathedral to which it was later joined by the seminary and episcopal residence. Alpheus White, a convert and one of Cincinnati's early architects, drew the plans and superintended the construction of the college and seminary. When completed the group was considered as one of the architectural attractions of the city.³⁹

39. Rev. Victor F. O'Daniel, op. cit., 392-393.

Despite the enthusiastic beginning, the school did not prosper as anticipated. The need of priests and the lack of trained teachers early convinced the bishop that a change was necessary. This was effected in 1840 when the school was turned over to the Jesuits under the presidency of Rev. John Elet, S. J. At this time the name was also changed to St. Xavier's College.⁴⁰

40. Catholic Telegraph, IV:319, Oct. 3, 1840.

Under the guidance of the Jesuits the school flourished and on March 5, 1842 St. Xavier College was incorporated in the state of Ohio, and became empowered to confer the higher degrees of education.⁴¹

41. Lamott, op. cit., 281.

Among the other important matters that demanded the bishop's attention in the northwest was the need of Catholic education for the Indians confided to his care. Among them, schools were maintained for which Bishop Fenwick sought financial aid from the government. One of these was among the Ottawas at Arbre Croche. It was established in June 1829 and had sixty children in attendance. The bishop also had four youths of this tribe at school in Cincinnati; three others were sent to Mackinac to learn the trades of blacksmith and carpentry. The second institution, founded in September 1830 was among the Pottowatomies on the St. Joseph's River, and had some thirty pupils. The third, established in June 1831 was at Green Bay.⁴²

42. Rev. P. C. Vermyst, Life and Labors of Rt. Rev. Frederick Baraga, 128.

The purpose of these schools was that such Indian youths, when they became sufficiently expert, might return to their homes and instruct the tribes to which they belonged in the same useful arts.

It was Bishop Fenwick, too, who conceived the idea of providing a native priesthood, and he selected two gifted and devout Indian youths whom he sent to Rome for this purpose. They were cordially received by the Holy Father and the College of the Propaganda. Providence, however, did not decree that this project should succeed, for disease carried

off one of the young men and ill health compelled the other to return to his tribe. This is said to be the first effort on the part of the North American continent to promote the aboriginal race to the holy priesthood.⁴³

43. Richard H. Clarke, op. cit., 345.

It had also been Bishop Fenwick's plan to establish a line of churches at Hamilton, Urbana, Tiffin and Port Clinton, extending from Cincinnati to Lake Erie thus connecting his episcopal city with the Great Lakes by a chain of Catholic congregations. It was in fulfillment of this design that he erected St. Mary's parish, Tiffin, but he did not live to carry out the plan in regard to Port Clinton.⁴⁴

44. Rev. Victor F. O'Daniel, op. cit., 360.

When the First Provincial Council of Baltimore was convened on October 1, 1829 Bishop Fenwick was one of the six prelates who participated therein. This solemn occasion made a strong appeal to the heart of Cincinnati's first ordinary and he endorsed most heartily the thirty-eight decrees passed by the council for the good of religion.⁴⁵

45. Ibid., 365.

As mentioned before, the diocese of Cincinnati included

all of Ohio and the lower part of Michigan, and Bishop Fenwick traversed this vast territory going from settlement to settlement by boat, in the saddle, or in a springless wagon. His final visitation was in September, 1832, when he was stricken with symptoms of cholera at Sault St. Marie. Although ailing he continued his visitation returning to Tiffin and Canton and thence to Pittsburg. His last official act was to confirm at New Lisbon on September 25.⁴⁶

46. John G. Shea, op. cit., III:615-616.

Departing that day for Cincinnati the bishop was in such pain that frequently he had to stand up in the stage to relieve the agony. Reaching Wooster he was taken to a hotel and doctors were called. A message was also sent back to Canton asking Father Martin Henni, the pastor there, to come to the bishop with the Blessed Sacrament and the Holy Oils. When the future bishop of Milwaukee arrived there on the morning of September 27, he found that his friend and superior had passed away the previous day and had been hurriedly buried because of the nature of the disease.⁴⁷

47. Catholic Telegraph, I:401-403, Oct. 6, 1832; Letter, Henni, Wooster to Rese, Sept. 27, 1832, Archives of Notre Dame.

When Bishop Fenwick assumed charge of the diocese in 1822, his flock numbered fifty families and the churches did not

exceed five; his clergy were the few pioneers brought from Europe. At the end of the year 1831, Bishop Fenwick could write:

"My diocese in Ohio and Michigan is flourishing. It contains twenty-four priests, missionaries, twenty-two churches and several more congregations without churches, whereas fourteen years ago there was not a church, and I the only missionary in the State of Ohio. Our College in Cincinnati is in complete operation, excepting the Philosophical Department, for which the apparatus long expected is not yet arrived. Our seminary, which is united to the College and Cathedral, contains 13 seminarians preparing for Holy Orders. All seculars; as these establishments are secular. We have a private press and a weekly paper entitled the Catholic Telegraph of Cincinnati."⁴⁸

48. Lamott, op. cit., 65.

Priests had passed over the territory included in the limits of the state of Ohio before his entrance there, but their labor had no continuity of succession. To Bishop Fenwick it was given that his work should have permanency, thus making him at once the Father of Catholicity and the missionary Bishop of Ohio.

At Bishop Fenwick's death the Church had really begun to function in the Lake Erie region. A complete organization had been perfected in the brief span of eleven years and the sacraments had been administered in all parts of the diocese. By orders of the Holy See the duties of administrator fell upon the Very Rev. Frederick Rese, the active

missionary priest. He was granted all the faculties enjoyed by the late bishop, except those which required the episcopal character.⁴⁹

49. John G. Shea, op. cit., III:617.

Despite the work of Bishop Fenwick, Cincinnati in 1833 was still a young diocese and many problems faced the new bishop. There was considerable debt, meager support of the clergy; from six to seven thousand Catholics, some living in cities, many of them scattered through unbroken forests. It required a man with strong personality and unwavering faith to face these difficulties, especially in the thirties and forties when wave after wave of immigration continued to flow into Ohio. In May the news arrived that the Rev. John Baptist Purcell was the one chosen for this task and that Michigan and the Northwest Territory formerly under the care of Bishop Fenwick were to be erected into the diocese of Detroit, Father Rese being elected to this new See.⁵⁰

50. John G. Shea, loc. cit.

Born at Mallow, Ireland, February 26, 1800 of pious parents, John Baptist Purcell received all the educational advantages accessible to a Catholic child during the penal days in Ireland. To obtain a college education, however, he was forced to leave his native land and come to the United

States. On June 20, 1820 he entered Mount St. Mary's College, Emmitsburg, with the intention of fitting himself for the priesthood. On March 1, 1824 he sailed for Europe, where he completed his studies with the Sulpician Fathers at Issy and Paris. On May 26, 1826, he was ordained a priest at Notre Dame Cathedral, Paris, by Archbishop de Quelen. In the fall of the following year he returned to America and became a professor at Mt. St. Mary's College. Later he was made president of that institution. After receiving the appointment as bishop of Cincinnati he was consecrated in the Baltimore Cathedral by Archbishop Whitfield on October 13, 1833. Soon afterward he set out to Wheeling from Baltimore by stage and made his journey from that point to Cincinnati by steamboat. He reached Cincinnati on November 14, 1833 and was installed as bishop by Bishop Flaget of Bardstown. In the course of time Bishop Purcell proved himself to be a man of great learning, wide influence and remarkable popularity. A gifted orator, he often had the opportunity of overcoming prejudice by his persuasive words, and in order to keep in touch with the educational system around him and to be able to remove barriers of ignorance on Catholic belief, he accepted membership in the College of Teachers of Cincinnati, which was organized in 1831.⁵¹

51. W. H. Venable, Beginnings of Culture in the Ohio Valley, 175.

Shortly after Bishop Purcell's arrival in Cincinnati

the tide of immigration turned to Ohio on account of the system of canals recently introduced and the building of railroads. Many Irish and German Catholics found homes near the banks of the Ohio, and since his episcopal city had but one Catholic Church, the bishop felt the responsibility of their spiritual care.

The causes of immigration were the familiar ones of religious persecution, economic oppression, and civil disability, and yet these people brought a definite contribution to the land of their adoption. Carl Wittke, professor of history at Oberlin College, in a careful study of the immigrant writes as follows:

"Even the meanest and lowliest Old World peasant came from a land where the churches are centuries old, full richly carved chancels, altarpieces, pulpits, sculpture, wood carvings, beautifully embroidered vestments, and walls hung with the paintings of old masters. In the songs and dances of their folk festivals, in their love of flowers and beauties of the forest, in the elaborately embroidered bodice of a peasant girl, many centuries of Old World culture are revealed."⁵²

52. Carl Wittke, op. cit., Introduction, XIV-XV.

However, the national traits which one admires today were not always approved by Americans. These new arrivals were different; hence, to be suspected. Before one can evaluate the influence of the Church in the Lake region with

regard to problems which arose from nationalistic prejudices, it is necessary to take into consideration that relationship existing between American Catholics and the civil state in the early days. Before 1800, the Church which was a minority group was always on the defensive trying to keep alive and protect itself. A dominant English culture kept the Catholic Church in the background. With the dawn of a new century came Jeffersonian democracy and more liberal ideas concerning religion. Catholics were still debarred from civil office, but the moral influences of the Church was gradually making itself felt outside its own institutions.

A few New Englanders had settled early in Ohio. The opening of the Lake Erie Canal brought the Yankee first into the Western Reserve and then into the Lake region. With him came his community life, discipline of character, and to some extent his ecclesiastical organization.⁵³

53. H. K. Rowe, History of Religion in the United States, 72.

The Methodist, Presbyterian, and Baptist religions made a stronger appeal than that of the Congregational, Lutheran or Catholic. There was insistance upon separation of the Church and State as the individualism of the frontier gave rise to an increasing number of sects. In fact it was said, "There was little likelihood that the Catholic Church would spread among the prejudiced Americans of the Northwest."⁵⁴

54. Bond, op. cit., 466.

Despite these handicaps the Church toward the end of the first quarter of the nineteenth century, though small in numbers, poor, and in need of clergy, was fairly well organized. In most large towns along with the Church was found a school, an orphan asylum, and societies for the promotion of Catholic principles. As mentioned before, the year 1829 is generally accepted as the turning point in the history of the United States. Material growth and institutional expansion marked the presidency of Andrew Jackson. The country had grown by leaps and bounds and the population had increased from about four million to almost thirteen million within the forty years that elapsed since the formation of the federal government in 1789. New homes and new states were arising in the territory which lay between the Alleghanies and the Mississippi. In this increase of population, particularly after 1829, immigration was the prominent factor. Wave after wave rolled over the cities and prairies of the New America. The Irish, the Germans, and the Scandinavians poured into the United States all seeking in the New World opportunities denied them in the Old World.⁵⁵

55. Carl Wittke, We Who Built America, 101.

In 1811 the steamboat and after 1830 the railroad facilitated the distribution of immigration throughout the West. It was precisely in the same direction that the Church found her greatest growth and progress. From 1812 to 1821

seven states were admitted to the Union. The total population of these newly created states was almost half as great as the population of the states which formed the Union in 1789. The people were absorbed in conquering nature--felling trees, plowing the prairies, and erecting homes. Literature, schools, and social manners all indicated the newness of the country.⁵⁶

56. O'Gorman, op. cit., 340-341.

Many of the newly arrived European Catholics made their way to construction centers during 1830 and 1850. For in these two decades private and state companies constructed one thousand miles of canals in Ohio alone connecting the Great Lakes with the Ohio river by two continuous routes, the eastern with termini at Cleveland in the north and Portsmouth in the south, and the other between Toledo and Cincinnati. These projects actually reached thirty-seven counties in Ohio and connected many more so as to form a network of routes for settlement.⁵⁷

57. Robert E. Chaddock, Ohio before 1850: A Study of Early Influences, 23-24.

Catholic priests visited these camps and said Mass for the laborers. Along the canals and the railroads sprang up parishes which became the center of Catholic activity and

the nuclei of the several dioceses which were to be created in the next twenty years.

Following in the wake of immigration two new problems presented themselves, namely, nativism and nationalism, both indicative of the rapid development of the Church. Even the means used to conquer these points at issue showed that the Church had become a power of worth-while notice. The Church has at all times recognized the fact that her duties reached beyond the teaching of the doctrines of faith, of erecting ecclesiastical institutions and of bringing others into the fold. As members of a public society, her children must understand their social, economic, and political obligations to their fellow men. In her cultural program the Church has ever sought to educate her members regarding their civic rights and duties. How the Church has lived up to this ancient calling in her early days is a striking phase of her life. Frequently the Church was on trial in a frontier community among non-Catholics, who were only too willing to attribute to the former the weaknesses of her children.

Nationalities showed tendencies to settle in town or country, the Germans and the Scandinavians inclining toward agriculture and the Irish, gregarious by nature, toward employment in the city. In the rural districts the newcomers could more or less adhere peacefully to the customs and traditions of their native land. It was not so in the cities where Catholics were confronted by social pressure in a

hostile environment. Yankees with a lofty air of superiority looked down upon Catholics as inferior beings who practiced a despised religion. The small minority of Catholics had to work under great difficulties and in some instances but for the solicitude of the Church would have succumbed. The Church became the center from which Catholic social life took its root.

The social program of the Church received due attention and musical and literary productions provided adequate recreation. An organ, considered quite an acquisition at the time, and a good choir were the ambition of every young congregation. Theatrical clubs, athletic clubs, and sodalities existed in large numbers, generally closely connected with the Church and encouraged by the Catholic hierarchy. The immigrant element which had as its special incentives to keep alive the memories of a common origin formed benevolent, political and social organizations.⁵⁸

58. Carl Wittke, op. cit., 144.

St. Joseph's Literary Society of St. John's Church, Canton, was incorporated as early as January 28, 1825 by an act of the General Assembly of the State of Ohio.⁵⁹

59. Laws of Ohio, Columbus, Ohio, 1825, XXIV:45-47.

Catholic newspapers like the Catholic Telegraph and the

Wahrheitfreund aimed to give the reader correct religious and historical objectives.

An organization formed to give edification and to prevent and correct a social evil was the Father Mathew Temperance Society. The famous "Apostle of Temperance" from Ireland visited this country about the middle of the last century and spoke not only under Catholic but occasionally under Protestant auspices. Apparently the temperance movement among the Irish-Catholics had considerable success, for we read that in many instances the St. Patrick's Day celebrations were conducted on temperance principles. In Cincinnati the society took the form of the Catholic Total Abstinence Association and the pledge was administered to its members on March 29, 1840.⁶⁰

60. Catholic Telegraph, IX, 53, Feb. 15, 1840.

The accusation is sometimes made that Catholics have shown little interest in the political welfare of the nation, and that certain nationalities have retained their native customs, languages, and ideals in preference to American democratic principles. True, few Catholics have ever held high political offices. Belonging to a small group, conscious of an ever-existing prejudice, the immigrant usually prized his faith above all political ambitions, especially if a political career meant that he apostatize from that faith.

Much of the German immigration went West along the Erie Canal to the Great Lakes and then on to the prairies. They had taken no part in political government in Europe, hence they were not politically-minded. They were more concerned about the social and economic welfare of the community. Once adjusted to their new environment, however, they developed admiration for American democratic institutions. By the middle of the 1840's life among the German element was in full swing. Columbus, Cleveland, Dayton and other cities had sizable and important German colonies before 1850. Cleveland had German societies and churches in 1836. Toledo had attracted both a strong German Lutheran and German Catholic element, which was organized into many societies. Turner states that at one time the German element quite controlled the balance of political power in Ohio.⁶¹

61. F. J. Turner, The Frontier in American History, 349-350.

With these early settlers came the valiant priests of their homelands to care for their spiritual needs. Such men of heroic type as Father William J. Horstmann, who founded the colony of sturdy Germans at Glandorf; Father Otto Bredeick, who out of his own patrimony purchases the site of the first church in Delphos; the early Redemptorists, Father F. X. Tschenhens, Father F. X. Naetscher, and Father John N. Neumann, who from their parish at Peru ministered to the surrounding missions, the saintly Father Francis Brunner,

Provincial of the Precious Blood Fathers, who established St. Joseph's, Tiffin, as well as Father F. X. Weninger, the "Apostle of the Germans"--all were pioneer workers in the field before 1850.⁶²

62. Rev. Theodore Roemer, O.M.C., The Ludwig-Mission s verein, 93.

The Irish temperament is noted for buoyancy and optimism and for the ability to get the maximum enjoyment from what life has to offer. Thousands of Irish workers on canals and railroads eventually settled down in Ohio along the routes they had helped develop. But in the practice of law, politics, and even in the Church the Irishman has been especially successful perhaps because these professions required that warm, human touch, mixed with a certain dash of quick wittedness, so characteristic of many Irishmen. Their increase in numbers, wealth, and power aroused the antagonism of their New England neighbors. This unfriendly feeling only encouraged group interests in politics. At Van Buren's election in 1836, the Irish so controlled the democratic political machine that Bishop Purcell, an avowed National Republican, was accused by a Cincinnati editor of having directed the vote. The bishop replied:

" I have never influenced the vote of a single individual of my flock--

and in this course I am determined to persevere."⁶³

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63. Letter, Bishop Purcell to Ed. Mr. Ramsay: Nov. 5, 1836
(Name of paper is not given) Cincinnati, Ohio.
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The instances quoted of German and Irish in Ohio show that Western Catholicism had become a vigorous and growing religion, manifesting more strength than Protestantism. Protestants, alarmed, began characterizing all Catholics as "foreigners" and organized themselves into "Native American" groups to combat the "threat" against the economic, political, and social structure of America.⁶⁴ Between 1830 and 1840

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64. R. A. Billington, The Protestant Crusade, 1800-1860, 54.
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these groups entered into politics and became known as the "Know-Nothing Party," aiming to keep all native and foreign Catholics from political office. Active in this campaign was Samuel F. B. Morse, inventor of the telegraph and an ardent anti-Catholic propagandist. As author of two books on the subject, Morse urged Protestants to abandon their religious differences and unite against Catholic schools, Catholic office-holders, and especially against lenient immigration laws.⁶⁵

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65. Ibid., 124.
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Associated with Morse was Doctor Lyman Beecher, later

professor of Lane Theological Seminary of Cincinnati. On coming to Ohio he became alarmed at the apparent Catholic supremacy and he agreed with Morse

"that the despotic nations of Europe had determined to stamp out republicanism of the United States by winning American converts and by sending popish immigrants to that country."⁶⁶

66. Ibid., 126.

Beecher, it is said, learned to modify his opinion when he saw that Catholic priests never ran away from a pestilence and that the Sisters of Charity were unceasing in their ministrations to the sick and the dying.⁶⁷

67. Henry Howe, op. cit., II:669.

During the first session of the College of Teachers in November, 1836, Bishop Purcell by request addressed the meeting. At the close of the lecture a short but interesting debate arose between the Bishop and Rev. Doctor Wilson, and was carried on with harmony and good will. In the following session, Mr. Alexander Campbell surprised his audience by an unprovoked attack on the Catholic Church. Bishop Purcell took exception to Mr. Campbell's remarks and on December 19, 1836 wrote a letter to the Cincinnati Gazette "accepting the gauntlet of a public debate" thrown down to him by Alexander

Campbell in that paper. Thus began the famous Purcell-Campbell Debate which was held in the Campbell Church, converted later on into the Catholic Church of St. Thomas.⁶⁸

68. Catholic Telegraph, V:372, Oct. 20, 1836.

Mr. Campbell drew up seven points at issue the seventh of which is indicative of the nature of the controversy:

"The Roman Catholic religion, if infallible and unsusceptible of reformation, as alleged, is essentially anti-American, being opposed to the genius of all free institutions, and positively subversive of them, opposing the general reading of the scriptures and the diffusion of useful knowledge among the whole community, so essential to liberty and the permanency of the government."⁶⁹

69. Alexander Campbell and Rt. Rev. J. B. Purcell, A Debate on the Roman Catholic Religion, VII, Introduction.

The debate which was conducted both morning and afternoon, opened January 13, 1837 and closed on Saturday, January 21. The audience was so large that fears were entertained for the safety of the building. The Bishop in conclusion said:

"We have all, a great deal to do to improve the morals of the age, to elevate the standard of literature, to promote by such means as all Christian approve the welfare of our common country, and to obtain for our green state, the fertile and flourishing Ohio, a distinguished rank for knowledge,

virtue and patriotism among her elder and her younger sisters in this fair republic."⁷⁰

70. Alexander Campbell and Rt. Rev. Purcell, op. cit., 357.

Public opinion acclaimed a victory for the bishop to the discomfiture of some of the sectarian journals. The Catholic Telegraph in its comment stated:

"We repeat what we said last week, that an event more propitious for Catholics could not have occurred."⁷¹

71. Catholic Telegraph, VI:99, March 2, 1837.

Judge Burnet, former Governor of California, author of "The Path Which Led a Protestant Lawyer to the Catholic Church" was one of the converts gained by the Bishop's clear exposition of the Catholic doctrine.⁷²

72. Ibid., VI:100, March 2, 1837.

Thus did Bishop Purcell defend the doctrines of the Catholic Church and contribute much to the religious and intellectual activity of Catholicity in Ohio.

Very shortly after Bishop Purcell arrived in the diocese, he published a Pastoral to the clergy and laity of his flock. In it extolled the life and labors of his saintly predecessor,

Bishop Fenwick, showed his own zeal for the furtherance of Christian education, and urged the people to depend in their own exertions rather than upon European aid in building churches.⁷³

73. Catholic Telegraph, III:11, Nov. 29, 1833.

His next announcement was a charity sermon for the benefit of the Asylum which led to the foundation of the St. Peter's Benevolent Association for the maintainance of the orphans at St. Peter's Asylum. This association, together with the St. Joseph Society formed later, took upon itself the care and protection of the homeless little ones of the diocese and procured better accommodations for the Sisters and the children.⁷⁴

74. Ibid., III:55, Jan. 10, 1834.

After seeing this project fairly launched, the Bishop began a visitation of his diocese, which had contributed much to the growth of Catholicity in the state of Ohio. Like the first bishop of Cincinnati he impressed favorably the Protestants in all parts of the state, who were only too anxious to invite him to speak in public buildings or even in their own churches. To visit these communities meant travel on horseback, through dense forests, to ford streams, or in the vicinity of the railroad, it meant a trip on a handcar propelled by the sturdy arms of some faithful Irish roadsman.

But God's blessing rested on his work and by 1844 the churches numbered seventy and the Catholic population had grown to 50,000.⁷⁵

75. Rev. J. H. Lamott, op. cit., 78.

Like the "Charity Sermons" for the schools, "Anniversary Orations" were made an important factor in securing help for the orphanages and other charitable institutions. The St. Peter Benevolent Association invited speakers of note on various programs with considerable profit to the institutions.

Not content with finding ways and means to conduct free schools and orphanages the Bishop organized in St. Peter's Cathedral congregation "The Martha and Mary Society" for the spiritual and temporal relief of the sick and the indigent. The members paid a monthly contribution and a visiting committee of eight ladies was appointed to seek for the needy and to give them immediate help, and to report other conditions at the next meeting of the society.⁷⁶

76. Catholic Telegraph, VIII:38, Jan. 10, 1839.

German Catholics organized the St. Aloysius Orphan Society for boys on January 27, 1837 under the presidency of J. B. Germann. Father Henni was the guiding spirit and to obtain funds the society decided on publishing the Wahrheitsfreund under his editorship. A home was purchased and later

dedicated on the feast of St. Aloysius. Miss Angela Siemers was directress of the home until the Sisters of Charity took over the establishment on May 8, 1842.

In order to strengthen the institutions of his diocese and to meet the growing need of churches, Bishop Purcell resolved to visit Europe as his predecessor had done, although at the time of his first pastoral letter he had felt that European help was waning and urged his flock to depend on their own exertions. During the year spent in Europe the bishop aroused anew the generous spirit of the Propagation of the Faith at Lyons, Munich and Vienna; he gained the Jesuits for Cincinnati and he brought with him to New York where he landed on August 22, 1839 seven priests among whom were Fathers Joseph Machebeuf and John Baptist Lamy, both destined to fill important places in the American hierarchy. Willa Cather's great American novel, Death Comes for the Archbishop, centers around the missionary activity of these prelates.

The Catholic Telegraph, now eight years in existence, seemed doomed to failure if financial support was not forthcoming. A mass meeting of Catholics of Ohio and Kentucky took up the matter and devised means for its maintenance. An Association called "The Roman Catholic Society for the Diffusion of Knowledge" was formed and renewed life and strength was given to the paper. The duty of this society was to attend to the publications of the Catholic Telegraph and of

all Catholic works selected by the proper authorities and the procuring of lecturers on literary, scientific and theological subjects.⁷⁷

77. Catholic Telegraph, III:380-382, Nov. 7, 1839.

The building of a new cathedral was the bishop's next concern. The edifice erected in 1828 had become entirely too small for St. Peter's congregation, hence the bishop had purchased a site opposite the City Building for the new cathedral. The cornerstone was laid on May 20, 1841 and in the sealed box were many important documents giving an account of the spread of Christianity and the growth of the city. The editor of the Cincinnati Miscellany describes the exterior as follows:

"This fine building, belonging to the Roman Catholic Society is completely finished, excepting the portico in front. . . . and is worthy of all the labor and expense it has cost, as an architectural pile and an ornament to our city. It is the finest building in the West, and the most imposing, in appearance, of any Catholic Church, the metropolitan edifice in Baltimore not excepted.

"St. Peter's Cathedral is a parallelogram of two hundred feet in length, by eighty in breadth. It is fifty-five from floor to ceiling. The roof is partly supported by the side walls, which as well as the front, average four feet in thickness, but principally upon eighteen freestone pillars, nine on each side, which are of three-and-a-half feet diameter and thirty-three feet in height. The ceiling is of

stucco-work, of a rich and expensive character, which renders it equal in beauty to that of any cathedral in the world, as asserted by competent judges, although executed, in this instance, by J. F. Taylor, a Cincinnati artist, for a price less than one-half of what it would have cost in Europe. The main walls are built of Dayton marble, of which this building furnishes the first example in Cincinnati. The basement is of the blue limestone of the Ohio river, and forms an appropriate contrast of the superstructure. The bells, not yet finished, which will be a chime of the usual number and range, played by machinery, such as is employed in musical clocks, are in preparation for the edifice. The steeple is two hundred and twenty-one feet in height. The cathedral is finished with a center aisle of six feet, and two aisles for processional purposes, eleven feet each, adjoining the side walls. The residue of the space forms one hundred and forty pews ten feet in length. The roof is composed of iron plates, whose seams are coated with a composition of coal-tar and sand, which renders it impervious to water."⁷⁸

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78. Charles Cist (ed), Cincinnati Miscellany, II:177, October, 1845-1851.
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Of the interior he writes:

"An altar of the purest Carrara marble, made by Chiappri, of Genoa, occupies the west end of the cathedral. This is embellished with a center piece, being a circle of rays, round which, wreaths and flowers are beautifully chiseled. It is of exquisite design and workmanship. At the opposite end, is put an immense organ, of forty-four stops and twenty-seven hundred pipes, lately finished by Schwab, of our city, which cost \$5,400. One of these pipes alone is thirty-three feet long and weighs four hundred pounds. There is no doubt, that this is an instrument superior in size, tone and power, to any on this continent.

"The following paintings occupy the various compartments in the cathedral: St. Peter Liberated by the Angel; Descent from the Cross; Annunciation of the Blessed Virgin; St. Jerome; Christ in the Garden; Flight into Egypt.

"The St. Peter is by Murillo, well known as the head of the Spanish school; and was a present to Bishop Fenwick, from Cardinal Fesch, uncle to Napoleon. The others are by some of the first artists in Europe.

"The two windows next to the altar are of stained glass, and serve to give us, of the west, an idea of that style of imparting light, through edifices devoted to religious purposes, in the old world."⁷⁹

79. Charles Cist, loc. cit.

Edifying circumstances accompanying its erection are summed up in the following:

"Not a drop of ardent spirits was consumed in the erection of the cathedral, and notwithstanding the unmanageable shape and size of the materials, not an accident occurred in the whole progress of the work. Every man employed about it, was paid off every Saturday night; and, as the principal part of the labor was performed at a season of the year when working hands are not usually employed at their advantage, much of the work was executed when labors and materials were worth far less than at present. The Dayton marble alone, at current prices, would nearly treble its original cost. The heavy disbursements have proved a seasonable and sensible benefit to the laboring class. The entire cost of the building is \$120,000."⁸⁰

80. Ibid.

The history of the educational progress of Ohio would be incomplete without mention of the pioneer work undertaken by three religious communities prior to 1850. The Sisters of Notre Dame de Numer began work in this country in 1840 at the invitation of Bishop Purcell. On January 18, 1841, they opened a boarding school and an academy in Cincinnati known as the Young Ladies Literary Institute and Boarding School. Success attended their efforts and as early as 1843, they began their program of expansion which has carried them to many parts of the country.⁸¹

81. Catholic Telegraph, X:21, January 16, 1841.

The next to come to the diocese were the Sisters of the Precious Blood. Their educational activity appears to have begun about the year 1845 at New Riegel, Seneca County, where they opened a school for girls as well as an orphanage. At Maria Stein they established a convent where they introduced the perpetual adoration of the Blessed Sacrament.⁸²

82. Rev. J. H. Lamott, op. cit., 259.

Ever since their coming to this country in 1727 the Ursuline Nuns have remained a potent influence in the education of girls but it was more than a century later that they extended their activity beyond New Orleans. In 1845 a contingent of Ursulines under the direction of Mother Julia

Chatfield came from France and established a house at Fayetteville, Brown County, Ohio. They began to teach school to some children in the neighborhood and on October 4, 1845, received the first boarding students into their young ladies' academy. In the meantime, however, the school was incorporated June 6, 1846 as the Saint Ursula Literary Institute.⁸³

83. Ibid.

Fundamentally, the purpose of these schools was to equip the girls for the home and society and to instruct them in Christian ideals. How well they attained these goals cannot be determined with accuracy, but obviously there was a close analogy between these schools and the general concept of woman's place in social and economic life.

For some time Bishop Purcell had felt that religion would profit by having a bishop in the northern part of Ohio and he resolved to lay this before the prelates of the Sixth Provincial Council at Baltimore in May, 1846. The Fathers of the Council approved his plan and asked the Holy Father to create a new bishopric. The Holy See, therefore, on April 23, 1847 erected the diocese of Cleveland, placing the lines of division across the state at 40° 41' but later changed it to agree with county limits.⁸⁴

84. Catholic Telegraph, XVIII:14.

Bishop Purcell might be called the "Americanizing Bishop". Up to his time all had been frontier. New national groups came and he had to handle the question of native prejudice. How well he neutralized these groups in a spirit of Christian charity and laid the foundation of Catholicity in the new republic is best shown by the progress of the Church during his long episcopacy.

The scene of activity now shifts to the northern part of the state to the newly created diocese of Cleveland under the direction of the Right Rev. Amadeus Rappe, first pastor of St. Francis de Sales Church, Toledo. However, before taking up the development of the Church in this locality prior to 1850, the diocese of Detroit erected in 1833 and a part of the original diocese of Cincinnati deserves consideration.

CHAPTER IV
THE DIOCESE OF DETROIT

When Cincinnati was made a bishopric in 1821, the diocese extended from the Ohio River to the Great Lakes including the entire state of Ohio, Michigan and what later became Wisconsin.

The state of Ohio alone sufficed to keep Bishop Fenwick busy with merely imperative matters, hence he frequently petitioned the Holy See to erect a bishopric in the Northwest country which he considered a fruitful field for a zealous bishop. In compliance with his wish, Gregory XVI erected the See of Detroit on March 8, 1833. The diocese embraced the state of Michigan and the Northwest Territory which had previously been administered by Bishop Flaget and Bishop Fenwick.¹

1. John G. Shea, op. cit., III:633.

The first candidate proposed for the new See was Father Richard who had done so much for religion in Michigan. But an unfortunate lawsuit with a member of his congregation made the appointment impossible and the choice fell on the Rev. Frederick Rese, long active among the German Catholics in Cincinnati.²

2. Richard Papers, II:246; Original in Roman Catholic Archives, Bishop's Residence, Detroit, #19.

The name of Father Richard, however, has ever been held with the greatest regard and veneration in this locality and Protestants vie with Catholics to do honor to his memory. On October 16, 1940 the city of Detroit publicly manifested this respect when a statue monument was unveiled in Richard Park in the presence of thousands of spectators. Tributes to the greatness of the famous priest and sketches of his work were given by several speakers among whom was Dr. Randolph Adams, director of the Clements Library of the University of Michigan, who called Father Richard "the first great social servant of Detroit" and declared that "in addition to rebuilding his parish it is not too much to say that he took over the job of rebuilding Detroit."³ Doctor Adams con-

3. Detroit News, October 17, 1940, 43.

tinued in his address:

"Father Richard's life was spent in trying to help, and he had constantly to deal with those who wanted to hinder. It was in this adversity that the sweetness and greatness of his character glowed as a great beacon.

. . .

"He virtually drove Detroit into providing a public school system. That he was one of the greatest of educators who lived amongst us ought to be evident from his dreams of things to come in Michigan.

"It is no reflection upon the city of Detroit to say that the human material with which Father Richard had to work was pretty

crude. For nearly a hundred years before the arrival of Father Richard, Detroit was, and had to be, a frontier town, with all the crudity that the words imply."⁴

4. Ibid.

From the beginning of the settlement in 1701 religion and education had a definite place in the plan of Cadillac, its founder. For after the defensive work had been completed and enclosed with strong palisades, a log chapel was built and placed under the patronage of the mother of the Blessed Virgin.⁵

5. Richard Elliott, "Sketches of the Life and Times of Rev. Gabriel Richard," American Catholic Historical Records, XVI, 155-156,

Evidence of a school is found in a letter written in 1703 by Cadillac in which he says in part:

"Permit me to insist upon the great necessity there is for the establishment of a Seminary at this place for the instruction of the children of the savages with others of the French, instructing them in piety, and, at the same time, teaching them our language."⁶

6. Silas Farmer, History of Detroit and Michigan, I:720.

The school was undoubtedly established for in the register of Saint Anne's parish dated May 15, 1755 Jean Baptiste Rocoux is listed as the "Director of the Christian

Schools in the town and choir master of the parish."⁷

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7. Registres de la Paroisse de Ste. Anne, for the year 1772, Burton Historical Collection, Detroit, Michigan.
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The Franciscans and Jesuits successively had charge of the parish during the many years that followed and both Orders were outstanding in their zeal for education. Historically the Catholic Church was the first organized system of religion whose influence was felt in this territory and Saint Anne's school not only weathered the storms incidental to frontier life, but thriving today in the twentieth century is the oldest link connecting the marvelous achievement in education in the Detroit of today with those first attempts made in the city of Cadillac.⁸

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8. John A. Russell, The Germanic Influence in the Making of Michigan, 257.
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When the Lake region came under American control in 1796 Detroit fell under the jurisdiction of Baltimore. In June, 1798, Father Richard was sent there to assist Father Levadoux, and upon the departure of the latter three years later, he was made pastor, with Rev. John Dilhet, another Sulpician, as his assistant.⁹

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9. J. A. Girardin, "Life and Times of Rev. Gabriel Richard," Michigan Pioneer and Historical Society Collections, I:481.

His parish which numbered between five and six thousand souls, extended from the head waters of Lake Erie to Sault St. Marie, the islands of Lake Huron and Michigan, and around the coast of the latter to the south of the St. Joseph River and the present site of Chicago.¹⁰

10. Richard Elliot, op. cit., 155.

Born at Saintes, France, August 15, 1767 Gabriel Richard was said to have been related on his mother's side to Bossuet. Becoming a priest, and a member of the Sulpician order, he was for a time in charge of the famous Seminary at Issy and professor of mathematics. Like so many other Sulpicians, Father Richard took refuge in America during the French Revolution. He arrived at Baltimore on June 24, 1792 and was sent to Prairie du Rocher, Illinois, where he labored for six years until his appointment to Detroit.¹¹

11. J. A. Girardin, loc. cit.

In spite of early endeavors education was at a low ebb when he took charge of his flock and his great aim was to stimulate his parishoners with a love for learning. His coming at once infused new life into the parish at Detroit. Foreseeing the future greatness of the new Republic and the growth of the new West, he realized that the future of the

Church in America depended upon the sound Catholic education of the rising generations. Hence he set to work to establish a complete system of Catholic education comprising elementary schools, high schools and academies, and an institution for higher learning under Catholic auspices to a certain extent.

His contemporaries speak of him as a profound theologian, an eloquent speaker, a good mathematician, and an able composer of music. Often he thundered forth from his pulpit against the vice of intemperance and strongly opposed the use of tobacco.¹²

12. J. A. Girardin, op. cit., 483.

Prudence and determination marked the opening of his parochial administration and soon his austere life, zeal and eloquence had a salutary effect in the reformation of the existing abuses and in the religious discipline of the wayward members of his congregation. He enlarged and improved the parochial school and established an academy or high school for boys and young men, confining the work of the existing school to the instruction of the younger children, both boys and girls. These two schools were in existence in 1802. He next visited in turn the settlements outside the town from the River Raisin near Lake Erie to the shores of Lake St. Clair.¹³

13. Richard Elliot, op. cit., 161.

He next turned his attention to the higher education of girls. This problem was more difficult. The Ursulines at New Orleans were the only teaching sisterhood in the country at the time and the number of teachers there was insufficient for the work. Undaunted by difficulties, Father Richard courageously set to work to train teachers for his proposed young ladies academy, turning his pastoral residence into a kind of normal school with Father Dilhet and himself as teachers. In 1804 he selected four young ladies of high social standing, who showed an aptitude and willingness for the work. The names of these young ladies were Monique Labadie, Elizabeth Lyon, Angelique Gampau, and Elizabeth Williams, the latter being the sister of General John R. Williams. Father Richard believed in specialization, and each of the young ladies was prepared for a particular department of school work.¹⁴

14. Rev. J. A. Burns, The Principles, Origin and Establishment of the Catholic School System in the United States, p. 183; American Catholic Historical Researches, XV:87.

His next enterprise was a seminary for young men. Father Dilhet and he lectured upon religious history and upon topics intended to develop a vocation for the sacerdotal state among the students. Thus in 1804 Father Richard had in operation primary schools for boys and girls, an academy for young ladies and a seminary for young men.¹⁵

15. Richard Papers, I:4-5.

The system of education in its completeness and coordination was far in advance of the educational ideals of the time. The teachers trained by Father Richard and his assistant were highly successful in their work. Miss Lyon and Miss Williams continued the work of teaching for about forty years, and Miss Campau for more than twenty-five years. Miss Labadie married, but retained a strong and practical interest in school work all her life. Later she brought the Nuns of the Sacred Heart to Detroit to establish a school for the higher education of girls and made over to them a property and endowment of \$100,000.¹⁶

16. Rev. J. A. Burns, op. cit., 197.

A strong believer in industrial education Father Richard held that the work of the academies or higher schools for both young men and women in addition to the teaching of the cultural branches, should include a practical training in the arts and sciences which were connected with the occupations of the pupils in after life. He brought from the East spinning wheels, looms, and carding apparatus, with coloring materials, and in the girls' school sewing and spinning and other household arts of the time were taught along with the ordinary subjects of study. In the boys' school, he set up an electrical machine and physical apparatus of various kinds, and aimed at developing a practical bent toward mechanics

and physics, together with a thorough grasp of mathematics.¹⁷

17. Silas Farmer, op. cit., 185.

To Father Richard belongs the credit of importing from France the first organ and the first piano in Detroit. At his death he left several manuscripts of music of his own composition, which were pronounced by artists as excellent compositions.¹⁸

18. J. A. Girardin, op. cit., 491.

The following incident is recounted in the Detroit Daily Tribune of January 8, 1858:

"The organ to which reference had been made was very singularly preserved. In 1812, while the Indians were here in large numbers, it was taken to pieces. The gilt pipes struck their fancy, and each appropriated one, and went about the streets blowing upon it, so that its parts were scattered throughout the city and vicinity. One day a citizen met one of the natives, and asked him if he knew what he was blowing upon. He said he did not. The citizen told him he was blowing upon the flute of the Great Spirit. He passed on without thinking about it, but not so the Indian. The news spread like wildfire that it was the flute of the Great Spirit that had been taken to pieces and before the day was out every scattered part was returned to the old warehouse whence it had been taken, and the organ was reconstructed."¹⁹

19. Richard Papers, I:16.

His limited material resources proved a deterrent to many of Father Richard's practical plans. However, he also established a school for Indian girls in which the instructions were almost entirely industrial.²⁰

20. Richard Elliott, op. cit., 164.

A petition presented by Father Richard to the Governor and Judges of the Territory of Michigan acquaints us not only with the number and character of his schools, but sheds considerable light upon his ideas and plans and his alertness to everything pertaining to education:

"Our neighbors on the British side are now erecting a large stone building for an Academy. The undersigned being sensible that it would be shameful for the American citizens of Detroit if nothing should be done in their territory for a similar and so valuable establishment, begs leave to call the attention of the Legislature of Michigan to an object the most important to the welfare of the rising generation--which cannot be but of little advantage, if it is not highly patronized by the Government."²¹

21. Richard Papers, I:69, October 18, 1808.

Of the schools he says:

"The Honourable Legislature partly knows what has been done by the subscriber for the establishment of schools, and for the encouragement of literature, scientific knowledge

and Useful Arts in this part of the Union. Besides two English schools in the town of Detroit there are four other primary schools for boys and two for young ladies, either in Town, or at Spring-Hill, at Grand Marais even at River Hurons. Three of these schools are kept by three natives of this country who had received their first education by the Rev. Mr. J. Dilhet and of whom two under the direction of the subscriber have learnt the first Rudiments of English and Latin languages, and some principles of Algebra and Geometry so far as to the measurement of the figures engraved on the tomb of the immortal archimedes. By necessity they have been forced to stop their studies and to become masters and teachers for others. At Spring Hill, under the direction of Angelique Campau and Elizabeth Lyon, as early as the 9th of Sept. last, the number of scholars has been augmented by 4 young Indians, headed by an old matron, their grandmother, of the Pottawatomie tribe. Five or six more are expected to arrive at any moment."²²

22. Ibid.

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His plea for an institution for higher learning finds expression in the following:

"It would be necessary to have in Detroit a similar Academy in which the high branches of mathematics, most important languages, geography, history, natural and moral philosophy, should be taught to young gentlemen of our country, and in which should be kept the machines the most necessary for the important and useful arts, for making the most necessary physical experiments, and framing the beginning of a Public Library."²³

23. Ibid. I:70.

In 1807 the Governor and other officials invited Father

Richard to lecture to them in the English language. "I was sensible of my incapacity," he wrote Bishop Carroll, "but as there was no English minister here of any denomination, I thought it might be of some utility to take possession of the ground." He accordingly held meetings every Sunday in the Council house, and lectured upon the Christian religion and similar topics avoiding, however, all controversial subjects.²⁴

24. Richard Papers, I:5.

His plan for the higher education of young men found realization in the Catholepistemiad, or University of Michigan which was founded by the Governor and Judges of the Territory in 1817. This project which later developed into the University of Michigan was drawn up by Judge Woodward, and is generally credited to him. But there is no doubt that Father Richard had a great deal to do with it for he was the first to advocate publicly the need of such an institution in Michigan; he was the leading authority in educational matters in the territory at the time, and he had prepared the ground by the system of primary and secondary schools he had organized in Detroit; he was one of the two men to whom the control and administration of the institution was entrusted at its foundation. The broad scope of the institution and the importance attached to scientific and professional studies gave definite evidence of Father Richard's cultural influence

and guidance.²⁵

25. Rev. J. A. Burns, op. cit., 192.

Connected with the university and under its jurisdiction, there was to be established throughout Michigan a complete system of primary, secondary and higher education. The officers and teachers in all these institutions were to be appointed by the university and were to be paid out of the public treasury. Fifteen per cent of the public taxes was to be set aside for the purpose.²⁶

26. Andrew C. McLaughlin, op. cit., 30.

John Monteith, the Presbyterian minister at Detroit and a man of culture and general education, was made president, and Father Richard, vice-president of the university. They were also, at first, the only professors. The former held seven of the thirteen professorships and Father Richard was honored by six others. It might be interesting to note that the salary for each professorship was fixed at \$12.50 a year. A site was secured in Detroit, a building erected, and in a year from the date of the Act the lower story was occupied by an English school, a portion of the second story by a classical school, and another with a library.²⁷

27. Ibid., 32.

In the college at Detroit it was provided that the Scriptures should constitute a part of the reading throughout the entire course. By the law of 1821, the Catholepistemiad became the University of Michigan, Father Richard being named one of the trustees. He was also one of the charter members of the Michigan Historical Society.²⁸

28. Ibid.

At this time the population of Detroit was almost entirely Catholic and the school system established by Father Richard was practically the school system of the city of Detroit. It was really a public school system, although supported mainly by tuition and private contributions. Up to 1820, there was usually not more than one English or non-Catholic school in the city, and there were no State supported public schools in Detroit until 1830.²⁹

29. Silas Farmer, op. cit., 715.

There can be no doubt that Father Richard expected his Catholic schools in Detroit and elsewhere to be recognized by the State and their teachers to be paid from the public educational funds. In 1817 the Catholic Indian tribes of Michigan made a grant to the Territory of Michigan jointly with the Catholic Church. The Ottawas, Pottawatomies, and Chipewas in the treaty of Fort Meigs, granted six sections of

land for educational purposes, half of the grant to go to the Catholepistemiad, and the other half to the Catholic Church at Detroit. Sale of these lands provided funds used for the benefit of the university and the Catholic schools, as specified in the grant.³⁰

30. Andrew C. McLaughlin, op. cit., 20.

In tracing the educational influence of Father Richard we have passed over an event which afforded an opportunity for the manifestation of other qualities of charity that were his. In June, 1805 a disastrous fire destroyed in a few hours all the visible results of his six years' labor. The disaster swept away his church (the fourth Church of St. Anne), his schools, the homes of many of his parishoners, and destroyed the collections of French literature distributed among the leading families at that time in Detroit.³¹

31. Richard Papers, I:5.

Day and night he worked for the temporary needs of the people; he obtained tents and food from the military authorities which he distributed to the homeless without regard to creed or race.³²

32. Richard Elliott, loc. cit.

Undismayed he retired to Springwells on the sandy shore

of the strait about two miles below the original church and made this his parochial center for fifteen years until the fifth St. Anne's was ready for service. Meanwhile, the schools, academies and seminary arose from their ashes. In the rebuilding of the city it was necessary to apply to the Governor and Judges of the Territory for a site for the new church. This petition was granted at the session held on October 2, 1806.³³

33. J. A. Girardin, op. cit., 489.

On the occasion of laying the cornerstone of the new St. Anne's, Bishop Flaget announced that the sacred edifice about to be erected would become the Cathedral of the twenty-fifth state of the Union. The anticipation of such an event led to more extensive plans for the Church than originally contemplated. The increased dimensions also added considerably to the proposed expenditures and for some time the zealous pastor was much embarrassed by the pecuniary obligations he had incurred.³⁴

34. Ibid.

The style of the Church was of the Corinthian order finished in front with two steeples. A thirty foot dome occupied the center of the roof. At the rear end of the Church were two small steeples which stood on each side.

In 1808 or 1809 on his return from a visit to Baltimore and other eastern cities to solicit donations for the rebuilding of St. Anne's he brought with him a printing press font of type and set them up at the Spring Hill establishment. This was the first printing press in Michigan.³⁵

35. Andrew McLaughlin, History of Higher Education in Michigan, 13.

From this press he issued a series of religious and educational books, seven in number, among which was his Epistles and Gospels for Sundays and Festivals, a book of four hundred pages and published by Theophilus Mettez, the first printer that learned the art in Michigan.³⁶

36. Richard Papers, I:5.

Other printed books were an Historical Catechism, a Christian Doctrine, Child's Spelling Book and Children's Journal. The latter contains twenty-one chapters on various subjects, civic virtues finding a prominent place. In early Detroit the town-crier gave the news of the day, and seems to have done his work satisfactorily to the French for many years. McLaughlin gives us the following information:

"The Church, the center of Roman Catholic life, was the center for news distribution, and at the close of the weekly services the familiar notices were read to the waiting

congregation. We are told that even auction sales and the horse races were thus announced, and as time went on an Episcopal lay reader published the time of the next fox hunt or like interesting event."³⁷

37. Andrew McLaughlin, op. cit., 13.

In 1809 Father Richard published a small gazette called The Michigan Essay or Impartial Observer. This paper was printed four columns to the page and consisted of four pages. One and a half columns were printed in the French language and the rest in English. He also planned a series of text books, the publication of which was interrupted by the War of 1812.

Father Richard aroused the hatred of the refugee Canadian Tories on account of his patriotic American sentiments and influence. He was seized by the British commander, General Brock, when the British gained possession of the city and sent a prisoner to the guard house across the river until the close of the war. Here he used his great influence with the Indian chiefs to save American prisoners from torture.³⁸

38. Richard Papers, I:6.

On his return at the close of the war he found the people threatened with famine and immediately he purchased a large supply of provisions and seed grain for the farmers, and as long as the scarcity lasted so long did he continue to

care for the destitute.³⁹

39. Richard Papers, loc. cit.

His work in building of higher education between 1814 and 1821 in Michigan and Ohio won him a popularity that brought about his nomination in 1823 as the third representative to Congress for the Territory of Michigan. He was elected by a decisive majority over his opponent, General John R. Williams, who had a large following.⁴⁰

40. Richard Papers, I:6.

The esteem in which he was held by his fellow citizens is expressed in a letter written by William Woodbridge to Henry Clay recommending Richard as delegate to the Congress:

"It was when the enemy were in possession--it was when destruction stared the people in the face, when the tomahawk was over everyman's head--it was when every persuasion was at the same time used to alienate the affection of this people from the nation--it was then that M. Richard came forward zealously, boldly, and with devotedness to the cause--using that powerful influence which he had acquired over the minds of his people and kept them fast in their faith--not one within his influence ceased for a moment to remain true and faithful to the United States."⁴¹

41. Ibid., II:188.

His appearance in the House of Representatives created a sensation, for he was the first Catholic priest who had been one of its members. Among his achievements in Washington he succeeded in getting a grant for the establishment and maintenance of Indian schools for the tribes under his spiritual jurisdiction. He was also instrumental in obtaining from Congress a grant of three thousand dollars for the Detroit and Chicago road.⁴²

42. Rev. J. A. Burns, op. cit., 196.

Politics, however, was not his forte, and after serving one term he returned to his parochial and missionary work, devoting the salary he had received to the completion of the new church of St. Anne's.

In 1832, early in July, the cholera made its appearance among the troops under General Scott, en route to the Black Hawk War. Father Richard stood at his post and ministered to the sick and dying until he himself fell a victim of the dread disease on September 13, 1832.⁴³

43. Richard Papers, II-7.

On the occasion of the opening of the Detroit Branch Library called the Gabriel Richard Library on April 23, 1923, John A. Russell, the speaker of the day, paid the following

tribute to Father Richard:

"Gabriel Richard crowded into his years in Michigan more of pioneering, more of adventure, more of romance, more of history, and more of elevating and educative effort than any other figure who has merited a place in our local and provincial historical Pantheon. And a part, at least, of the lustre which his life shed was upon the forms of culture to which this beautiful structure, named in his honor by public authority, is devoted."⁴⁴

44. John A. Russell, Address delivered in Detroit, April 23, 1923.

The cultural influence exerted by Father Richard did not die with him for the seeds he planted sprang up and yielded a bountiful harvest in after years. Several of the schools he started continued to exist and to flourish and were really the nucleus of the great Catholic educational system of the Michigan of today. His splendid and high ideals became a precious heritage to the Catholics of Michigan, and evidence of the lasting influence of his work as an educator may be seen in the fact that there is scarcely a Catholic Church in Detroit today which has not along side of it a flourishing parish school.

When Bishop Rese took charge of his diocese at Detroit in 1833 there were eight churches and the Ottawa Indian mission within its limits. Under his auspices the Poor Clares opened a convent in Detroit and a school at Green Bay (1833). Holy Trinity Church was built at Detroit and parishes established

at Monroe, Grand River and Bertrand.⁴⁵

45. John G. Shea, op. cit., III, 635.

In the cholera epidemic of 1834 in which one-tenth of the population of Detroit was swept away, the Rev. Martin Kundig, pastor of Holy Trinity Church, did heroic work for the sick and orphaned. Aided by the Catholic ladies he opened a hospital and cared for the sick of all creeds.⁴⁶ He also

46. George Catlin, The Story of Detroit, 304.

organized the Catholic Female Association to nurse the sick in their homes and to care for children suddenly orphaned by the plague.⁴⁷ Father Kundig left Detroit soon after and

47. Ibid., 319-320.

was a founder of the Church in Milwaukee.

In 1840 there were in Michigan at least twenty churches; eleven priests were employed on the missions; St. Philip's College developed under Bishop Rese and Trinity Church Academy gave promise of useful existence; there were parochial schools at several points; an orphan asylum at Detroit; and the Ladies of Providence, a community devoted to works of mercy.

Bishop Rese, a man of quick and impulsive disposition, found himself involved in difficulties from the very beginning

of his episcopate. Feeling himself incapable of bearing the burden he expressed his wish to resign the See to the Fathers of the Third Provincial Council on April 15, 1837. The Holy See invited him to Rome and in 1841 appointed as coadjutor, the Rev. Peter Paul Lefevre, a Belgian priest born at Roules in 1804. Ordained in the United States he had labored as a missionary in the diocese of Cincinnati. At the time of his appointment he was in Europe, but returning was consecrated at Philadelphia in 1841.⁴⁸

48. John G. Shea, op. cit., III:638.

He began the new cathedral of St. Peter and St. Paul, and visiting his diocese, established many missions. He was careful and judicious in his selection of new priests, and secured zealous workers. He recalled the Redemptorists, whose parochial school today in Detroit is one of the largest in the United States. He also invited the Ladies of the Sacred Heart to establish an academy for the higher education of young ladies. To his grief, St. Philip's College, his chief seminary for higher education was destroyed by fire in January, 1842. At his call the Brothers of the Christian Schools came to direct parochial schools for boys; and the Sisters of Notre Dame and the Sisters of Charity to direct the parochial schools for girls.⁴⁹

49. Ibid., IV:208.

A Catholic paper, The Western Catholic Register was established in 1842, and St. Vincent's Hospital opened its doors on June 9, 1845.⁵⁰

50. Ibid., IV:207-208.

The first native Michigan community, the Congregation of the Sisters, Servants of the Immaculate Heart of Mary, was founded November 10, 1845, by the Redemptorist missionary, Louis F. Gillet. The year 1846 marked the beginning of their work of education in the Detroit diocese, although the schools in the city of Detroit were not opened for another decade and a half.⁵¹

51. Sister Mary Rosalita, Education in Detroit, 104.

The influx of settlers had so increased the Catholic population in Michigan and Wisconsin that in 1844, a new See was established at Milwaukee, and the Rt. Rev. J. M. Henni was consecrated as bishop of the diocese, embracing the state of Wisconsin. Relieved of the care of that state, Bishop Lefevre could devote himself to the expansion of the Church in Michigan, but he was hampered throughout his government of the diocese by the fact that he was not the bishop, but only the administrator, as Bishop Rese retained that title until his death in 1871.

He completed the Cathedral of Saints Peter and Paul and assisted at its dedication on June 29, 1848. In May, 1849 he took part in the Council of Baltimore. His work in the diocese required tact and patience and under his care and guidance the Catholic Church enjoyed remarkable growth and virility.

CHAPTER V
THE DIOCESE OF CLEVELAND

When Bishop Purcell petitioned the Fathers of the Provincial Council at Baltimore for the erection of a new diocese in the northern part of Ohio, he spoke of Toledo, Sandusky or Cleveland as favorable places. The latter was chosen partly because of its availability to the northern missions and because the growth of the Catholic Church in Cleveland had attracted considerable attention. The year 1825 marks the development of the city which previous to that time had contained only five hundred inhabitants.¹

1. Rev. J. H. Lamott, op. cit., 99.

About this time Bishop Fenwick requested Father Thomas Martin, O.P., who was stationed at Canton, to extend his mission to Cleveland. The canal under construction from Cleveland to Akron brought many Irish immigrants into the locality. In 1833 Father J. Martin Henni and Father Martin Kundig visited Cleveland, and later Father Henni informed Bishop Purcell of the great prospects of the church in that city. The people were poor in this world's wealth but rich in the faith. They were anxious for the services of a resident priest.²

2. Letter, Henni to Purcell, July 29, 1834, Archives of Notre Dame.

The first resident pastor was the Rev. John Dillon sent in 1835 by Bishop Purcell. He is described as a talented, energetic, and pious priest. An orator of more than ordinary ability his zeal for God's cause was bounded only by his physical strength. He was held in the highest esteem by the citizens of Cleveland and under his guidance the religious, moral and social conditions of the Catholics in the vicinity received new impetus.³

3. Catholic Telegraph, Sept. 4, 1835, IV:361-368

As bishop of the new See Pope Pius IX selected the Rev. Amadeus Rappe, "the missionary of the Maumee" whose piety and zeal gave promise of his ability to organize the new diocese.

Born at Andrehem, France, February 2, 1801, Louis Amadeus Rappe assisted his parents at Boulogne and received ordination in 1829. His appointment was the parish of Wisnes and in 1834 he became chaplain of the Ursulines, at Boulogne. In 1839 he met Bishop Purcell of Cincinnati and determined to devote himself to the missions of Ohio. Arriving in the United States in 1840 he had great difficulty in acquiring the English language. Toledo, founded in 1836, was the first scene of his labors. Catholics were few in number and had neither church nor priest. Tiffin was the nearest place from which sick calls were attended.⁴

4. John G. Shea, op. cit., IV:183.

The construction of the Miami and Erie Canal had brought a large number of Catholic laborers who settled along the line of canal and the Maumee river. Sickness was prevalent, the dreaded Maumee fever undermining the strongest constitution. It was here that he saw the terrible effects of intemperance, which so filled him with a horror of this vice that he fought it then and during the remainder of his life by word and example.⁵

5. Houck, op. cit., 60.

His parish limits extended from Toledo to the Indiana state line and as far south as Allen county. He toiled almost alone in this district for five years, until Rev. Louis de Goesbriand, later bishop of Burlington, Vermont, came to his assistance. He never lost courage but worked faithfully among his people.

Amid malaria and sickness he attended his scattered flock, instructing the children carefully in their religion. To assist him in the work of instruction he brought several Sisters of Notre Dame from Cincinnati to Toledo. He fitted up a convent and a select school for the Sisters and they remained in Toledo from 1846 to 1848 but were recalled to Cincinnati because of lack of support.⁶

6. Ibid., 62.

Although appointed bishop of Cleveland on April 23, 1847 the Papal Bulls did not reach him until August and after due preparation Father Rappe was consecrated in the Cathedral of Cincinnati by Bishop Purcell, assisted by Bishop Whelan of Wheeling on October 10, 1847.⁷

7. John G. Shea, op. cit., IV:185.

On his arrival at Cleveland he found but one church which had been dedicated June 7, 1840 under the protection of "Our Lady of the Lake," known later as St. Mary's on the Flats.

Rev. Maurice Howard was the only priest stationed in Cleveland. Besides having pastoral charge of St. Mary's he also attended a number of missions in Cuyahoga and neighboring counties. Within the limits of his diocese the bishop found forty-two churches, attended by twenty-one priests, seven of whom were members of the Precious Blood Congregation. The Catholic population of the diocese was estimated at the time to be about ten thousand.⁸

8. Houck, op. cit., 27.

On lots purchased on Superior Street in 1845 by Rev. Peter McLaughlin the bishop erected a frame building for a temporary church and school. He also secured lots on St. Clair

Street for a girls' academy and a site on Superior Street for a cathedral.⁹

9. John G. Shea, loc. cit.

In a short time Bishop Rappe impressed all with whom he came in contact by his zeal and earnestness. Houck gives the following excerpt showing how the people of Cleveland regarded him:

"Bishop Rappe is just what every man who has important enterprises in hand should be, a real workingman. His labors, too, are for the benefit of others--the present and the future--the temporal, social and moral improvement of the people of his charge. Strict sobriety, industry and economy are virtues which he inculcated with hearty good will--the sure stepping stones to individual, family and associated success. Temperance supports the superstructure and now over five hundred cold water men are enrolled in the Cleveland Catholic Temperance Society."¹⁰

10. Houck, loc. cit.

The cornerstone of the cathedral was laid on October 29, 1848 for which the Catholic architect, Keely, made the plans. The building was of brick, with a style of architecture combining strength with beauty and was considered an architectural ornament to the city.¹¹

11. John G. Shea, op. cit., IV:185.

In the spring of 1849 Bishop Rappe made a visitation of his diocese. At Glandorf a frame church had been erected and the Sisters of the Precious Blood had established two schools. A new brick church at Norwalk was under roof and at Sandusky Father Macheboeuf was ready to build a church and was planning an orphan asylum and academy on sites already purchased.

His visitation impressed him with the necessity of a seminary and of religious communities to meet the wants of his flock.

In 1849 the Bishop went to Europe for the purpose of securing priests for his diocese and members of religious communities for schools and charitable institutions. He returned in August, 1850 bringing with him four priests, five seminarians, two Sisters of Charity and six Ursuline Nuns. Two years previous he had opened a seminary back of the episcopal residence on Bond Street with Father de Goesbriand as its first superior. Here the new seminarians were sent, some to complete their studies and one or two to be ordained shortly. Later he secured "Spring Cottage" on Lake Street and transferred his seminary to it with Rev. Alexis Caron as superior.¹²

12. John G. Shea, op. cit., IV:186.

During the bishop's absence, Judge Cowles Mansion on Euclid Avenue had been bought for the Ursuline Nuns. The

Sisters took possession of their new home and almost immediately opened a select school and an academy for girls.

Since the object of this thesis was to consider the development of the Church until 1850 the foundation of the work of the Cleveland diocese can only be touched on. Bishop Rappe labored diligently and labored well. Never satisfied with what he had already accomplished, he was always anxious to do still more for the glory of God and the good of religion. Especially solicitous for Catholic schools he established them wherever it was possible. He also established institutions wherein charity in various forms might be dispensed and for this purpose he introduced the various religious communities into the diocese. When he came to Cleveland in 1847 he found a sparsely settled diocese awaiting organization at his hands. He immediately set to work to provide for the flock entrusted to his care. To describe the work of Bishop Rappe and the good he effected in the Cleveland diocese would go far beyond the year 1850 which limits the scope of this study. Needless to say that laid the foundation of a great diocese which in turn had to be divided because of the large Catholic population found therein. On April 15, 1910 the Holy See erected the diocese of Toledo, which for sixty-three years had been an important part of the diocese of Cleveland. His work as a missionary bishop, his loving zeal and noble self-sacrifice enshrine him in the history of the Church in the United States and mark him an ardent Apostle of Catholicity in Ohio.

CONCLUSION

From the study that has just been made of the Lake Erie Region till 1850 the following data may be gleaned. This territory was first hallowed for Christ by the stalwart black-robos who penetrated the region in the seventeenth and eighteenth centuries. Lake Erie's southern shore yielded passage along the ordinary route braved by these French Jesuit apostles to the Indians and by the French traders and explorers.

The Louisiana named and claimed by France was the vast heart of the American continent, bulwarked by the Alleghanies and the Rockies, stretching southward to the Gulf of Mexico.

This enormous province was at first under the ecclesiastical jurisdiction of the See of Quebec, Canada. The first of the bishops of that historic diocese to exercise episcopal functions in the vicinity of Lake Erie was the sixth Bishop of Quebec, the Right Reverend Henri-Marie Dubreuil de Pontbriand, D.D., who presided over the province from April 9, 1741 until his death on June 8, 1760. It was he who requested the Jesuit Provincial at Quebec to send missionaries into this territory.

At the close of the eighteenth century the ecclesiastical jurisdiction of this region was transferred from Quebec to Baltimore, when the United States was erected into one diocese in 1790. The year 1800 marks not only the turn of the century but a momentous period in the history of Ohio, for it was in this year that the first white settlers came

On July 19, 1850 Pope Pius IX elevated the diocese of Cincinnati to the rank of an archdiocese, assigning to it the dioceses of Louisville, Detroit, Vincennes and Cleveland as suffragan sees.

Multiplied by tens and hundreds and thousands the earlier membership of the Church was enriched by immigration from the various countries of Europe. Priests and guides for these newcomers were obtained from the countries represented, chiefly from France, Germany, Austria and Ireland. With the new needs came new establishments, academies, colleges and orphanages, hospitals, and new directors for these institutions in the many religious communities which were invited to the region.

Such, in briefest form, is the heritage of the Catholic Church in the Lake Erie Region. The story does not differ much from other parts of the United States which can enumerate the same accomplishments of heroism and steady influence for good, yet one feels that such a study has a definite place in the history of our country.

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John Askin, a native of Tyrone, Ireland, came to America and joined the British Army during the French and Indian War. He arrived in Detroit in 1763 and became one of the outstanding figures of the Northwest. In 1802 he became one of the five trustees who conducted the affairs of Detroit. Some material on education is found among his papers.

Burton Papers, 1701-1927.

Clarence M. Burton, one of the leading lawyers of Detroit was born in California in 1853. Devoting his spare time to the study of Detroit and the Northwest, he collected one of the largest libraries in the United States. The manuscript volumes alone number over 1300. This collection he presented to the citizens of Detroit and is known as the Burton Historical Collection of the Public Library of Detroit.

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This collection consists of letters, documents and other data relating to the early history of Detroit and of its founder, Cadillac.

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Joseph Campau, grandson of James Campau, who accompanied Cadillac to Detroit in 1701, was born in 1769. He was associated with John Jacob Astor in the Northwestern fur trade. Although his papers consist almost exclusively of business affairs, yet the collection contains some papers of Elizabeth Lyons, one of the first teachers trained by Father Richard to conduct schools in Detroit.

Detroit Diocesan Archives.

These manuscripts deal almost entirely with Father Richard and his efforts in the field of education. Many of the documents have been copied for the Burton Historical Collection and fill two volumes. There is also data on the Poor Clares who opened a boarding and day school in Detroit in 1837.

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