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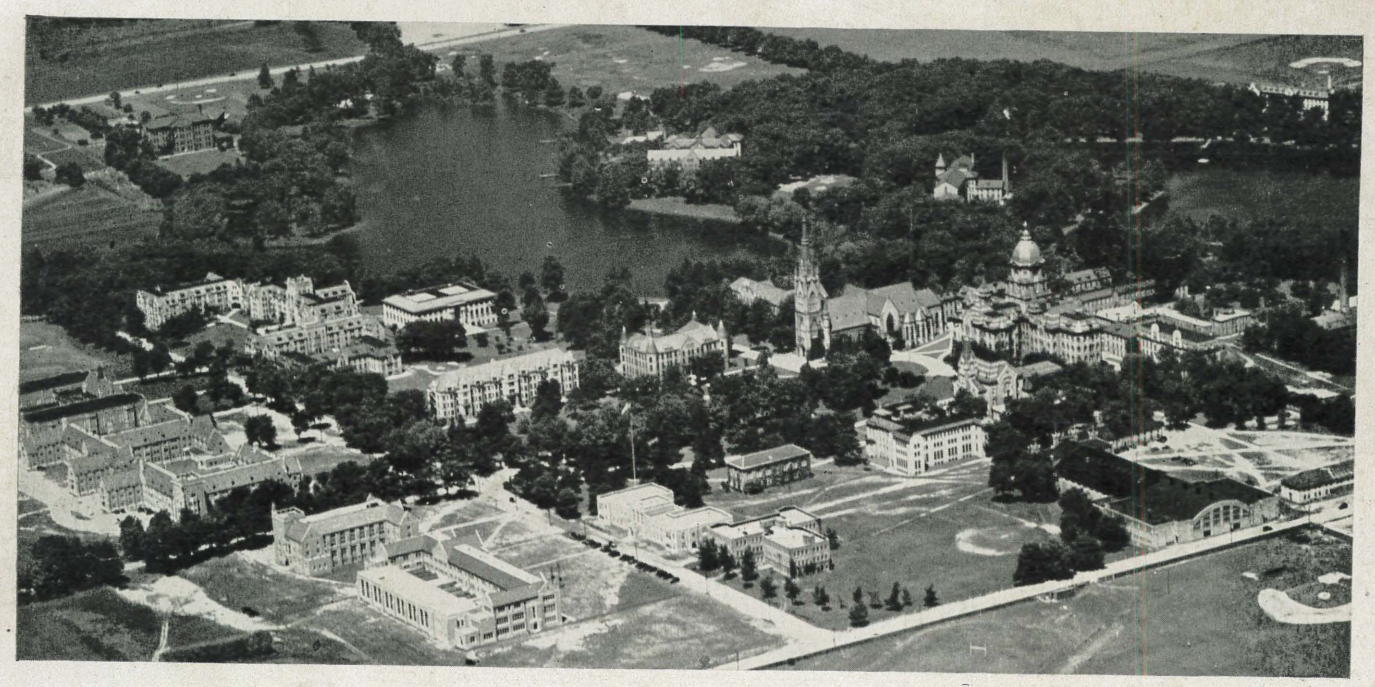

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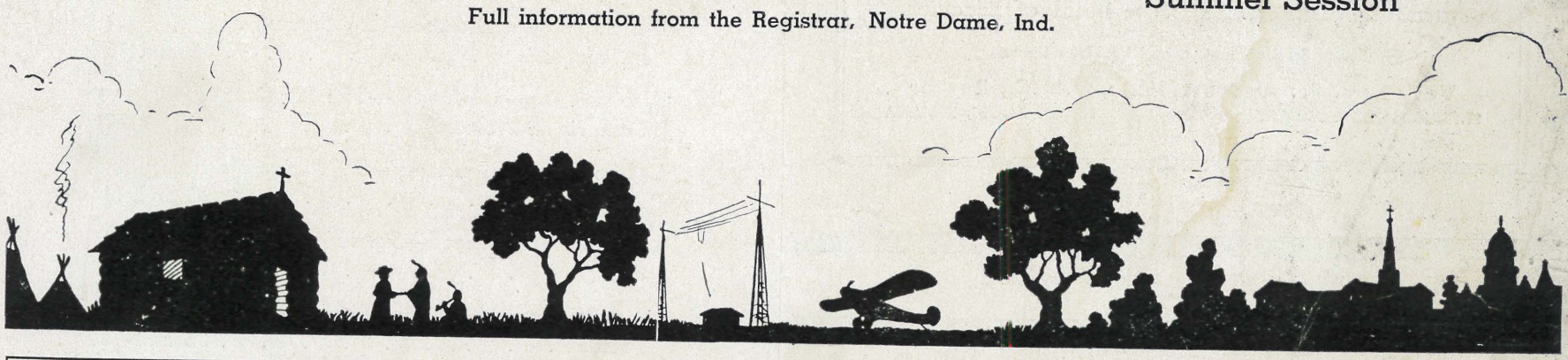

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THE INDIANA CATHOLIC AND RECORD

Published weekly by The Indiana Catholic Press, Inc., at 225 North New Jersey Street, Indianapolis, Ind. Entered as second class matter at the Post Office at Indianapolis, Ind.

FRIDAY, AUGUST 30, 1935

The primary purpose of this edition is to commemorate two dates, the close of the centennial year of the Diocese of Indianapolis, and the twenty-fifth anniversary of the founding of The Indiana Catholic and Record. The fact that these events should fall so closely together is in itself a remarkable coincidence. But this edition has still another purpose, and that is to tell something of the glories of the diocese and what constitutes these glories. There is much to be proud of and if this edition should, in its own way, help to extend the knowledge of this rich historical background, it will have served a useful task.

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THE COVER DESIGN. Tradition has it that the first church to be built west of the Allegheny mountains was erected at Vincennes in 1702. It was a primitive log structure, quite small, and in addition to its door, the sources of outside lighting, as well as ventilation, were two holes cut through the roof. A steeple of parts, surmounted by the Cross, was at the front. In the cover, this first church has been depicted.

From this minute beginning has grown the multitude of present churches, and growing out of the first small log church has been shown another, majestic and inspiring, and symbolic of all of the churches in the diocese.

But this symbolic church, taking as it has for its basic design the Reims cathedral, adds still another meaning to this particular edition. Because it was during the twenty-five years of the life of The Indiana Catholic and Record, that this cathedral was partially destroyed, only to rise again to still greater beauty.

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"I would not betray farther their edifying poverty, the procession of little boys in their blue jackets; the roughly hewn joists and rafters, unplastered walls or ceilings, uncarpeted sanctuary, nor the worst, on a very bleak day, the windows left to the poor protection of some canvass in place of their panes of glass not yet come from Louisville. Choir and organ being out of question, the 'Melody of the heart' did supply their place. May these hardy pioneers of better times for their true blessing have a progeny as honest, and as piously inclined successors."

Thus a century ago did Simon Brute, first Bishop of Vincennes, write of the Diocese in the initial year of his episcopacy. Thus did he tell at least in part of the conditions in the See at its beginning.

One hundred years have passed and from a scene of pioneer hardships in which the struggle for a very existence was severe, has come the today which sees a State dotted with churches, the children and the youth by the tens of thousands in the Catholic schools, and the many institutions ministering to all who may be in any way dependent.

Great in its endeavor and great in its accomplishments, such is the story of this century, and many are the manifestations of the progress that has been made. Pride-inspiring, too, are the contributions of the Catholic people to Indiana and the United States in these one hundred years.

And, so, as the second century begins, the story of the first unfolds.

The Story of a Diocese

Erected in 1834, the Diocese of Vincennes originally included not only the entire State of Indiana, but the eastern half of Illinois as well. Rich in historical interest, the record of its development and progress is an inspiration.

Foreword

IF the echoes which awakened the slumbering forests three centuries ago in that spot of the New World now known as Indiana, could be reproduced, and if the shadowy forms of the early missionaries and of our forefathers in their everyday lives could move across a vast screen, what a story of courage would be told! For courage in an heroic degree was demanded of both missionary and layman who, through the stormy years of hardship, persecution, and bigotry, dared to hold high above all the torch of Catholicism which lights our path through the years of the twentieth century with an ever-expanding circle of Sanctuary lamps whose glow falls like a halo around their deeds.

Whether the planting of the Cross of Christ in Indiana dates as far back as 1632, when the Archbishop of Rouen, with the approbation of the Holy See, extended his jurisdiction over the entire country; or a few years later, 1659, when the newly consecrated Francois Laval, Bishop of Petraea and Vicar Apostolic of New France arrived in Quebec; or at the time the Bulls creating the See of Quebec were issued in 1674, when Bishop Laval was appointed to the Bishopric, it matters little to the enthusiastic Hoosier who feels that the very hills and valleys of his native state knew Catholicism since the moment of the New World's discovery in 1492.

However, according to history, the first white man's footsteps on Indiana soil were those of a French Jesuit missionary who came from the old French mission of St. Joseph, one of the oldest Jesuit missions in the Lake region, to labor among the Miamis during the latter part of the seventeenth century, probably in 1675. Mass was first said in Indiana by a Catholic priest in 1676 on the same spot where later a French stockade is generally supposed to have been erected north of the present Catholic hospital, between the canal and the St. Mary's river, near Fort Wayne.

The first written notice of the old military post, Vincennes, is said to be found in a letter of the Rev. Gabriel Marest, a missionary of the Society of Jesus, to a Father Germon, also a Jesuit, in which Father Marest is quoted as having written, "the French having lately established a fort on the river Wabash, demanded a missionary, and Father Mermet was sent to them." The letter was dated at Kaskaskia, a village in Illinois, November 9, 1712.

Although historians differ as to the date of the establishment of the post, and even though the first recorded fact in the history of the Catholic Church at Post Vincennes was a marriage dated April 21, 1749, at St. Francis Xavier church there, and which bore the signature of the Rev. Sebastian Meurin, S.J., the actual records of that church show that the parish dates back to the year 1702. These records, as furnished by the Rev. James Gregoire, the present pastor (1935), not only disclose this early date, but they also carry a list of names of the twenty-four priests who, in addition to the unknown Jesuit (1702 to 1707) and Father Gregoire, cared for the spiritual needs of the people during this period of two hundred and thirty-three years. History relates that the first Mass at Vincennes was celebrated in 1702 by a French Jesuit missionary from Canada, in the presence of astonished savages. Vincennes was served by priests, most likely missionaries, without interruption according to records at St. Francis Xavier up to the year 1763.

THE Catholic inhabitants about Vincennes found themselves in a pathetic plight when the Rev. Julien Deveruai, S.J., who labored in their midst from the year 1756 to 1763, and who was the last missionary to reside there, was forced to leave the old post. Through the order of the Superior Council of New Orleans under which the Jesuits were banished from the missions of Michigan, Indiana, and Illinois, the pioneers were deprived of all religious consolation for a period of about seven years. Religious fervor declined, and in their spiritual misery they besought their Bishop in Quebec for aid in 1767. Times were so troublesome that no response was received. The Rev. Pierre Gibault, residing then at Kaskaskia, wrote to the Bishop on behalf of the people early in the year 1769; and another letter was sent in April of the same year.

Father Gibault was then directed to take charge of Vincennes. He came in 1770 and continued to serve until 1785. It is said that for a long period of time Father Gibault was the only priest laboring in Indiana and Illinois.

History moved rapidly through the years from 1778 to 1784. George Rogers Clark captured Kaskaskia in 1778, taking possession for the Commonwealth of Virginia, and told Father Gibault of his plans for Indiana. The priest, who was in sympathy with the American cause, hastened to Vincennes where he lent his influence in winning over the people. After a short time the British Governor Hamilton came from Detroit and took the town in the name of the King of England; and in February, 1779, Colonel Clark retook the place from the British. From then until 1784 it was attached to Virginia.

During these civil and political changes, the Indiana territory still was a part of the Diocese of Quebec; but on June 9, 1784, by a decree of the Sacred Congregation of Propaganda, the newly federated United States became a separate ecclesiastical division, with the Very Rev. John Carroll its Prefect Apostolic. Then the question arose as to the ecclesiastical jurisdiction of Indiana, and it was settled when, by an Apostolic Brief of November 5, 1789, exactly forty-five years to the day previous to Bishop Brute's arrival in Vincennes, the Indiana territory was assigned to the Prefect Apostolic of the United States. In the meantime, Bulls erecting the Diocese of Baltimore, and appointing Father Carroll the first Bishop were issued November 6, 1789.

A HAPPY thought at a crucial time seemed responsible for the saving of many of the Catholic people, or at least for their return to duty after the absence of a missionary for some time in the vicinity of Vincennes. Records at the church show a lapse of time between the years 1785 and the coming of the Rev. Benedict J. Flaget in 1792. Historical records that have dealt with a period from 1789 to 1792 state that the only opportunity offered the people of Vincennes to hear Mass and to receive the Sacraments occurred when priests en route to some other place happened to stop at the old post. It must be remembered that missionary priests were not nearly numerous enough to care for the scattered missions. A layman, Pierre Mallet, was in charge of St. Francis Xavier church until the arrival of another priest.

There was little wonder that when Father Flaget came on December 21, 1792, he found the picture anything but encouraging. Both the spiritual condition of the people and the actual structure of the little church were greatly in need of care. The zealous priest, however, did not become disheartened, but instead he decided to reach the hearts of the parents through their children. He opened a school and became its first teacher. The children were taught the ordinary subjects of their day, the principles of Christian

Doctrine, and the prayers of the Church. A singing class was formed which absorbed so much of the children's interest that the beautiful hymns of the Church were sung by the youthful choristers not only in church and school, but also while they were engaged in tasks of manual labor. Boys were taught to serve at the Altar. The happy consequence of all this was that the children advanced in piety and devotion, and the hearts of the parents were deeply moved. Then it was that the good priest's dreams were realized—the parents determined not to be outdone by their children, frequented the Sacraments of Penance and Holy Eucharist.

Father Flaget, who was a member of the Society of St. Sulpice at Paris, and who came to Baltimore in March, 1792, was recalled by his Superior in 1795 to fill an office in St. Mary's Seminary, Baltimore. He was succeeded by the Rev. John Francis Rivet, who, through Bishop Carroll's efforts, was issued a United States commission as "Missionary to the Indians" with a yearly allowance of about two hundred dollars. He arrived at Vincennes June 12, 1795, and is recorded as having served until 1804, when, feeling that his earthly labors were nearly at an end he notified the nearest priest, the Rev. Donatian Olivier, at Prairie du Rocher, but passed to his eternal reward in February, 1804, before the arrival of Father Olivier.

As time went on the population in this part of the country increased, much because of the emigrants who were coming in and also because of the purchase of the Louisiana country. On April 8, 1808, four new Dioceses were created in the United States, those of Boston, New York, Philadelphia, and Bardstown, of which Father Flaget became Bishop of the last. Indiana, came under the jurisdiction of Bardstown. When Father Badin visited the post in the Spring of 1808, he already noted that a Bishop was needed for the Indiana territory.

SEVERAL priests' names appear upon the church records at St. Francis Xavier after the death of Father Rivet. Finally, on March 20, 1823, Bishop Flaget ordained the Rev. Leo Champomier at the Bardstown Seminary and on June 11 of the same year appointed him to Vincennes. Four Sisters of Charity came from Nazareth, Kentucky, to care for the educational needs of the place. During this time of apparent better fortune at the old post, Father Champomier lived in poverty. Not only did he clothe and feed himself, but he had traveling expenses as well to meet, these travels taking him on an average of three thousand miles a year. And yet, he received scarcely forty-five dollars annually.

With the increase of population in Indiana, Father Champomier in 1825 courageously started the task of seeking funds to build a new church. His appeals to France, to the public at Vincennes, St. Louis, and the neighboring places in Missouri, Louisville, and Scott county in Kentucky, and through Father Badin to the Society for the Propagation of the Faith in France, met with a generous response. *The Western Sun,* a newspaper in Vincennes, carried in its issue of March 4, 1826, an announcement that the cornerstone ceremonies would take place March 30, 1826; also, that the Diocese of Vincennes would soon be erected.

The new church progressed rapidly, but on November 6 of the same year the cornerstone was laid, a hurricane blew down two sides of the building. These were rebuilt and the church was completed sufficiently to be used for services in the summer of 1827.

Among the memorable events recorded in 1830 were the coming of Father Badin to labor with the Potawatomies in the northern part of the state at a place known as the St. Joseph's country, and the ordination at Bardstown of the Rev. Simon Lalumiere, the first native of Vincennes to receive Holy Orders. He was sent to Daviess county, Indiana, as a missionary.

Although the erection of a new Diocese in the Northwest Territory had been under consideration for more than ten years, its establishment did not take place until 1834. The Rev. Simon Brute, having been named its first Bishop dedicated his new charge to heaven in the following words that appeared in his first pastoral letter dated at St. Louis, October 29, 1834, the day following his consecration:

"We place our Cathedral under the special protection of Saint Francis Xavier, the whole Diocese under that of the glorious Mother of God, the Blessed Virgin Mary, towards whom it was in all ages the spirit of the Church that all Christians should entertain the most tender devotion."

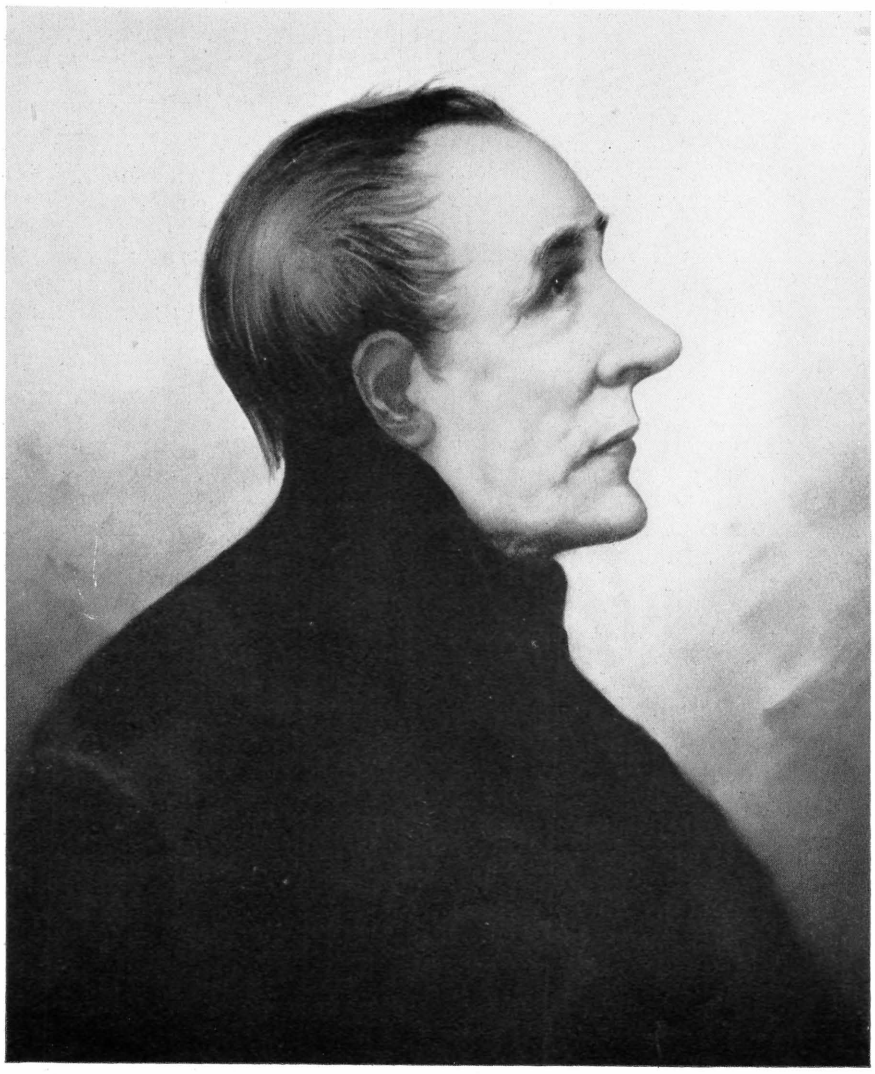
LOOKING far out over the 18,479 square miles of Hoosierdom that lay within the present boundaries of the Diocese of Indianapolis, which was formerly a portion of the Diocese of Vincennes, and counting the two hundred and twenty-six crosses that surmount so many churches, missions, and chapels whose 134,000 Catholic souls are spiritually cared for by nearly four hundred priests and prelates, Diocesan and Religious, an historical narrative savors of the miraculous as it recalls that when Simon William Gabriel Brute de Remur, first Bishop of Vincennes, arrived in that See city November 5, 1834, he found one priest, the Rev. S. Lalumiere.

Father Lalumiere was the first priest ordained by the Rt. Rev. (as the title was used in those days) Benedict Joseph Flaget, Bishop of Bardstown, for Vincennes, and the only resident priest in the State of Indiana.

This Diocese, which has just closed its first Centennial year, was established by a decree of Pope Gregory XVI, May 6, 1834. Besides Father Lalumiere, there were only two other priests in the entire Diocese at that time, one, Father Ferneding, who labored among the German missions one hundred and fifty miles distant, and the other, Father St. Cyr, who was stationed at Chicago and whom the Rt. Rev. Joseph Rosati, Bishop of St. Louis, had permitted to assist Bishop Brute for a year.

As he made his way over those old, rugged hillsides of our own southern Indiana a century ago, the first shepherd of Vincennes must have felt a kinship with the shepherds of Bethlehem when he beheld for the first time the humble abode of his Lord and Savior—the church of St. Francis Xavier, the first Cathedral.

Bishop Brute was enthroned as the first Ordinary of the Diocese of Vincennes on the evening of November 5, 1834, and what was perhaps the first recorded celebration in the Diocese was the simple, joyful greeting attended him on the day of his arrival at the See city when he was met some miles before reaching his destination by a number of citizens, both Catholic and Protestant, on horseback, who had accompanied Father Lalumiere. A little later an Indian welcome awaited Bishop Brute when he visited in the neighborhood of the Tippecanoe river and the village of Chickakos. Their devotion was shown in the presentation of a half section, three hundred and twenty acres, of their land.



Father Pierre Gibault, pioneer priest, through whose efforts the inhabitants of Vincennes were won over to the cause of the American colonies.

IN a document written by Bishop Brute to the Leopoldine Association, the condition of the Diocese of Vincennes in its infancy was clearly stated along with an account of the Bishop's first Episcopal visitation through Indiana, and a simply worded picture of the poor little Cathedral church in Vincennes. Although situated in the most populated section of the town, the church and rectory, poor as they were, were said to have been the only brick buildings there at the time. The church, he said, was a plain building, measuring one hundred and fifteen feet long, and sixty feet wide, with the four walls and the roof unplastered and unpainted. There was no sanctuary, nor place for preserving the vestments and sacred vessels. An altar made of wood with a gilded tabernacle, and a cross and six beautiful candlesticks, a gift from France, were much in contrast with their surroundings.

The house, built for the missionary, and which now was to be used as the Bishop's residence, consisted of a small, comfortable room and closet, twenty-five feet in length by twelve feet in width. A servant occupied an old wooden building close by, and near it stood a stable, (quoting the Bishop's own words) "ready for the Bishop's horse when he is able to get one."

The people mostly were poor, illiterate, and of French descent. While they had lost neither their faith nor their love for their

THE CATHOLIC CHURCH IN THE UNITED STATES AT THE TIME OF THE ERECTION OF THE DIOCESE OF VINCENNES AND THE DIOCESES WHICH HAVE BEEN ERECTED FROM THE ORIGINAL DIOCESE OF VINCENNES

ARCHDIOCESE OF BALTIMORE
Erected November 6, 1788
Archdiocese April 8, 1808

- **ARCHDIOCESE OF NEW YORK**
  Erected April 8, 1808
  Archdiocese July 19, 1850
- **ARCHDIOCESE OF BOSTON**
  Erected April 8, 1808
  Archdiocese February 12, 1875
- **ARCHDIOCESE OF PHILADELPHIA**
  Erected April 8, 1808
  Archdiocese February 12, 1875
- **DIOCESE OF LOUISVILLE**
  Erected at Bardstown
  April 8, 1808
  See transferred to
  Louisville in 1841
- **DIOCESE OF RICHMOND**
  Erected July 11, 1820
- **DIOCESE OF CHARLESTON**
  Erected July 12, 1820

ARCHDIOCESE OF NEW ORLEANS
Erected April 25, 1793
Archdiocese July 19, 1850

- **ARCHDIOCESE OF ST. LOUIS**
  Erected July 2, 1826
  Archdiocese July 20, 1847
- **DIOCESE OF MOBILE**
  Erected in 1824

ARCHDIOCESE OF CINCINNATI
Erected June 19, 1821
Archdiocese July 19, 1850

- **DIOCESE OF DETROIT**
  Erected March 8, 1833

DIOCESE OF VINCENNES ERECTED MAY 6, 1834

DIOCESE OF INDIANAPOLIS
Erected at Vincennes
May 6, 1834
See transferred to
Indianapolis, March 23, 1898

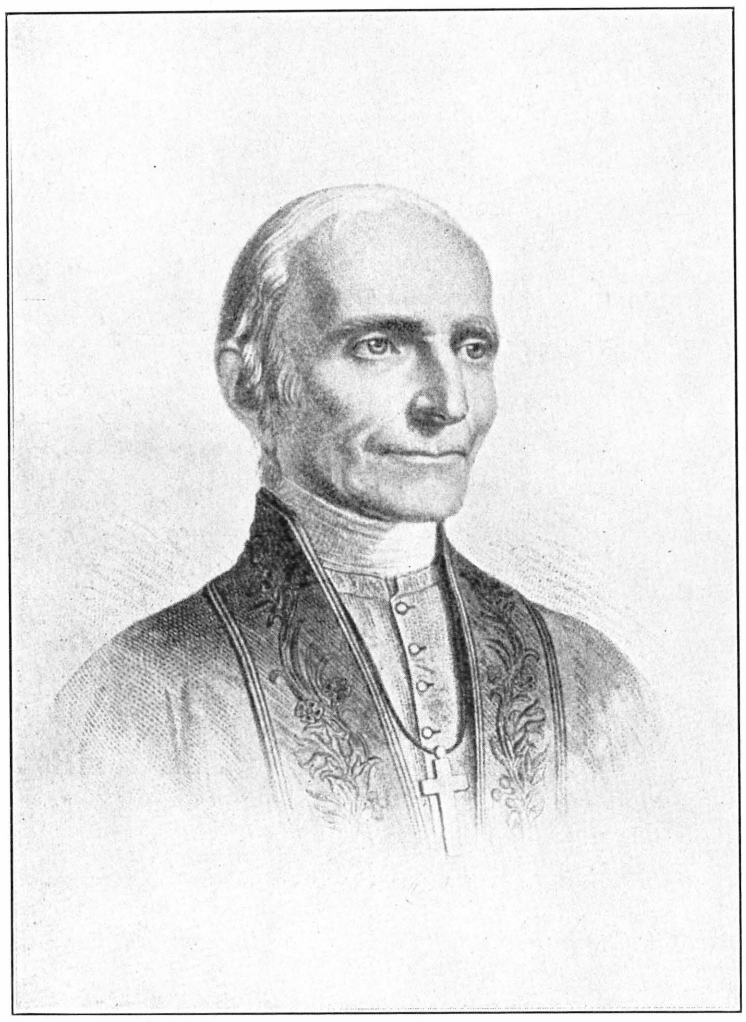
- **ARCHDIOCESE OF CHICAGO**
  Erected November 28, 1843
  Archdiocese September 10, 1880
  - **DIOCESE OF SPRINGFIELD**
    Erected at Quincy, July 29, 1853
    See transferred to Alton, Jan 9, 1857
    See transferred to
    Springfield October 26, 1923
    - **DIOCESE OF BELLEVILLE**
      Erected January 7, 1887
  - **DIOCESE OF PEORIA**
    Erected in 1875
  - **DIOCESE OF ROCKFORD**
    Erected September 23, 1908
- **DIOCESE OF FORT WAYNE**
  Erected January 8, 1857

priests, they had grown negligent in their religious duties.

At the time of its establishment, the Diocese of Vincennes, the thirteenth to be erected in the United States, comprised the entire State of Indiana and the eastern part of Illinois, the latter being separated from the Diocese of Vincennes by the erection of the Diocese, now the Archdiocese, of Chicago, November 28, 1843.

The northern half of the State of Indiana was erected into the Diocese of Fort Wayne by a decree of Pope Pius IX on January 8, 1857, the boundaries being that portion of the state north of the south lines of Fountain, Montgomery, Boone, Hamilton, Madison, Delaware, Randolph, and Warren counties. The southern half of the state, which remained the Diocese of Vincennes, is composed of fifty counties in Indiana, with a population of 1,619,079 according to U. S. Census of 1930.

Just a hundred years previous, in 1830, the population of the entire State of Indiana was 343,031, having increased since 1810 from the small figure of 24,127 according to historical records. Several thousand Catholics were at that time widely scattered throughout the state, and other than at Vincennes, were principally of German and Irish extraction.



The Rt. Rev. Simon Gabriel Brute, first Bishop of Vincennes.

FROM the year 1830 to 1840 a period of rapid growth was experienced in Indiana. The population of Vincennes, which was almost entirely French, numbered fifteen hundred souls.

Vincennes boasts of a distinction that is unique, in that the place was known and recognized by name, according to one historian's account, "long before she was legally born." It was said to have been mentioned frequently as "Borrough of Vincennes" in official documents before the first act of incorporation had been passed in 1807.

Vincennes', and in fact Indiana's first newspaper, was issued on July 4, 1804, by Elihu Stout. It was published regularly for nearly two years when a fire destroyed the office. On July 4, 1807, publication was resumed until 1845 when the paper was sold. After this time a succession of newspapers under various names started until finally in 1856 the paper was re-issued by George E. Greene under its old name, "Western Sun." As to the original name of the paper there is conflicting information —one history of Vincennes published in 1858 says the paper was first called the "Indiana Gazette"; another book published in 1901 called it the "Western Sun."

A school had existed in Vincennes at least from time to time, probably since the foundation of the settlement; records state that "Vincennes had a school in 1786, and probably for many years before." The Rev. Pierre Gibault and the Rev. Benedict Flaget had taught the children in the very early years. An attempt to found a college in Vincennes had been made about the year 1818, but proved unsuccessful. This attempt was made by the Rev. F. Jeanjean who, with the Rev. Anthony Blanc, later the Archbishop of New Orleans, had been appointed resident missionaries there. The Sisters of Charity came from Kentucky in 1824 and opened an academy and a school, but were recalled to the Mother House a short time before Bishop Brute arrived, because of the hardships with which they had met in Vincennes.

One of the Bishop's first cares after arrival was to provide for the Sisters' return. They did return to the Diocese, and before very long about fifty day pupils and four boarders were in attendance.

Besides the Vincennes school only a few other schools existed at this time in the Diocese. It was said that schools were continued at St. Peter's, and St. Mary's churches in Daviess county under the direction of Father Lalumiere, at least from time to time even after the departure of the Sisters.

German Catholic settlements of some size existed farther to the south. These were attended by Father Ferneding at Dover (Cross Roads, McKenzie Settlement) and New Alsace, in Dearborn county. The same log buildings which served as churches on Sundays were probably used as schoolhouses during the week, as this was the custom of the time in German settlements.

A frequent arrangement of school and church in pioneer parishes in Indiana was said to have been a log building of two stories, the upper part of which was used for Divine services. The lower floor was divided into two portions, one half used for a school, while the other half, which was subdivided into two small rooms, served as the pastoral residence. St. Joseph's church, Vanderburgh county, located nine miles northwest of Evansville and which was built in 1841, was said to have been typical of this arrangement.

Records of the northern part of Indiana state that an Indian school was operated among the Potawatomies, at St. Joseph river, and one also among the Chickakos, on the Tippecanoe.

The few foregoing paragraphs furnish a meagre idea of educational conditions in the Diocese of Vincennes up to about July 16, 1835, when Bishop Brute left for France in search of aid. But before starting on this journey, the Bishop had much traveling to do about his own Diocese.

IT was largely through his own writings concerning these early travels that the Catholic people in the Diocese of Indianapolis today, a hundred years later, are given some idea of the conditions as Bishop Brute found them. Very soon after his arrival in Vincennes he accompanied Father Lalumiere, or the Rev. Mr. Lalumiere as was the customary term in those early days, on a visit to his two missions, St. Peter's and St. Mary's, both of which were located about twenty-five or thirty miles from Vincennes. The St. Mary's building was not quite completed, but Bishop Brute, who had been asked to name it, found much happiness in placing the first church which he had an opportunity to bless in his new Diocese under the patronage of the Blessed Virgin. He returned after about two weeks to bless it.

The little chapel was built of logs as were nearly all the buildings in that community then, it being only fifteen or twenty years since these settlements were made. There were about a hundred and fifty Catholic families, most of them from Kentucky, but some had come from Ireland. The same day on which Bishop Brute blessed the new mission church, St. Mary's, he also administered the Sacrament of Baptism a number of times and performed one marriage.

Other places visited about the end of the year 1834, and which were located close to Vincennes, were Cat's River, thirteen miles from the town, where more than twenty-five or thirty families resided; and a congregation of fifty or sixty families in Edgar county, on the Illinois side of the Diocese and about seventy miles from Vincennes.

Bishop Brute had prepared a class of about twenty young people of Vincennes for their First Holy Communion at Christmas time, and sixty at Easter, many of whom were seventeen, eighteen, and even twenty years old. The Sacrament of Confirmation was administered for the first time in the Cathedral of St. Francis Xavier by Bishop Brute on the following Sunday to a class of about ninety, mostly those who had just received their First Holy Communion.

With a population of something near fifteen hundred souls under his immediate pastoral care, Bishop Brute gave two instructions every Sunday, one in French and the other in English, in addition to administering the Sacraments.

The Bishop had sixty-five Baptisms, ten marriages, twenty burials, and many sick calls in an eight-month period of his administration. His sick calls were often six, seven, and ten miles from home. Four men were received into the church, two of them upon their death bed.

An insight into early finances in the Diocese is contained in a letter to Bishop Kenrick, December 18, 1834, about a month after Bishop Brute's arrival in Vincennes, in which he mentioned that the pew rent in his Cathedral amounted to a hundred dollars, and that the subscription for his support was two hundred and forty dollars, but was not all paid. Another of Bishop Brute's writings states that a subscription which was intended to provide a yearly income for the Bishop's support did not reach two hundred dollars and most of this was to be paid in grain if the people did not have the money.

IT was not long before Bishop Brute was convinced that to obtain missionaries from other Dioceses to labor in his own vast Diocese, was an impossibility, so he decided to make an effort toward this end in Europe. Be-

fore setting out for this purpose, however, he made a trip through the wilderness in the west and north sections of his territory, while Father Lalumiere visited the east and the south.

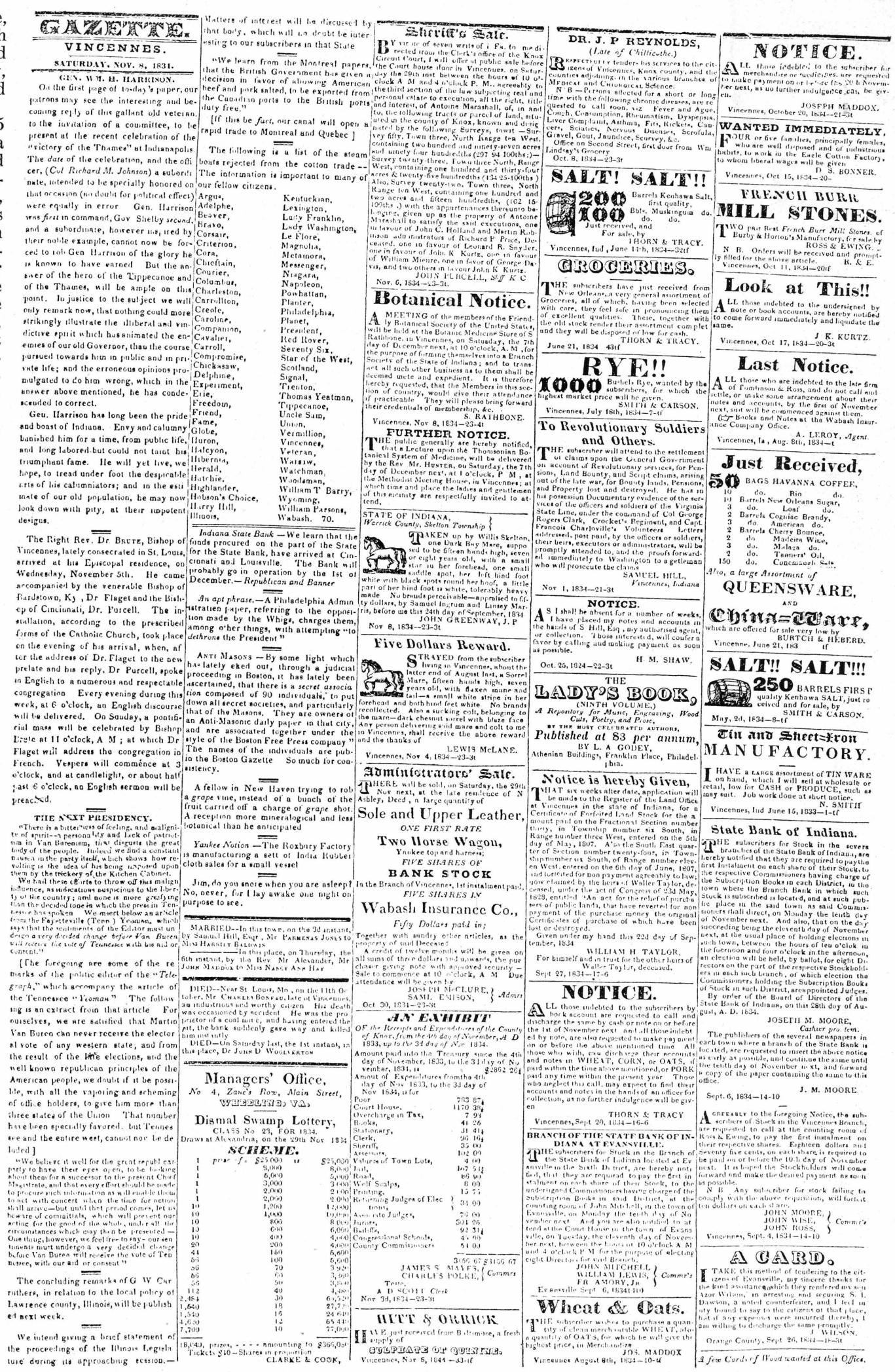
After Easter in the year 1835 the Bishop, in company with a man from Vincennes, traveled through Illinois, stopping in Edgar county for the Paschal duty, then traveling north as far as Chicago on Lake Michigan where Father St. Cyr had arrived from St. Louis in time for the Catholic people to receive their Easter Communion. Here Bishop Brute found a nice, though small church, and about four hundred souls of many nationalities including French, Canadian, American, Irish and German. In a letter written by the Bishop at this time he mentioned that Chicago, which had grown to a place of promise in two or three years, had at first existed as a few scattered houses near the Fort. He said that the people there hoped to see their town grow into "the Cincinnati of the north." One historical sketch states that probably a school had been there from the time of Father St. Cyr's coming near the close of the year 1834.

The reason for a somewhat detailed account of Bishop Brute's activities, more than those of most of the other Bishops, is given so that by picturing the beginning of Catholicity's story in the Diocese a hundred years ago, a better portrayal might be made as the years retrospectively unfold of the progress gained by the Church during her first ten decades in the Diocese of Indianapolis.

A thing worthy of note is that Bishop Brute found the military friendly, as a rule, to the Catholics and their services.

Continuing his trip, the Bishop made his way around the lake to the St. Joseph river, and to a mission of Father De Seille, at Pokegan, an Indian village located just outside the Diocese of Vincennes, in the Detroit Diocese. Father De Seille, who had lived in this village for three or four years had about six hundred and fifty Catholic Indians in the community. This mission had been established many years ago by Father Badin.

Leaving the Indian mission, Bishop Brute's trip took him on to South Bend, a place which he himself described as "a little town beautifully situated on the high banks of the St. Joseph River," and which was growing rapidly. The Bishop then crossed the river to St. Mary-of-the-Lake, the mission house of Father Badin who had lately removed to Cincinnati.



GAZETTE.

VINCENNES.

SATURDAY, NOV. 8, 1831.

GEN. W. H. HARRISON.

On the first page of to-day's paper, our patrons may see the interesting and becoming reply of this gallant old veteran, to the invitation of a committee, to be present at the recent celebration of the "victory of the Thames" at Indianapolis. The *date* of the celebration, and the officer, (*Col Richard M. Johnson*) a subordinate, intended to be specially honored on that occasion (no doubt for political effect) were equally in error Gen. Harrison was *first* in command, Gov Shelby *second*, and a subordinate, however nerved by their noble example, cannot now be forced to rob Gen Harrison of the glory he is known to have earned But the answer of the hero of the Tippecanoe and of the Thames, will be ample on this point. In justice to the subject we will only remark now, that nothing could more strikingly illustrate the illiberal and vindictive spirit which has animated the enemies of our old Governor, than the course pursued towards him in public and in private life; and the erroneous opinions promulgated to do him wrong, which in the answer above mentioned, he has condescended to correct.

Gen. Harrison has long been the pride and boast of Indiana. Envy and calumny banished him for a time, from public life, and long labored but could not taint his triumphant fame. He will yet live, we hope, to tread under foot the despicable arts of his calumniators; and in the estimate of our old population, he may now look down with pity, at their impotent designs.

The Right Rev. Dr BRUTE, Bishop of Vincennes, lately consecrated in St. Louis, arrived at his Episcopal residence, on Wednesday, November 5th. He came accompanied by the venerable Bishop of Bardstown, Ky, Dr Flaget and the Bishop of Cincinnati, Dr. Purcell. The installation, according to the prescribed forms of the Catholic Church, took place on the evening of his arrival, when, after the address of Dr. Flaget to the new prelate and his reply, Dr. Purcell, spoke in English to a numerous and respectable congregation Every evening during this week, at 6 o'clock, an English discourse will be delivered. On Sunday, a pontifical mass will be celebrated by Bishop Brute at 11 o'clock, A M; at which Dr Flaget will address the congregation in French. Vespers will commence at 3 o'clock, and at candlelight, or about half past 6 o'clock, an English sermon will be preached.

THE NEXT PRESIDENCY.

"There is a bitterness of feeling, and malignity of spirit—a personality and lack of patriotism in Van Burenism, that disgusts the great body of the people. Indeed we find a constant nausea in the party itself, which shows how revolting is the idea of his being imposed upon them by the trickery of the Kitchen Cabinet.

We had these efforts to throw off this malign influence, as indications auspicious to the liberty of the country; and none is more gratifying than the decided tone in which the press in Tennessee has spoken We insert below an article from the Fayetteville (Tenn.) Yeoman, which says that the sentiments of the Editor must undergo a *very decided change before Van Buren will receive the vote of Tennessee* with his aid or consent."

[The foregoing are some of the remarks of the politic editor of the "*Telegraph*," which accompany the article of the Tennessee "*Yeoman*" The following is an extract from that article For ourselves, we are satisfied that Martin Van Buren can never receive the electoral vote of any western state, and from the result of the late elections, and the well known republican principles of the American people, we doubt if it be possible, with all the vaporing and scheming of office holders, to give him more than three states of the Union That number have been specially favored, but Tennessee and the entire west, cannot now be deluded]

"We believe it well for the great republican party to have their eyes open, to be looking about them for a successor to the present Chief Magistrate, and that every effort should be made to procure such information as will enable them to act with concert when the time for action shall arrive—but until that period comes, let us beware of committals, which will prevent our acting for the good of the whole, under all the circumstances which may then be presented.—One thing, however, we feel free to say—our sentiments must undergo a very decided change before Van Buren will receive the vote of Tennessee, with our aid or consent"

The concluding remarks of G W Carruthers, in relation to the local policy of Lawrence county, Illinois, will be published next week.

We intend giving a brief statement of the proceedings of the Illinois Legislature during its approaching session.—Matters of interest will be discussed by that body, which will no doubt be interesting to our subscribers in that State

"We learn from the Montreal papers, that the British Government has given a decision in favor of allowing American beef and pork salted, to be exported from the Canadian ports to the British ports duty free."

[If this be *fact*, our canal will open a rapid trade to Montreal and Quebec]

The following is a list of the steam boats rejected from the cotton trade—The information is important to many of our fellow citizens.

Argus,	Kentuckian,
Adelphe,	Lexington,
Beaver,	Lady Franklin,
Bravo,	Lady Washington,
Corsair,	Le Flore,
Criterion,	Magnolia,
Cora,	Metamora,
Chieftain,	Messenger,
Courier,	Niagara,
Columbus,	Napoleon,
Charleston,	Powhattan,
Carrollton,	Planter,
Creole,	Philadelphia,
Caroline,	Planet,
Companion,	President,
Cavalier,	Red Rover,
Carroll,	Seventy Six,
Compromise,	Star of the West,
Chickasaw,	Scotland,
Delphine,	Signal,
Experiment,	Trenton,
Erie,	Thomas Yeatman,
Freedom,	Tippecanoe,
Friend,	Uncle Sam,
Fame,	Union,
Globe,	Vermillion,
Huron,	Vincennes,
Halcyon,	Veteran,
Hibernia,	Warsaw,
Herald,	Watchman,
Hatchie,	Woodsman,
Highlander,	William T Barry,
Hobson's Choice,	Wyoming,
Harry Hill,	William Parsons,
Illinois,	Wabash. 70.

Indiana State Bank —We learn that the funds procured on the part of the State for the State Bank, have arrived at Cincinnati and Louisville. The Bank will probably go in operation by the 1st of December.—*Republican and Banner*

An apt phrase.—A Philadelphia Administration paper, referring to the opposition made by the Whigs, charges them, among other things, with attempting "to *dethrone* the President"

ANTI MASONS —By some light which has lately eked out, through a judicial proceeding in Boston, it has lately been ascertained, that there is a *secret association* composed of 90 individuals, to put down all secret societies, and particularly that of the Masons. They are owners of an Anti-Masonic daily paper in that city, and are associated together under the style of the Boston Free Press company" The names of the individuals are published in the Boston Gazette So much for consistency.

A fellow in New Haven trying to rob a *grape* vine, instead of a bunch of the fruit carried off a charge of *grape* shot. A reception more mineralogical and less botanical than he anticipated

Yankee Notion —The Roxbury Factory is manufacturing a sett of India Rubber cloth sales for a small vessel

Jim, do you snore when you are asleep? No, never, for I lay awake one night on purpose to see.

MARRIED—In this town, on the 3d instant, by Samuel Hill, Esqr, Mr PARMENAS JONES to Miss HARRIET BALDWIN

—In this place, on Thursday, the 6th instant, by the Rev Mr Alexander, Mr JOHN MADDOX to Miss NANCY ANN HAY

DIED—Near St. Louis, Mo, on the 11th October, Mr CHARLES BONFAU, late of Vincennes, an industrious and worthy citizen His death was occasioned by accident He was the proprietor of a coal mine, and having entered the pit, the bank suddenly gave way and killed him instantly

DIED—On Saturday last, the 1st instant, in this place, Dr JOHN D WOOLVERTON

Managers' Office,
No 4, Zane's Row, Main Street,
WHEELING, VA.

Dismal Swamp Lottery,
CLASS No 23, FOR 1834.
Draws at Alexandria, on the 29th Nov 1834

SCHEME.

1	prize of	$25,000 is	$25,000
1		9,000	9,000
1		6,000	6,000
1		3,000	3,000
1		2,000	2,000
1		2,000	2,000
10		1,000	10,000
10		800	8,000
10		600	6,000
10		400	4,000
20		200	4,000
44		150	6,600
56		100	5,600
56		70	3,920
66		60	3,960
56		50	2,800
112		40	4,480
2,464		30	63,520
1,680		18	27,720
1,540		16	24,640
4,620		12	55,440
7,700		10	77,000
18,640	prizes, - - - - amounting to		$366,080

Tickets $10—Shares in proportion
CLARKE & COOK,

Sheriff's Sale.

BY virtue of seven writs of f Fa. to me directed from the Clerk's office of the Knox Circuit Court, I will offer at public sale before the Court house door in Vincennes, on Saturday the 29th inst between the hours of 10 o'clock A M and 4 o'clock P. M., agreeably to the third section of the law subjecting real and personal estate to execution, all the right, title and interest, of Antoine Marshall, of, in and to, the following tracts or parcel of land, situated in the county of Knox, known and designated by the following Surveys, towit—Survey fifty, Town three, North Range ten West, containing two hundred and ninety-seven acres and ninety four hundredths (297 94 100ths:)—Survey twenty-three, Town three North, Range West, containing one hundred and thirty-four acres & twenty-five hundredths (134 25-100ths) Also, Survey twenty-two, Town three, North Range ten West, containing one hundred and two acres and fifteen hundredths, (102 15-100ths,) with the appurtenances thereunto belonging, given up as the property of Antoine Marshall to satisfy the said executions, one in favour of John C. Holland and Martin Robinson administrators of Richard P Price, Deceased, one in favour of Leonard R. Snyder, one in favour of John K Kurtz, one in favour of William Mienire, one in favor of George Davis, and two others in favour John K Kurtz.

JOHN PURCELL, *Shff K C*
Nov. 6, 1834—23-3t.

Botanical Notice.

A MEETING of the members of the Friendly Botanical Society of the United States, will be held at the Botanic Medicine Store of S Rathbone, in Vincennes, on Saturday, the 7th day of December next, at 10 o'clock, A M, for the purpose of forming themselves into a Branch Society of the State of Indiana; and to transact all such other business as to them shall be deemed mete and expedient. It is therefore hereby requested, that the Members in this section of country, would give their attendance if practicable They will please bring forward their credentials of membership, &c.

S. RATHBONE.
Vincennes, Nov 8, 1834—23-4t

FURTHER NOTICE.

THE public generally are hereby notified, that a Lecture upon the Thomsonian Botanical System of Medicine, will be delivered by the Rev Mr. HUNTER, on Saturday, the 7th day of December next, at 1 o'clock, P M, at the Methodist Meeting House, in Vincennes; at which time and place the ladies and gentlemen of this vicinity are respectfully invited to attend.

STATE OF INDIANA,
Warrick County, Shelton Township }

TAKEN up by Willis Skelton, one Dark Bay Mare, supposed to be fifteen hands high, seven or eight years old, with a small star in her forehead, one small saddle spot, her left hind foot white with black spots round her hoof, a little part of her hind foot is white, tolerably heavy made No brands perceivable—appraised to fifty dollars, by Samuel Ingram and Linsey Marris, before me this 24th day of September, 1834

JOHN GREENWAY, J. P
Nov 8, 1834—23-3t

Five Dollars Reward.

STRAYED from the subscriber living in Vincennes, about the latter end of August last, a Sorrel Mare, fifteen hands high, seven years old, with flaxen mane and tail—a small white stripe in her forehead and both hind feet white. No brands recollected. Also a sucking colt, belonging to the mare—dark chesnut sorrel with blaze face Any person delivering said mare and colt to me in Vincennes, shall receive the above reward and the thanks of

LEWIS McLANE.
Vincennes, Nov 4, 1834—23-3t

Administrators' Sale.

THERE will be sold, on Saturday, the 29th Nov next, at the late residence of N Ashley, Decd, a large quantity of

Sole and Upper Leather,
ONE FIRST RATE
Two Horse Wagon,
Yankee top and harness;
FIVE SHARES OF
BANK STOCK
In the Branch of Vincennes, 1st instalment paid,
FIVE SHARES IN
Wabash Insurance Co.,
Fifty Dollars paid in;

Together with sundry other articles, as the property of said Deceased

A credit of twelve months will be given on all sums of three dollars and upwards, the purchaser giving note with approved security—Sale to commence at 10 o'clock, A M Due attendance will be given by

JOSEPH McCLURE, } *Admrs*
SAML. EMISON, }
Oct. 30, 1834—23-3t

AN EXHIBIT

OF the Receipts and Expenditures of the County of Knox, from the 4th day of November, A D 1833, up to the 3d day of Nov 1834.

Amount paid into the Treasury since the 4th day of November, 1833, to the 3d day of November, 1834, is $2862 26¼

Amount of Expenditures from the 4th day of Nov 1833, to the 3d day of Nov 1834, is for

Poor	203 87½
Court House,	1170 39½
Overcharge in Tax,	7 91
Books,	41 26
Stationary,	31 41½
Clerk,	96 16½
Sheriff,	35 00
Assessors,	142 00
Valuers of Town Lots,	4 00
Jail,	167 54½
Road,	86 00
Wolf Scalps,	6 00
Printing,	15 75
Returning Judges of Elections,	34 00
Associate Judges,	76 00
Jurors,	501 26
Bailiffs,	92 31½
Congressional Schools,	45 00
County Commissioners	54 00
	3456 67
	$3456 67

JAMES S. MAYES, } *Commrs*
CHARLES POLKE, }
Test,
A D SCOTT *Clerk*
Nov 3d, 1834—23-3t

HITT & ORRICK

HAVE just received from Baltimore, a fresh supply of

SULPHATE OF QUININE.
Vincennes, Nov 5, 1834—23-4t

DR. J. P REYNOLDS,
(Late of Chillicothe.)

RESPECTFULLY tenders his services to the citizens of Vincennes, Knox county, and the counties adjoining, in the various branches of Medical and Chirurgical Science.

N B—Persons affected for a short or long time with the following chronic diseases, are requested to call soon, viz Fever and Ague, Cough, Consumption, Rheumatism, Dyspepsia, Liver Complaint, Asthma, Fits, Rickets, Cancers, Sciatics, Nervous Diseases, Scrofula, Gravel, Gout, Jaundice, Scurvey, &c.

Office on Second Street, first door from Wm Lindsay's Grocery

Oct. 8, 1834—23-3t

SALT! SALT!!

200
100
Barrels Kenhawa Salt, first quality,
Bbls. Muskingum do. do.
Just received, and
For sale, by
THORN & TRACY.
Vincennes, Ind, June 14th, 1834—32tf

GROCERIES.

THE subscribers have just received from New Orleans, a very general assortment of Groceries, all of which, having been selected with care, they feel safe in pronouncing them of excellent qualities. These, together with the old stock tender their assortment complet and they will be disposed of low for cash.

THORN & TRACY.
June 21, 1834 43tf

RYE!!

1000 Bushels Rye, wanted by the subscribers, for which the highest market price will be given.

SMITH & CARSON.
Vincennes, July 16th, 1834—7-tf

To Revolutionary Soldiers and Others.

THE subscriber will attend to the settlement of claims upon the General Government on account of Revolutionary services, for Pensions, Land Bounty, and Script claims, arising out of the late war, for Bounty lands, Pensions, and Property lost and destroyed. He has in his possession Documentary evidence of the services of the officers and soldiers of the Virginia State Line, under the command of Col George Rogers Clark, Crocket's Regiment, and Capt. Francois Charleville's Volunteers Letters addressed, post paid, by the officers or soldiers, their heirs, executors or administrators, will be promptly attended to, and the proofs forwarded immediately to Washington to a gentleman who will prosecute the claims

SAMUEL HILL,
Vincennes, Indiana
Nov 1, 1834—21-3t

NOTICE.

AS I shall be absent for a number of weeks, I have placed my notes and accounts in the hands of S Hill, Esq, my authorised agent, for collection. Those interested, will confer a favor by calling and making payment as soon as possible.

H M. SHAW.
Oct. 25, 1834—22-3t

THE
LADY'S BOOK,
(NINTH VOLUME,)
A Repository for Music, Engraving, Wood Cuts, Poetry, and Prose,
BY THE MOST CELEBRATED AUTHORS,
Published at $3 per annum,
BY L. A GODEY,
Athenian Building, Franklin Place, Philadelphia.

Notice is hereby Given,

THAT six weeks after date, application will be made to the Register of the Land Office at Vincennes in the state of Indiana, for a Certificate of Forfeited Land Stock for the amount paid on the Fractional Section number thirty, Township number six South, in Range number three West, entered on the 5th day of May, 1807. Also the South East quarter of Section number twenty-four, in Township number six South, of Range number eleven West, entered on the 6th day of June, 1807, and forfeited for non payment agreeably to law; now claimed by the heirs of Wallie Taylor, deceased, under the act of Congress of 23d May, 1828, entitled "An act for the relief of purchasers of public lands, that have reverted for non payment of the purchase money the original Certificates of purchase of which have been lost or destroyed.

Given under my hand this 22d day of September, 1834

WILLIAM H TAYLOR,
For himself and in trust for the other heirs of Walter Taylor, deceased.
Sept 27, 1834—17-6

NOTICE.

ALL those indebted to the subscribers by book account are requested to call and discharge the same by cash or note on or before the 1st of November next and all those indebted by note, are also requested to make payment on or before the above mentioned time All those who wish, can discharge their accounts and notes in WHEAT, CORN, or OATS, if paid within the time above mentioned, or PORK paid any time within the present year Those who neglect this call, may expect to find their accounts and notes in the hands of an officer for collection, as no further indulgence will be given

THORN & TRACY
Vincennes, Sept 20, 1834—16-6

BRANCH OF THE STATE BANK OF INDIANA AT EVANSVILLE.

THE subscribers for Stock in the Branch of the State Bank of Indiana located at Evansville in the Sixth District, are hereby notified, that they are required to pay the first instalment on each share of their Stock, to the undersigned Commissioners having charge of the Subscription Books in said District, at the counting room of John Mitchell, in the town of Evansville, on Monday the tenth day of November next And you are also notified to attend at the Court House in the town of Evansville, on Tuesday, the eleventh day of November next, between the hours of 10 o'clock A M and 4 o'clock P M for the purpose of electing eight Directors for said Branch.

JOHN MITCHELL }
WILLIAM LEWIS, } *Commr's*
FR AMORY, Jr. }
Evansville Sept 6, 1834tf10

Wheat & Oats.

THE subscriber wishes to purchase a quantity of clean merchantable WHEAT, also a quantity of OATS, for which he will give the highest price, in Merchandize

JOS. MADDOX
Vincennes August 9th, 1834—10-tf

NOTICE.

ALL those indebted to the subscriber for merchandize or medicines, are requested to make payment on or before the 20th November next, as no further indulgence can be given.

JOSEPH MADDOX.
Vincennes, October 20, 1834—21-3t

WANTED IMMEDIATELY,

FOUR or five families, principally females, who are well disposed and of industrious habits, to work in the Eagle Cotton Factory, to whom liberal wages will be given

D S. BONNER.
Vincennes, Oct 15, 1834—20-

FRENCH BURR
MILL STONES.

TWO pair Best *French Burr Mill Stones*, of Buzby & Horton's Manufactory, for sale by

ROSS & EWING.

N B. Orders will be received and promptly filled for the above article.

R. & E.
Vincennes, Oct 11, 1834—20tf

Look at This!!

ALL those indebted to the undersigned by note or book accounts, are hereby notified to come forward immediately and liquidate the same.

J K. KURTZ.
Vincennes, Oct 17, 1834—20-3t

Last Notice.

ALL those who are indebted to the late firm of Tomlinson & Ross, and do not call and settle, or make some arrangement about their notes and accounts, by the first of November next, suit will be commenced against them.

☞ Books and Notes at the Wabash Insurance Company Office.

A. LEROY, *Agent.*
Vincennes, Ia, Aug. 8th, 1834—t

Just Received,

50 BAGS HAVANNA COFFEE,
10 do. Rio do.
10 Barrels New Orleans Sugar,
3 do. Loaf do.
2 Barrels Cognac Brandy,
3 do. American do.
2 Barrels Cherry Bounce,
2 do Madeira Wine,
3 do. Malaga do.
2 do. Tanners' Oil,
150 do. Cincinnati Sale.

Also, a large Assortment of
QUEENSWARE,
AND
China-Ware,
which are offered for sale very low by
BURTCH & HEBERD.
Vincenne, June 21, 183 tf

SALT!! SALT!!!

250 BARRELS FIRST quality Kenhawa SALT, just received and for sale, by
SMITH & CARSON.
May, 2d, 1834—8-tf

Tin and Sheet-Iron
MANUFACTORY.

I HAVE a LARGE assortment of TIN WARE on hand, which I will sell at wholesale or retail, low for CASH or PRODUCE, such as may suit. Job work done at short notice.

N. SMITH
Vincennes, Ind June 15, 1833—1-tf

State Bank of Indiana.

THE subscribers for Stock in the several branches of the State Bank of Indiana, are hereby notified that they are required to pay the first instalment on each share of their Stock, to the respective Commissioners having charge of the Subscription Books in each District, in the town where the Branch Bank in which such Stock is subscribed is located, and at such public place in the said town as said Commissioners shall direct, on Monday the tenth day of November next. And also, that on the day succeeding being the eleventh day of November next, at the usual place of holding elections in each town, between the hours of ten o'clock in the forenoon and four o'clock in the afternoon, an election will be held, by ballot, for eight Directors on the part of the respective Stockholders in each such branch, of which election the Commissioners holding the Subscription Books of Stock in such District, are appointed Judges.

By order of the Board of Directors of the State Bank of Indiana, on this 28th day of August, A. D. 1834.

JOSEPH M. MOORE,
Cashier pro. tem.

The publishers of the several newspapers in each town where a branch of the State Bank is located, are requested to insert the above notice as early as possible, and continue the same until the tenth day of November next, and forward a copy of the paper containing the same to this office.

J. M. MOORE
Sept. 6, 1834—14-10

AGREEABLY to the foregoing Notice, the subscribers of Stock in the Vincennes Branch, are requested to call at the counting room of Ross & Ewing, to pay the first instalment on their respective shares. Eighteen dollars and seventy five cents, on each share, is required to be paid on or before the 10th day of November next. It is hoped the Stockholders will come forward and make the desired payment as soon as possible.

N B Any subscriber for stock failing to comply with the above requisition, will forfeit ten dollars on each share.

JOHN MOORE, }
JOHN WISE, } *Commr's*
JOHN ROSS, }
Vincennes, Sept. 4, 1834—14-10

A CARD.

I TAKE this method of tendering to the citizens of Evansville, my sincere thanks for the kind assistance which they rendered my son Azor Wilson, in arresting and securing S. L. Dawson, a noted counterfeiter, and I feel in duty bound to say to the citizens of that place, that if any expense were incurred thereby, I am willing to discharge the same promptly.

J WILSON.
Orange County, Sept 26, 1834—18-3t

A few Cords of Wood wanted at this Office.

An account of the arrival and installation of Bishop Brute may be found on the above page from a century-old issue of the Vincennes Gazette. Some idea of the class of news and advertising of the year 1834 can also be obtained.

ONE historical record tells of a Sisters' school having been established by Father Badin a few miles south of the old St. Joseph's mission, Michigan, but which continued for only a short time. He had opened a school for Indians at St. Joseph's (Bertrand) in 1830, and a little later another chapel for Indians who lived near St. Mary-of-the Lake, five miles south.

Although not quite clearly recorded, there seems to have been three villages of the Potawatomie Indians between the cities of Niles and South Bend. There was a chapel about one-half mile south of Niles, built by Allouez; about three miles south of this and west of the St. Joseph river stood the principal Indian settlement, Pokegan's village; and St. Mary-of-the-Lake, another Indian settlement, was located about five miles still farther south.

Father Badin bought from the government the section of land on which the lake was located, built a log chapel about twenty-four by forty feet, and a small frame two-story building to serve as a convent and a school, to which two Sisters came some time during the year 1834. However, by the time Bishop Brute visited the locality in May, 1835, the Sisters had gone and the school was closed. There were only a few Catholic families near at the time of his visit.

History says that Bishop Brute thought favorably of Fa-

ther Badin's plans concerning the educational development at this point, accepted the deed for the property, and waited for an opportune time to carry out his ideas.

Father Sorin arrived on the shores of the St. Joseph river with the Brothers of the Holy Cross, in 1842. The property here was offered them, and the Mother House of the Congregation of Holy Cross in the United States, as well as the University of Notre Dame were built, the university receiving its first students in September, 1843.

The Mother House of the Sisters of the Holy Cross was at first located at Bertrand, near Pokegan's village.

The morning after Bishop Brute's visit to South Bend he left for the Tippecanoe river and the village of Chickakos. There also was a chapel at this place which was very poor. After this stop the Bishop started for Logansport.

A description of his travels mentions that during that six hundred mile journey Bishop Brute and his companion came upon only few regular taverns or inns, but that almost any family would permit travelers to share meals and a place to sleep, for which services the Bishop paid them a small remuneration. In most cases they stopped at the homes of Protestants, and were treated kindly. On these occasions Bishop Brute grasped the opportunities afforded him to acquaint these people with the practices of the Faith, and to remove prejudices.

At the time of the above visit of Bishop Brute's in Logansport, it was a rapidly improving town located on a canal then nearing completion, and which when put into use would unite the Wabash with the Maumee, at Fort Wayne; and Lake Erie with the Ohio and the Mississippi, through the States of Indiana and Illinois. A number of Catholic people lived there, to whom Bishop Brute promised to send one of the first priests he should be able to obtain.

AT last, his visits completed, Bishop Brute started for home. It must have been early in the summer of 1835. During this journey of several days he passed through Fayetteville, Attica, Covington, Terre Haute, and other places. There were few Catholics in these growing little towns, but the Bishop thought that their numbers would soon increase. He expressed the opinion that had he said Mass in Terre Haute there might have been as many as twenty Catholics and many Protestants present, a sufficient reason in this new country for the sending of a missionary. It was the Bishop's intention, through his visit abroad, to obtain missionaries and to place Terre Haute and many other similar towns on a line of "missionary round."

Father Lalumiere returned home soon after Bishop Brute, bringing a good report from the portions of the Diocese he visited. Father Lalumiere had found more Catholic people in the east and the south sections than Bishop Brute had located in the west and north. In three places they had already begun to build churches.

The one hundred and fifty Catholic families in Fort Wayne were completing a small church, to which Bishop Brute sent the Rev. M. Ruff, from Metz, France, who had been recently ordained. Father Ruff spoke three languages, French, English, and German. He had been ordained to the Sub-Deaconship, and Deaconship by Bishop Brute before he started for his visit in Chicago, and was then sent to the Seminary of St. Louis, St. Mary-of-the-Barrens, to make his retreat. He was ordained to the holy priesthood there by Bishop Rosati.

In a letter to a friend concerning this journey through the Diocese, Bishop Brute mentioned having traveled five hundred and fifty miles on horseback during the preceding six weeks.

The zealous Bishop's determination to secure assistance in Europe at last materialized and on July 16, 1835, he started on his journey. While abroad, the Bishop met with a hearty welcome and material assistance wherever he sought it for his dearly loved Diocese. He was said to have been especially befriended by the Empress of Austria, and Prince Metternick. He also visited Rome while abroad, where he received the Holy Father's benediction for himself and for his Diocese.

When Bishop Brute arrived in New York a year later, July 20, 1836, on his return home, he brought back with him nineteen priests and seminarians. The Rev. Celestine de la Hailandiere and the Rev. Maurice de St. Palais, who were in the group, became in later years successors to Bishop Brute.

The financial help received in Europe was used by the Bishop for the establishment of a Diocesan seminary in Vincennes, St. Gabriel's college for secular students, an orphan's home, and a free school. The Cathedral of St. Francis Xavier was then finished, and help was also given several priests in the building of small churches.

CONCERNING housing conditions, it has been recorded that the same house was occupied by the Bishop, priests, seminarians, and college students, all of whom had their meals in the same refectory. The Bishop and his clergy composed the faculty. According to the Catholic Almanac of 1840 the average attendance at the boys' free school was seventy-five and at the girls', fifty-five.

In a comparatively short period of time an educational system had been set up in Vincennes which included complete elementary, secondary, and higher education for both sexes, and which was intended as a model for the entire Diocese.

Bishop Brute had planned to have some Religious Order take charge of the college and to develop it. So, three years later Father Hailandiere, Vicar General of the Diocese, secured several members of the Eudist Congregation in France, with Father Bellier as their Superior, to direct the college. However, the Eudists did not remain long.

During the year 1837, Bishop Brute administered the Sacrament of Holy Orders to seven young men, and in 1838 to one. Two of this number were ordained at Emmittsburg, and six at Vincennes. Evidently the task of organizing a new Diocese and of keeping it going was by no means an easy one, as the Sisters of Charity of Nazareth were recalled a second time from the Vincennes Diocese in 1838, but Sisters from the Emmittsburg Community came in the spring of the same year to replace them. In addition to that of being head of the Diocese, the first Bishop's duties embraced those of pastor of the congregation, seminary professor, and school teacher.

The German Catholic families who were settling in southern Indiana at this time in large numbers often made their homes in groups which formed parishes. Historical sketches on the subject of education in the early days say that a school was probably started at Jasper, Dubois county, in 1838, when Father Joseph Kundek, an active missionary priest, was placed in charge. Father Kundek, who was said to have been an extraordinary church builder, was thought to have organized German schools in many of his missions.

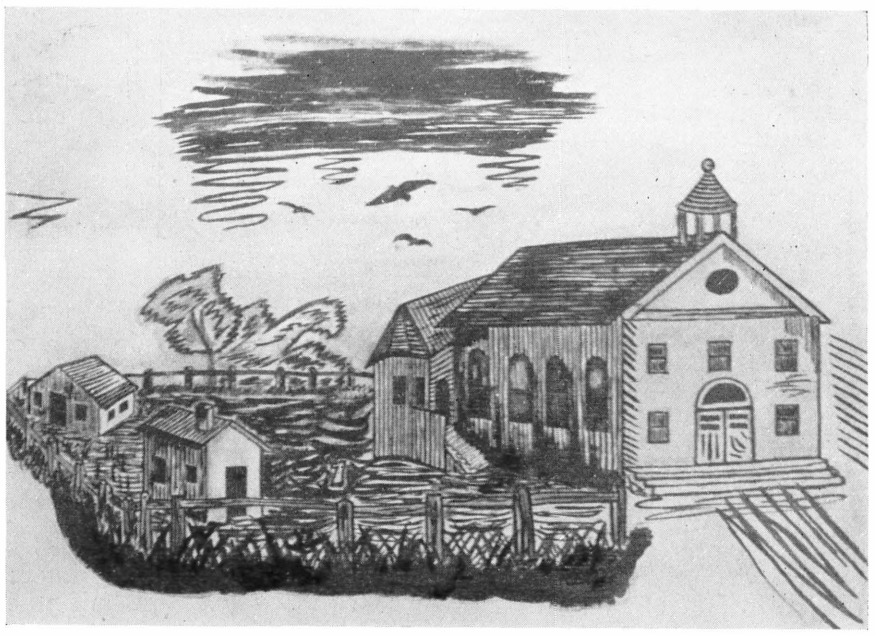
A congregation of about two hundred and fifty German emigrant families was formed by Father Kundek in 1842, at a little town twelve miles south of Jasper, where a church was built and a school and academy started by the Sisters of Providence.

Among others of the more important settlements which located in the southern part of the state before 1840, where it is probable that schools were established, were Bradford, Harrison county; St. Michael's, Jefferson county; St. Peter's, Franklin county; St. Nicholas, Ripley county; and Enochsburg, Franklin county. The Rev. Anthony Deydier, Evansville's first pastor in 1837, is said to have opened a school two years after his arrival, this being done even before the church had been built. Michael Byrne came from the eastern part of the country to teach the school. He later became a priest. The Sisters of Charity from Kentucky took charge of a school in New Albany about the year 1838.

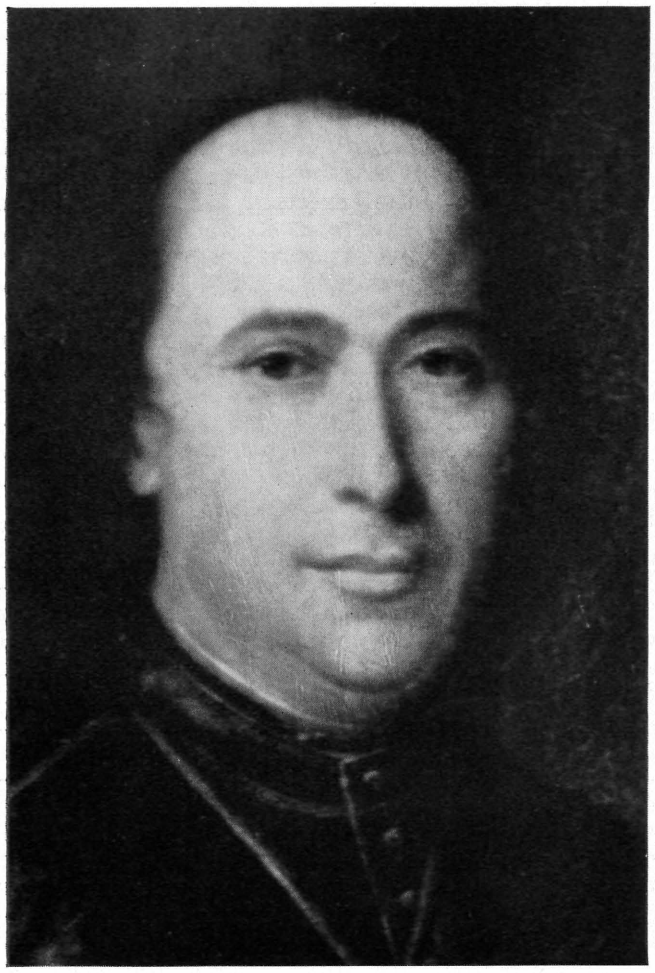
WHEN Bishop Brute again visited Chicago in 1838 he found a town of seven or eight thousand people, with nearly a thousand Catholic souls among them. He became anxious to provide for educational opportunities here. There were also at this time several settlements of German Catholic people in eastern Illinois, and although it is not positive, the opinion was expressed that here, as in other such settlements where these people had a church and even only occasional services, there was a school, kept steadily. The best organized of these congregations was in Jasper county.

Although his health broke in the year 1837, Bishop Brute still managed to frequently visit every portion of his Diocese, and to keep up a regular correspondence with his priests. It was said that when traveling for him was no longer possible, he wrote oftener to the priests, in this way encouraging them. It also was said of the Bishop that difficulties which would have disheartened almost everyone else only served to increase his zeal and charity. He never considered rest for himself. At one time when in a serious state of health Bishop Brute was known to have attended three distant sick calls on the same day, administering to those who appeared to be no nearer death than was the good Bishop himself.

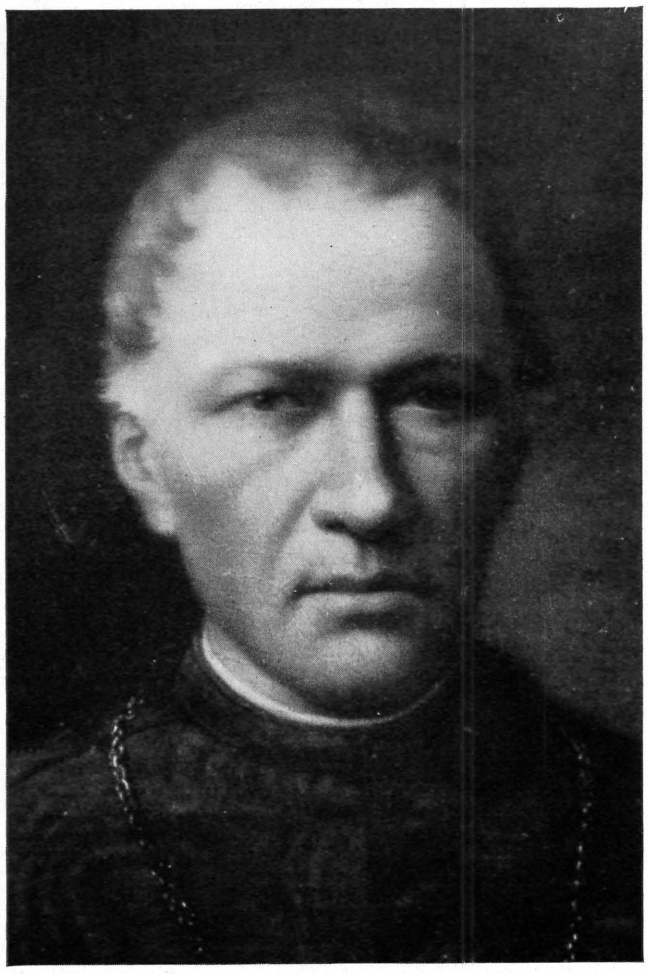
He conducted a social service bureau which, while on quite a small scale, was on a very high plane. Perhaps the Bishop never thought of it as such, but nevertheless his clergy and laity



A facsimile sketch made in 1836 by Bishop Brute, first Bishop of the Diocese, of the Old Cathedral of St. Francis Xavier at Vincennes.



The Rt. Rev. Celestine de la Hailandiere, second Bishop of the Diocese of Vincennes. Bishop de la Hailandiere served from 1839 until 1847.



The Rt. Rev. John Stephen Bazin, third Bishop of the Diocese of Vincennes. Consecrated in 1847, he died less than a year later.

benefited by his own personal sacrifices. When priests visited his home they were permitted to take with them shoes, clothes, linen, in fact anything that they were able to find there that suited their needs. They were asked though to leave the articles they were casting aside with the assurance that someone worse off than they themselves would find use for them. The Bishop used for his own needs what no one else took away.

As to hardships endured by Bishop Brute and his priests in the early days of the Diocese, it has been said that: "great as the sufferings of the clergy might be, they saw that the Bishop invariably provided that his own should be even greater." He and his priests often slept on the floor of the poor little rectory at times of the Bishop's visit; a meal would sometimes be served for the two, with one set of knives and forks, and if, as was sometimes the case, the priest's apartment was not separate from that part of the building which was used for the church, the Bishop would not sleep even on the floor, but would spend the entire night in prayer.

HISTORICAL pages are filled with incidents in the life of Bishop Brute, but one short sentence contained in a letter written in 1838 to Father Shaw, in Madison, who was much loved by the Bishop, and who experienced many difficulties in building a church, displays a clear cut picture of the Brute idea of duty. The sentence follows: "Alas! My dear friend, we are all obliged in this world to fulfill the duties of our charge with all care and affection for it, for God's sake, even in sight of others not so faithful as they ought to be."

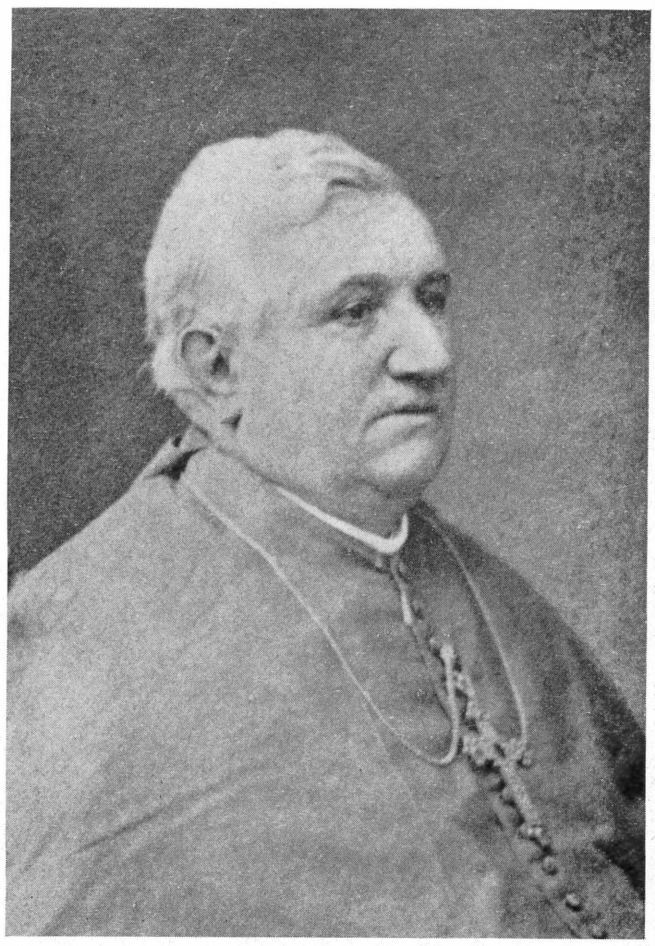
Bishop Brute died at Vincennes early in the morning of June 26, 1839, and his remains are interred in the Old Cathedral there.

He was born in Rennes, France, March 20, 1779, and having been graduated in 1803 with highest honors in Paris as a doctor of medicine, the later Bishop Brute entered the Seminary of St. Sulpice and was ordained a priest in Rennes on June 10, 1808. He came to the United States in 1810, became a member of the faculty of Mt. St. Mary's College, Emmittsburg, served as president of St. Mary's College, Baltimore, from 1815 to 1818, returned to Emmittsburg where he labored as a professor of theology and philosophy until his appointment as the first Bishop of Vincennes. He was consecrated in the Cathedral of St. Louis, Missouri, on October 28, 1834, by Bishop Flaget, assisted by Bishop Rosati, and the Rt. Rev. John Baptist Purcell, Bishop of Cincinnati.

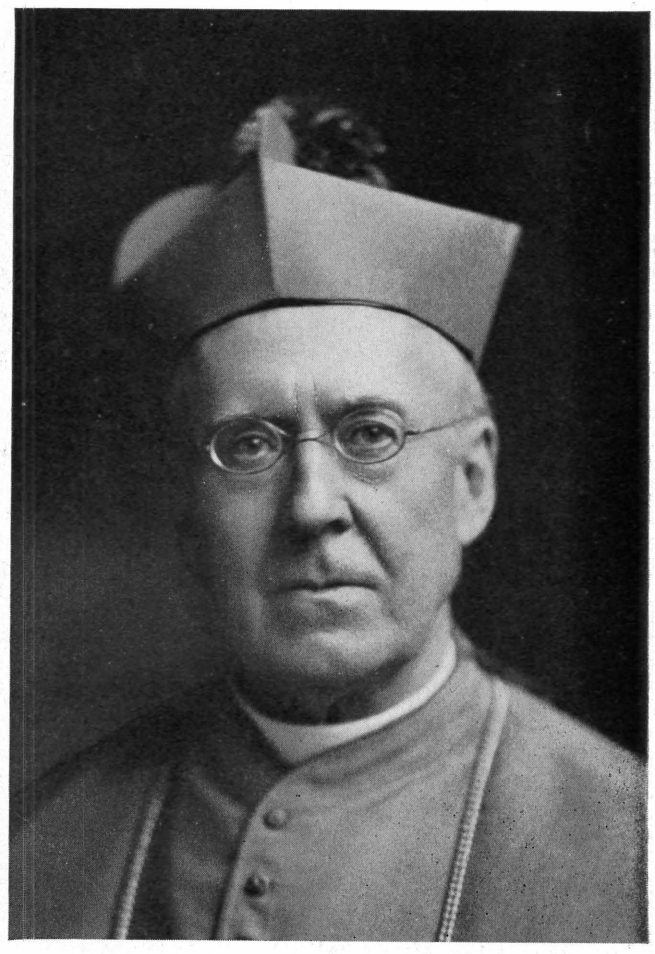
Bishop Brute was known as one of the most learned and distinguished men as well as an outstanding Catholic educator in the United States. As a professor he was known universally for his ability and scholarly tastes. Although a native of France, after becoming an American citizen, Bishop Brute became noted for his patriotism toward his adopted country.

A brief description of the pioneer home of a century ago in some sections of Indiana was contained in a booklet published in August, 1934, at the time of the centennial celebration of St. Mary's church at Millhousen. A quotation from the booklet follows:

"The pioneer homes were one-room affairs. The bare ground served as the floor. A large fireplace with an opening of six by four feet gave warmth and cheer to the humble home and served also as the cooking stove.



The Rt. Rev. Maurice de St. Palais, fourth Bishop of the Diocese of Vincennes. Consecrated in 1849, Bishop de St. Palais died in the year 1877.



The Rt. Rev. Francis Silas Chatard, fifth Bishop of the Diocese of Vincennes. Bishop Chatard was consecrated in 1878 and he died in 1918.

The swinging iron within the fireplace held a caldron which, in most families, constituted the only cooking utensil. The family table was a large block of wood; in some instances the stump of a tree served this purpose. Chairs were few and beds were hard boards. Light at nightfall was furnished by the soft, glowing embers in the fireplace or by a smoking tallow lamp. During the day high built windows admitted light and at night furnished protection against wolves. A crucifix, hung with the family rosary, was the only ornament of the home, but from its pulpit over the fireplace bespoke the deep faith and piety of those who dwelt there."

BISHOP BRUTE was succeeded by the Rt. Rev. Celestine Rene Lawrence Guynemur de La Hailandiere who, while serving as Vicar General since 1836, had accomplished much for the new Diocese in the assistance he rendered to the venerable Bishop.

As has been mentioned, Bishop Hailandiere was among the group of priests who accompanied Bishop Brute to Vincennes following the Bishop's visit to Europe for aid. Having no knowledge of English, he confined his early spiritual labors to the needs of the French people in Vincennes and to helping Bishop Brute in the administration of Diocesan affairs. After two years, because of the necessity of providing priests to speak the language of the German emigrants who were then coming to the Diocese, it was decided that Father Hailandiere return to Europe in search of both priests and students. While busy at this duty abroad, he heard of the news of his own appointment as Bishop Coadjutor of Vincennes, with the right of succession, and of Bishop Brute's death.

Then the future Bishop found himself in a singular situation. By a Bull of Pope Gregory XVI, dated May 17, 1839, he had been preconized Bishop of Axiern. Bishop Brute's death on June 26, 1839, only a few weeks after, caused the Coadjutor to become successor to the See of Vincennes before he was consecrated Bishop. His consecration took place in Paris August 18, 1839, by the Rt. Rev. Charles Forbin - Janson, Bishop of Nancy, who was assisted by the Rt. Rev. Louis Blanquart De Bailleuil, Bishop of Versailles, and the Rt. Rev. John Louis le Mercier, Bishop of Beauvais.

Bishop Hailandiere was born in Combourg, in the Diocese of Rennes, May 3, 1798, and was ordained to the priesthood in Paris, May 28, 1825. At the time of Bishop Hailandiere's consecration the Catholic population in the Diocese of Vincennes was upward of 25,000.

During the time spent by Bishop Hailandiere in Europe, it has been recorded that not only were students and priests obtained, but vestments, sacred vessels, books, etc., for his Diocese, and much financial assistance provided. It was through his efforts that the Eudists sent a body of priests to found the college in Vincennes at their expense; and the Congregation of the Holy Cross sent Brothers and a priest to blaze the way for the establishment of boys' schools. The Sisters of Providence sent six Sisters to found a House in this Diocese, and who in time would take charge of the education of girls, orphan asylums, hospitals, etc. He also obtained a group of skilled workmen, and after a while the Cathedral was completed with the steeple, and other necessary buildings were put up in Vincennes, St. Mary-of-the-Woods, as well as in other places.

Bishop Hailandiere, who was in accord with Bishop Brute's ideas of an educational system in the Diocese, continued to develop the plans inaugurated by his predecessor. A building was erected for the purpose of preserving the library of Bishop Brute and other valuable books. The Bishop was said to have taken great care in the preservation of letters and records, but which, in the course of time were not preserved.

Among his first labors of an intensely spiritual nature, Bishop Hailandiere sent Father de St. Palais to Chicago to combat a grievous schism which had already done much harm there. Another source of great worry to him was the false accusation of one of his priests laboring then in the town of Evansville, where a spirit of bigotry was working intensely. The priest, having started to serve an unjust prison sentence was honorably released after public sentiment and petitions of all kinds from non-Catholics as well as Catholics deluged the Governor of Indiana.

THAT the spirit of bigotry had gained a stronghold in certain sections of the state as early as the year 1834 is evidenced in an editorial printed in *The Rising Sun Times,* at Rising Sun, Indiana, on December 6, of that year. The editorial very severely criticized the manner of celebration which took place at the time of the dedication of the Cathedral in St. Louis only a few days before Bishop Brute's consecration as Bishop of Vincennes took place there.

What is thought to have been the first retreat held in common by the clergy of the Vincennes Diocese was conducted by the Rev. J. Timon, and continued for one week, closing on May 5, 1844, in the Cathedral at Vincennes, just a decade after the erection of the Diocese. Twenty-five of the thirty-six priests attended the synod which was held at the close of the retreat, according to records.

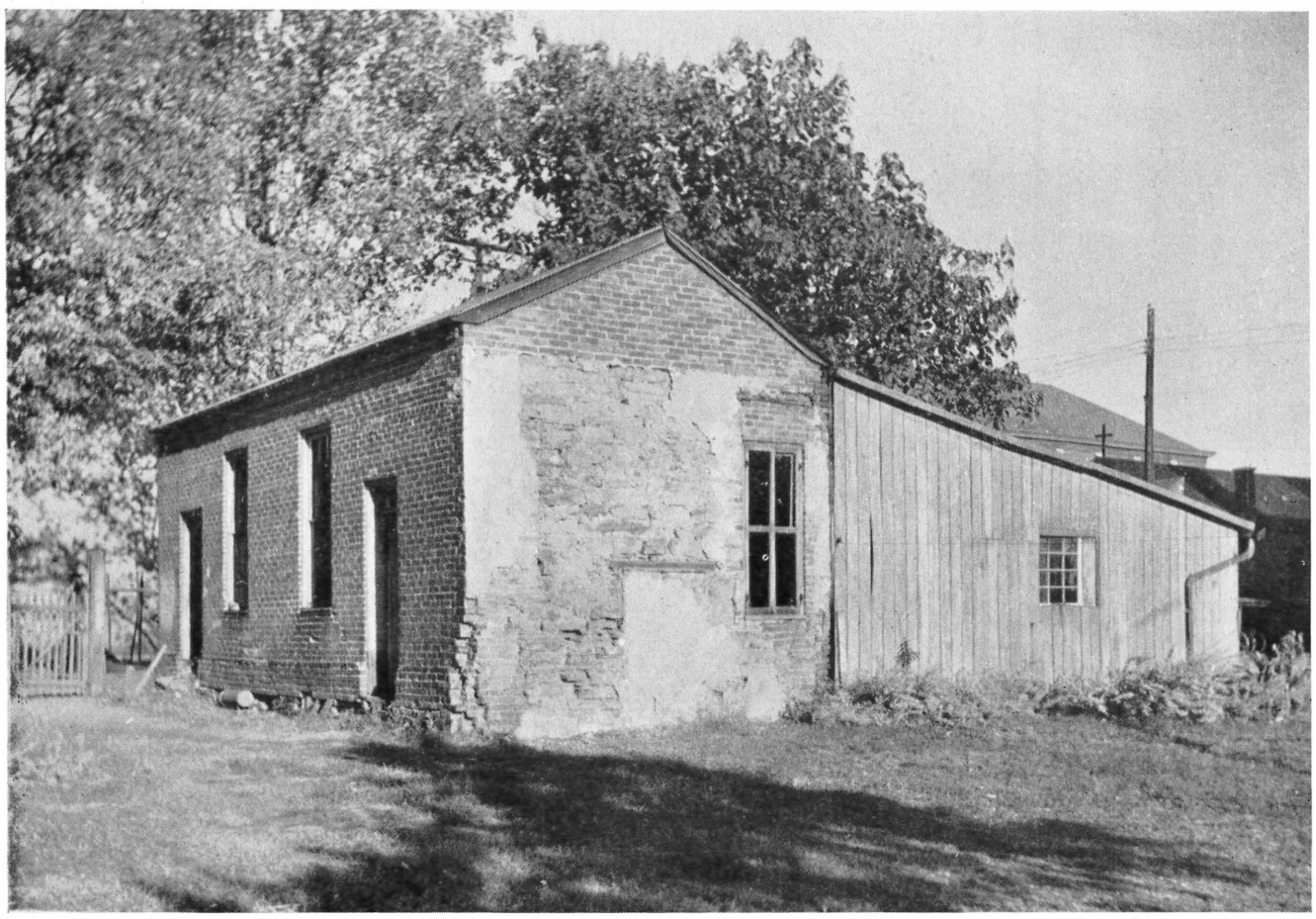
As an assurance against a completely depleted treasury when the European resources could no longer be depended upon, the Bishop bought more land in addition to the four hundred acres already belonging to the church, had it cleared and fenced, and houses built for farmers. He also bought property in the town which it was the intention to use for rental purposes. But Vincennes would not grow. The immigrants seemed to pass on north and south of Indiana.

After Chicago had been separated from the Diocese in 1843, Bishop Hailandiere thought of seeking permission from Rome to move his See to some other town of the Diocese that promised more rapid growth, so by Apostolic Brief he was permitted to establish his residence either at Vincennes, Madison, Lafayette, or Indianapolis. The See city, however, was to remain at Vincennes. This permission was renewed to the fourth Bishop, excepting the town of Lafayette.

Bishop Hailandiere arranged to secure property in Indianapolis, but waited to move his See there until the place began to grow, as Indianapolis then seemed very slow. It was hardly as large as Vincennes with only about a half dozen Catholic families, mostly German, who were attended by a priest living in Shelby county. The priest visited here about once in three months to say Mass and to adminster the Sacraments. The poor Catholic people are said to have met in a little frame building forty feet long by twenty feet wide. So the Bishop decided to remain in Vincennes.

Lack of population made conversions in those days very few and difficult, especially by priests who, in general, spoke the language of the country imperfectly.

Dissatisfaction began to grow on all sides of the Bishop, said to have been caused by his own active energy. He left for Rome in the fall of 1845, submitted his difficulties to Pope Gregory XVI, and offered his resignation. But the Holy Father encouraged him to continue on, and Bishop Hailandiere left Rome with a beautiful Chalice, a gift from the Holy Father; also some valuable gifts of books. He obtained through the Cardinal Secretary of the Propaganda, for the enrichment of his Diocese, something said to have been a very rare favor—several entire bodies of saints. Two of these, the body of St. Urban and that of St. Theodore, who was a military officer and a martyr, in France, were presented by the Bishop to Mother Theodore, of St. Mary-of-the-Woods. The bodies which are incased in wax,



All that remains of the College of Vincennes which was founded by Bishop Brute in 1837.

now rest beneath two altars in the conventual church at St. Mary-of-the-Woods. In the old Cathedral at Vincennes are the relics of two saints which the pastor there states were, according to history, brought to the Diocese of Vincennes by Bishop Hailandiere. These relics are the bones of St. Aufidia and St. Terrence, early martyrs.

The Bishop hastened to Vincennes with more priests and students, but discovered that during his absence the discontent had grown greater. Finally, after hardly a year since his return from Rome, Bishop Hailandiere again asked to be relieved and Rome accepted his resignation. Records state that he "resigned on July 16, 1847, and returned to France."

The Bishop issued a pastoral letter to his clergy and people, telling them the news, humbly blaming himself, and advising them to obey and reverence his successor. He remained until after the consecration of the Rt. Rev. John Stephen Bazin, third Bishop of Vincennes, which took place in the Cathedral at Vincennes on October 24, 1847, by the Rt. Rev. Michael Portier, Bishop of Mobile, who was assisted by the Rt. Rev. John Baptist Purcell, Bishop of Cincinnati, and Bishop Hailandiere.

Bishop Hailandiere spent the winter in New Orleans. Then, on his way up the Ohio river he stopped in Louisville to ask the blessing of Bishop Flaget. Reaching Philadelphia in the spring of 1848, he had already heard of the death of Bishop Bazin. He went on to New York to make what he thought were final arrangements for the publication of the life of his predecessor, Bishop Brute. After this he left for France, where he died many years later, May 1, 1882. On Wednesday, June 7, 1882, a solemn Requiem Mass was celebrated for the repose of his soul, in St. John's church, Indianapolis, by the Rev. August Bessonies, in the absence of Bishop Chatard, who then headed the Diocese, and who was on a Confirmation tour at the time. Among the priests who attended were two or three who were ordained by Bishop Hailandiere.

The Most Rev. Joseph Chartrand, sixth Bishop of the Diocese and second for Indianapolis. He was consecrated Bishop of Flavias and Coadjutor to the Bishop of Indianapolis in 1910. Bishop Chartrand died in 1933.

BISHOP BAZIN had scarcely begun his Episcopal labors as third Bishop of the Diocese of Vincennes when an illness of only a few days terminated in his death. It has been written that great expectations were centered in his administration, and both the clergy and the laity were much attached to him. He issued only one pastoral letter. One of his first acts as a Bishop was to appoint the Rev. Maurice de St. Palais, who had been laboring in Madison, as his Vicar General and to serve as Superior of the Seminary.

Born in Duerne, in the Diocese of Lyons, France, on October 15, 1796, Bishop Bazin was ordained at Lyons July 22, 1822. He came to the United States in 1830 and labored for about seventeen years in the Diocese of Mobile. Prior to his coming to the Vincennes Diocese, he was interested in the religious instruction of youth in the Diocese of Mobile, where he established a Catholic Benevolent society which grew into an orphan asylum society. Bishop Portier sent him to France in 1846 to arrange with the Superior of the Society of Jesus for a group of members of that Order to take charge of the college at Spring Hill, and to secure Brothers of the Christian schools to direct the orphan asylum for boys. He had also filled the office of Vicar General of Mobile.

Bishop Bazin had been nominated to head the Diocese of Vincennes by the Sixth Provincial Council of Baltimore, at the time of Bishop Hailandiere's resignation. He was accordingly appointed at Rome. He received the Papal Bulls officially acquainting him of the appointment on September 3, 1847.

Historical information recalls that the weather on the day of Bishop Bazin's consecration was unfavorable, a fact which, upon second thought, must have meant much to the people of Indiana almost a century ago when traveling any distance at all in order to attend an event, was so much of a problem. However, in spite of the weather on this occasion, the church was well filled, and the impressive ceremonies, as well as the music rendered by the Assumption church choir of Evansville, under the direction of the Rev. Anthony Deydier, pastor of Assumption church, the only church in Evansville at that time, kept the large audience in respectful and profound attention.

Bishop Bazin died at Vincennes April 23, 1848, and his remains were interred in the Old Cathedral. Upon his death bed he appointed Father St. Palais as administrator during the vacancy of the See and addressed him as his successor.

ALTHOUGH only fourteen year old, the Diocese of Vincennes was already awaiting the appointment of its fourth Bish-

op. Father St. Palais, who had been serving as administrator of the Diocese since the death of Bishop Bazin, was nominated Bishop of Vincennes October 3, 1848, and was consecrated Bishop of that Diocese on January 14, 1849, in the Cathedral there by the Rt. Rev. Richard Pius Miles, Bishop of Nashville, who was assisted by the Rt. Rev. Martin John Spalding, Coadjutor Bishop of Louisville, and the Very Rev. Hippolytus Dupontavice, Vicar General. He was born at La Salvetat, France, November 15, 1811, and ordained in Paris, May 28, 1836. Having made the acquaintance of Bishop Brute, who was on his visit in Europe about the time of Bishop St. Palais' ordination, and whose fervor had won the heart of the young priest, the newly ordained, coming immediately to the United States, became an apostle among the poor missions in what was then considered a wilderness in Indiana and Illinois.

His first duty upon arrival in Vincennes was to a station thirty-five miles east of Vincennes and six miles north of where Loogootee is now located. Here he organized a congregation and built St. Mary's church. His early labors here, which carry the reader back again to the beginning of the Diocese, also included visiting neighboring Catholics and traveling through Dubois and Spencer counties. It has been said of the young priest that he frequently made use of a Lutheran as an interpreter in the translation of his French and English sermons into German, because he himself did not understand the German language.

Poverty ruled more generally in the Diocese of Vincennes than the zealous Father St. Palais had been accustomed to, reared as he had been among the noblemen in Paris. He exercised his ingenuity, however, and with the help of Divine Providence managed to build churches. An incident illustrative of this fact is quoted from Bishop Alerding's writings: "At St. Mary's he requested the women of the congregation each to select the best little pig in the herd, to feed it well, and, when grown, to sell them all in a lot to dealers. To the housekeepers having the best and fattest hog he gave premiums of rosaries, pictures, medals, etc. It is said that herd of hogs was the best ever sold in Daviess county. A handsome amount was realized and the church built.

"In another mission, he succeeded equally well, securing a number of calves."

FATHER St. Palais labored at this mission until 1839, when Bishop Hailandiere sent him to Chicago where he found much opposition and even persecution. He built St. Mary's with private means. The church shortly afterwards became the first Cathedral of the Diocese of Chicago. He also bought other ground for the church which later became very valuable property. His early labors also included much work with the Indians in northern Indiana.

Father St. Palais was removed to Logansport when Chicago became an Episcopal See. His hardships were numerous. No roads of any kind existed and yet the poor missionary on horseback, carrying requisites for the holy functions and a small amount of provisions such as a little corn meal and salt in his saddle bags, rode through the wilderness sometimes for fifty or a hundred miles without meeting a human habitation. His points of travel took in Vincennes, Chicago, Joliet, and Logansport. His adventures took him through an experience of losing his way in a heavy snow storm as well as an escape from robbers who were determined to take his life on one densely dark night.

As has been mentioned, he spent a year at Madison before becoming Vicar General during Bishop Bazin's administration.

His experiences as a missionary priest in the Diocese of Vincennes covered a period of thirteen years, his administration as Bishop twenty-eight years. His early pastoral letters gave evidence of the work nearest his heart—the care of the orphan children and the education of young men for the priesthood. The letter dated October 30, 1849, refers to the orphans as "that dearest portion of our flock," and in a pastoral letter written March 7, 1850, Bishop St. Palais made an ardent plea for the Seminary. He acquainted his flock with the fact that for want of resources, already this year (1850) students had been sent to different parts of the Diocese to be taught by the priests who were also engaged in the duties of their missions. The letter also mentioned that only two calls were to be made yearly upon the generosity of the people of the Diocese, one at Christmas, the other at Easter.

This has the appearance of being the beginning of the Diocesan Orphans' and Seminary collections.

A CHECK of the Diocese of Vincennes, according to one of its historical records published in 1883, shows that in 1849, while Bishop St. Palais' jurisdiction extended over all of Indiana, his flock consisted of about 30,000 souls, and thirty-five priests to aid him in their spiritual care. It is worthy of interest to note who they were, their places of residence, and the scenes of their labors, as follows:

The Rev. Ernest Audran and the Rev. John B. Chasse, at Vincennes, Cathedral of St. Francis Xavier, St. Rose of Lima at Faux-Chenel, and St. Thomas in Queret's Prairie, both in Knox county, and Carlisle in Sullivan county, were attended from Vincennes. The Rev. Conrad Schniederjans, at Vincennes, in charge of the German congregation.

The Rev. John McDermott, at Washington, Daviess county, St. Simon's church. The Rev. Bartholomew Piers, at St. Patrick's, Daviess county, attending also St. Peter's, same county.

The Rev. Patrick Murphy, at St. Mary's, Daviess county, attending also Mount Pleasant, in Martin county. The Rev. Joseph Kundek, at Jasper, Dubois county, in charge also of St. Celestine's, same county.

The Rev. William Doyle, at Ferdinand, Dubois county, also attending Troy, in Perry county. The Rev. Augustine Bessonies, at Leopold, Perry county, also attended several stations in Spencer, Warwick, and Crawford counties, in addition to Rome, Fredonia, Leavenworth and Rockport.

The Rev. Anthony Deydier, at Evansville, Vanderburg county, the Rev. Roman Weinzoepflen, at St. Joseph's, Vanderburg county, attended also St. Wendel, Posey county, and two other stations. According to the historical check-up at hand, Vernon, in Posey county, was visited by the Rev. E. Durbin, from Kentucky.

The Rev. Hippolytus Dupontavice, Madison, Jefferson county, St. Michael's church. The Rev. Daniel Maloney, Columbus, Bartholomew county. He also attended to Scipio and St. Catherine's, in Jennings county, and to Martinsville, Morgan county.

The Rev. Adolph Munshino, St. Magdalen's, Ripley county, attending Rockford and Vernon, same county; St. Ann's, Jennings county, and to Muehlhausen, Decatur county.

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

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

The Rev. Martin Stahl, New Alsace, Dearborn county, St. John's church. The Rev. Andrew Benet, at St. Joseph's, Dearborn county, also attended St. Paul's, and Lawrenceburg, same county.

The Rev. William Engelin, at Brookville, Franklin county, was also in charge of St. Peter's and St. Mary-of-the-Rocks, same county.

The Rev. Joseph Rudolph, Oldenburg, Franklin county, also took care of Enochsburg, same county, and to Pipe Creek, St. Nicholas church, in Ripley county.

The Rev. Anthony Carius, at Richmond, Wayne county, St. Andrew's church, visited also Cambridge, Hagerstown, and Abbington, same county, and Laurel, in Franklin county.

The Rev. John Gueguen, at Indianapolis, also visited St. Vincent's, Shelby county; Strawtown, Hamilton county; Cumberland, Hancock county; Pendleton, Madison county.

The Rev. Michael Clarke, at Lafayette, Tippecanoe county, St. Mary's church; attended also to Covington, Delphi, and other stations.

The Rev. John Ryan, at La Gro, Wabash county, was also in charge of Huntington, Huntington county.

The Rev. Patrick McDermott, Logansport, Cass county, also attended Peru, in Miami county.

The Rev. Julian Benoit, and the Rev. Edward Faller, at Fort Wayne. They also attended Hesse Cassel and St. Vincent's, same county; and to several stations in LaGrange, Steuben, Noble, Whitley, DeKalb and Wells counties.

The Rev. Edward Sorin, the Rev. E. Delisle, the Rev. Francis Cointet, and the Rev. Francis Gouesse, South Bend, St. Joseph county.

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

The Rev. Simon P. Lalumiere, at Terre Haute, Vigo county, also attending Montezuma, Clinton and Merom.

The Rev. John Corbe, St. Mary-of-the-Woods, near Terre Haute.

The Rev. A. Granger, Indianapolis.

AT this time, 1849, five priests resided at the University of Notre Dame. There were twenty-six professed Sisters of Providence in the Community at St. Mary-of-the-Woods, together with ten Novices and ten Postulants. They conducted the academy and free school at St. Mary-of-the-Woods, with Sister Theodore as Superior; St. Mary's Academy, at Vincennes, four Sisters, with Sister Mary Joseph, as Superior; Sister Augustine headed the school at Jasper, with three Sisters; the Young Ladies Academy, Madison, where four Sisters taught, was under the direction of Sister Basalide; and at the Academy at Fort Wayne, where Sister Mary Magdalen served as Superior, four Sisters labored.

The Theological Seminary at Vincennes, with its seven ecclesiastical students was conducted by the clergy of the Cathedral.

There were fifty Catholic churches and chapels in the State of Indiana in 1849, according to the above mentioned records.

A group of Brothers of the Sacred Heart who are said to have left France at the time of the revolution arrived in Mobile, Alabama, in 1849, and after a few years came to Indianapolis where they opened a Novitiate under the leadership of Brother Odon, S.C. The Order, according to Brother Hubert, S.C., one of its members, owned a ten-acre tract of land at one time in Prospect street, near St. Patrick's church. The institution was known as the St. Joseph Institute and served as the Novitiate for the Brothers of the Sacred Heart in the United States and Canada which composed one Province. The Novitiate was moved to Canada in 1893, and the property near St. Patrick's was sold in about the year 1906. The Brothers had been conducting boys' schools in St. Patrick's and St. John's parishes for a number of years and are said to have left St. Patrick's about the time the property there was sold, but continued their school

The Most Rev. Joseph Elmer Ritter, present Bishop of the Diocese. Bishop Ritter was consecrated titular Bishop of Hippos and Auxiliary Bishop to Bishop Chartrand on February 3, 1933. He was named as Bishop of Indianapolis on March 26, 1934.

at St. John's until 1929. The Novitiate for the United States Province was opened in Metuchen, New Jersey, after its removal from Indianapolis. The Brothers of the Sacred Heart now conduct the Gibault High School in Vincennes.

Bishop St. Palais visited Europe three times during his Episcopacy, in 1849, 1859, and 1869—ad limina Apostolorum. On his return from the first visit he spent a short time at Maria Einsiedlen, Switzerland, and received from the Benedictine Abbot a promise to send a colony of Benedictines to the Diocese of Vincennes.

It was during Bishop St. Palais' time that the Diocese of Fort Wayne was erected, January 8, 1857. The Rt. Rev. John H. Luers was consecrated its first Bishop. About this time the Archiepiscopal See of Toulouse, in France was offered him, but he declined.

Catholicity enjoyed a rapid development during Bishop St. Palais' administration, and when his eyes closed in death the Diocese numbered 90,000 souls, with a hundred and fifty-one churches, and a hundred and seventeen priests. Upon his invitation Religious Orders of both men and women came to labor here. Among the men were included the Benedictine Fathers; the Franciscan Fathers at Oldenburg and Indianapolis; the Franciscan Order of Minor Conventuals; and the Brothers of the Sacred Heart. The Orders of women who came included the Sisters of St. Francis, Sisters of the Order of St. Benedict, the Daughters of Charity, Sisters of the Good Shepherd, Little Sisters of the Poor, Ursuline Sisters, and the Sisters of St. Joseph.

Although a scarcity of information seems to exist today concerning activities of Catholic interest in the Diocese during the Civil War period, a long story might be woven about the labors of the Sisters of Providence whose aid had been sought by the authorities to assume charge of the Military hospital in Indianapolis during the War. This institution was the old City hospital near Fall Creek and Locke street. The strenuous work of the Sisters in caring for the sick and wounded soldiers was commended on all sides.

Sister Mary Ambrose who served as superior of the St. John Academy in Indianapolis from the year 1859 to 1863 was known to borrow a horse and buggy after school hours and drive out to the hospital to bring in one of the nursing Sisters who might be spared so that she would have the opportunity of assisting at Mass the following morning. After the Mass the Sister would be driven back again to the hospital. By taking turns in this manner each nursing Sister was afforded the opportunity of receiving the Sacraments once each week.

Bishop St. Palais had offered the use of the Catholic Seminary in Vincennes for the sick and wounded soldiers after the Battle of Fort Donelson, and two Sisters of Providence served there also as nurses.

Records at Vincennes show that the sick of the Nineteenth Illinois Regiment were also cared for at this emergency hospital. Also, according to historical annals, the college building was offered for the use of the soldiers when a contagious malady broke out in a camp near Vincennes. Again the Sisters of Providence furnished nurses.

At the close of the War the Sisters opened what was known as St. John's Infirmary in Indianapolis, to be used for the care of infirm soldiers who had no other place to go.

THERE appeared in Indiana about this time what was apparently the first Catholic publication in the state, the Ave Maria. It has become widely

Continued on page 56

A scene from the Pontifical High Mass celebrated on a platform erected in front of the Old Cathedral at Vincennes May 6, 1934, the 100th anniversary of the founding of the diocese. In the foreground on the right of the Stars and Stripes but with his back to the camera is the Most Rev. Joseph E. Ritter, Bishop of Indianapolis; to the flag's left but back is Paul V. McNutt, Governor of Indiana; also to the back but to the flag's right is the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati; and further to the right, outlined against a pillar of the bridge, is the Rt. Rev. Ignatius Esser, O.S.B., Abbot of St. Meinrad Abbey. The celebrant of the Mass, the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate, is in the right of the sanctuary, but is not visible in the above.

"Veritas Omnia Vincit"

"Truth conquers all things." The Indiana Catholic and Record rounds out twenty-five years as the curtain of time rises upon a second century for the Diocese.

RARE, indeed, is the able autobiographer and thus when it comes to tell the story of itself, *The Indiana Catholic and Record* is in the quite unenviable position of reciting something which in the sense that it represents talking about itself, runs counter to true journalism. But to say that there is but little of interest in the history of this paper would hardly be in line with the facts. Too many things can happen in twenty-five years.

On February 4, 1910, the first issue of *The Indiana Catholic* made its appearance. No startling news event heralded this initial effort; in fact, the stories carried were very much in tune with the times, peaceful and placid.

Page one carried among its various articles such news stories as "In Local Churches," "Catholic Women's Association Starts With Big Initial Meeting," and for the "lead" story, by which is meant the story occupying the top of the first column to the right on the front page, "Prof. Monaghan's Brilliant Address." Professor Monaghan, who was introduced in the story as being formerly from Notre Dame, had spoken in Indianapolis upon educational subjects. The architect's drawing of the "new St. Mary's church" also appeared on page one.

An announcement in this first issue of the paper stated that The Indiana Catholic Printing and Publishing Company was incorporated under the laws of the State of Indiana, at Indianapolis, on "Friday of last week," which was January 28, 1910. No names appeared on the "masthead" on the editorial page of February 4, but the address of the publication offices was given as 15 N. Pennsylvania street, with a telephone number, New Phone 1496. Mention was made that application for second class mailing privileges had been made at the Post Office in Indianapolis.

Among the editorials appearing in this issue was one entitled, "Is Christianity Advancing?" and another on "Liberal Education."

Directly beneath the masthead a foreword appeared, as follows:

"In response to a general demand from the rapidly growing Catholic population of Indiana, The Indiana Catholic Printing and Publishing Company was organized and incorporated and presents the first issue of *The Indiana Catholic,* printed and published in the metropolis of the state.

"The progress of our Catholic people in the United States has been marked by the gradual development of a Catholic press, which has in no small degree contributed to placing the Mother Church in the proud position which she occupies in the Republic today.

"A home journal devoted to the interests of the Catholic clergy and laity of Indiana, this publication will endeavor to emulate the highest standard of Catholic journalism, and aim to earn the esteem of its readers as a defender of the Faith and an exponent of Catholic opinion on all public matters.

"The Indiana Catholic Printing and Publishing Co."

An announcement appeared beneath the foreword, in which it was said that beginning with the next issue of the paper Joseph Patrick O'Mahony would assume editorial charge. His name appeared as editor in the following issue.

No story of *The Indiana Catholic and Record* would be complete without "J. P." Born in Ireland, he came to the United States as a young man and became connected with various daily newspapers in a news or an editorial capacity. After some service with the *Catholic Columbian Record,* then publishing an edition in Indiana, he founded *The Indiana Catholic.*

Mr. O'Mahony in many respects was typical of the school of editors of the latter part of the nineteenth and the early part of the twentieth century which made the editorial page the focal point of a newspaper and in this hub of editorials, positive and vigorous opinions were freely expressed. This practice was carried into *The Indiana Catholic* so that while acquiescence could hardly be called the general reaction to this type of editorial, a charge of a lack of vigor was seldom made. Regardless whether or not this type of journalism should have been permitted to lag in favor of the later school which believed in the placing of the obtaining of news first, Mr. O'Mahony did leave his mark in the field of his work—Catholic journalism as represented in the Catholic newspaper.

Mr. O'Mahony died at Indianapolis on March 4, 1935.

The name of *The Indiana Catholic* was changed to that of *The Indiana Catholic and Record* on March 5, 1915, when the Indiana edition of the *Catholic Columbian Record,* of Columbus, Ohio, was absorbed by the local paper.

Up to June 24, 1927, *The Indiana Catholic and Record* printed a seven-column page, the columns measuring twenty and one-half inches in length. The first eight-column page appeared on July 1, 1927.

In approximately equal chronological divisions, are reproduced in this edition "first pages" of *The Indiana Catholic and Record.* On page 20 is the first page of Volume 1, Number 1; on page 21, is the first page of an issue in 1918; on page 22, is the first page of an issue in 1926; and on page 23, is the first page of an issue in 1934. These in many ways tell the history of the development of the paper better than what might be written, and to this is the undoubted added interest of the very news printed in the years which have gone.

JUST what is the Catholic press; of what does it consist; and what are its claims, particularly those of the Catholic newspaper, for existence?

What is called the Catholic press includes newspapers, reviews, journals of opinion, periodicals devoted to literature and the arts, and technical publications dealing in a scholarly way with special fields of investigation, scientific, educational, philosophical, religious, and historical. Many small magazines of a devotional nature are published, and nearly all of the dioceses in the United States have their own diocesan weekly newspaper.

Since the newspaper is the most widely read medium of information today, the diocesan weekly holds a place near to the top in importance to the Catholic reader.

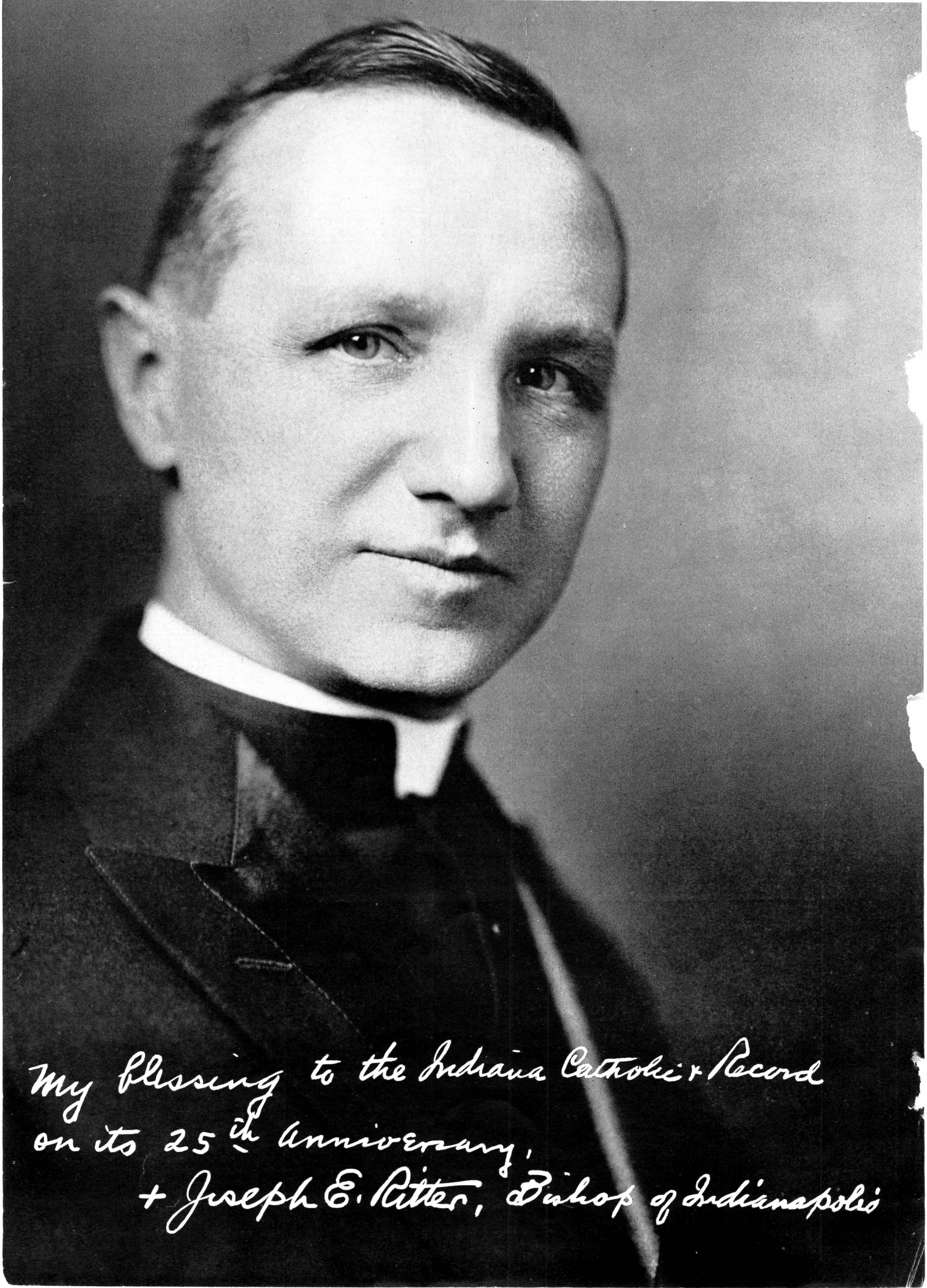
Of all publications it is the diocesan newspaper that justly claims a close relationship to the Catholic family. It is through these columns that the family is acquainted with news concerning the principal events, movements, and activities of the Church, not only in this country but abroad as well.

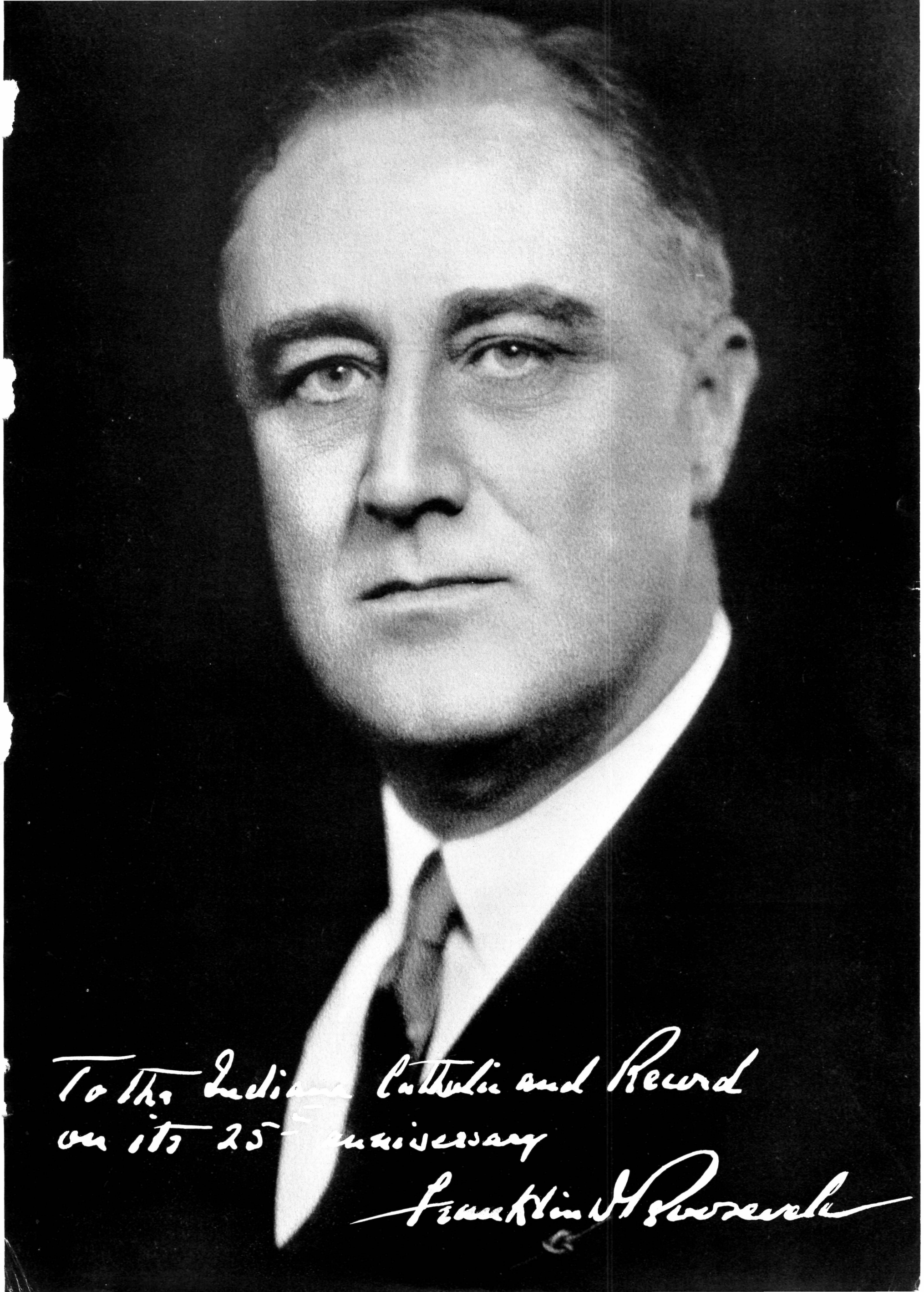
In addition to this information the diocesan newspaper supplies accurate accounts of the various movements and events outside of the Church which are of vital importance to the reader who is eager to keep abreast with current events as they affect his Church, Catholic life and thought, and society in general. Thus supplied with an abundant source of Catholic knowledge, a religious and cultural influence finds its way unobtrusively into the home.

That there is a vacancy in the home, and in the world today which can be filled only by the presence of a deeper religious influence is more than proven in the lives of the Catholic men and women who, perhaps through habit hear Mass on Sunday, say their morning and evening prayers, receive the Sacraments occasionally, and are outwardly practical Catholics—yet, when confronted with questions or problems which are of real interest and importance to themselves they are as pagan as a Marcus Aurelius in their views and judgments.

It has been said that men's minds are influenced in a greater measure than they know, by what they read, and that the sure instinct of a Catholic for sane and wholesome living is contaminated by a queer mental twist which follows the reading of publications whose basic ideas of truth are a little vague. It is the work of the Catholic press to aid the resistance in as far as is humanly possible the progress of this spiritual disease of our day.

There are many honest claims made by the Catholic diocesan newspaper for its right to existence, but, if there was not a single other argument in its favor than that it aims principally to help its readers in becoming intelligently Catholic-minded, that argument alone would earn for the publication its right to live.


My blessing to the Indiana Catholic & Record
on its 25th Anniversary.
+ Joseph E. Ritter, Bishop of Indianapolis


To the Indiana Catholic and Record
on its 25th anniversary
Franklin D. Roosevelt

CATHOLIC POPULATION
1900 CENSUS
Diocese of Indpls. - - 118,420
Diocese of Ft. Wayne 96,405
Total Catholic Population, 214,825

THE INDIANA CATHOLIC

CHURCHES WITH RESIDENCE PRIESTS
Diocese of Indianapolis - 138
Diocese of Ft. Wayne - - - 112
Total Churches - - - 250

Vol. 1. No. 1 ONE YEAR $1.50 SIX MONTHS .75 INDIANAPOLIS, FRIDAY, FEBRUARY 4, 1910. SINGLE COPIES 5 CENTS

IN LOCAL CHURCHES

The blessing and distribution of the ashes for Ash Wednesday at St. Mary's Church will take place at 8 o'clock next Wednesday morning, Wednesday evening the first Lenten devotion will take place at 7:30 o'clock, which will consist of a sermon, devotions and benediction of the Blessed Sacrament. The Lenten devotions throughout the season of Lent at St. Mary's Church will take place every Wednesday and Friday evening at 7:30 o'clock.

The collection for defraying the cost of heating St. Mary's Church, which was taken up January 23, amounted to $127.17.

Owing to the condition of St. Joseph's Church, which is being frescoed, there will be no Lenten devotions. It is hoped that the work will be completed by St. Joseph's Day, March 19, but it is doubtful

The blessing of the candles and the distribution of the same took place Wednesday morning at 8 o'clock at St. Joseph's Church.

The financial report for the year 1909 will be read at St. Joseph's Church Sunday morning, February 13.

The Young Ladies' Sodality of St. Patrick's Church elected the following officers for the ensuing year. Spiritual director, Father Keefe, president, Miss Helen Colbert; vice-president, Miss Cecelia Hallinan, Secretary, Miss Sophonia Kalb, and treasurer, Miss Catherine Curran.

The Rev. Father Tracy and an assistant priest, members of the Vincentian Order from Niagara University, will open a two weeks' mission at St. Anthony's Church, beginning Sunday.

The blessing of the new stations of the Cross at the chapel of Our Lady of Lourdes will take place Sunday evening at 8 o'clock. Special devotions will be held and Vespers will be sung for the first time in the new church, and will be followed by Benediction of the Blessed Sacrament.

The St. Anne's and the Tabernacle Societies of St. Joseph's Church will receive Holy Communion Sunday morning.

The Lenten devotions at St. Bridget's Church will be held only on Friday evenings.

The Altar Society of SS. Peter and Paul's Cathedral was in charge of the distribution of the candles Wednesday morning of this week.

The Young Ladies' Sodality of SS. Peter and Paul's Cathedral will receive Holy Communion Sunday morning.

The Rev. Vincent Dwyer of St. Joseph's Parish has organized a class of young people to take up the study of the "Faith of Our Fathers." The work will be carried out according to the plan of study laid down by Dr. Shiel of the Catholic University, and promises to be of great benefit to those who have taken it up. The young men as well as the young women are asked to join, and as the need of well-instructed Catholic laymen is so urgent, the study of this famous book of Cardinal Gibbons will fill a long-felt want. The class will meet on Friday evenings at St. Joseph's Hall, 615 East North Street.

The Confraternity of the Holy Rosary for the men of the Holy Rosary Church, which numbered twenty-six on the day of its organization a few weeks ago, has now reached the membership of forty-one. The members have all pledged themselves to make their Easter duty and to receive Holy Communion in a body. Many of the members of this society have never been properly instructed and the work of instructing them will be taken up by the pastor, the Rev. Marino Priori, within a few days.

A number of the young men of the Holy Rosary Parish have conceived the idea of forming an orchestra and have decided to contribute a certain amount for the purpose of hiring an instructor shortly after Easter.

The Mother of God Society of St. Mary's Church will receive Holy Communion Sunday morning. A meeting of the society will be held after Vespers Sunday afternoon.

Lenten devotions at the church of St. Francis de Sales, Brightwood, will be held on Wednesday and Friday evenings during Lent. The services on Wednesday evenings will consist of a sermon and benediction and on Friday evenings there will be the Way of the Cross and Benediction of the Most Blessed Sacrament.

Wednesday and Friday evenings of Lent will be set aside at St. Patrick's church for the Lenton services. On Wednesday evenings the instruction will the followed by Benediction of the Blessed Sacrament and on Friday evening there will be the Stations of the Cross and Benediction.

The Altar Society of St. Patrick's church will receive Holy Communion in a body, Sunday morning.

The St. Aloysius Boy's Society will receive Holy Communion Sunday morning at Holy Angel's church.

The devotions during Lent at the Holy Angel's church will be held only on Friday evenings.

A repetition of the "Milkmaid's Convention," which was successfully given at St. Joseph's Hall a few weeks ago by the Ladies' Auxiliary to Capital Council, Y. M. I., will be given at St. Frances de Sales Hall, Brightwood, Sunday evening at 8 o'clock, under the auspices of the Young Ladies Sodality of the parish. The hall has only lately been refrescoed and decorated and the entertainment will be the first one given in it since its renovation. The play is one that has often been acted and is always well received. Arthur J. Beriault, one of the best known of the semi-professional actors of the city will take the leading part and will be assisted by the same young women who appeared in the entertainment of a few weeks ago.

The usual meeting of the Holy Cross Cemetery Association was held in St. John's Hall on Tuesday evening.

The boys of St. Patrick's school will present a drama shortly after Easter.

The annual directory of St. Patrick's parish will be distributed on Sunday.

A large number of children of St. Francis de Sales school have fallen victims to the epidemic of measles, which has spread through that part of the city. However, the sickness has not been severe enough to warrant the closing of the school.

The Sewing Circle of the Holy Angel's parish held its first meeting yesterday afternoon with Mrs. Gibbens, 2515 Northwestern avenue. The members of the society will make altar cloths and other small articles of linen, to be used during Divine Services.

The Young Ladies' Sodality of Holy Angel's parish gave a most successful card party Wednesday evening at the Hotel Kingston, which was placed at their disposal by the owner, Mrs. A. J. Tron

The children of Holy Angel's school will receive their half-year promotion cards this afternoon at the school auditorium. The results and averages made by the children will be read by the past of Holy Angel's church, the Rev. James L. Carrice.

The marriage on Wednesday at St. Patrick's church were those of Miss Edna Hurley and William Feeney, which took place at 10 o'clock, and Miss Nora O'Connell and Walter Burk, which took place at 9 o'clock.

INDIANA

Though many laud Italia's clime,
And call Helvetia's land sublime,
Tell Gallia's praise in prose and rhyme,
And worship old Hispania,
The winds of Heaven never fanned,
The circling sunlight never spanned
The borders of a better land
Than our own Indiana

Entrowned with forests grand and old,
Enthroned on mineral wealth untold,
Coining her soil to yellow gold,
Through labor's great Arcana;
She fosters commerce, science, art,
With willing hands and gen'rous heart,
And sends to many a foreign mart
Products of Indiana

But even while our hearts rejoice
In the dear homeland of our choice,
We should, with one united voice,
Give thanks, and sing Hosanna
To Him whose love and bounteous grace
Gave to the people of our race
A freehold, an abiding place,
In fertile Indiana.

—Sarah T Bolton.

C. W. A.

Catholic Women's Association Starts With Big Initial Meeting.

Over four hundred ladies, drawn from the various organizations and branches or the city, met at K. of C. Hall Sunday to hear plans discussed for the formation of a Catholic Women's Association, which will undertake the good work of establishing a central meeting place, rest room and lunch room for the Catholic working girls of the city. The project was first thought about over a year ago, when an entertainment was given by the L. A. A. O. H. at Tomlinson Hall, and quite a handsome sum was realized for the purpose. Mrs. John M. Taylor, county president of the A. O. A. Auxiliary, presided at Sunday's meeting, and Miss Ella Hallinin was secretary.

Mrs. Taylor outlined the aims and objects of the organization and clearly and concisely described the need of such an institution.

Mrs. Taylor and the ladies associated with her had invited a number of speakers, and addresses were made by Hon. Chas. A. Gauss, Maurice Donnelly; W. M. Fogarty, president of the Fidelity Trust, County President B. A. Kavanaugh of the A. O. H.; Dr. Jno. F. McCool, and J. P. O'Mahony.

Those who made addresses heartily endorsed the ideas advanced by Mrs. Taylor and the ladies who inspired the movement

A temporary organization was formed, and committees on constitution, by-laws and organization were selected

In the near future an organization meeting will be called to give form to the ideas advanced at Sunday's meeting.

It was pointed out at the meeting that in all the large cities of the United States Catholic women's organizations have already been established for a similar purpose, and it was shown that the large Catholic population of Indianapolis ought to have such an institution for Catholic women.

The meeting opened with a chorus rendition of the "Harps That Once" and "Die Wacht Am Rhein," and closed with "The Star-Spangled Banner."

The Indiana Catholic, the home paper of Indiana, should be in every Catholic home in the Hoosier state. Subscribe today. See subscription cupon on last page.

CHURCH CALENDAR.

Calendar of Catholic Feasts for the Week.

Friday, February 4, St. Andrew of Corsini.
Saturday, February 5, St. Philip of Jesus.
Sunday, February 6, St. Titus.
Monday, February 7, St. Romuald.
Tuesday, February 8, St. John of Malta.
Wednesday, February 9, Ash Wednesday.
Thursday, February 10, St. Scholastica.

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COMING EVENTS

K. of C. reception this evening at the hall on East Washington Street. All members of 437 should be present.

Entertainment St. Mary's Hall Sunday evening for the Church of the Holy Rosary. Fine concert program.

Important card party and ladies reception this evening, Feb. 4., at McCabe Council Y. M. I. Club Rooms, 1415 E. Washington Street.

Dramatic entertainment, "A Noble Sacrifice," Sunday afternoon and evening, Feb. 6th, Sacred Heart Hall.

Annual banquet Capitol Council Y. M. I., next Sunday evening at the Denison; Governor Marshall as a guest.

Card party, L. A. A. O. H. (Div. 8), St. Joseph's Hall, this (Friday) evening, Feb. 4.

22,587,079 CATHOLICS IN U. S

MILWAUKEE, Feb. 2.—There are 22,587,079 Catholics under the United States flag, according to advance sheets of the Wiltzius Official Catholic Directory ,published here. The count includes those of the United States proper, Alaska, the Philippines, Porto Rico and the Hawaii Islands. The Catholic population under the British flag, according to the same directory, is 12,053,418.

In the United States proper there are 14,347,027 Catholics, showing a gain of 111,576 over a year ago. The directory shows 4,845 parochial schools in this country with an attendance of 1,237,251.

Catholic population of the leading states in the Union is as follows:

New York	2,722,649
Pennsylvania	1,494,766
Illinois	1,443,752
Massachusetts	1,373,772
Ohio	619,265
Louisiana	557,431
Wisconsin	532,217
New Jersey	496,000
Michigan	489,451
Missouri	452,703
Minnesota	427,627
California	391,500
Connecticut	370,000
Texas	283,917
Iowa	242,000
Rhode Island	242,000
Indiana	218,758
Kentucky	194,296

Visiting the Poor

A number of Catholic women of the city met with Mrs. S. P. Sheerin, 1010 North Pennsylvania street, Wednesday afternoon, to take up the work of friendly visiting among the Catholic poor of Indianapolis Until now, this work has been done only by individuals and to a certain extent by the members of aid societies of various parishes. The number of Catholic families in the city who are really in need is appalling

The women who met with Mrs. Sheerin are not to give financial aid to destitute families, but to visit them and become their friends and in this manner improve, or rather show them how to improve their conditions. Whatever aid is needed will be supplied by the charity organization society with which the friendly visitors will co-operate. The work is yet in its infancy and is being attempted only on a small scale, but doubtless will be a power of good among the poorer classes

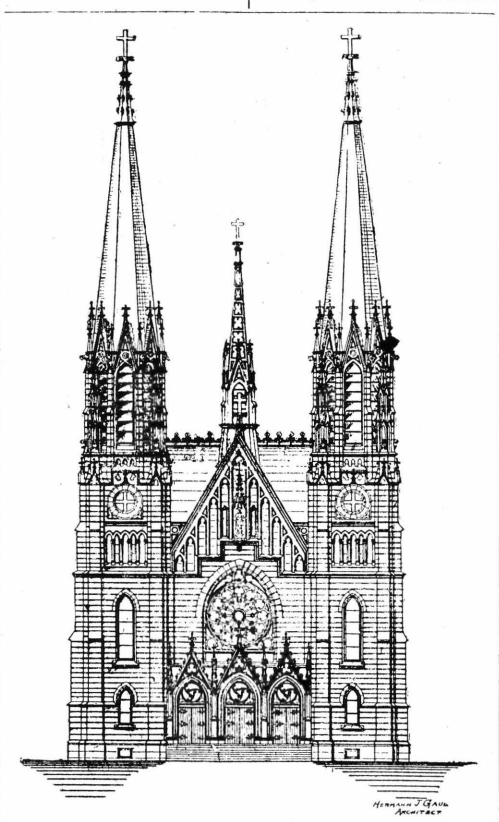
INCORPORATION

The Indiana Catholic Publishing Company was incorporated under the laws of the State of Indiana at Indianapolis, Friday of last week. The incorporators were Michael F. Gill, of the well known real estate and coal firm of Gill & Greenen; Charles L. Barry, counsel to the Celtic Building & Loan Association, and Cornelius J. Lenaghan, who has been connected with the Indianapolis News circulation department for several years.

All three incorporators are well known members of Indianapolis Council 437, Knights of Columbus.

An Irish Dominican.

Rev. Chas. J. O'Mahony, O. P., of Cork, Ireland, arrived in New York Thursday on the Adriatic, enroute to St. Augustine, Fla., where he will organize a community of the Irish Dominicans under direction of the Right Rev. Bishop Kenney. Father O'Mahony, who is a brother of J. P. Mahony, of Indianapolis, will probably visit Indianapolis in the near future to see his brother and other relatives



THE NEW ST. MARY'S CHURCH, INDIANAPOLIS.

The new church for St. Mary's (German) congregation will be one the most magnificent edifices in Indianapolis and will be erected at the southeast corner of New Jersey and Vermont streets.

The Very Rev. Anthony Scheidler, V. G., pastor of old St. Mary's, has set his heart on the completion of this grand structure, ground for which will be broken in the spring

ST. JOHN'S SCHOOL.

Roll of Honor.

Grade 10.—E. F. Holloran, V. P. King, J. T. Moriarty, F. J. Trenck.

Grade 9.—L. Connolly, P. Powers, L. Creeden, J. Lynch, E. Durin.

Grade 8.—L. Mahoney, R. Neilan, F. McNellis, D. Moran, G. Carson.

Grade 7.—J. Wood, L. M. Basso, F. E Meyers, G. Burns, R. Wechsler, T. Holloran, L. McGrath, J. M. Mountain, C. O'Leary, B. Delaney

Grade 6.—W. Meany, J. Sullivan, J. Maley, A. Klee, F. Glick, E. Harrold, E. Driscoll, T. Griffin, T. Lamoureux, J. Griffin, W Lynch, J Hayes, E. Dugan

Grade 5.—G Jonas, T. Welch, W. Dwyer

Grade 4.—M. O'Connell, M. Cahill, R. Hunter, M. Moran, J. Shea, T. Sullivan, L. Harrold, T. Ryan

Grade 3.—J. T. Sullivan, J. Sweeney, M. Mulrine, L. Basso.

Grade 2.—T. Bray, L. Moran, F. Moore, R. Cooper, M. Hayes, J. McHugh, T O'Connors, T. Sullivan, N. Shea.

Grade 1.—J. Cunningham, E. Warden, P. O'Connors, P. Haboush, M. McGrayel, J. McGinley, J Murphy, J. Moran

The Oratorical Contest.

Francis J. Wenniger, of Notre Dame University, will represent that institution to-night at Caleb Mills Hall in the State oratorical contest. Notre Dame enthusiasts arrived Thursday evening and will be "on deck" to "boost" the representative of their alma mater. Those desiring to get seats should be on hand early

LOCAL DRAMATICS

The St. Cacelia Dramatic Club of Sacred Heart church will present "A Noble Sacrifice," a strong drama of today, on the afternoon and evening of February 6, in St. Cacelia Hall, adjoining the church. It is needless to state that a very pleasant evening's entertainment is in store for all who have the opportunity to attend this performance, as the ability of the different members of this organization is recognized as second to none of any amateur performers in this city.

As has been the custom in the past the afternoon performance is chiefly for the children, but adults who are unable to attend the evening performance are perfectly welcome to attend the matinee. In fact these matinees are held principally to enable every member of any household to enjoy the play.

The cast is well balanced, the different parts being in the hands of players of considerable experience, all favorites at this congregation. The difficult part of Frederick Waldemar will be well taken care of in the hands of E. B. Schroer, whose past performances are sufficient evidence of what may be expected of this character. Mr. John Lauck, Jr., is cast as Johann Ramenoff, an outcast and ex-convict, a strong part and, one may be sure, in excellent hands. Mr. Frank Gantner as Myron Arnold, Mr. Aug. Mueller as Capt. Kendrick Arnold, Mr. Henry Blitz as Lieut. Arthur Manley, and Mr. Ralph Volz as James, the servant, are all cast in good parts and good work is expected from each.

Isabel, Waldemar's wife, will be played by Miss Clara Volz, whose playing in the past has delighted many audiences. Miss Abbie Wahl, as Edith, their adopted daughter, will also command considerable attention through her fine work in the past. The part of Maymie, a child, will be played by little Anna Schludecker, who, in spite of her very tender age, has already had experience in this line of work. The comedy part of the play is left in the hands of Mr. Chas. Lauck and Miss Louise Mueller, a pair who in the past have delighted every audience before which they have played, and this play will prove no exception.

The performance is under the direction of Mr. E. B. Schroer, assisted by Mr. John Lauck, Jr

Emmet Anniversary.

At Friday night's meeting of the Emmet Club final arrangements will be made for the annual production of "Robert Emmet," the great drama by Joseph I. C. Clarke, at the Colonial Theatre, Sunday evening, March 6th. The production last year was a great success and there was a general demand for a reproduction with the cast

ST. BRIGID'S FEAST.

Interesting Paper Read Before the Ladies' Auxiliary, by Mrs. Maurice Donnelly

Morrison Hall was well filled Wednesday evening, February 12th, when the Ladies' Auxiliary, A. O. H., celebrated the feast of St. Bridget. An excellent paper was read by Mrs. Maurice Donnelly, giving a complete sketch of the great Irish Saint.

This excellent paper will be printed in full in next week's issue of the Indiana Catholic, as it is well worthy of reproduction.

Mrs. Donnelly was given a rising vote of thanks.

Catholic Publishers Meet.

The Catholic Publishers of America held their second annual banquet in New York on the evening of January 28. The committee included Messrs. D. Fauss of New York, T. J. Flynn of Boston, J. G. Gummersbach of St. Louis, Arthur Kennedy of New York, Ferdinand Wildermann of New York. The speakers were F. J. Quinlan, M. D., former president of the Catholic Club, and the Laetare Medalist of the University of Notre Dame, Indiana, for 1906; and Professor D. C. Kerberman, of Catholic Encyclopedia Association; Mr. Thomas J. Flynn, of the well-known J. Flynn & Company house, Boston, represented the New England district. Mr. Flynn was on his way home from a winter vacation trip of several weeks through Cuba and the South.

THE BRITISH RESULTS.

Time alone can tell what advantage the Irish people will reap from the present commanding position in which the Irish party, led by John E. Redmond, suddenly finds itself. The party of eighty-two Irish members can make or unmake Liberals or Tories.

It is the greatest opportunity that an Irish Parliamentary leader could expect. It is the greatest opportunity that John Redmond has ever had or will ever have again. How he ought to use it is clearly indicated by the action of Parnell in 1885 and 1886, when Tory competition for his support made Gladstone come to terms and introduce his first Home Rule Bill. If Parnell were in Redmond's place today he would quietly wait in grim silence for the final result of the elections and then let the leaders of both parties know that they could not take office with the hope of holding on for a month unless they came to his terms on the question of Home Rule and the Budget. For it is inconceivable that Parnell would ever consent to a Finance Bill that would rob Ireland of an additional £2,000,000 a year, ruin one of the few remaining industries of the country, and impose intolerable burdens on the farmers who have purchased their land.

It is to be hoped that Ireland will now exact something more than evasive promises from the English Liberals. Her representatives have it in their power to force her demands.

A PARENTAL WARNING!

Wilton Lackaye, the well-known actor, in an address on "The Power of the Drama," delivered in Chicago on Sunday last, deplored the growing tendency of the theater of today to present plays that foster vice and immorality.

As a remedy for this state of things, Mr. Lackaye suggests a strict "domestic censorship," and in this connection he uttered some home truths that should be taken to heart by parents in general.

"It is appalling," he said, "the indifference of the ordinary intelligent parents to the affairs of the theater. They trust $2 into the hands of their children and send them forth to visit the playhouse without taking the trouble to inquire whether the plays they are to see are fit for immature minds and impressionable natures. This is, to my way of thinking, criminal carelessness. A little domestic censorship would be of enormous benefit."

Such words as these coming as they do from an eminent actor is a reassuring sign of the awakening of the members of the theatrical profession to a sense of their responsibility in this matter; and it should serve as a check on those theatrical managers, who in face of a rising public opinion, insist upon pandering to all that is prurient and vicious in our national life.

THE FIRST TEACHERS.

Professor J. M. Greenwood, superintendent of Kansas City public schools, paid a ust tribute to the Irish the other day, when he said: "The first school teachers in Missouri were Irishmen. Back in 1798 when the English suppressed the rebellion and after Robert Emmett had been hanged many of the intelligent young men of Ireland fled to the United States. Seeking to avoid extradition, they came into the interior, which at that time was almost a wilderness. Some of them became schoolmasters in Missouri and were this state's first teachers." What the Professor says of Missouri is true also of every midwestern state.

Those who advertise in Catholic newspapers deserve well of the Catholic reading public. Show the right spirit then and reciprocate by supporting them!

PROF. MONAGHAN'S BRILLIANT ADDRESS

NOTED EDUCATOR SPEAKS TO GREAT THRONG AT CALEB MILLS HALL

Necessity of Technical Training, Industrial Art and Education—The Complete Address.

Monday night at Caleb Mills Hall Prof. James C. Monaghan, formerly of Notre Dame, spoke to a great meeting of business men of Indianapolis in the interest of the Technical Institute. Former Mayor Charles A. Bookwalter introduced the brilliant educator. The Indiana Catholic presents a complete steuographic report of the Professor's address. Prof. Monaghan said:

I always tell an old story whenever I get hold of a new audience, and this one is appropriate as it is a school story. The teacher of the arithmetic class said to Johnny, "Now, Johnny, suppose your father owed $100, and promised to pay $25 every three months, how much would he still owe at the end of the year?" "One hundred dollars," said Johnny. "Sit down," said the teacher "You are a stupid boy and don't know your lesson." "Oh, yes," said Johnny, "I do know my lesson, the trouble is you don't know Pa."

I am just a little puzzled to-night to know what line of talk would be the most valuable. If anybody has been making any promises about a lecture, let me tell you that I am not going to lecture at all, but I am going to talk on this subject of industrial education, and let me add, industrial art, and let me also add, technical education. I hope to differentiate in th ucation. I hope to differentiate in the very beginning.

I will ask you to be helpful. We are all here as members of a happy American family, and if at the end of the talk any of you have any questions to ask, I hope you wil lask them. I may not be able to answer, but I shall try, and in that way perhaps out of the discussion we may arrive at results more rapidly and perhaps have a better understanding of this subject.

Manual Training.

I wish first to say that I would like you to differentiate between what constitutes technical education, industrial, or industrial art, and what is known as manual training. Manual training has come into our school system, and it has become such a part of our educational system in the United States that we could hardly either dispense it or dispose of it better than we have already done. It has become a part of our so-called cultural studies, but the unfortunate feature is that it is misunderstood, and there is a confusion of ideas in connection with manual training and what we call industrial art training. Manual training is an essential element of what we call our cultural studies. Every boy and girl going through grammar, or high, or other schools, is expected to get more or less manual training. Whether it is right or wrong, I am not here tonight to discuss. But if you want my opinion, I think it is good. I do not look upon it as a fad, but as one of those helpful parts of cultural study that is good in every way. Time was when we lived in the rural districts more than we do now,—out in the country, that we got this manual traininf, and that is one reason why the boy from the country is the best worker in the world. He has learned to work not alone with his head, but with his hands. If when he wohked in the furrow things stuck and did not go right, he had to work and pull and haul unti lhe could make it go straight, and tris work on the farm in the old days, the spinning and weaving and household work, the work on the farm and in the barn and In the orchard, deveoped the head and the hands side by side.

We have become very largely an industrial and commercial people. We are leaving the farms and coming into the big cities. Indiana today is more of an industrial and commercial State than it is an agricultural State. And so one reason the boys that come in off the farms are the most successful men, is because they have learned the fundamental essential to education. They have learned how to live and how to form judgments. And so we could see in those days the cultural study manual training is now giving us

Industrial Education.

But industrial education, or industrial art, or technical training are distinct from manual training, although, let me make it plain—what almost everyone knows—that the largest part of what we call industrial education, or industrial art, or industrial education, is manual training in character. That is, you can not give industrial training, or industrial art training without manual training. And again I hope there will not be any confusion in connection with this, because I want to make it plain and clear, and the sooner we understand this, the sooner will we achieve the results desired. I think the opportunity for improvement lies along the line of what the German call the gewerbe schulen the industrial school, or the gewerbe kunst, the industrial art school, and I emphasize it again, because we must not lose

(Continued on Page 5.)

Page one of Volume I, Number 1 of The Indiana Catholic. Appearing under a date of February 4, 1910, the newly founded diocesan newspaper was only another venture on the sea of Catholic journalism. It was an enterprise launched in a land of peace, a nation of contentment and what seemed then, tremendous isolation. Ambitions were not so great and sleepy Indiana countrysides still slumbered undisturbed by the impending awakening at the hands of the automobile. The World War itself was something which existed only in too ambitious minds.

Depending upon one's viewpoint does the year 1910 seem remote or near but Pius X sat in the chair of Peter; William Howard Taft was president of the United States; the episcopal see of Indianapolis was headed by Bishop Chatard, Bishop Chartrand having not as yet been consecrated; and Thomas R. Marshall was governor of Indiana. Today, all of these men are gone.

Know What's Going On In Catholic Circles
READ THE
Indiana Catholic & Record

THE INDIANA CATHOLIC AND RECORD

A Happy New Year To All

Vol. 9, No. 463. ONE YEAR $2.00 SIX MONTHS $1.00 INDIANAPOLIS, IND., FRIDAY, DEC. 27, 1918. Single Copies 5 Cents

Pope's Fine Tribute To the Heroic Poles

In Letter to Archbishop of Warsaw Benedict Congratulates Redeemed Nation on Its Heroic Resistance to Foes.

DEMANDS INDEPENDENCE

(By C. P. A.)

ROME, Dec. 3.—It is worth noting, at the moment when the Poles are entering Posen after the occupation of Cracow and Przemysl, that Pope Benedict, alone and first amongst the heads of states, claimed from the belligerents the restoration of the ancient Kingdom of Poland. While the powers, which signed the Pact of London, considered the Polish question as an internal one for Russia, and left it to the Czar; while Germany and Austria pretended to resolve it by a show of independence, which riveted the ancient servitude, the Pope declared that, on the ground of integral justice, the restoration of Poland was an indispensible condition of peace.

Today Benedict XV gives a new proof of his love for Poland in announcing to Msgr. Kakovski, Archbishop of Warsaw, his intention to confer upon him the Red Hat at the approaching Consistory. In an extract from his long and important letter to the Archbishop, Benedict XV says:

"History has registered in letters of gold the great merits of Poland regarding the Christian religion and European civilization, but alas! she has also had to state how badly Europe recompensed Poland; after depriving her by violence of her political personality, they attempted also to ravish from her the Catholic faith and her nationality. But with admirable resistance, the Poles preserved both; and today, surviving an oppression of centuries, **Polonia, semper fidelis,** is more living than ever."

His Holiness recalls what his predecessors have done to lift from Poland the yoke, which crushed her, and concludes:

"May infinite thanks be rendered to God that the dawn of the restoration of Poland has at last broken. We offer the most ardent wishes that, soon restored to full independence, she may take her place in the concert of nations, and continue her history as a cultivated and Christian people."

Greeting to Belgium.

Both Cardinal Mercier and King Albert have been recipients of the good wishes of the Pope on the freedom of their beloved countries. The King received a telegram and an autograph letter on the occasion of his feast. In this letter, His Holiness expresses his great satisfaction at the liberation of Belgium, and rejoices that the Belgian people have recovered their liberty, "an essential condition to reach a just and durable peace."

In the case of Cardinal Mercier, the Cardinal had followed up the telegram, which he dispatched, by a trusted messenger from the Hague immediately after he received the famous message from the German governor of Brussels, with a letter to His Holiness, giving fuller details of the new situation. The Pope has now responded personally to the letter of the great prelate. He felicitates the Cardinal anew, and says no more happy news than that of the liberation of Belgium could have been communicated to him. He adds how much he was touched by the attention of the Cardinal, and what high value he attaches to the sentiments of gratitude, expressed by the great archbishop for the Pontiff's benevolent and paternal interest in Belgium during the past four years. The Pope, in his turn, renders homage to all that Cardinal Mercier has stood for in Belgium, declaring that "no words are sufficient to express the grandeur of the work accomplished by the Cardinal during the four years, and into which he had put all his heart as pastor and father."

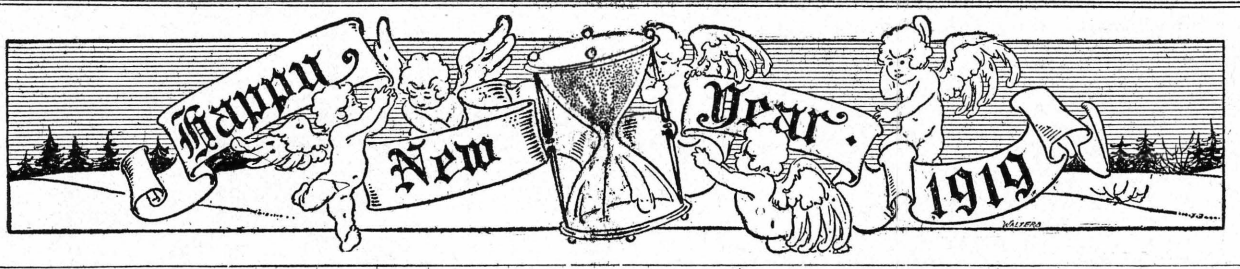
His Holiness concludes by saluting with profound joy the dawn of the resurrection for Belgium, once more free, once more independent and restored to the full rights of her national sovereignty.

MONSIGNOR HOGAN DIES IN IRELAND

DUBLIN, Dec. 5.—Death has not been long in claiming the lamented president of Maynooth College, Msgr. Hogan, who only retired a few weeks ago to universal regret. Patrick Hogan died at a private nursing home in Dublin this week, after a most distinguished career, which places him in the front rank of Irish churchmen. A native of Clare and in his sixtieth year, he studied at Paris, Rome, Freiburg and in Spain, and during these years built up that edifice of learning and Christian culture, which were to stand him in good stead during the thirty-three years he was associated with Maynooth. From professor he became vice-president of the Irish **Alma Mater** in 1910; and in 1912 was appointed president, an office, which he only relinquished this year on account of failing health. He was a member of several literary and learned societies at home and abroad, and his writings include a **"Life and Works of Dante,"** while he edited the **Irish Ecclesiastical Record** for many years.

ANOTHER LOAN TO GREAT BRITAIN.

A new credit of $250,000,000 has been given to England by our Treasury Department. That country now owes us $4,195,000,000. The total loan to all the allies is $8,464,542,702.



Religious Matters Discussed in German Republic

Signs of Impending Strife Between the Centre Party and the Extreme Socialists. Catholic Party Shows Growing Strenth in the Rhine Region.

(By C. P. A.)

LONDON, Dec. 6.—As to whether or not order will come out of the present disturbed condition of the new German Republic, which seems to be in course of formation, depends largely, according to well informed correspondents of the press, on the amount of influence the Catholic hierarchy and the Centre party will command in the formation of the new regime.

That the German territory that has been occupied by American and Allied troops has not witnessed any turmoil or disorder, such as might be expected, seems like a favorable indication.

Cardinal Von Hartman and the German Catholic hierarchy have admonished the people to show discipline and good order and to respect in every way the rules laid down by the troops of occupation under the terms of the armistice. In the strongly Catholic sections of the Rhine country everything has been very satisfactory so far and the people seem to get along very well with the troops temporarily in occupation.

High Hopes Arise.

The revolution in Germany must undoubtedly have considerable interest for Catholics in general. With regard to the actual state of affairs an Irish Catholic, J. C. Segrue, who was the first correspondent to send news from Germany since the signing of the armistice, telegraphs from Munich: "Instead of laments over the lost legions and tears for the era which has closed, there are high hopes for the era now opening."

The German Centre party, on the authority of the London **Catholic Times,** favors amongst other things, two distinct movements—one for the withdrawal of the Rhine country from the authority of Berlin, and the other for the unification of the Germans of Austria with those of Germany. They recognize that both in Austria and Germany monarchy is at an end, and in an address to the Austrian Germans have declared for government according to the principles of Christian democracy.

Separation of Church and State.

That some separation between Church and State is imminent appears to be certain. The **Kolnishe Volkszeitung** states in a dispatch from Berlin, dated the previous day:

"We have just learned that the new Prussian minister of worship, Adolf Hoffman (Radical-Socialist), intends to bring about the separation of Church and State in a few days by way of decree. The first of April is fixed as the beginning of the new order of things.

"At the moment nothing more is to be said on this matter than that it means a heavy blow to the sentiments of Catholics and Protestants if the new government attacks institutions so deeply rooted in the life of the people and the state. In the days of the Kulturkampf the Catholics, by the confession of the Prussian State itself, conferred upon it a number of moral benefits. It was, therefore, easy to understand why the state recognized in the constitution and maintained creeds which aimed at its own preservation. To this acknowledged principle, the adoption of which has had good results on all sides, the new Socialist government of Prussia has suddenly become unfaithful. We cannot admit that the present time at which the first considerations should be the establishment of order in the kingdom and the feeding of the people offers a suitable occasion for such a step. If such profound changes are to be introduced in the life of the Prussian people, the people must first be consulted. We believe that in the whole of Prussia the strongest opposition will be offered to this measure, which is nothing else than an act of oppression against the Catholics and Protestants. The bishops, as the appointed representatives of the Catholic people, will no doubt make a stand against it. Cardinal von Hartmann, of Cologne, and Prince-Bishop Bortram, of Breslau, have already been informed of the Prussian government's proposal."

The Socialist View.

A speech which a Socialist newspaper editor named Meerfeld, delivered on the 18th inst., to a large audience in the Gurzenich, a great hall in Cologne, throws light on the government's intentions. "Since," said he, "the old authorities have not been able to mobilize all the moral powers of the people, that is to be the task of the sovereign people themselves. There is no place any longer in Europe for 'a kingdom by God's grace.' The aim of the republic is the introduction of Socialistic social order. In Germany the two Socialist parties have taken over power. The program of the government is: away with all the rubbish of the past; we lift up the banner of freedom, equality, and prosperity. No questions are to be raised about hereditary rights and old traditions. Political freedom alone is not sufficient for the people; a just participation in the goods of this world must come.

Division of Lands.

"We shall begin with the division of big properties in land. We have now a dictatorship by the Proletariat, but we are democrats. A national assembly will decide as to the future of our country. The National Liberals will disappear or unite with the Conservatives. The Centre will remain, and I have assured they will be very earnest opponents of ours. The new developments on the ground of religion will give the Centre cause to bring the religious question to the front by way of agitation. On our program is the old Socialist demand for the separation of Church and State. The Centre will set everything in motion to be able to enter the new parliament as a strong party and the women's votes will help them. The Conservative party we can look upon as a relic of the past."

Ukraine Conditions.

In the Ukraine the conditions facing Catholics are said to be of a serious nature, though not of so menacing a character as those prevailing in Russia. From the **Godzina Polski,** a reput-

(Continued on Page 5)

Pittsburgh's Bishop States Ireland's Case

Clear and Convincing Statement of the Right of the Irish People to Claim American Support in Struggle for Freedom.

NO PEACE WITHOUT IT.

PITTSBURGH, Pa., Dec. 22.—Last Sunday evening a mass meeting was held in the Lyceum theatre, Pittsburg, under the auspices of the United Irish-American Societies of Allegheny County to further the cause of "Self-Determination for Ireland." The spacious theatre was crowded in every part, and hundreds were unable to gain admittance.

The chairman of the committee in charge of the meeting, John J. Riley, County President of the Ancient Order of Hibernians, introduced the chairman of the evening, Councilman Peter J. McArdle, who spoke strongly and eloquently in demanding independence for Ireland.

Right Rev. Regis Bishop Canevin, D. D., delivered a very forcible speech in the course of which he declared amid loud applause, that the coming Peace Conference will be a complete failure —that no permanent peace will be established by it—unless Ireland is given complete liberty and independence as a result of it. Ireland, he said is the oldest of all the civilized nations of the world, except Greece and Italy. When barbarism swept over Europe the lamp of knowledge was kept burning in Ireland, which was a center of higher education to which thousands of students from all parts of the earth went to study. Ireland is a distinct nation, inhabited by a distinct race, and has her own distinct language, literature, and music. For many centuries she has been fighting against tyranny and oppression. There, as elsewhere, the invader has been trying to suppress her language and her religion but in vain.

(Continued on Page 7)

Cardinal Gibbons is Hopeful of World Outlook

Venerable Archbishop of Baltimore Gives Out Interview on the Peace Council and Prospects for the New Year's Achievements

By C. P. A.

BALTIMORE, Dec. 24.—Cardinal Gibbons in a statement today said that he had no fear that Socialism would become an issue to be dreaded in the period of reconstruction and that the good sense of the American working people would check any social upheaval. He said:

"We ought to rejoice particularly on this Christmas occasion, because it is the first Christmas festival in five years that we have had the happiness of celebrating in the midst of universal peace, either actually attained or dawning upon us.

"And I think, too, that the example of energy we set in the prosecution of the war is a matter for rejoicing, for it has shown the world the capacity of America and Americans. We have sent to the fighting forces provisions and munitions of war in enormous quantities, we have sent billions of money and millions of men, and for this tremendous effort on the part of America we ask, so far as I can learn, no compensation. We ask neither an inch of territory nor a dollar in money. Our only reward is to be the consciousness of having done our duty, of having helped to make the world free and having helped to win a just and glorious peace.

"I earnestly hope that this peace has come to stay, that we will know no more war and that in our day and for all future generations disputes between peoples will be settled, not by the sword, but by the voice and pen of conciliation, which are mightier than the sword.

The Peace Council.

"As for the outcome of the negotiations now about to begin in Paris, it is hard to express an opinion. We can only hope that they will be directed by wisdom and justice, and that selfishness may be subordinated. Nations are like men; they are selfish and they oftentimes let their own interests blind them to the rights of others and to demands of fair dealing, but we may hope that in the light of what we hope is the dawning of a better day for all humanity wise counsel and justice and fair dealing may prevail over the interests of individual nations, and that the peace negotiations may be ended at an early day.

"I feel no anxiety with regard to the future of our own country. I feel that we will go on, that we will make progress toward a far better understanding among all our people, that our accomplishments in the war will be as a light to guide us to the accomplishment of better and finer things of peace, that our people as a whole, after their experiences will be of a broader vision in the future and of a higher courage, that the soul of the nation will be more alive and more responsive to the higher appeal. Much concern seems to be felt about the labor situation throughout the country, and there are fears as to the outcome of the readjustment period. I feel little troubled about that: I am sure the working people of the country are men of intelligence and common sense, they know full well that their condition here is better than men in similar stations anywhere else in the world and that the disposition of those who employ them is to treat them justly and generously. They know these things, and they know, too, that any social upheaval would bear more heavily upon them than upon any other class and would hurt them more than it would hurt any other class.

Does Not Fear Socialism.

"As for the spread of Socialism in America, which some dread, I feel no apprehension whatever, and feel there is no reason for apprehension. No man or set of men can raise a storm in this country without some real grievances and every Socialist in the land down in his heart knows there is no actual grievance about which he can justly complain, certainly no grievance that would warrant the overturning of the social structure and the ruin, industrial, and of every other sort that would ensue. And the working people of the country know this as well and I have no fear that they will be led astray by the specious doctrines of Socialism to their own undoing.

"Fears as to the labor situation, fears about the spread of Socialism and kindred doctrines do not trouble me. The only apprehension I might have would be with regard to the consolidation of control of the great public interests of the country in the authorities of the government itself. The interests are vast and wide-reaching and control the well-being of millions of men, such interests as the railroads and the telegraphs as well as others. I should be sorry to see these things put under the direction of any Federal administration. The men employed in these industries and utilities would form the preponderating interest in any administration and would tend to a perpetuation of power. I believe in a division of power and think it best for the country. I should be sorry to see any invasion by the administrative department of the government upon the rights of the other departments. The builders of our government provided for a government of check and balances, a government in which the executive, the legislative and the judicial departments were kept separate and distinct, and each department was made independent of the other."

U. S. SHIPS LOST.

From April 6, 1917, when war was declared, until November 11, 1918, when the armistice was signed, the United States lost forty-four vessels. Of these, twelve were destroyed by enemy submarines, and of the twelve only three were war craft—the destroyer, Jacob Jones, the coast-guard cutter, Tampa, and the armed yacht, Alcedo. Three ships were lost by mine, of which one was the crusier San Diego.

More than five thousand Catholic nurses registered from all sections of the United States, have left this country for France.

A NEW YEAR'S GREETING

BERLIN, Dec. 27.—The elections will end on Dec. 28. So far the extreme Socialistic element has met with overwhelming defeat and the indications are that the new republic or federation of republics, will be established on a sound and conservative basis and that the first assembly of the new regime will go into session early in the new year.

K. of C. Secretaries Return Home From France

Seventeen Men Who Saw Active Service on the Front Lines Helping the Soldier Boys Arrive at New York.

THEIR WORK PRAISED.

NEW YORK, Dec. 23.—Seventeen Knights of Columbus overseas secretaries, captained by C. S. ("Sandy") Chapman of Boston, returned from France on the LaLorraine this week.

These secretaries had seen service on every battle front in France and Belgium and all related many thrilling experiences. Each had been under fire and many had witnessed some of the bloodiest battles of the year.

Every man in the party underwent many severe hardships while serving our fighters. For months they experienced all the trials and many of the dangers of soldiers in the actual fighting lines. They travelled right with Pershing's men, served them while they fought at Chauteau Thierry, while they were ironing out the Hun salient at St. Mihiel and while they chased the foe back toward the German border.

Thru these and other secretaries the Knights of Columbus served our soldiers on every fighting front. Thru them a constant flow of Knights of Columbus supplies was maintained and Pershing's men were served, at all times and under the most trying circumstances, with cigarettes, candies, chocolates, soap, towels, bullion cubes, writing materials, hot coffee, tea and chocolate and many other comforts.

These Knights of Columbus secretaries assisted in succoring the wounded, acting as stretcher bearers in many instances, helped to bury the killed and stood by valiantly serving K. of C. supplies during some of the most terrific fighting in which Pershing's men figured.

The party was met at the pier by William P. Larkin, Director of K. of C. Overseas Activities and William F. Fox, of Indianapolis, a supreme director of the K. of C. and in charge of Knights of Columbus war relief work in the Middle-West States.

At Knights of Columbus Overseas Department Headquarters, 461 Fourth Avenue, the secretaries were interviewed by all the New York newspapers and representatives of the principal news distributing agencies.

Mr. C. S. ("Sandy") Chapman, of Boston, who in private life is an actor, served as spokesman for the party and painted a graphic word picture of their thrilling experiences. He described the effective Knights of Columbus work in behalf of our fighters and concluded by saying: "When the two million American soldiers and sailors return from the war the world will learn, thru them, of the wonderful work, in their behalf, performed by the Knights of Columbus. Two million men will always revere the Knights of Columbus for their unparalleled services to Pershing's and Sims' men."

Mr. Chapman went over the list of secretaries who arrived with him on the LaLorraine and was able to relate some stirring experience or experiences that each man had while serving for the Knights.

Mr. Chapman was in charge of the Knights of Columbus hospital department and the recital of what he saw from the day when the first wounded Americans began to arrive in Paris from the Chateau Thierry battle stirred his listeners. It was a tale that paid tribute to American soldiers when they were in the very shadow of death and suffering from wounds received while fighting to uphold American tradition of love for liberty.

He told how he and other Knights of Columbus secretaries worked in hospitals twenty-two hours each day for weeks; how they cut the blood-stained clothing from the wounded bodies, bathed them and then carried them by the hundreds to surgeons for operations. They shaved these men, helped to bandage their wounds, looked after their comfort during the many weeks they were in hospitals, supplied them with all the comforts the Knights of Columbus could command.

And then he told how he and his fellow Knights of Columbus helped bury the dead.

For two hours Mr. Chapman described conditions at these hospitals and at some of the battle fronts which he visited. Newspaper writers, accustomed to dramatic recitals, declared never had they been more impressed. His tale of what the Knights of Columbus did for the American soldiers in hospitals, on battlefields and in camps was eloquent tribute to the Order's war relief activities.

Mr. Larkin, in behalf of the Order, thanked the secretaries and assured them that the Knights and the American public would always hold them in grateful remembrance.

In the party were these secretaries:
Fred Ashbaugh, Indianapolis, Ind.
Robt. McGratten, Youngstown, Ohio.
John Sparks, Dracut, Mass.
Thomas Walsh, Youngstown, Mass.
J. A. Eccleston, Union Hill, N. J.
H. A. Tone, New York City.
E. E. Deitch, Morgan City, La.
Henry McCrea, Worcester, Mass.
James Powers, Philadelphia, Pa.
J. A. LaRoque, Augusta, Ga.
John Evers, Troy, N. Y.
Francis Gallagher, El Paso, Texas.
T. F. Leonard, New York City.
James Breslin, Providence, R. I.
C. S. Chapman, Boston, Mass.
Rev. Father Eding, Brooklyn, N. Y.
Daniel McGrath, Troy, N. Y.

The Sisters of St. Francis, of Oldburg, Ind., will have charge of a p[ar]ish school at Park View, New Mexico

Eight years go by. Much of the news appearing on this first page of The Indiana Catholic and Record of 1918 has taken on an international aspect. Men are returning home from France, religious matters in the new German republic are told about, and the cartoon tells the Kaiser's story.

At this time, Benedict XV was the reigning pontiff; Woodrow Wilson occupied the White House; the Diocese of Indianapolis had Bishop Chartrand as its head, Bishop Chatard having died but a few months earlier; and James P. Goodrich was governor of Indiana. Mr. Goodrich is the only one of these men alive today.

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THE INDIANA CATHOLIC AND RECORD

A Catholic Paper is a Perpetual Mission in the Home-Leo XIII

Vol. XVII, No. 835. ONE YEAR $2.50 SIX MONTHS $1.25 INDIANAPOLIS, IND., FRIDAY, FEBRUARY 5, 1926. —TEN PAGES— Single Copies, 5 Cents

Fourteenth and Meridian Streets to be Site of New Structure

NEW EDUCATION BILL WILL SOON FIGURE IN CONGRESS

Curtis-Reed Measure Being Watched Closely—Fight in World Court Goes to the People—England Violates Treaty.

WASHINGTON, D. C., Feb. 3.—One of the measures soon to be taken up is the Curtis-Reed bill to provide for the creation of a Department of Education. During the past week the Senate Committee on Education held a meeting to consider the parliamentary situation which the bill faces. It had been the intention of the committee to refer it to a subcommittee for hearings, but this plan will probably now be abandoned in view of the fact that the House Committee is contemplating holding hearings. The reason given for this course is that the Senate Committee wishes to avoid the repetition of the arguments which will presumably be made for and against the measure before it is submitted to the House. Senator Phipps of Colorado, chairman of the Senate Committee, was authorized to confer with Representative Reed on the subject. No program has yet been arranged but it now seems probable that the bill will be taken up within a fortnight and hearings held to give an opportunity for the crystallization of sentiment.

The Curtis-Reed measure differs materially from the preceding bills to create a Department of Education inasfar as it would call for no appropriation in the way of federal aid for education. It remains to be seen whether Congress will consider it as a separate proposition or in conjunction with a general plan for the reorganization of executive departments.

War on World Court.

The announcement made here today that Senators Borah, Johnson and Reed will campaign the country beginning this month against the World Court, and carry the issue into every precinct in the United States, has caused widespread political excitement. In response to the invitation of State's Attorney Robert Emmett Crowe, William H. Thompson, ex-mayor of Chicago, and other big Republican leaders of the windy city, Senator Borah is to address a great meeting against the Court in Chicago on Washington's birthday, February 22nd. At the same time, Senator Johnson and Senator Reed are to carry the war into other parts of the middle west, notably Indiana, where they will compliment the two Indiana Senators on opposing the Court. It now develops that the big work against the Court was done from a headquarters here, known as the anti-World Court association and that among the leaders were Martin Conboy, president of the Catholic Club of New York; Michael Donohoe of Philadelphia, national president of the Ancient Order of Hibernians; Judge Daniel F. Cohalan, formerly of the New York Supreme Court, and others. This organization sent out propaganda against the Court into every state in the Union.

Of course, the United States is not yet in the Court, not until the forty-eight nations that belong to the League of Nations have first signed. And it is pretty sure that their signatures will not be obtained for several months, and that in the meantime things are likely to happen which will prevent the signature of the United States from being affixed. Of course Catholics, as such, did not oppose the Court, but leaders who happen to be Catholics and members of other societies vigorously opposed it all over the United States. Senator Stevens of Mississippi tried to make out that the Catholics and the Ku Klux Klan had joined together in opposing the League of Nations and the World Court, but it is a notorious fact that the outstanding klansmen in the Senate, men like Harrison, Heflin, Harris, and Shepherd, voted for the Court—as 93% of the Democrats did.

Among the Senators who opposed the Court were men like Reed and Johnson and Borah who had openly denounced the klan.

It is understood the White House is very much disturbed, owing to the League of Nations request made Monday that the arms parley, which was to take place this month at Geneva be indefinitely postponed. Great Britain, it is learned, is now determined to revise the treaty she made known as the Four-power treaty at the conference the late President Harding called in Washington.

After inducing the United States to destroy some of its finest battleships and cruisers, England now comes forward with a request that she be allowed to build many more ships than her quota allows. She wants the 5-5-3 ratio dropped. It is known in the navy department that she has already violated this treaty and her conduct has given a serious jar to the peace propaganda which her agents have been pushing in America.

FATHER O'BRIEN MAKES CONVERTS AT CHAMPAIGN

(By N. C. W. C. News Service.)

CHAMPAIGN, Illinois, Feb. 2.—Five converts made their profession of faith this morning in St. John's Catholic student chapel, of which the Rev. John A. O'Brien is pastor. This brings the total of converts received at the Catholic students' chapel in the last four and one-half years to ninety-one.

ARCHBISHOP MOONEY IS CONSECRATED IN THE ETERNAL CITY

Former Spiritual Director of the American College Now Becomes Apostolic Delegate to India. Distinguished Representatives of Many Nations Present at the Ceremonies. Other Roman News.

(N. C. W. C. Special Cable.)

ROME, February 2.—Msgr. Edward A. Mooney, former spiritual director of the North American College here, was consecrated Titular Archbishop of Irenopolis in the church of the college yesterday morning. His consecration follows his appointment as Apostolic Delegate to India.

Cardinal Van Rossum was the consecrating prelate, with Archbishop Marchetti and Bishop Serafini as co-consecrants. Among those who attended the ceremony were Cardinal Fisleti; Bishop Curley, of Syracuse; Archbishop Pisani, former Apostolic Delegate to India; Msgr. Cercone, recently appointed auditor of the Delegation to India; Prince Wijnyasinghe Seriwardehe, of Ceylon; Lt. Col. E. R. Warner McCabe, military attache, and Major Martin F. Scanlan, assistant military attache, of the American Embassy to Italy; the Consul-General of the United States at Rome; the secretary of the British Legation to the Holy See and many representatives of religious orders which have missions in India.

Students of North American College and Indian students from the University of the Propaganda assisted in the ceremony. After his consecration, Archbishop Mooney expressed his deep gratification at having been raised to the episcopate in Rome, where he had also attended college and where he had been ordained to the priesthood. He also said that in this ceremony his thoughts turned to his relatives in the United States whom he is to visit before going to India. He received many messages of congratulation and good wishes from his friends in the United States, including one from Archbishop Fumasoni-Biondi, Apostolic Delegate to the United States.

Archbishop Mooney will leave Rome about the middle of February for a visit to the United States. He will return to Rome about the end of March en route to his new post of duty in the Orient.

Canadian Received.

Archbishop Emard, of Ottawa, was received in audience by the pope on Thursday. The archbishop presented members of the faculty and students of a Canadian college.

Final Sealing of Holy Door.

The holy door in St. Peter's was finally sealed up Thursday evening; and the casket, containing memorials of the Holy Year of 1925, was imbedded in the masonry. No one has passed through the door since the pope laid the first bricks to close it on Christmas Eve; but the temporary door, put in place at that time, has now been supplanted with solid masonry. The bronze casket, sealed up in the door, was presented by Catholics of the Archdiocese of Milan, the pope's see before his election to papacy. It contains 105 medals of gold, silver and bronze, representing the opening and closing of the holy door and the principal events of the pontificate of Pius XI. The casket was closed by Msgr. De Samper, majordomo to His Holiness, who remained while workers cemented the walls, and an apostolic protonotary prepared the notarial deed of the ceremony. The parchment, with an appropriate inscription, was placed with the casket.—Pucci.

POPE GIVES MSGR. MOONEY GOLD EPISCOPAL CROSS.

(N. C. W. C. Special Cable.)

Rome, Feb. 1.—A magnificent gold episcopal cross has been presented by the pope to Msgr. Edward A. Mooney, former spiritual director of the North American College and recently consecrated Titular Archbishop of Irenopolis, following this appointment as Apostolic Delegate to India. The pope received Msgr. Mooney in audience today. The pontiff expressed his pleasure that Msgr. Mooney had been consecrated archbishop and blessed the latter's mission to the Orient.—Pucci.

TWO FUNERAL SERVICES FOR BISHOP GLASS

LOS ANGELES, Cal., Jan. 30.—Solemn funeral services for the Rt. Rev. Joseph S. Glass, C.M., Bishop of Salt Lake, were held today in the Church of St. Vincent de Paul, the church in charge of his fellow members of the Congregation of the Mission. The Bishop died here Tuesday in St. Vincent's Hospital.

Bishop Cantwell, of Los Angeles-San Diego, was the celebrant of the Solemn Pontifical Mass today and the sermon was delivered by the Most Rev. E. J. Hanna, Archbishop of San Francisco. Tonight the body will be taken to Salt Lake City, where a Solemn Mass of Requiem will be celebrated in the Cathedral of the Madeleine, Bishop Glass' own church, on Tuesday. The Very Rev. Thomas Finney, C.M., Provincial of the Western Province of the Congregation of the Mission, will be the celebrant of this Mass and Archbishop Hanna will again deliver the sermon.

After the Mass at Salt Lake the body of the late Bishop will be taken back to Los Angeles for burial in the cemetry of the Congregation of the Mission.

Of Irish Extraction

The Rt. Rev. Joseph Sarsfield Glass, C.M., was born at Bushnell, Ill., March 13, 1874, of Irish parents. His father gave him the name "Sarsfield" in honor of the great Irish General of 1690.

He was graduated from St. Vincent's College in 1889 and joined the Congregation of the Mission, after which he was sent to St. Mary's Seminary, Barrens, Perryville, Mo., for his theological studies, and was ordained August 15, 1897. He went to Rome where he studied at the Pontifical College of St. Thomas de Urbe, and was graduated from that institution in 1899, with the degree of Doctor of Divinity.

Returning to the United States he became Professor of Dogmatic Theology at St. Mary's Seminary and remained there until 1901. From 1901 until 1911 he was President of St. Vincent's College, Los Angeles, and pastor of St. Vincent's Church.

On August 24, 1915, he was consecrated Bishop of Salt Lake, the second Bishop of that See. From the first he took a prominent part in the civic life of the community and when the United States entered the World War Bishop Glass was appointed a member of the Utah State Council of Defense. During the war he was one of the Committee of Four Bishops who directed the National Catholic War Council, from which the present National Catholic Welfare Conference developed.

Bishop Glass made a trip to Europe in the closing weeks of 1924 and by invitation of Pope Pius XI remained in Rome for the opening of the Holy Door at the beginning of the Holy Year of Jubilee.

WASHINGTON, Feb. 1.—A Memorial Mass for Bishop Glass was said Tuesday at the National Catholic School of Social Service.

CARDINAL CERRETTI GREETS PRESIDENT DOUMERGE

(By N. C. W. C. News Service.)

PARIS, Jan. 31.—Cardinal Cerretti, pro-Nuncio Apostolic, was called upon as Dean of the Diplomatic Corps, to present the New Year greetings of the Corps to the President of the Republic. A striking figure in his red robes and the insignia of the grand cordon of the Legion of Honor, the Cardinal's message was a wish for the advent of peace, the "true peace" which, safeguarding justice, can be realized only through the unreserved union of hearts and minds.

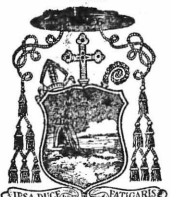
"Without doubt," he said; "the magnificent work of Locarno has not yet had time to bear fruit, but the tree has been planted, and it is with an accent of particular joy that the century-old song, which I evoked here several years ago on a similar occasion must have flown over our ancient Europe: 'Glory to God in the highest and on earth peace **to men of good will.**'"

Expressing his congratulations for the part which M. Briand had taken, in the name of France, in the great work of reconciliation which has been accomplished, the Cardinal declared that he rejoiced over it more than anyone, "as the oft repeated echo of an august voice," which he, less than anyone, can forget.

The President of the Republic, in his reply, also alluded to the teachings of the Pope: "Your Eminence," he said, "echoing an august voice, has evoked with emotion the capital work which will mark the year 1925 in history," and after expressing the wish that the years to come will avoid all recourse to the violence which leaves behind it only blood, ruins and innocent victims, M. Doumergue presented his best wishes to all the nations represented by the ambassadors, saying: "I am happy, Monsieur le Cardinal, to have this opportunity of renewing the congratulations which I addressed to you a few days ago in this very place, upon the high dignity to which Your Eminence has been called."

Happy he who loves Jesus Christ with a sincere love like St. Paul. This apostle had the name of Jesus always in his mouth and carried it graven on his heart.—St. Teresa.

NEW HIGH SCHOOL BUILDING TO START SOON



(Official.)

The following important announcement was received just as this issue of the Indiana Catholic was about to go to press:

Bishop's House,
1347 N. Meridian St.,
Indianapolis, Ind.,
February 4, 1926.

The undersigned is authorized to announce that the High School for boys will be built on the northwest corner of 14th and Meridian streets. Work will begin in the very near future.

The Rt. Rev. Bishop has appointed a building committee of five priests, Rev. Peter Kilian, Chairman, Rev. Dr. R. R. Nolli, Rev. Albert Busald, Rev. Maurice O'Connor, and Rev. Joseph E. Hamill, Secretary.

The committee urgently requests all who have made a pledge to the High School Fund, and can afford to do so, to pay their pledge in full.

All Catholics who have moved into the city since the High School Campaign are asked to call upon their pastors and make a pledge to the High School Fund.

Joseph E. Hamill,
Executive Secretary.

EUCHARISTIC HYMN CONTEST AWARDS ARE ANNOUNCED

SISTER MARY OF THE ANGELS WINNER OF FIRST PRIZE—CONTEST OPENS FOR MUSIC TO FIT HYMN.

(By N. C. W. C. News Service.)

CHICAGO, Feb. 2.—Sister Mary of the Angels, an instructor in English at St. Francis Xavier's College, this city, has been awarded first place in the contest to select the text of the official hymn for the Twenty-eighth International Eucharistic Congress here June 20-24. The hymn consists of three stanzas of four lines each, with two refrain lines. It reads as follows:

O Christians, raise your hearts,
Oh, magnify your birth;
God of one blood has made
All those who dwell on earth.

Refrain

All praise unto Our Eucharistic King.
All praise unto Our Eucharistic King.

Lord God of Hosts, behold,
What Christ's best prayer has done:
"My Father, may they be
As we are, Father, one."
Refrain

Our lives we consecrate
Each nation, race by race;
Oh, may we meet again
To sing before Thy face.

Refrain

Sister Mary has been a Sister of Mercy for ten years. She received the Degree of Bachelor of Philosophy from St. Francis Xavier's College here and the Degree of Master of Arts from the Sisters College at the Catholic University of America where she took special advance work in English. She is the daughter of Dr. and Mrs. John H. Simon, of St. Louis.

The text awarded second place in merit was submitted over the initials "M. C., O.S.F.," and came from Stella Niagara, N. Y. Adjudged third in merit was the text submitted by Sister St. Edwin of the Congregation of Notre Dame, St. Joseph's Seminary, Kankakee, Ill. Honorable mention was accorded texts submitted by the Rev. Thomas Thwaites, of Mexico City; "Sister A." of the Sisters of Notre Dame, Lowell, Mass.; Mrs. Julia Agnes Carey, 1938 Park Avenue, Hoboken, N. J., and Sister Margaret of the High School of the Immaculate Heart, Hollywood, Calif.

Three thousand texts were submitted in this contest and they came from all over the world. The contest was announced last October.

The Music Committee of the Congress has issued a call for suitable music to fit the selected text written by Sister Mary of the Angels. The combined text and music will become the official hymn of the Congress. The competition is open to anyone who cares to enter. No prizes are to be awarded. Manuscripts must be sent to the office of the Twenty-eighth International Eucharistic Congress, Cathedral Square, Chicago, not later than March fifth.

CANADIAN POSTMASTER CHIEF SURPRISES CATHOLIC WOMEN

(By N. C. W. C. News Service.)

MONTREAL, Canada, Feb. 2.—It is false to assume that it was not until the present day that women achieved liberty and equality, declared Postmaster General Charles Murphy, in an address to the Catholic Women's League here Tuesday. Mr. Murphy cited the achievements of Catholic women and of Catholic women's organizations in refutation of the allegation that women in past ages were not regarded as equals of men.

"Not to go further back than the fifth century," he said, "we find in Ireland a woman occupying a position, and exerting an influence for which there is no parallel in our time. The versatile author of 'Education, How Old the New' presents this remarkable woman in a remarkable role. Presiding at Kildare over a great school, conducted mainly by and for women, and at which there were probably 3,000 students at one time, St. Brigid, we are told, did for the women of Ireland what St. Patrick had done for the men; Perhaps the most interesting feature of the education of Kildare is that it was not concerned exclusively, nor even for the major part, apparently, with book-learning. At Kildare, however, certain of the arts and crafts were cultivated with special success. Lacemaking and the illumination of books were two of the favorite occupations of these students at Kildare, in which marvelous success was achieved.'

"But not alone for the promotion of book-learning and of the arts and crafts was the Abbess of Kildare esteemed by her contemporaries. Such was her reputation for piety, worldly wisdom and art of government, that she was given a voice in the appointment of Bishops of Kildare; and that privilege was accorded her successors for hundreds of years.

"Passing on to the seventh century, it will serve the purpose in hand if I pause only long enough to make you acquainted with one of the great characters in English history. I refer to St. Hilda, the foundress and first Abbess of Whitby, who governed both a convent for nuns and an adjoining monastery for monks. . . . For the benefit of those . . . who seem to regard the so-called feminist movement of our generation as the pioneer movement of its kind, I may mention that the celebrated Parliament of Whitby, which was held in the year 664, was summoned and presided over by St. Hilda and that its decisions established the connection of the English Church with Rome and remained the basis for that connection down to the time of the Reformation.

"The student of history will find recorded in the annals of Italy, Germany, France, Spain and other European countries, examples such as those I have cited in Ireland and England."

The speaker suggested that the women endeavor to expand their sphere of usefulness and provide leadership in new fields.

PROTESTANT BISHOP LAUDS MERCIER

ST. LOUIS, Feb. 1.—A tribute to Cardinal Mercier was voiced by Bishop Frederick F. Johnson, of the Episcopal Church, speaking at the eighty-seventh annual convention of the Missouri Diocese of that Church here.

"Cardinal Mercier unflinchingly maintained the cause which was imperilled, namely, that the sacred rights of smaller nations to exist shall not perish from the earth," the Bishop said. "It was due largely to the faith which this Christian patriot inbreathed into his countrymen, even going to prison for his faith, that Belgium in the four tragic war years saved her soul, though all things else that Belgium lover were sacrificed.

"The Cardinal was in America while our General Convention was in session in 1919 and was invited to meet with us in joint session; which invitaton he accepted and edified us with a gracious, kindly, brotherly address. He was a striking personality among the Christian leaders of his time. His body lies in state in Belgium's capital city while we assemble here. I feel that we should like to put it in the record that we admired his character and that we are in full sympathy with those who mourn the loss of such a sweet and saintly shepherd."

GOOD SHEPHERD NUNS HONOR FOUNDER

ST. LOUIS, Mo., Jan. 31.—At the Convent of the Good Shepherd, 3801 Gravois Avenue, services in commemoration of the canonization of Saint John Eudes, who founded the Good Shepherd community, began Saturday morning with a solemn Mass at 9 o'clock and continued on Sunday and Monday.

Rt. Rev. Msgr. J. J. Tannrath was the celebrant on Saturday and the Rev. Edward K. Cantwell, C.SS.R., on Sunday, when the Rev. Daniel A. Lord, S.J., preached the sermon. Benediction of the Blessed Sacrament was given Sunday afternoon, Rt. Rev. Msgr. Holweck officiating.

CARDINAL HAYES URGES ACTIVITY FOR "CATHOLIC PRESS MONTH"

Need of Supporting Strong, Fearless, Plain-Speaking Catholic Newspapers Urged by Great New York Prelate. Catholic News Service Praised as Equal of Any. Need to Offset Evil. Clergy Ordered to Act.

N. C. W. C. News Service

NEW YORK, February 1.—The following appeal of Cardinal Hayes for fitting observance of Press Month was read in all the churches of the New York archdiocese yesterday:

"Reverend dear Father: Catholic Press Month, following the practice of the past few years, will be observed during February. It has passed beyond the period of experiment, and is becoming more and more a fixed event in our calendar. The promoters of the idea may feel gratified with the increased interest taken by our Catholic people in the claim which Catholic journalism has upon every Catholic community, family and individual.

News Service Praised.

"I was much impressed, at the meeting of the Hierarchy last September in Washington, with the report submitted by the Press Committee. The Catholic Welfare Conference News Service has made exceptional progress in its international and nation-wide affiliations and influence. We may justly feel proud of what has been done, within a few years, in stimulating, encouraging, perfecting and strengthening the Catholic Press of the country.

"Newspaper and magazine reading has become no small part of the daily, if not the hourly, occupation and recreation of the American people. Everybody reading—everything read,' may well describe the situation. Naturally, much of it is done without sound judgment, good taste, or prudence, and often with no little harm to faith and morality.

"The Catholic Press has something worth while and elevating for time and eternity to present to the reading public. The Catholic Church cannot escape being a constant source of material for the press, religious and secular. Every day of the year the church's history, doctrine, discipline, liturgy, progress and power attract, favorably or otherwise, the serious attention of friend or foe, statesman or scholar, journalist or scientist, novelist or dramatist.

"The sweep of ignorance concerning Catholic affairs as manifested by writers who should know better is often lamentable when it is not ridiculous. Let us not speak of the hateful and malicious attacks the press, of a certain type, pounds out daily. But what shall we say when leading and respectable periodicals, wearing an honest face to conceal a prejudiced spirit, are guilty of unpardonable and glaring misrepresentation and error, on some of the most elementary points of Catholic teaching?

Needed to Offset Evil.

"A strong, fearless plain-speaking and highly intelligent Catholic Press is needed to offset the harm done by non-Catholic and anti-Catholic publications which find in our own Catholic faith and practice a fertile and lucrative field for the printed word. Surely our Catholic laity will take it as a duty in conscience to support Catholic publications, whether books, magazines, or newspapers. Only such sympathetic patronage will build up in the Catholic press a defense, which will command a hearing in the forum of public opinion, while spreading the divinely revealed truth of our holy religion—ever unassailable.

"May I urge most earnestly the faithful to subscribe to a Catholic newspaper or magazine, and in their reading of books not to neglect Catholic publications, generally on the doctrinal and moral teaching of the Church.

"Please read this letter at all the Masses on Sunday. Also take occasion to warn your flock against agents and canvassers who are not authorized by the Archbishop or yourself, the pastor. No matter how holy, or deserving the purpose may appear, the faithful should refuse to respond to the unauthorized solicitor. Tell your people that the number is legion of dishonest, unscrupulous persons, sometimes even garbed as priests and nuns, who find our well disposed laity easy victims of fraud."

FAITH PROPAGATION MEETING HELD IN CINCINNATI

Archbishop McNicholas Points Out What Can Be Done By Increasing Output of Literature on Field Abroad—Father Thill Emphasizes Value of Individual Appeals—Monsignor Quinn Believes in Advertising.

(By N. C. W. C. News Service).

CINCINNATI, Ohio., Jan. 30.—Laying great stress upon the need of mission literature in furthering the work of the Propagation of the Faith, the Most Reverend John McNicholas, O.P., Archbishop of Cincinnati, called upon the diocesan directors of the Society for the Propagation of the Faith assembled here in their second annual meeting to put forth their greatest effort to bring about publicity for the missions.

"It is the mission literature that has largely developed interest in our missions, that has given to many the first suggestion of a vocation, that indirectly has quickened the spirit of generosity, that has brought home to many the need of personal sacrifices in the cause of the missions", he said. "I think it would be a great blessing to the Church in America to encourage mission literature. The forces of a secular, evil propaganda are given complete liberty; why should not the forces of a good mission propaganda be given equal liberty? We have had, it is true, intolerable abuses through paid agents who have hurt religion by their misrepresentations and by their unworthy presentation of the mission cause. The freedom of the mission press should be something sacred to us."

Excess in Standardization.

Discussing methods of organization, the Archbishop said:

"There is just now throughtout our country a mild form of insanity which finds expression in excessive legislation, standardization and centralization in social, civic, educational and political affairs. It may be well for us to guard against being unduly influenced by this spirit in the organization of our mission societies. We must first think of the substance of being as required by the Holy See, and then the advice and requests of the Bishops in their conferences, without however curtailing that measure of liberty which the vastness of our country and the greatly varying needs and conditions of the different dioceses demand. We have the human equation to deal with in developing interest in the missions, at home as well as abroad. This must always be taken into account, and we may reflect most seriously before attempting to restrict any expression of generosity, or to risk stifling it by too much regulation."

Archbishop McNicholas opened the three-day session of the convention by extending his hospitality and that of his clergy to the directors. Forty-five diocesan directors attended. The third day of the convention was given over to a joint meeting of the directors and representatives of houses training priests for foreign missions.

Pope Sends Blessing.

A cablegram from Cardinal Van Rossum, Prefect of the Propaganda, was read at the beginning of the sessions by Msgr. William Quinn, National Director. It was as follows:

"The Holy Father, from the bottom of his heart, blesses the National Director and the Directors of the Society for the Propagation of the Faith gathered together in Cincinnati and prays that the deliberations of the conference will be truly beneficial in its results to the missionaries."

The National Director of the Society presided at all the meetings. In his opening address entitled "1925 looking back; 1926 looking forward" he spoke of recent progress of the Society and declared "That the bishops who are themselves in great ned are backing the Society, I consider the most hopeful sign of the future of the mission cause of the country. As the bishops are rallying to the Holy Father's call so all American Catholics are now getting behind their bishops in this great cause.

"During the year just passed, thirty bishops have inaugurated the work for missions in their dioceses. A year ago this time we had 45 diocesan directors. Now we have seventy-five. Not only the richer dioceses of the country are now organizing but even those which are in a true sense missionary in character. I wish to repeat that the bishops are the real directors, national and diocesan, of the Society for the Propagation of the Faith. We are only their delegates and auxiliaries."

"Selling the Mission Idea."

Speaking on "Selling the Mission Idea," Rev. Frank A. Thill, Ph.D., Diocesan Director of Cincinnati, declared that to bring home the foreign missions to the Catholic people it was necessary for the directors to be "knob pullers." He laid stress on the advisability of personal contact with the people in order to stimulate mission interest.

"The strongest agent for the missions in the diocese of Wilmington," declared the Rev. M. M. Ryan of Wilmington, "is the secular press. I have had no difficulty in getting publicity into the daily columns. If it is written up in newspaper style and has a worth-while idea back of it, I find it always proves acceptable. Co-operation from secular papers depends in

(Continued on page 6)

Eight more years come and go as this issue in 1926 of The Indiana Catholic and Record appears. A trend away from the news of 1918 is to be seen; no mention is to be found of the war and education seems to have been the dominant note. The Eucharistic Congress held in June, 1926, at Chicago, was the subject of a news story which told of the musical plans then being developed. Cardinal Mercier had but recently died which brought forth a tribute from Protestant Bishop Johnson.

Of the men who headed church and state, Pius XI, the present pope, was pontiff; Calvin Coolidge was the chief executive of the United States; Bishop Chartrand was Bishop of Indianapolis; and Ed Jackson was Indiana's governor. Death has come to two of these, Calvin Coolidge and Bishop Chartrand.

Veritas Omnia Vincit

THE INDIANA CATHOLIC AND RECORD

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DIOCESE CLOSES FIRST CENTURY

MOODY TELLS OF STUDY THAT LED TO CHURCH

Dogmas That Puzzled Him Made Clear By Investigation

WASHINGTON, April 30. — Telling his audience of Catholics and non-Catholics that once he had "grasped the great underlying doctrines of the Catholic Church, all those seemingly detached dogmas, which are usually the stumbling blocks for non-Catholics, fell logically into place and offered no further difficulty," John Moody, nationally-known layman and convert, delivered an address on "Why I Became a Catholic" at a meeting tonight of the Converts' League of the Catholic Daughters of America.

The Most Rev. John M. McNamara, Auxiliary Bishop of Baltimore, presided at the meeting and the "Question Box" was conducted by the Rev. A. J. Burggraf, C.S.P., professor of philosophy at St. Paul's College and spiritual director of the League. Miss Grace Sprucebank, Grand Regent of Court District of Columbia, C. D. of A., delivered a message of greeting and a musical program was given by students of Trinity College.

Some Non-Catholic Opinions

Mr. Moody, who is president of Moody's Investors Service, began his address by telling some of the more frequently expressed opinions of non-Catholic friends regarding his conversion. It was attributed, he said, to his "love of pageantry and pomp," his impulsiveness; he was "enticed into the Church by a plotting Jesuit priest"; it was "his escape from the realities of life"; he was "getting old and childish — his mind must be decaying."

"Now it will be noticed," he said, "that not a single one of these critics gives any consideration to the idea that one may have become a Catholic for the very simple reason that he had found Catholicism to be true—or believed he had found it to be true—and everything contradictory to it false. No thought whatever is given to the possibility that it was not emotion, not sentimentality, not subjectivism of any sort; but that reason, logical human reason, and objective proof, may have led him to the portals of the Church.

Only Natural

"All of which is quite natural. For to take seriously the suggestion that Catholicism can be effectively defended by human reason, or that there may be vital evidence demonstrating its truth, seldom seems to penetrate the mind of the indifferent outsider, whether he be a Protestant Christian, a pantheist or a pagan."

Telling of his own previous in-

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PLEA TO URGE NEGROES TO SEEK CONGRESS VOTE ON ANTI-LYNCHING BILL

BALTIMORE, April 27.—A plea to Negroes of the United States to make known to their representatives in Congress their interest in the passage of the Costigan-Wagner Anti-Lynching Bill now pending, and to have their white friends do the same, is made in a letter which, its author hopes, will be read at all Masses in more than 200 Catholic churches for colored people next Sunday. The Rev. John T. Gillard, S.S.J., Administrator of St. Francis Xavier Church here, who has requested that the message be read next Sunday, has expressed the belief that 125,000 out of the 250,000 Negro Catholics in the United States will be reached directly by this message.

The appeal to the Negroes of the country to make manifest their interest states that the Bill has been reported out of the Senate Judiciary Committee in an amended form; that its passage is likely if a vote can be obtained, but that the great difficulty is going to be getting it to a vote before the adjournment of Congress.

We All Pussyfoot On Religion Says Minister At Meet

Tells Michigan Educators Of Subjects Taboo At U. Of M.

DETROIT, April 28.—"We're all pussyfooters" when it comes to religion, Dr. Frederick B. Fisher, pastor of Ann Arbor Methodist Episcopal Church, told a jury panel of the Religious Education Association at its convention here.

"Take the University of Michigan," Dr. Fisher said. "You're not allowed to discuss real religion or real politics on the campus. In sociology there are some phases that can't be discussed. In economics you can't discuss ideals, because that interferes with business."

The Rev. Joseph A. Luther, S.J., dean of men at the University of Detroit, declared that not until religion "goes into the laboratory takes its young people to the social centers, does youth get a vital grasp of social problems."

Later in the discussion, Dr. Fisher asserted that while "no one could object to a reasonable profit," yet the "profit motive becomes 'un-Christian'" when "you make profit the motive of all human endeavor and the gauge of success."

In summarizing the results of the discussion, Dr. Fisher said that three things were clear: first, that the church must become a prophet of a new social order; secondly, that educators must go further in teaching the evils of the present system and devising ways of overcoming them; and third, that "the next generation is going to do something about it anyway."

Pope's Acquaintance With World Affairs Makes Deep Impression On Publisher Of Minneapolis Tribune

Associated Press Article, Written After Audience At Vatican, Tells of Interest In Reconstruction Program of U. S.

In an article written for the Associated Press following an audience which he had with His Holiness Pope Pius XI, Frederick E. Murphy, Publisher of the Minneapolis Tribune and representative of the United States at international grain conferences, states that he found that the Holy Father "knows most of the important things about practically every country on this planet of ours" and that "it was a remarkable privilege to sit and listen to one whose life has been dedicated to thinking in terms of the whole globe and of all mankind."

"One may be quite uninterested in the organization which the Pontiff directs," Mr. Murphy says, "but no one who has a regard for the course of the present-day world of ours can ignore the profound influence which such a gigantic figure wields from that book-piled desk of his in his study above the Square of St. Peter's."

Mr. Murphy writes that he talked wheat to the Holy Father "and he caught more quickly the significance of a surplus of 600,000,000 bushels than many an important Government functionary with whom we have had business during recent years." The writer also says that he found His Holiness well acquainted with "the principal moves of President Roosevelt"; that the Pope "Follows the N. R. A." and that "he understands in all its gravity our reconstruction program for the future of our country and of the world."

"In short," Mr. Murphy says, "His Holiness gave me the impression of a spiritual leader who is living the daily life of all humanity, deeply sympathetic toward every effort to free the world from its present travail." He adds that the Holy Father "is the type which makes a favorable impression on the mature business man who is attracted by dignity, thoughtfulness and unaffectedness; and yet, when he speaks, his words are freighted with reflections that are worth while."

Mr. Murphy also speaks of the Holy Father's "tremendous capacity for administrative work," and says that "he really leads, everyone agrees."

THE WHITE HOUSE
WASHINGTON

April 10, 1934.

My dear Bishop Ritter:

With the observance of its Centenary on May sixth, the Diocese of Indianapolis will look back upon one hundred years of intimate connection with the growth and development of the Middle West. Originally established as the Diocese of Vincennes, the See of Indianapolis has exercised a wide and beneficent influence over a wide area, particularly in the advancement of religion, the promotion of the cause of education, and the inculcation of right principles of citizenship.

The people of the Diocese of Indianapolis have an added cause for joy in the installation of Your Excellency, on April twenty-fourth, as the seventh Bishop named to preside over the See in one hundred years.

I have learned of the impending celebrations with great interest, and I am very happy to extend my heartiest greetings and felicitations on this occasion.

Very sincerely yours,

Franklin D. Roosevelt

The Most Reverend Joseph E. Ritter, D.D.,
Bishop of Indianapolis,
The Bishop's House,
1347 North Meridian Street,
Indianapolis, Indiana.

BROTHERHOOD DAY OBSERVED AT EVANSVILLE

True American's Role Shown At Goodwill Meeting

EVANSVILLE, April 29 — National Brotherhood Day was observed here today in a Goodwill Meeting held in the Central High School auditorium. The meeting was presided over by Albert J. Veneman, judge of the Probate court of Vanderburgh County and former State Deputy of the Knights of Columbus in Indiana.

The speakers included the Rt. Rev. Francis P. Ryves, pastor of Assumption church; Rabbi Milton Greenwald of Washington avenue temple; Dr. T. A. Wigginton of Washington avenue Presbyterian church; Col. Louis L. Roberts, Catholic lay representative; Albert G. Hahn, Protestant lay representative; and Isaac Salm, Jewish lay representative.

Each of the speakers stressed the fact that true Americanism did not in any way countenance religious hatred, and the role of an American citizen could be truly filled unhampered by religious differences.

The address of Monsignor Ryves delivered at the meeting was as follows:

"I remember about twenty years ago I was associated with a number of men in civic work. They were all affiliated with religions other than that which I profess. Of course, the conversation sometime drifted away from the civic project in hand. One day, we got on the question of religion and one of the men, a good member of his own church, put the question to me, 'Father, don't you think that all religion is a matter of sentiment?' And my answer to him was a statement that I would like to have much to impress deeply on the minds of all of you. Religion is not a sentiment, it is a conviction. I am a Catholic, because I am convinced of the absolute truth of all the things which that Church believes and teaches. I am convinced that it is of divine institution and that for me, its faithful practice is the only means of salvation. I believe that people of other religions do, or at least should have the same convictions concerning the religion to which

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CONFERENCE OF JEWS AND CHRISTIANS HELD AT YALE UNIVERSITY

NEW HAVEN, April 27.—"Common Citizenship" was the theme for a two-day conference held at Yale University here under the auspices of all religious organizations on the campus, and with the cooperation of the National Conference of Jews and Christians.

The conference was inaugurated with a U-table session, at which the Rev. T. Lawrason Riggs, Chaplain of the Catholic Club at Yale, delivered the opening remarks and introduced Dean Luther A. Weigle of the Yale Divinity School, who presided. Among those taking part in the U-table discussion were the Rev. L. C. McCarthy, O.P., President of Providence College, Providence, R. I., and George N. Shuster, Managing Editor of Commonweal. Father McCarthy was also a speaker in a "triologue" held that evening in Sprague Memorial Hall, where the other speakers were Rev. Everett R. Clinchy, of New York, a Presbyterian minister, and Rabbi Morris Lazaron, of Baltimore.

The conference opened the following day with three group discussions dealing with "Intolerance and Nationalism," "Intolerance and Creeds" and "Intolerance at Yale." Father Riggs directed the discussion by the second of these groups. The conference closed with a luncheon session at which three Yale students, representing different religion beliefs, gave their impressions of the conference. Richard A. Moore of Brooklyn was the Catholic speaker.

Bolshevik Monument To Judas Portrays Him As Shaking Fist At Heaven

BERLIN, April 23. — A monument to Judas has been erected in the Russian town of Swiatch, near Kasan, on the Wolga, according to a letter from Soviet Russia which has reached the Catholic weekly, Der Katholik, in Mainz.

The monument is of extraordinary proportions and shows a man stretching out his fist against heaven in a violent challenge. "Truly an impossible position for one who does not believe there is a heaven and has no faith in God who has created heaven," comments the paper.

The report says further that the authorities hesitated whether to dedicate the monument to Judas, Cain, or Lucifer.

DIGNITARIES AT BISHOP O'BRIEN CONSECRATION

Impressive Ceremonies As Prelate Is Elevated

CHICAGO, April 25.—Members of the Hierarchy from Alaska to Panama, presidents of Catholic universities and colleges, Abbots, Diocesan Administrators, representatives of religious Orders and widely-known laymen attended the consecration today of the Most Rev. William D. O'Brien, as titular Bishop of Calinda and Auxiliary Bishop of Chicago. Canada and Panama were among the foreign countries represented, while prelates from such widely separated United States possessions as Alaska and Puerto Rico came to felicitate the noted supporter of American mis-

The Most Rev. William D. O'Brien, D.D., whose consecration as Auxiliary Bishop of Chicago took place on April 25, will be the guest of the Rt. Rev. Marino Priori, pastor of Holy Rosary Church, Saturday, and will accompany Monsignor Priori to the Diocesan Centennial at Vincennes Sunday. Bishop O'Brien will say the 5:30 Mass at Holy Rosary Church Sunday.

sionary activity. More than half of the seating capacity of the Cathedral was reserved for the clergy, in addition to the large sanctuary.

Cardinal Consecrator

His Eminence George Cardinal Mundelein, Archbishop of Chicago, was consecrator, the co-consecrators being the Most Rev. Bernard J. Sheil, Auxiliary Bishop of Chicago, and the Most Rev. Joseph P. Lynch, Bishop of Dallas. Present in the sanctuary was His Excellency the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, and his brother, the Most Rev. Gaetano Cicognani, Papal Nuncio to Peru. The sermon was delivered by the Most Rev. John Joseph Mitty, Coadjutor Archbishop of San Francisco.

An unusual feature was the broadcasting of a portion of the ceremonies over the National Broadcasting Company chain, the Rev. Gregory M. Cloos, D.D., as-

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MEASURE AUTHORIZING OCTOBER 12 COLUMBUS DAY PASSES CONGRESS

WASHINGTON, April 28.—The resolution authorizing the President of the United States to proclaim October 12 each year as Columbus Day has now been adopted by both Houses of the Congress.

The measure, introduced by Representative Fitzpatrick of New York as a joint resolution, passed the Senate this week in the following form:

"Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, that the President of the United States is authorized and requested to issue a proclamation calling upon officials of the Government to display the flag of the United States on all Government buildings on October 12 of each year and inviting the people of the United States to observe the day in schools and churches, or other suitable places, with appropriate ceremonies expressive of the public sentiment befitting the anniversary of the discovery of America."

C. U. Student Is Winner Of Prize In Architecture

$1,450 Annually For Two Years And Study In Rome

NEW YORK, April 27.—Robert A. Weppner, Jr., twenty-seven years old, a graduate student in the School of Architecture at the Catholic University of America in Washington, this week was declared the winner of the Rome Prize in Architecture. This award, valued at $4,000, is given in an annual competition sponsored by the American Academy in Rome. It entitles the winner to $1,450 a year for two years and free residence and studio at the American Academy in Rome.

In the first preliminary competition for this coveted award, 130 entrants from schools in all parts of the country competed. As a result of this competition ten finalists were selected. Of the ten finalists four were Catholic University students. No other school in the country could boast of more than one representative among the finalists.

Mr. Weppner, a native of Lakewood, O., attended the University of Notre Dame for one year, and then entered the Catholic University of America, from which he received his bachelor's degree. Mr. Weppner has also won the Senior Medal of the American Institute of Architects, the Whitney Warren Prize, and the Third Paris Prize of the Beaux Arts Institute.

Brute Medallion

The bronze medallion above is an official memorial to mark the 100th birthday of the first Catholic diocese in the pioneer west, at Vincennes, next Sunday.

Its obverse side pictures Simon Brute de Remur, the first bishop of Vincennes, who served from 1834 to his death in 1839. The reverse side of the medallion shows the Old Cathedral at Vincennes, built a century ago. It occupies the site of the original log church built by frontiersmen in 1702. Copies of the medal have been struck in memorial bronze and in a baser metal for pocketpieces and will be blessed for the public at the celebration May 6.

CEREMONIES TO INAUGURATE CENTENNIAL AT VINCENNES

Apostolic Delegate Will Be Celebrant Of High Mass Before Old Cathedral On Next Sunday

VINCENNES, May 2.—The celebration of a Pontifical High Mass at 11 o'clock Sunday morning, May 6, will officially open the solemn observance of the Diocesan Centennial in Vincennes. His Excellency, the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, will pontificate.

A platform has been erected immediately in front of the Old Cathedral, on which the Holy Sacrifice of the Mass will be offered.

The Most Rev. James H. Ryan, D. D., Titular Bishop of Modra and Rector of the Catholic University of Washington, D. C., will be the principal speaker. The Most Rev. John T. McNicholas, Archbishop of Cincinnati, the Most Rev. Joseph E. Ritter, D. D., Bishop of the Diocese, and many Bishops throughout the country will be present, and for whom thrones have been erected on the platform.

The Rev. Albert Busald, pastor of St. Anthony's Church, Indianapolis, will be the Deacon of the Mass; the Rev. John T. O'Hare, pastor of St. Simon's church, Washington, will be sub-deacon. The Deacons of Honor will be the Rt. Rev. Frederic Ketter, pastor of St. Anthony's church, Evansville, and the Rt. Rev. Maurice O'Connor, pastor of St. Joan of Arc church, Indianapolis; the Rt. Rev. Raymond R. Noll, V. G., pastor of St. Philip Neri church, Indianapolis, will be the Assistant Priest. The Reverend Deacons from St. Meinrad's Seminary will serve at the Mass.

Chaplains to Bishop Ritter will be the Rev. William V. Boland, St. Mary-of-the-Woods, and the Rev. William P. Garrity, pastor of St. Vincent de Paul church, Bedford.

The Masters of Ceremonies will be the Rev. Eberhard Olinger, O. S. B., of St. Meinrad's, and the Rev. James Hickey, Cathedral, Indianapolis.

The St. Meinrad Chancel Choir, with Dom. Thomas Schaefers, O. S. B., as director, and the Rev. Stephen Thuis, O. S. B., at the organ, will render the sacred music at the Mass.

WILL DEDICATE GIBAULT PLAZA AT VINCENNES

Statue To Be Erected In Plot Facing Cathedral

VINCENNES, May 2.—Among the principal events of the afternoon program of celebrations in connection with the Diocesan Centennial next Sunday at Vincennes will be the dedication of the Gibault Plaza at 3 o'clock by the Hon. Clem Richards, chairman of the George Rogers Clark commission.

His Excellency, the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, will bless the Plaza, an address by Governor Paul V. McNutt will follow.

A life-size bronze statue of Father Pierre Gibault, the pioneer priest-patriot of old Vincennes, will be erected in the Plaza in front of the Cathedral, but will not be completed for the Centennial. In its place, however, will stand a plaster model, so that due honor may be given to the priest through whose efforts the Colonial army acquired the great Northwest territory.

The statue will stand on a high base and will represent the priest clothed in his clerical garb, administering the oath of allegiance to the inhabitants of Vincennes. In one hand he will hold a Crucifix, in the other a scroll on which are the names of the signers of the pledge.

A special train to Vincennes and return will be operated Sunday, May 6, by the Pennsylvania railroad from Indianapolis. The train will leave the Union Station at 7:30 A. M., and arrive at the Main street station in Vincennes at 10:15 A. M. It will leave Vincennes at 6:45 P. M., and arrive at Indianapolis at 9:45 P. M.

The Baltimore & Ohio railroad has announced special round trip fares for Sunday between Cincinnati, Louisville, and St. Louis, and Vincennes.

The Chicago & Eastern Illinois railroad will have their usual week-end round trip fares in effect for Sunday.

Buildings Restored

The restoration of the Old Cathedral, both interior and exterior, has been completed. The old seminary building near by, in which the priests of the Diocese studied during the years between 1830 and 1849; and the little chapel formerly connected with St. Gabriel's convent, and after the coming of the Sisters of Providence in 1843 with the St. Rose Academy, have been restored as nearly as possible to their former style and are to be used as museums.

During the past three weeks thousands of persons have already visited the Old Cathedral to view the work that has been going on.

Religious Will Attend

Members of the various religious communities, who were formerly from Vincennes, will attend the Centennial celebrations Sunday, with their relatives and friends. These will include members of the Sisters of Providence, the Benedictine and Franciscan Orders, and other communities of Sisterhoods.

Likewise many priests, former boys of the city, will be present.

Prepare for Crowds

Approximately 200 automobiles will meet the trains Sunday morning, and will furnish transportation for elderly men and women, for those guests who will be accompanied by small children, and for the official visitors, who will arrive at the Main street station. This station is located at a distance of about eight blocks from the Cathedral grounds.

Committees are at work in preparation for housing and serving the vast crowds that are expected to visit Vincennes Sunday. In addition to the hotels and roominghouses, tourist rooms in several hundred private homes will be available. Lunches will be served on the grounds, and provision has been made for ample parking space. However, there will be no parking within 600 feet from the Old Cathedral, in all directions.

Traffic will be handled by Chief of Police Thomas Martin, who has arranged for the services of additional state police, also men from the police department of Illinois, who will assist the Vincennes force in aiding safety in driving, parking, and protection against theft.

A central bureau of information will be established at the Knights of Columbus Home, Fifth and Main streets, where a committee will act in directing the visitors as to services, accommodations, and meals. Those seeking information in regard to hotels are directed to get in touch with the Chamber of Commerce in Vincennes.

Will Welcome Delegate

All the principal streets of Vincennes leading to the Old Cathedral will be decorated with American flags, and the Papal banners in honor of the Apostolic Delegate, who will arrive Saturday afternoon to pontificate at the celebration of

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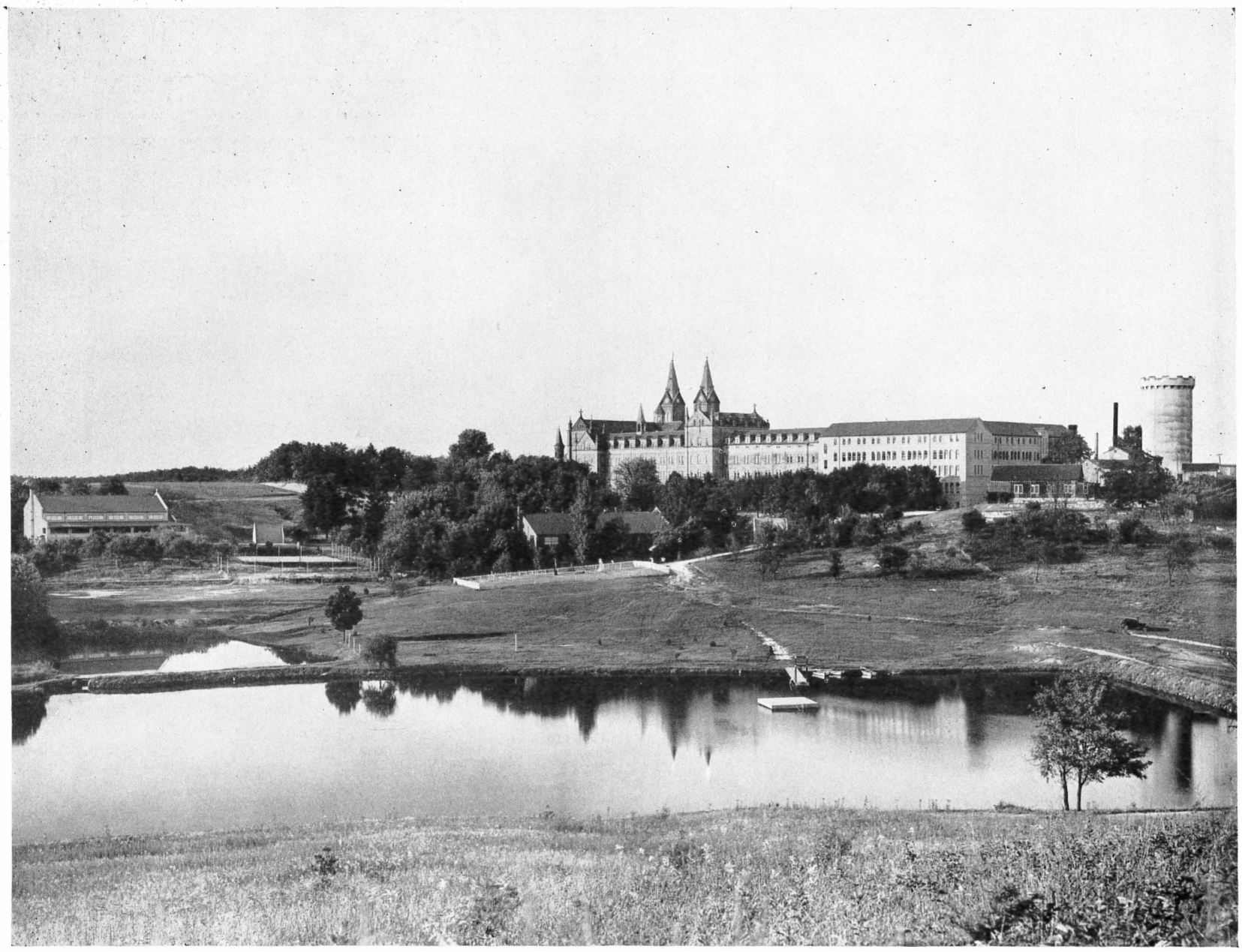
The final eight years in our cycle brings us to the issue in 1934 of The Indiana Catholic and Record which tells about the close of the first century in the Diocese of Indianapolis. This is the dominant note in the news stories on this front page. Much is told of the celebration which was to take place on the ensuing Sunday at Vincennes, and prominent place is given to the letter of congratulation from President Roosevelt.

The same group of men who head church and state now were also the heads then, and each, either directly or indirectly, had some part in the centennial celebration at Vincennes. Pope Piux XI was represented through the Apostolic Delegate's presence at Vincennes; President Roosevelt extended his congratulations to Bishop Ritter; and Bishop Ritter and Governor McNutt were both present in person for the celebration.



A Modern Monastery

In Spencer county-St. Meinrad's, the Alma Mater of most of the priests in the diocese, holds an interesting story since the early days when Swiss Benedictine Fathers chose Indiana as the ideal location for their abbey.

IT is very fitting that the hills of Spencer county should have been chosen as the site of the present St. Meinrad Abbey, an offshoot of the famous Benedictine Abbey at Einsiedeln, Switzerland. For years the priests who labored in the Diocese of Vincennes—which then comprised the whole of Indiana and about one-third of Illinois—had been recruited almost entirely from Europe. At the time of Bishop Bruté's consecration, one bishop and three priests served as best they could the religious needs of from three to four thousand Catholics scattered over approximately fifty thousand square miles. By 1838 the need was so great that the bishop was forced to ask for German-speaking priests to accommodate the vast numbers of German immigrants, who, together with a few Irish refugees, were arriving every day and settling along the Wabash and Erie canal and throughout Indiana. One of the first priests to answer this call was the Rev. Joseph Kundek, later to become Vicar General under Bishop de St. Palais.

All the Ordinaries to Bishop de St. Palais had continued this practice of securing priests, but it was his ambition to build more permanently by establishing in the diocese a school to train American-born young men for the priesthood. Returning from his first "ad limina" visit to Rome, he stopped at Einsiedeln to beg the Benedictine Order, famous both for its missionary work and for its teaching, to send priests to establish a permanent house in the United States. But conditions were such that the abbot was unable to grant this request. Since the recent civil war in Switzerland had ended with the complete defeat of the Catholic cause and with the expulsion of the Jesuits, it was necessary for the abbeys to take over the schools left vacant. There were no available men to send to the United States.

Just one year later Father Kundek went again to the abbey on the same mission. This time conditions were more favorable, and the abbot, Henry Schmid, or Henry IV, who had for some time been considering the advisability of sending missionary priests to the new world, was favorably impressed. On July, 1852, he wrote to Father Kundek that although he had neither the men nor the funds for an extensive undertaking, he was willing to "make a little venture, provided this can be done with humble means." In a second letter dated August 20 of the same year, the abbot

The old church at St. Meinrad Abbey, which was erected in the year 1858.

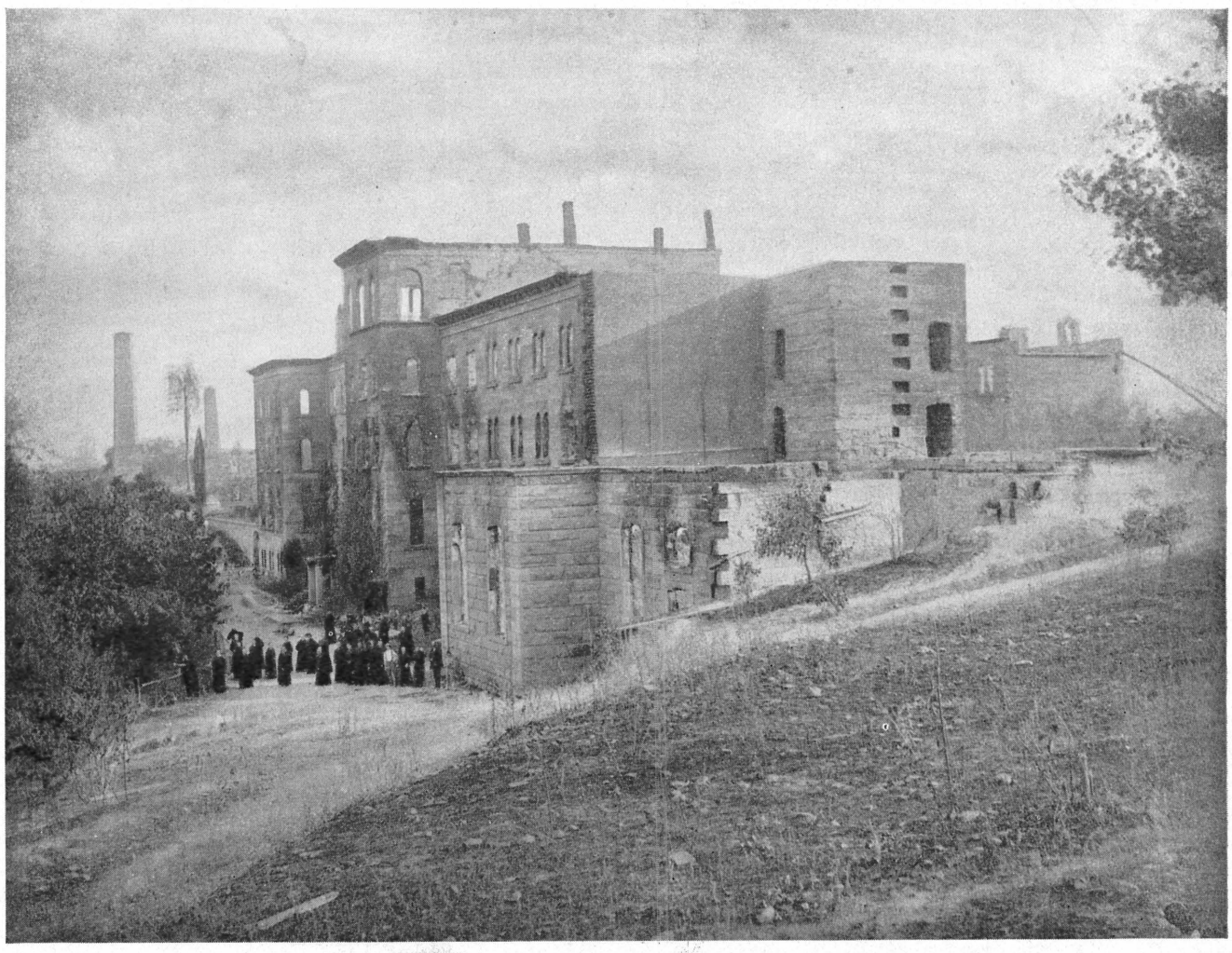
stated that his objective was to establish a monastery in the diocese, affiliated with Einsiedeln, in which the monks were to be primarily missionaries and secondarily teachers to develop a native clergy. Father Kundek was in complete accord and wrote guaranteeing a living to the priests sent over.

THE abbot then sent the Rev. P. Gallus Morel, O.S.B., to Rome to place the proposal before Pope Pius IX who gave it his approval and sent his benediction to the abbot and to all the members of the Order who would participate in this work. Two priests, the Rev. P. Ulrich Christen and the Rev. P. Bede O'Connor, were appointed to go to America and take the first necessary steps toward the founding of a monastery. They left Einsiedeln on December 21, 1852, landing in New York on January 31, and arrived in Vincennes eighteen days later. After several months spent in missionary work throughout the diocese they purchased a tract of land in southern Indiana which had the necessary qualifications of a central location and of plentiful supplies of the natural resources of coal, timber, stone, and water, needed for the future monastery. The land was purchased from a Mr. Denning for the sum of $2,750.

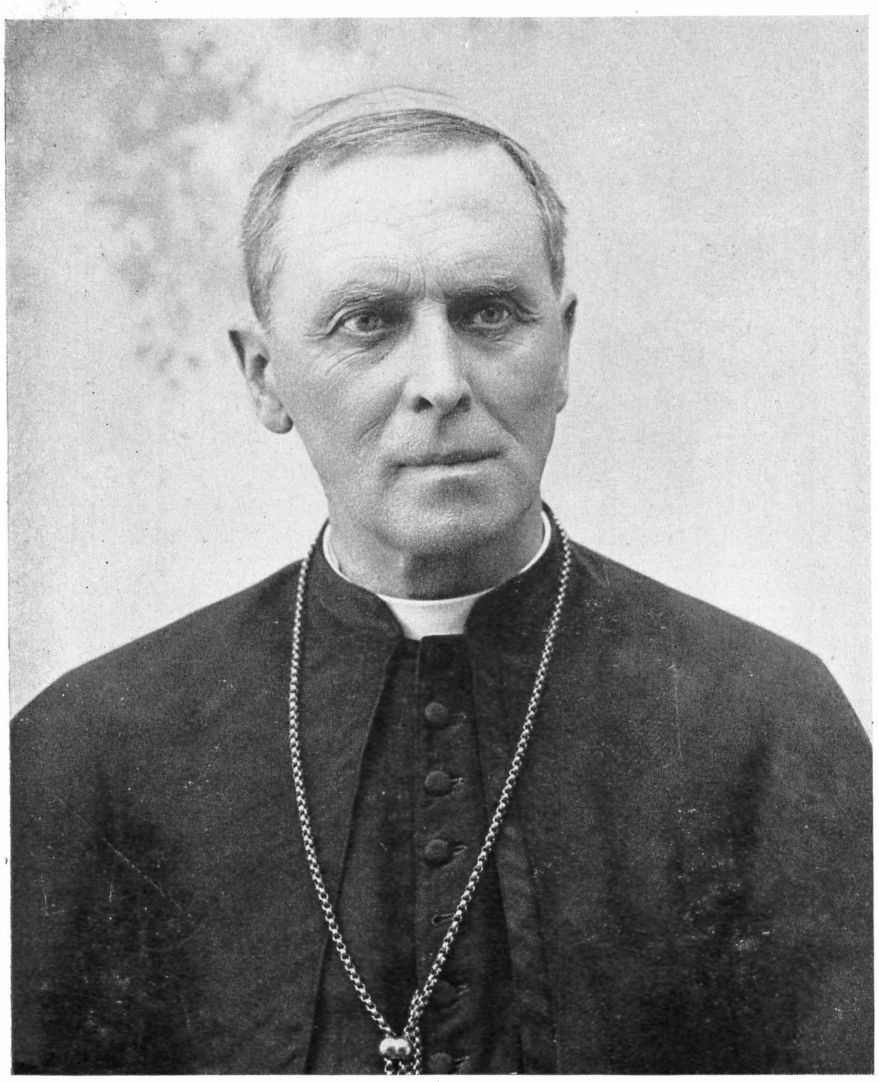
Their beginning was simple —a small two-room log house situated in the midst of one hundred and sixty acres of farm and timber land. With this base of operations, new personnel was needed to carry on the work, and letters were sent to the mother abbey requesting more men. The abbey, now that the preliminary work had been done, decided to spur on the enterprise, and sent two priests, the Rev. Jerome Bachman and the Rev. Eugene Schwertzmann, naming Father Jerome superior of the group which was to make its headquarters at Ferdinand.

By the middle of March, 1854, all was in readiness, and on the Feast of St. Benedict, March 21, a solemn High Mass was celebrated in honor of the Holy Ghost. Immediately after the Mass, the members of the community and over fifteen hundred settlers from the surrounding territory set out in procession for the new St. Meinrad. Large vans made their way over the rough roads in the then stormy weather. The first held the Cross and Banner, and the Mass servers. The second wagon, drawn by oxen, was covered with flower garlands, and carried twenty small girls, dressed in white, and the four-hundred-pound bell. The Vicar General, the clergy, including the pastor of Ferdinand, Father Neuber, and three Benedictine priests rode in the last van. The people followed as best they could, either in wagons, on foot, or on horseback.

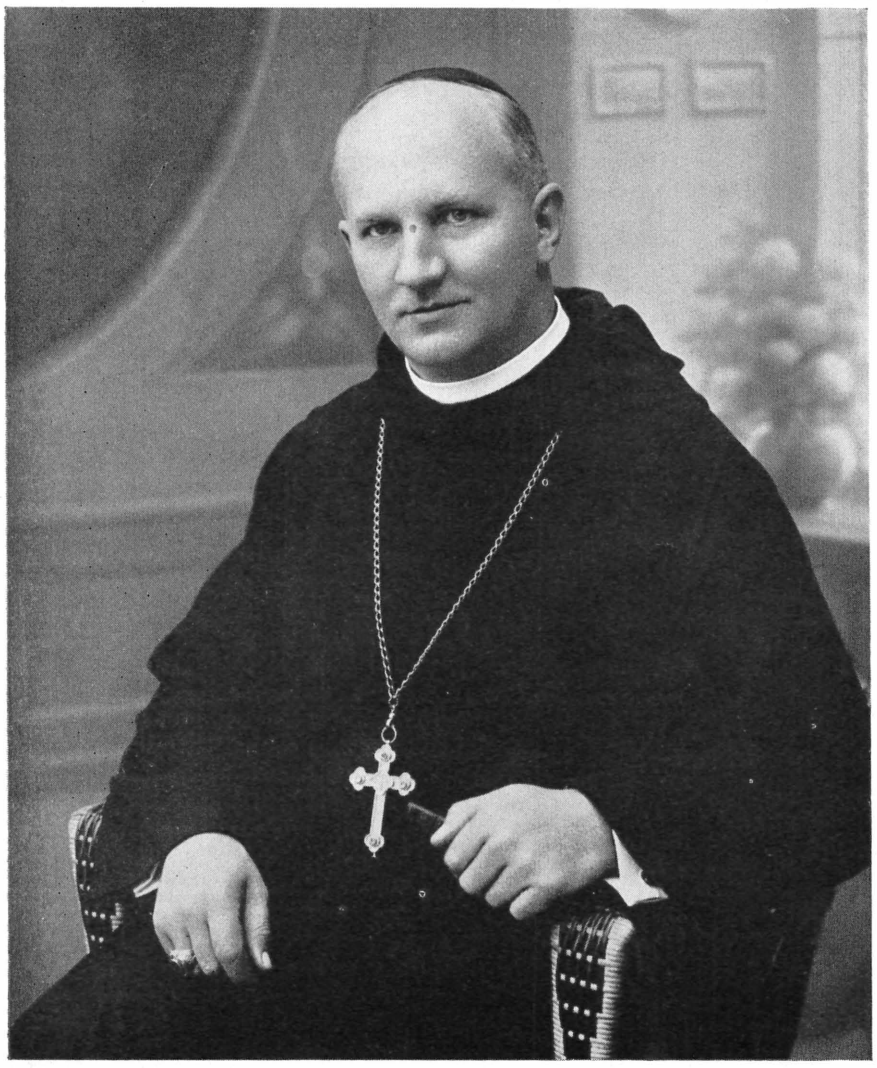
FATHER JEROME in a letter written to the abbot on March 25, 1854, tells of the formal taking possession of the new home. "Arrived at St. Meinrad, Father Kundek blessed the log house, the bell was 'baptized', and then Father Prior sang the solemn High Mass at which the Jasper brass band and the Ferdinand choir furnished the music. The Mass was to have been followed by a solemn Te Deum, but as everything was thoroughly soaked by the rain, only solemn Benediction with the Blessed Sacrament was imparted. As a conclusion to the celebration Father Kundek wanted to say just a few words to the assembled people about its signification and importance. But his zeal so carried him away that he spoke for more than an hour with great enthusiasm, and the people listened with equal spirit, notwithstanding the rain and



A northeast view of the Abbey following the fire of September 2, 1887.



The Rt. Rev. Martin Marty, O.S.B., first Abbot of St. Meinrad Abbey. Later consecrated titular Bishop of Tiberias, he was subsequently transferred to Sioux Falls and St. Cloud. The above is the last picture taken of Bishop Marty.



The Rt. Rev. Ignatius Esser, O.S.B., the present Abbot of St. Meinrad Abbey. Abbot Ignatius was elected Coadjutor Abbot in 1930 and became Abbot in 1932. This picture of Abbot Ignatius was taken in France in 1934.

cold. Father Kundek was still far from concluding when Father Neuber, with a significant frown, laid a watch beside the preacher; the latter took the hint and brought his sermon to a close, but even then prayed five truly devout Our Fathers with the people to call down the blessing of heaven upon the new monastery."

The next day work began in earnest. The two monks, Father Jerome and Father Eugene, a brother candidate, and a hired man began at once to clear the land, and before the end of summer had put under cultivation forty acres of land, and had set out over a thousand grape vines and a hundred and fifty apple trees. Four small rooms were added to the monastery, and the school officially opened on April 17, 1854, with an attendance of two students.

Three months later, on July 4, seven candidates for the Brotherhood arrived from Wurtemburg, Germany. The summer was an unusually severe one, and the community, made up almost entirely of foreigners unused to this kind of weather, suffered greatly from the heat, and from the attacks of dysentery which followed it. It was during the epidemic that Father Eugene and one of the candidates died.

Abbot Henry was concerned about the future of the community so far away. He was anxious to make the journey to America, but as this was impossible, he wrote to Father Jerome asking him to come to Einsiedeln to report on the state of affairs at the monastery. As soon as he could Father Jerome sailed for Europe bearing with him the urgent request of the community for more men. Abbot Henry, in answer to this request, decided to send the dean of the abbey, the Rev. Athanasius Tschopp, to America as Superior, and Rev. Chrysostom Foffa as a missionary. On their arrival, the membership of the monastery consisted of Fathers Athanasius (Prior), Jerome, Ulrich, Bede, Chrysostom and ten lay brothers.

But Father Athanasius was soon forced to return to Europe because of ill health. Father Jerome accompanied him, and Father Chrysostom was left in full charge. The new Superior's first endeavor was to complete the work of the school, which had been neglected for the mill, the monastery's chief source of income. Work had already been begun on a frame Gothic church and a monastery building. The new home was in a two-story frame building thirty by sixty feet, and with these accommodations Father Chrysostom reopened the school on January 21, 1854, a heavy obligation since he was the only priest at St. Meinrad. Fortunately, the Rev. Isidore Hobi, who arrived soon after, was able to take over many of the teaching duties.

News of this state of affairs, the early death of Father Eugene, the return of Fathers Athanasius and Jerome, and the heavy debt of the community, all discouraged the abbot who seriously considered selling the land and recalling all the men except those who wished to remain, subject to the bishop. The monks themselves were not worried either by the debts or by the hardships, but they were worried by another problem. The community could not grow, for St. Meinrad was not a canonically established priory and they could not accept the vows of their novices, and consequently their existence was far from assured.

BISHOP DE ST. PALAIS on his second "ad limina" visit went to Einsiedeln to reassure the abbot that all would end well. On his return he went to St. Meinrad's and consulted with the Fathers in regard to finances, offering to adopt the whole establishment, including the indebtedness until all obligations had been satisfied, and finances placed on a sure footing. Encouraged by this the monks appealed to the abbot for more priests and the right to receive vows. This was granted.

On August 25, 1860, two monks were sent out to the community, the Rev. Martin Marty and the Rev. Fintan Mundwiler, both of whom were later to become abbots of St. Meinrad.

In the meantime Fathers Chrysostom and Isidore had directed the building of the new church, the cornerstone of which had been laid on April 21, 1858. It contained a piece of stone from the cave of St. Benedict in Subiaco, brought over from Europe by Father Kundek. Mass was offered for the first time in the new building on the Feast of Corpus Christi. The original church, which was forty-five by thirty-five feet, had a south wing and a wooden floor added in 1863. A north wing was added much later, as was a statue of Our Lady of Einsiedeln which was placed over the high altar. The church also contained two masterpieces of the Swiss painter, Paul Deswanden, one of St. Meinrad presented by the artist, and one of St. Benedict, a present of the Einsiedeln abbey. Mass is now offered in the church on each of the Rogation Days.

As soon as Father Marty, who had been named Superior, arrived he began to build up the school. In the summer of 1861 he erected a building capable of accommodating thirty boarders. The school offered a course of studies, which included ancient and modern languages, history, mathematics, grammar, rhetoric, philosophy, and even theology. The faculty consisted of three Benedictine priests, two secular priests, and three theologians. In the beginning of 1864, the community was composed of ten priests, three professors, and three professed lay brothers. Bishop de St. Palais who saw that his ambition of a native clergy was about to be realized, was overjoyed. He officially entrusted the theological seminary to the community in 1866. In the same year he made Father Bede his chancellor, and Vicar General three years later.

Now that affairs were progressing so smoothly, Father Martin returned to Einsiedeln to consult with the abbot in regard to the future of St. Meinrad. Both visited Rome, and on May 25, 1870, Pius IX issued a breve elevating St. Meinrad to the rank of an independent abbey, and appointing Father Martin as first abbot.

In 1871, the brief arrived, but due to the tremendous work in connection with the Vatican Council, and the destruction caused by the storming of Rome, the appointment of Father Marty was never received. An election was held which gave Father Marty thirteen out of fourteen votes, his own being the negative vote. The new abbot selected Father Fintan as prior.

The first duty that required the attention of the new abbot was the rebuilding of the house and church, both of which were rapidly becoming too small for the needs of the community. Accordingly, on May 2, 1872, he laid the cornerstone of the new monastery, and on September 14 of the same year the Bishop laid the cornerstone of the new church which was to be constructed of Monte Cassino sandstone quarried near the abbey. This monastery forms the east wing of the present monastery proper.

The finances of the community demanded the immediate attention of the abbot who decided to rent the land the community could not cultivate, and to lay out a town on a twenty-acre field. Plots were sold at public auction, money at low interest rates was borrowed in Europe, and the resulting decrease in expense soon materially lessened the debt.

FOUR years later Abbot Martin, at the request of the Catholic Indiana Bureau, took up the missionary work in the Dakota mission fields. In order that he might devote his entire energy and time to this work, the Pope appointed him Vicar Apostolic of the Territory and Titular Bishop of Tiberias. He was consecrated in the parish church at Ferdinand on February 2, 1880, by Bishop Chatard, and then set out, accompanied by Father Foffa, for his mission territory, nearly twice the size of Italy.

Father Fintan Mundwiler, the prior, was elected to fill the office, and thus became the second abbot of St. Meinrad. At the time of his consecration, the community numbered forty-two priests, thirty-three lay brothers and twelve clerics, while the college had an attendance of sixty students and the seminary of forty-two. Buildings amply large had been constructed, and the work of the community was progressing splendidly. Apparently all was going well and the community could settle down to a period of quiet growth.

On September 2, 1887, the members of the community were just beginning dinner when the fire alarm was heard. A fire, probably originating in a kitchen chimney, had begun in the southeast corner of the monastery, and was rapidly spreading, fanned by a strong south wind. A desperate effort was made to save whatever it was possible to save. Valuable books were thrown out into the courtyard only to be destroyed by falling embers. Only two thousand of the books out of the original library of ten thousand and the supplies in the crypt of the church were saved. In three hours the work of thirty-four years vanished. The Blessed Sacrament had been saved, and placed temporarily in the home of a Mr. Bingeman in the town. As soon as the fire was completely out, Abbot Fintan carried the Sacred Host back to the church in solemn procession.

Many of the monks felt that the site of the abbey should be removed to a place more accessible, since St. Meinrad was many miles from rail or water routes, but when it was discovered that the remaining walls of the monastery were in good shape, it was decided to rebuild at once under the direction of the Rev. Benno Gerber. The barns and the frame church were only partially damaged. The religious, while rebuilding the monastery, lived in the homes of the people of the little town of St. Meinrad, which had been founded by the Fathers on January 21, 1861, in honor of the thousandth year anniversary of the death of St. Meinrad. The college work was continued in a vacated convent building in Ferdinand. On the second anniversary of the fire, the monks again took possession of their home.

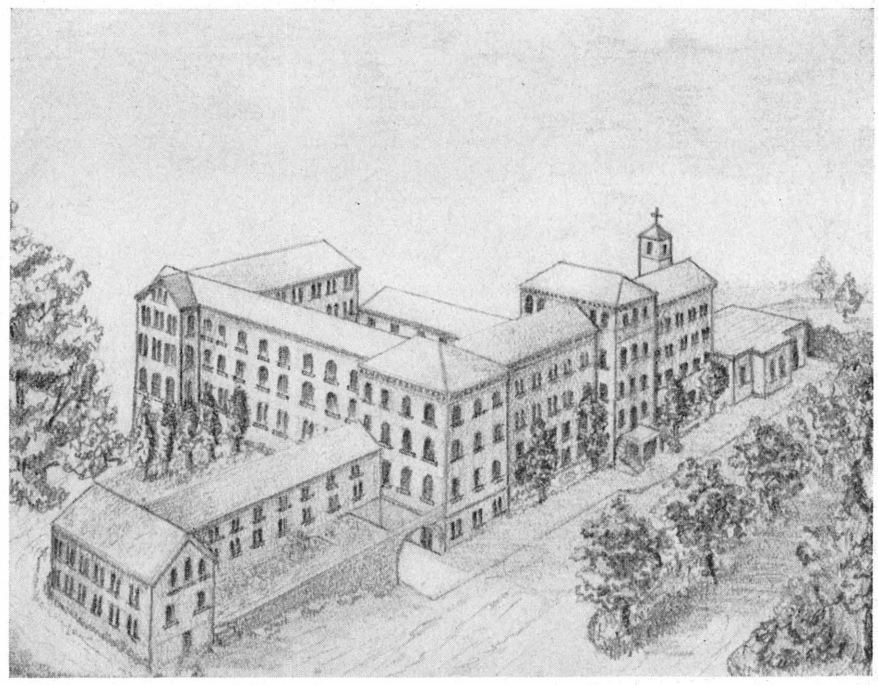
Since the fire, St. Meinrad has done much building. Under Abbot Athanasius Schmitt, elected in 1898, the library, the abbey church, and the Major seminary buildings were completed, and work had just been started on the Minor seminary when his health failed. The Rev. Ignatius Esser was elected Coadjutor Abbot with the right of succession on March 11, 1930. He immediately began the construction of the farm buildings, and the erection of the new Minor seminary buildings, which were completed in September, 1932.

The chief work of the Benedictine Order at St. Meinrad after the "Opus Dei" (daily recitation of the Divine Office) has always been that of which Bishop de St. Palais desired of them —the education of young men for the priesthood. Whatever is to be seen at St. Meinrad has for its purpose the making of such training more efficient. Chapels and churches have been built to further the spiritual work, while recreational facilities, such as a gymnasium, baseball diamonds, and other athletic necessities, have been built to help do what is essential for full bodily development.

A VISITOR to the abbey finds a miniature city with a total population during the school year of about 500 persons. The abbey, the Major seminary, and the Minor seminary are separate units, each having its own superiors and its own order of the

Continued on page 74

One of the old buildings which is still standing at St. Meinrad's. The Abbey, now almost a hundred years old, was erected in 1855.



This sketch, which was drawn from memory, shows St. Meinrad's as it appeared before the fire of 1887.

A group of stone masons, taken at the time when they were working on the erection of the Abbey church, some thirty odd years ago.

A Pioneer Sisterhood

From a log house in the forest, St. Mary-of-the-Woods has developed, since its founding in 1840 by Mother Theodore Guerin and her tiny band of Sisters of Providence, into a modern convent and college for women.

One of the spots of majesty and beauty at St. Mary-of-the Woods—the conventual church.

IN 1840, the four miles which separated the little town of Terre Haute from the place chosen for the site of the Motherhouse of the Sisters of Providence likewise separated the comparative civilization of the town from conditions which resembled, if indeed they did not duplicate, those of the original frontier. When the six sisters who were to establish the school arrived at this spot, they found themselves in the midst of a dense, uncleared forest, and they decided to name it, following the ancient Catholic custom, with the title of Our Lady in the character of the environment—St. Mary-of-the-Woods. In like manner, a little later, another part of Indiana was given a similar name, in French, Our Lady of the Lake, now known by its first words, Notre Dame.

But the hardship of finding themselves alone in the midst of an Indiana woods was not the first the sisters had been called upon to endure. Hardships commenced almost as soon as the newly consecrated second Bishop of Vincennes, the Rt. Rev. Celestine de la Hailandiere, arrived at Ruille-sur-Loire, their Motherhouse. While there he applied to the Mother Superior, Mother Mary, for missionary sisters to establish a house in his diocese where their work could be of such incalcuable worth.

The matter was proposed to the Congregational chapter and was favorably received. Although Mother Mary had told the Bishop she knew of only one sister capable of undertaking such a task, Sister Theodore, she did not even hint her opinion to her choice, but asked the members of the Community to volunteer for the project. Sister Theodore, a woman of great strength of will, but of little vanity, felt that she was neither capable nor worthy, and so did not place herself among those who offered their services. When the suggestion was finally made to her by a third person in authority, she readily consented.

The work of beginning a missionary foundation in Indiana was confided to Sister Theodore Guerin as superior, and five assistant sisters: Sister St. Vincent Ferrer, Sister Basilide, Sister Olympiade, Sister Mary Xavier, and Sister Mary Liguori.

The choice of Sister Theodore as superior was a most fortunate one. She had received an excellent education in France prior to her joining the community, and had continued to supplement her knowledge in the years after her profession, even studying medicine under the celebrated Dr. Lavoisier. As head of the schools in the towns of Rennes and Soulaines, she had been so successful an educator that her work had come to the attention of the Academie Francaise, which had, after careful investigation, decorated her, thus making her one of the few women ever to receive this honor.

THE tiny band of missionaries left Ruille July 12, 1840, and before sailing from Havre, went first to Mans to receive the blessing of Bishop Bouvier, a devoted friend of both the Community and Sister Theodore. The forty-day journey on the sailing ship "Cincinnati" was a trying one, especially for Mother Theodore, who as a novice had been given a violent remedy for a stomach ailment which had left her digestive system so impaired that she could never afterwards take solid food. Suffering intensely from sea sickness, her illness became so acute it was feared she might die.

Their venture almost came to an unfortunate ending upon their arrival in Brooklyn, New York. Forced to disembark during a heavy storm, the sisters were required to descend a swaying rope ladder into a tossing boat in order to be landed. In her diary, Mother Theodore states that she expected them all to be killed, but as they had no choice but to make the attempt, she went first and the other sisters, following her example, finally gained sufficient courage to descend.

A few days later they began their six weeks overland trip to the spot in Indiana which had been selected for the site of their school. Their first glimpse of their new home must have been a severe shock even to these hardy souls who had fortified themselves against any conditions they might expect to find.

Mother Theodore's diary contains a graphic account of their arrival: "Suddenly we stopped in the midst of a dense forest. It was growing dark. Father Buteaux announced briefly that we had arrived. We were perfectly silent; the gravity of the moment excluded any inclination to loquacity. Imagine our astonishment upon finding ourselves still in the midst of the forest, no village, not even a house in sight. Walking a short distance down a hill, we beheld through the trees on the other side of the ravine a log house with a shed in the rear. 'There,' said the good priest, 'is the farmhouse where the postulants awaiting you have a room, in which you will lodge until your house is completed.'

". . . Called from our brief devotions we went to meet the four postulants who had been waiting a week for us. They led us to a small room which good Farmer Thralls had given up to them; this, with a corn loft, serves our every purpose—dormitory, refectory, recreation room, lavatory, and infirmary. A shed outside is the kitchen. Think of ten of us trying to live a religious life in a single room and an attic! But we are happy, though located in the very heart of the forest far from human habitation."

For six months the sisters and postulants remained in Mr. Thrall's home, but at the end of that time the family moved away and left the community in charge. Life was far from pleasant, the sisters having to sleep in the attic, protected from the weather only by a poorly shingled roof which let in snow and rain as well as the cold air. "Sometimes when we awake," wrote one of the sisters, "we find a comfort of down on our beds . . ."

MUCH of the manual work of clearing the land for plowing by gathering brush and rolling logs was done by the sisters. All of them worked together, gathering the harvest, carrying wood, cooking, and all the other tasks necessary for the maintainence of life in the pioneer surroundings.

Since it was impossible to begin the school at once it was decided to build an academy to house the sisters and the prospective pupils. As Bishop de la Hailandiere had already begun the foundation for the building, workmen were secured to finish the structure which was completed on July 4, 1841. The first school year, for which twelve students had enrolled, opened with the Mass of the Holy Ghost, the beginning of a tradition still maintained.

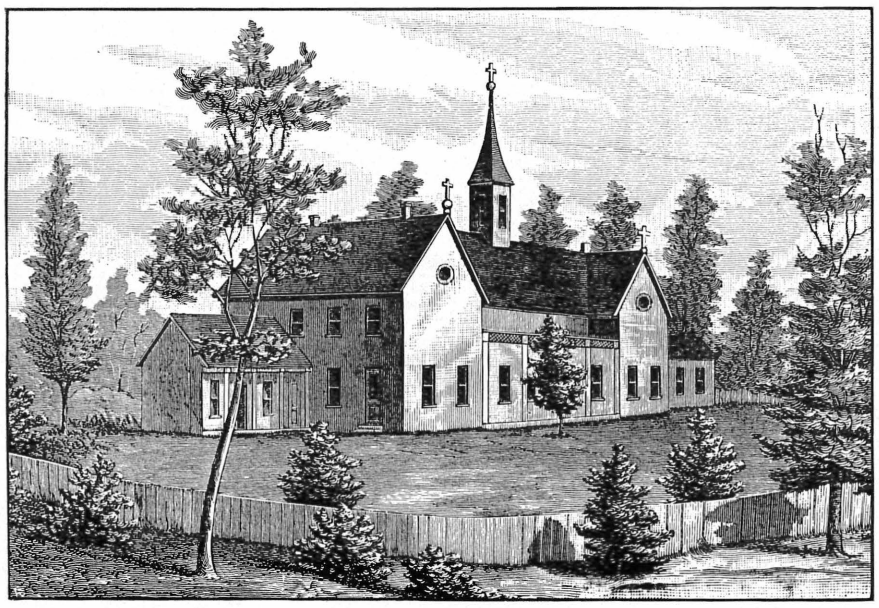
Classes were held in French and English, the girls receiving an education similar to that received by young ladies in schools in France. But activities were not wholly of a material or educational sort; spiritual activities were really foremost. Mother Theodore had made one stipulation before consenting to come to America—that the Blessed Sacrament should be reserved in the chapel and there should be daily Mass. Gradually more devotions were introduced; May devotions, Forty Hours, and the processions and liturgical celebrations of great feasts, all of which were approved by the ecclesiastical authorities.

The future of the school and even of the Community itself was frequently threatened during the first years of its existence. The sisters underwent many trials and privations because of their poverty and the inconstant attitude of the then Bishop of the diocese. But some of their trials were of a more violent nature. They were very systematically persecuted by certain of the people of Terre Haute who tried to undermine their credit, and who constantly threatened to burn the convent and the school. This threat must have been not only most discouraging and alarming but very real as well, for Mother Theodore writes in her diary: "How often this winter have I not started out of my sleep thinking that I heard the flames and saw their terrible light! I believe that our situation here is not well understood. Sometimes I have felt so oppressed that I have thought I should be glad to die; but immediately thinking of my companions, I have been ashamed of my cowardice and have asked God's pardon."

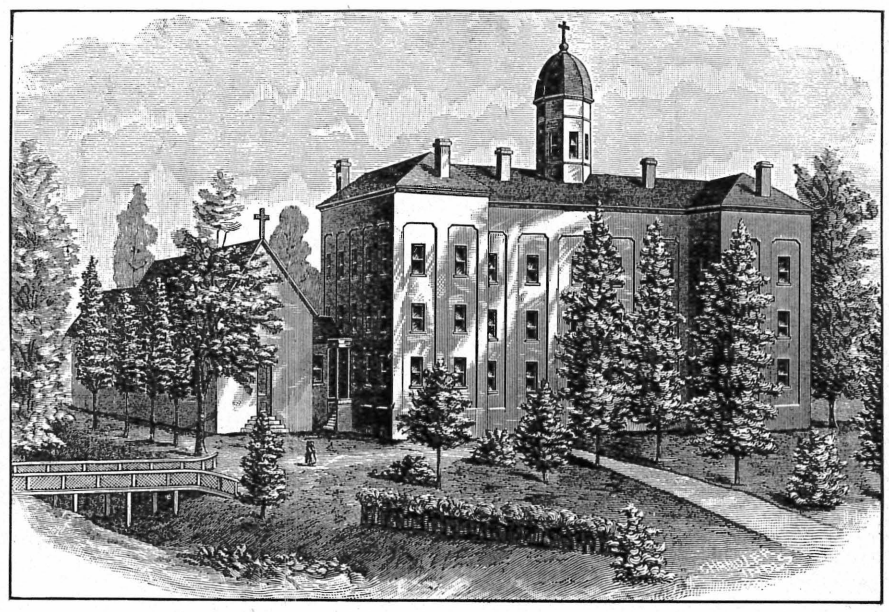
THE little Community of nuns began to grow steadily. As early as February, 1841, ten novices entered the convent, and the clergy, who hoped to soon gain teachers for their parish schools, were doing what they could to help. Mother Theodore, herself, was afraid of a too rapid expansion, feeling that the new members should remain at St. Mary-of-the-Woods until they were capable of making both good religious and good teachers. But at last she consented.

The first mission school to be opened was in Jasper, on the Feast of St. Joseph, March 19, 1842. The Rev. Joseph A. Kundek, the Pastor, had succeeded in securing a comfortable house completely furnished for the teaching sisters. The opening of the school was celebrated with some ceremony, the Bishop marching in procession, carrying the Blessed Sacrament, and followed by the congregation singing hymns.

Needless to say the missions were very poor. Mother Theodore, in a letter, describes the school of St. Peter's, established in 1843: "They occupy what was the original Mother House of the Brothers of St. Joseph (Holy Cross) in America. It is in the midst of the forest, a log house open to every breeze. The furniture consists of a table surrounded by old benches, two clothes-presses, two bedsteads equally fine, one chair made of the bark of the trees and one of common wood. This is all, with a few kitchen utensils. Had I been there I should not have had the courage to allow them to pass the winter in such a house. I cannot conceive how the good brothers could have lived there for a year. I think they must have left behind them their spirit of poverty, for when I proposed to the sisters that they should quit their old shed and return to St. Mary's these poor children pressed me so urgently



First "Providence" at St. Mary-of-the-Woods. From an old cut.



Second "Providence", built in 1853. From an old cut.

Mother Theodore Guerin, the foundress of St. Mary-of-the-Woods. Mother Theodore died in 1856. To her is due much of the credit for the later development of the Order.

. . . that I decided upon leaving them there until the retreat. Three of the principal personages of the borough came also as deputies from the congregation, to entreat me not to take away the sisters. However, if after the month of August they are not rich enough to repair the log hut, buy a lock for the door, and some bedding, I shall order their removal. Imagine how heartily we laughed in the evening when, before retiring to what we called our dormitory, we were obliged to place the furniture against the door, because it possessed neither catch nor lock."

TOWARD the end of 1842, the community sustained a severe loss by fire, and it was decided that Mother Theodore and another sister should return to France to solicit funds. After receiving the Bishop's permission, she and Sister Mary Cecilia, a novice, sailed for Paris.

While in France many kind friends, both lay and clerical, interested themselves in behalf of the cause, but little progress was made insofar as money was concerned, and to this difficulty was added trouble of a more serious nature.

When she arrived at Ruille, Mother Theodore was amazed to hear that Bishop de la Hailandiere, disregarding the Rule of the Community, had received the vows of two novices (of whom she was doubtful as to their being received) and had called an election for the office of Mother Superior, although Mother Theodore had received that title for life. The sisters re-elected Mother Theodore, and incurred the displeasure of the Bishop who felt they had been disobedient.

Mother Theodore, on the advice of the Bishop of Mans, started at once for Vincennes. While at sea they encountered a storm so terrific that she vowed a chapel to her patron, St. Ann, if the passengers were saved—the shell-lined chapel at St. Mary-of-the-Woods today is the fulfillment of this vow. The sisters landed at New Orleans where Mother Theodore became very ill and was forced to remain in the hospital there for nine weeks.

After her return to St. Mary-of-the-Woods, conditions grew gradually worse. She continued her yearly visits to the missions, founded new schools, and in general proceeded as if nothing had happened. Several times the sisters applied for approval of their Rules, but this was consistently refused.

In 1847, Mother Theodore made her regular visit to the sisters' house in Vincennes against the wish of the Bishop, who felt that the Rule on this point should not be observed in places under his supervision. Deciding that stringent measures were necessary, he issued a notice of excommunication against her and expelled her from St. Mary-of-the-Woods, to which she was ordered not to return. This sentence of the Bishop in consequence led to a serious illness of Mother Theodore. The sisters decided they would remain with her going into another diocese if this could be arranged. But it was not necessary, as Bishop de la Hailandiere had resigned and the Rev. John Stephen Bazin had been appointed to succeed him.

Bishop Bazin, a man of considerable insight, went immediately to the core of the matter, and the sisters were soon deeply entrenched in his regard. Unfortunately his episcopate was very short. Six months after his consecration Bishop Bazin became ill with pneumonia and a week later was dead. His wish regarding the appointment of his successor was respected, and the Rev. Maurice de St. Palais became fourth Bishop of Vincennes.

WITH the elevation of Bishop de St. Palais to the episcopal office, St. Mary-of-the-Woods passed into a period of comparative peace. Bishop de St. Palais understood the difficulties and the troubles of the Community and did his best to lessen them, giving uninterruptedly his support to its work. At the beginning of his administration, he granted the request of the sisters that Mother Theodore be made permanent Superior, an act which was to have such a desirable effect upon the stability of the Community. In a letter to the sisters, he says:

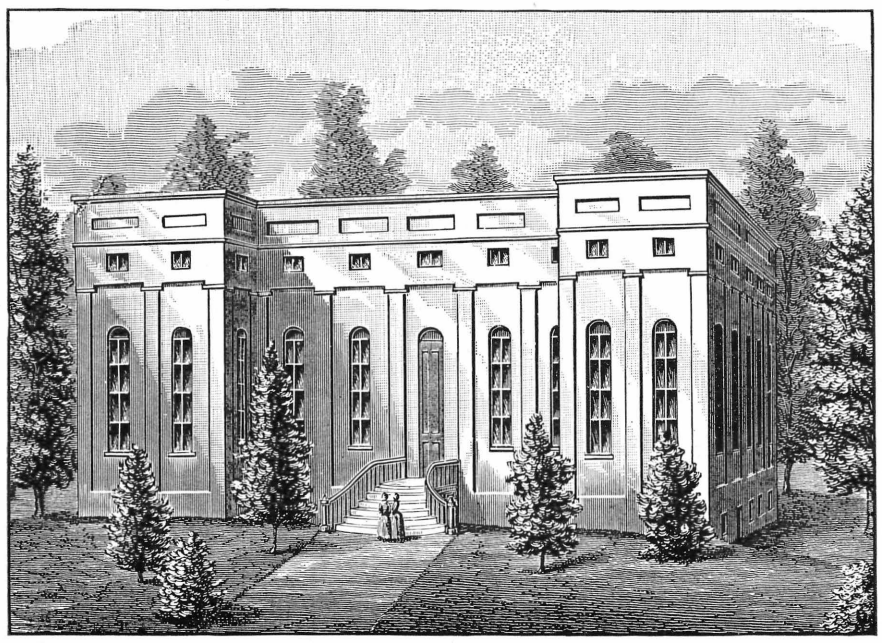
"Convinced like yourselves that the good of the Community demands that Mother Theodore, foundress of the Sisters of Providence in Indiana, should be retained in the office of Superior during her lifetime, I accede to your desires and confirm with all my heart the nomination made by his Lordship, the Bishop of Mans.

(Signed) Maurice, Bp. of Vincennes."

The reputation of the Sisters and of St. Mary-of-the-Woods had grown with the years and more and more pupils were coming to the academy each school term. The original farmhouse had been improved and enlarged from time to time in order to take care of this increase, but the facilities were still inadequate. In 1850, the Community decided to replace it entirely by building a large new brick structure, a tremendous undertaking for that time, in a spot so far from the city. The cornerstone was laid on the Feast of Corpus Christi, 1852, and was completely finished by August 6, 1853. The Community in this year had eighty-eight members, including sixteen postulants. Besides eighty-five boarders at the academy, over a thousand pupils were being taught by the sisters throughout the diocese.

In 1854, another milestone in the history of the institution was reached. This item is found in the diary:

"October 8.—The silence of our forests, which from the beginning of the world had not been broken, save by the warbling of the birds and the cries of native animals, was disturbed last night by the whistling and puffing of the steam-engine. The cars can now go as far as Paris, Illinois."



The first academy erected at St. Mary-of-the-Woods. This picture has been reproduced from an old cut.

Reverend Mother Mary Raphael, the present Superior General of the Sisters of Providence at St. Mary-of-the-Woods. She was elected in the year 1926, succeeding Mother M. Cleophas.

Great changes took place at St. Mary-of-the-Woods after the introduction of train service in this part of the country. Its isolation was largely done away with, and the school began to develop rapidly. Pupils might now come from a great distance, and during the Civil War the enrollment was so large that the academy buildings were taxed to their capacity.

MOTHER Theodore's health was now failing. After an accident in which she was almost drowned, she never fully recovered. Later, the death of her dear and devoted friend, Sister St. Francis, was a heavy blow to her, and on March 17, 1856, she was forced to take to her bed. For two months she gradually grew weaker each successive day and on May 14 of the same year she died. Buried originally near the Chapel of St. Ann, her body was later removed to the Community cemetery, then to the crypt in the conventual church.

It would not be inexact to say that the present prosperity of St. Mary-in-the-Woods is to a large extent due to the zeal and wisdom of Mother Theodore who built firmly the foundations of her Community as well as those of the school. Less than twenty-five years after her death, the membership of the Community had reached eight hundred sisters caring for over sixty academies and parish schools, and two orphanages, or over twenty thousand pupils.

St. Mary-of-the-Woods has continued to grow and expand under Mother Theodore's successors as Superior General: Mother Mary Cecilia, Mother Anastasia, Mother Mary Ephrem, Mother Euphrasie, Mother Mary Cleophas, and the present Reverend Mother Mary Raphael. Schools and academies opened in the early days in Indiana, as

well as schools opened later in California, Illinois, Maryland, Massachusetts, and Oklahoma, are still continued. Mother Mary Cleophas' long and able administration of thirty-six years is largely responsible for the modern growth and development of the Order and of the facilities of the college.

In 1920 the institution, which had grown from the efforts of missionary sisters from another Motherhouse, in turn sent out missionaries. In response to the invitation of the Most Rev. A. Taccone, six sisters left for Kaifeng, Honan, China, to begin there the work of higher education among Chinese women. During the Civil War uprisings the sisters were forced to take refuge in Korea, but when peace was established they returned to their mission, and since that time the work of the Ching-I school has gone forward with great rapidity. In 1931 three more sisters were added to the number already at work there.

In Kaifeng the sisters have established a Society of native Catechists, an association which has been recognized and approved by the Holy Father. This band of Catechists supplement and assist the labors of the sisters, by seeking out the poor and needy, and by bringing to the Holy Family Convent those who need material and spiritual help. Three Chinese girls recently came to Saint Mary-of-the-Woods in order to be trained in the religious life there, with the intention of returning ultimately to China to carry on the work of the sisters. A new high school, with a faculty partly native and partly religious, provides the necessary instruction for young women.

THE changes which have taken place at the Motherhouse in the last ninety-five years have been many and varied. The original Community of five sisters and a superior has grown to more than fourteen hundred sisters, and the original one and one-half acres has expanded into a tract of over sixteen hundred acres.

The administration of the present Mother Superior, Mary Raphael, has been marked by many new ventures; the opening of four schools in California, several in Oklahoma, and one in North Carolina, as well as many changes which tend to advance the educational efficiency of the Community.

Growing so large that a change of government was made necessary and in obedience to the Holy See, the Order was divided in 1933 into four provinces—one in California, one in the East, one in Indiana, and one in Illinois. The Indiana province conducts grammar schools, high schools, a junior college, and a senior college. Several of the high schools are almost as old as St. Mary-of-the-Woods itself. One of these is St. John's academy, Indianapolis, and another is St. Augustine's, Fort Wayne, the latter dating back to the early forties.

In 1926 Ladywood school, for boarding and day pupils, was opened on the six hundred acre Fletcher estate near Indianapolis, and a short time later all facilities of St. Mary-of-the-Woods other than those strictly to do with college work were moved there. A new building, Loretto Hall, added in 1929, greatly increased the housing facilities for boarding students.

The modern St. Mary-of-the-Woods contains, besides the campus of the college, the Motherhouse and residences of the Sisters of the Order of Providence. Its service equipment alone would make an interesting and profitable study.

On the east, at about a half mile distant from the campus is the coal mine which has been productive for about thirty years, the rich and abundant veins of coal being reached through a shaft sunk two hundred and fifty feet in the earth. Connecting the mine with the power house is a spur of railroad track over which the engine and coal cars convey their freight to the furnaces and boiler rooms. The huge generator in the power house supplies all the buildings with electric current, and the central heating plant provides for the heat and water supply. The permutation plant nearby transforms the hard lime water of the region into soft.

The bakery, in charge of experienced bakers, is well equipped with all the requisite machinery for the supplying of bread, pastry, and other forms of baking, for the seven hundred people to be supplied on the campus. On the first floor of this building and connected with the bakery proper is the fruit preparing room and the fruit storage department. On the second floor is the Providence Press, one of the few convent print shops in the country. The print shop equipment includes type setting machines, a large press and a smaller one, and such accessories as an automatic folder, a binder, a cutter, and many other supplementary aids to the handling of material. Providence Press now prints the college quarterly magazine, the college yearbook, the college newspaper, programs and all types of printed work. It is owned by the sisters and operated by a master printer and assistants.

The laundry, a separate building, has adequate facilities for the work required by the many residents of St. Mary-of-the-Woods. So well organized and extensive are its resources that the presence of the majority of the sisters on the campus during the summer vacation does not create any problem in attending to their wants.

The dairy farms, spotlessly clean, are frequently inspected. Here the care of the cows and the handling of the milk, cream, and butter contribute much to the efficiency of the kitchen. Nearby are the riding stables which house the seventeen horses for the use of the students, while orchards and farm lands stretch on either side.

About a half mile to the west is the famous old Rouquet farm, the present site of the chicken farm, where thousands of chicks are hatched, later to serve as a source of supply to the tables. In these simple ways a large part of the food for St. Mary-of-the-Woods is procured.

ON the campus proper there are seventeen large well-equipped buildings devoted to the housing, instruction, and service of the sisters themselves, of the novices, and of the students of the College.

Providence Convent, the Motherhouse of the Sisters of Providence in America, is a simple but imposing structure of brick faced with Bedford stone. Connected with this building by corridors is the Novitiate which resembles the convent in architectural design. The convent, like the medieval monasteries, provides living quarters for the sisters, refectories, reception rooms, and the administrative offices of the Reverend Mother and her assistants. It is the third structure to be erected on this site, replacing a structure still in existence in Mother Theodore's day, but which was restroyed by fire in 1889. The freshman residence hall, known as Anne Therese Guerin hall, is a white brick building in Italian Renaissance style, and faces beautifully landscaped gardens. Located just south of Woodlawn Inn and facing the main avenue is a modern residence hall, LeFer Hall, which was begun in the early spring of 1921. It contains sleeping and living rooms for about three hundred students besides lecture rooms, re-

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The entrance to the main building at Ladywood school. Ladywood is a school for boarding and day pupils, located just outside of Indianapolis, and was opened in 1926 by the Sisters of Providence.

In a Village of Spires

In the approximate eighty-five years since Father Rudolf came to Oldenburg, it has developed from a group of three tiny log cabins into a quaint little town clustered around the Motherhouse of the Sisters of St. Francis and the academy which they conduct; in the same length of time the Community of nuns which he founded has grown into one of the most valuable teaching Orders now working in the cause of education in this diocese.

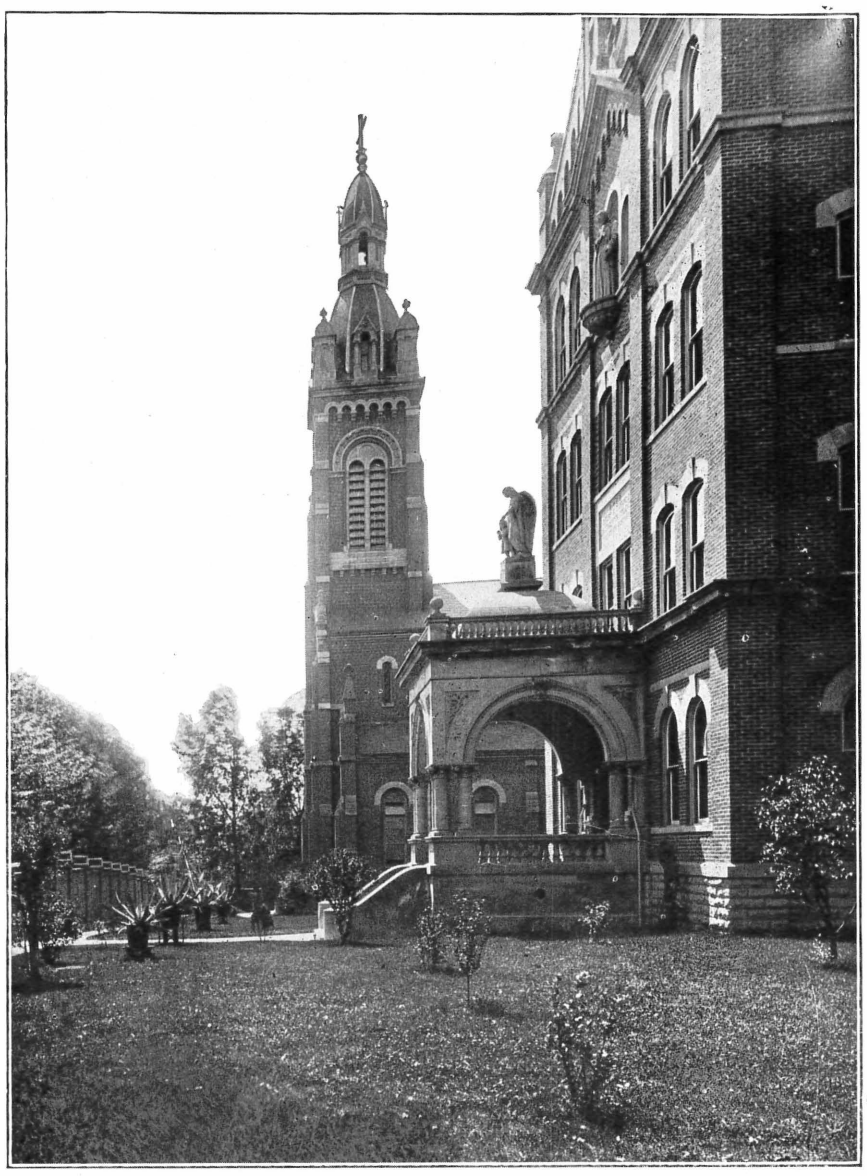
THE visitor to the modern town of Oldenburg finds little evidence of either its beginning or its development. One finds it difficult to imagine that scarcely a hundred years ago, almost within the memory of present men, Oldenburg was a tiny collection of log huts situated among rolling, forest-crested hills. The early inhabitants of the town and the surrounding farms were mostly of German stock, miserably poor, and possessing only the opportunities of aliens in a country whose customs were both strange and unusual to them. They had few luxuries and even fewer traditions, but they had deep within them a feeling that they possessed a nobler heritage in their faith, a heritage that neither they nor their children could afford to lose, and their one desire was that these children should receive a Catholic training. In 1850 their desire was accomplished.

To the Rev. Francis Joseph Rudolf is given the honor of being the founder of the Oldenburg Community of the Sisters of St. Francis. Ordained in Strasburg, Alsace, on August 10, 1839, when the Diocese of Vincennes was but five years old, he had early proposed to become a missionary to America, but had been prevented from carrying out this ambition until three years later. In 1842, he was allowed to go to the United States, having been appointed a missionary priest under the jurisidiction of the Ordinary of Vincennes, the Rt. Rev. Celestine de la Hailandiere.

Bishop Hailandiere received him cordially, grateful to welcome another priest to the tiny band of missionaries who ministered to the thirty thousand Catholics scattered over an area of 35,885 square miles. Father Rudolf was appointed pastor of Fort Wayne, and remained there two years when he was transferred to the pastorate of Oldenburg.

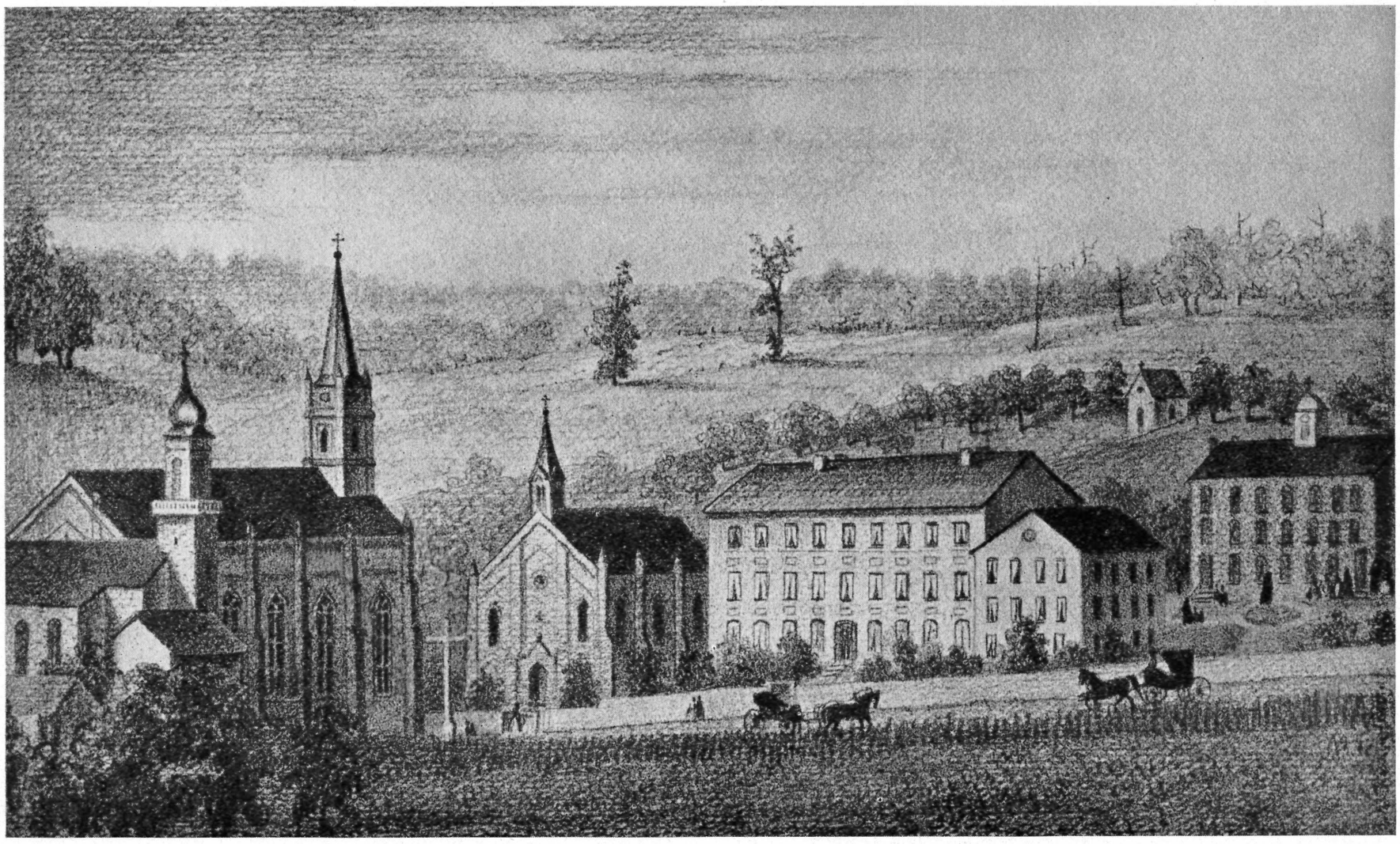
Here for the first time since his arrival he was able to taste the real joys of the true missionary, for little but privation and hardships awaited him at his new post. His parishioners, far from wealthy, had been hard pressed to present him with three tiny log cabins for use as a church, a rectory, and a school. His first care was to see that the church was immediately set in order, and the school opened as soon as a reasonably well educated man had been secured to act as teacher.

When the school had been taken care of, Father Rudolf decided to build a stone church and parsonage, and since there were no available or prospective funds, he was forced to use what remained of his paternal inheritance. Although the cornerstone of the church was laid in 1846, the church itself was not completed until April, 1848. The parsonage, too, was finished in this year and the four-room structure was so magnificent that it gained for the pastor the enviable reputation of being an extremely wealthy man.



The entrance to the Motherhouse and Immaculate Conception Academy of the Sisters of St. Francis at Oldenburg.

NOW that all the preliminary steps for the founding of a permanent parish had been arranged, Father Rudolf began to put into action his plans for the establishment of a school where the children of the parish would receive a suitable and a thorough Catholic education. After serious deliberation, he came to the conclusion that only by founding a community of nuns of the Third Order Regular of the Sisters of St. Francis, could he accomplish his purpose. For two years he was unable to proceed, but at the end of that time conditions had changed, and he felt that at last an auspicious moment had arrived. His first move was to consult the Franciscan Fathers of the Cincinnati Province. After receiving evidences of their good will and offers of assistance, he wrote to the Rt. Rev. Maurice de St. Palais, the then Bishop of Vincennes, asking permission to proceed with the project, a petition to which the Bishop readily acceded. Finally, he wrote to the Cardinal Protector of the Third Order in Rome, stating the great difficulty of obtaining suitable teachers, as well as the urgent need for a Catholic training of the



The convent and academy at Oldenburg as they were rebuilt after the fire of 1857. This picture was taken from what appears to be an old sketch which was made many years ago.

children in such pioneer parishes. His request for permission from the Holy See to continue with his plan was immediately granted.

With the preliminary work finished, the real difficulty of securing the Sisters commenced. While Father Rudolf made plans for the building of a convent, the Rev. Father Buchmaier, a Franciscan missionary in New York and a friend of Father Rudolf, went to Europe to try to interest a community in this work. His efforts were rewarded in Vienna.

The Mother Superior of a Franciscan Convent in that city, after hearing Father Buchmaier's plea, proposed the plan to her community. Two sisters volunteered but one of them later decided that she lacked the necessary attributes of a good pioneer nun and refused to continue. The other was made of sterner stuff and thus it happened that Sister Teresa Hackelmeier set sail alone for a new and strange country.

On January 6, 1851, Sister Teresa arrived in Oldenburg. As the proposed convent had not been finished, a small house had been rented to serve the purpose. But the convent was not empty for in the meantime the pastor had accepted three postulants who had indicated their desire to enter the religious life. The convent itself was being erected on ground purchased from the Bishop, who had received it from a parishioner able in this way to defray the expenses of a son's education as a seminarian.

The normal conventual life, as applied in pioneer surroundings, was immediately begun. As the Sisters were soon to become regular teachers in the parochial school, Father Rudolf thought it best they should begin some course of studies to better fit them for their work. A parishioner, Professor Probst, whom Father Rudolf had befriended, consented to become their instructor. It was through the efforts of this gentleman that a lady whose acquaintance he had made in Switzerland, became a postulant of the Oldenburg community, who was later to play an important role in the history of the community as one of its Superior Generals, Mother Antonia. This new addition swelled the membership to five; Mother Teresa, Sister Michaela, Sister Gabriella and Sister Josepha, all three of whom had been invested with the novices' habit on April 21, 1851, and the new postulant.

The new convent was ready for occupancy on October 31, 1851, but it was far from complete. The structure itself was hardly more than four walls and a roof. Many of the windows were unglassed, allowing the bitterly cold winds of the severe winter of 1851 full play throughout the entire building. But the school work for the twenty pupils, each of whom was expected to pay $2.50 a month tuition, was begun at once.

Naturally the small sum gained from this tuition was not sufficient to cover the living expenses of the community. The Sisters were more or less dependent upon the bounty of the priest and the few of the wealthy parishioners who were better able to help. The very color of their religious habit is due to their poverty stricken condition. The traditional brown of the Franciscan Sisterhoods must, according to primitive custom, be made from the wool of brown fleeced sheep. But this was too expensive, and since the black material was easily and cheaply procured, the black was adopted. The color has never been changed.

THE convent itself in 1851 was anything but magnificent. The chapel, naturally the most ornamented room in the building, contained only an altar made of rough wooden boards covered with a green cloth, two fashioned wooden candlesticks, a wooden box lined with silk which did duty as a tabernacle, and a sanctuary lamp which had been ingeniously constructed from a large hollowed out turnip covered with gilt paper.

But there were joys to temper the sorrows and cares of this kind of life. In the late autumn of 1852, the Bishop had granted the privilege of reserving the Blessed Sacrament in the chapel, and in the same year, the Holy See granted permission to admit novices to profession, a step which allowed the Sisters the consolation of knowing that their work was not in vain, for the Community of Oldenburg could now be a permanent one.

At this time six children were received for schooling who were to remain at the academy throughout the entire school year, thus constituting the first boarders in the academy. Soon ten more such pupils were enrolled. In this same year the original three novices were professed and two postulants received the habit.

During the autumn of this year the district school was placed under the direction of the sisters, who, since the children were all Catholics, were appointed public teachers as soon as they had taken the required examination. This system is still in force. The sisters were only able to care for the sixty girl pupils, the boys being cared for by a male teacher.

In December, 1853, the community was made up of thirteen members. Since the arrival of several postulants was expected at any time, it was thought desirable to enlarge the academy building, and construction was begun at once, but because of lack of funds, it was not completed. This year, too, was marked by the beginning of the Sisters' work with the orphan children of the diocese. Despite their own poverty they accepted, on the advice of Father Rudolf, the care of eleven friendless orphans.

On May 3, 1854, the Sisters opened the community's first mission school at Dover where three sisters were placed in charge of a hundred students. Later in the same year they accepted two more schools—one at

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Hilltop Convent

High on the top of a hill, the convent of the Benedictine Sisters at Ferdinand, together with their academy, stands as a beacon which lights the way for many youthful students in search of learning.

TRADITION tells us that the founder of western monasticism, the great and sagacious St. Benedict of Nursia, whose Rule formed the basis of the Constitutions of so many of the religious Orders founded throughout the Middle Ages and into modern times, considered it both good and wise that a Community of nuns should dwell close to each Benedictine Abbey and buttress its work with their skill and knowledge. Whether this be true or not, we know from history that he was identified with his twin sister, Saint Scholastica, in the founding of a convent for devout women five miles from the celebrated Mother monastery of the Benedictine Order at Monte Cassino.

The Sisters of St. Benedict first arrived on this continent in 1852 when three nuns from the convent of St. Walburgis in Eichstaett, Germany, settled at St. Mary's, Pennsylvania. They came in response to an invitation from the Rt. Rev. Abbot Boniface Wimmer, O.S.B., who felt that the growing needs of Catholicism in America would best be served in this manner. This original convent prospered so greatly that within fifteen years its sphere of influence had widened until it then included southern Indiana and parts of Kentucky.

Thirty-three years had then elapsed since the diocese of Vincennes had been defined by a Bull of Gregory XVI. The diocese was rapidly growing, but there still remained all too numerous vestiges of primitive conditions. It was evident that the work of loyal sisterhoods could do much to help spread the teachings of the Church.

Within a short time, the Very Rev. Martin Marty, O.S.B., first prior of the then recently established St. Meinrad abbey applied to Walburg convent, situated at Covington, Kentucky, for sisters to establish a house near the abbey. Reverend Mother Alexia, O.S.B., accompanied by an assistant, Sister Mary Evangelista, O.S.B., and the prior of the neighboring priory, the Very Reverend Celestine, O.S.B., visited St. Meinrad's in the early summer of 1866. As a result of this visit Ferdinand, a small nearby town of predominate Catholic population, was chosen as the site for the future convent.

Prior Martin entrusted the building of the convent to the Pastor of the little congregation at Ferdinand, the Rev. Chrysostom Foffa, O.S.B., who began at once to make preparation for the sisters' coming. A temporary convent was set up in a three-room cottage which was furnished and set in order. Soon after four sisters, Sister Benedicta, Sister Xavier, Sister Rose, and Sister Clare, arrived. Sister Benedicta was appointed Superior until the convent grew sufficiently large for a holding

of a general election. In the same year, the Sisters opened a parish school close to the convent, beginning in this way their work in the education of youth.

AS time went on, a number of postulants petitioned for admittance to the Community. This made the living arrangements totally inadequate, and it was soon apparent that an addition to the convent would have to be built. A chapel, too, was absolutely necessary. As conditions were the Sisters had no appropriate place where they could recite the Holy Office or observe the practices of the Order.

It was decided to build the chapel first, and work on a frame annex to the little convent was immediately begun. On December 8, 1867, it was dedicated to the Immaculate Conception by Prior Martin. Mother Alexia was present, and to the great happiness of the Sisters, she brought a gift from the Mother convent in that she presented the new chapel with a crucifix, a ciborium, a statue of the Child Jesus, candlesticks, a large stitched picture of the Immaculate Conception, and a small organ, in this way completely fitting out the tiny chapel.

The cornerstone of a larger building was laid in the summer of 1868 by Father Chrysostom. The building as planned was to consist of a basement, two stories, and an attic. The main building contained a chapel and a dormitory and was connected with the old frame building which was later converted into music and community rooms. The chapel itself was dedicated on July 11, 1870, by Abbot Martin who offered there for the first time the Sacrifice of the Mass. The building was complete and ready for occupancy by the first of October.

Father Chrysostom, who had been of inestimable value in building up the convent by his help and advice as spiritual director, was recalled to Switzerland, and his place was taken by the Rev. Eberhard Stadler, O.S.B.

The first election according to the new Constitutions was held on July 1, 1872, Abbot Martin presiding. Sister Mary Benedicta was elected Prioress.

The convent continued to expand with unusual rapidity. In 1873, the Sisters had purchased sixty-four acres of adjoining land which enabled them to provide themselves with the necessities of life. Within elevn years the community had grown so that it now numbered thirty-three persons including members, novices, and postulants. The convent had again grown too small and plans were being made to enlarge it, when the sisters were besieged with calls for missionaries from several other dioceses. Three schools, at Ferdinand, St. Meinrad and Rockport were already under the care of the Sisters and with all these difficulties it was finally decided to accept the invitation in two cases. In the middle of May, 1878, four Sisters, Sister Rose, Sister Placida, Sister Maura, and Sister Anastasia, left Ferdinand for Standing Rock, South Dakota, where Abbot Martin and the Benedictine Fathers had already begun their missionary work among the Indians. Four months later, September16, 1878, Sister Bonaventure, Sister Xavier, Sister Josepha, and Sister Isidore, together with the Rev. Father Wolfgang, O.S.B., left to form St. Scholastica's convent at Shoals Creek, Arkansas.

After years of strenuous work, most of the pioneers returned to Ferdinand leaving the new establishments to continue their work with fresh recruits. In the meantime, Mother Agatha had been elected Prioress in 1878, and the community with the return of the missionary sisters and with the reception of new members, found it possible to take over the care of three other schools in the Diocese of Vincennes.

Much happiness was accorded the sisters when in 1881, the Most Rev. Silas Chatard allowed the introduction of Perpetual Adoration of the Most Blessed Sacrament in the conventual chapel.

THE growth of the convent now necessitated either the enlargement of the old convent or the building of a new and more spacious structure, and it was decided to build a completely new building. Late in the seventies, a chapel of Our Lady of the Dolors had been built on a hill east of the parish church. This hill was popularly known as Mount Calvary. Another hill to the northward, known as Mount Tabor, was considered a good site for the future convent.

Father Eberhard directed the work which began in 1883. On Trinity Sunday, May 31, 1885, the cornerstone was laid by Bishop Chatard in the presence of many of the Benedictine religious and the people of the surrounding country. The work on the building continued so rapidly that the structure was completed early in June of the following year. On June 19, the solemn dedication of the new chapel by Bishop Chatard took place.

The south and east wings, which complete the rectangle, were completed in the years 1886 and 1887, making the total ground space covered 186 by 160 feet. The outer wall enclosed the chapel which was situated in the center of the court. The exterior of the building was completed but because of lack of funds much interior work was left to be done.

Reverend Mother Agatha continued to guide the Community through the difficulties of these days. During her administration, the convent bells were put in place but she did not live to see the completion of the chapel. Her ambition for the saving of souls was such that during her term of office, eleven mission schools were established, thus placing the Community in charge of fourteen such schools. She was succeeded by Reverend Mother Mary Scholastica, who was elected on July 8, 1890.

Mother Scholastica was reelected when the next general election was held four years later. Much good had been accomplished during her first term of office, but mainly in the spiritual and interior life of the Community. Two years after her first election, a layman of Louisville, Kentucky, had presented the Sisters with a suitable altar for their chapel. This beautiful work in the Gothic style was solemnly dedicated on the feast of the Sacred Heart, 1892. During her second term of office, a steam heating plant was put into place thus doing away with the necessity of using stoves whose heat was inadequate for their purpose. Seven schools were added during these two terms.

The year 1898 was the time for another election, and the Sisters petitioned Bishop Chatard for permission to elect Mother Scholastica for the third time, but the Bishop at that time did not permit religious communities to elect Superiors for more than two successive terms. Their petition was refused and on June 13 of that year Mother Veronica was elected.

REVEREND MOTHER VERONICA'S administration concerned itself with the beautifying and improving the physical features of the convent and convent lands. Lawns and cement walks were put in; an iron fence was constructed around the grounds; and a fireproof slate roof provided. Three mission schools were founded, and First Friday devotions with exposition of the Most Blessed Sacrament was instituted in 1900.

When the next election was held in 1902, Mother Scholastica was elected Prioress. With her knowledge of the needs of the convent much was immediately accomplished. On the recommendation of the chaplain, Father Fintan, O.S.B., the antiquated and dangerous system of lighting the buildings with kerosene lamps was discontinued and electrical fixtures were installed. A large pipe organ for the chapel was purchased and solemnly blessed by the Abbot Athanasius on May 24, 1903.

The continued growth of the community required an increase in the supplies of food products. Accordingly, on the advice of the farm manager, Mother Scholastica made several modest purchases which increased the capacity of the farm to the extent that it was able to meet all additional demands on it.

Reverend Mother Scholastica continued in office until 1914, having been reelected in 1906, and elected again in 1910 by special permission of Bishop Chatard. During these twelve years six mission schools were added to those already taught by the Sisters, making in all a total of thirty schools under their care. The academy boarding school which had been continued at the Motherhouse since 1870, was accredited as a high school by the Indiana State Board of Education on March 19, 1912.

When in the summer of 1914, her term of office again expired she refused another reelection, insisting that the duties of the office were too exacting for one no longer young. In the election held on July 7, 1914, Mother Mary Seraphine was chosen Prioress.

The new Superior's first concern was the completion of several projects already planned by her predecessor. The first to be taken up was that of furthering the educational efficiency of the Sisters. A summer school was held, and on September 1, 1914, after a thorough investigation, St. Benedict's Normal was accredited as a State Normal school. In order to continue this work of higher education, it has become necessary for the Sisters to gain university degrees each year.

ANOTHER plan to which much thought was being given was the erection of a new convent church. After much delay, construction commenced in 1915, and the cornerstone was laid on May 30, 1915, the Rt. Rev. Athanasius officiating. The exterior was completed within fourteen months, but because of the high prices incident to the war, only the crypt was interiorly completed and was ready for divine service on July 6, 1916. On that day, the Most Blessed Sacrament was carried in solemn procession and deposited in the crypt that was to serve as the community chapel for eight years.

In 1920, the Most Rev. Joseph Chartrand, the then Bishop of Indianapolis, granted the community the right of weekly exposition of the Blessed Sacrament on Thursday. Two years later work was again begun on the chapel and by the month of May, 1924, all marble work and furnishings had been put in place. Bishop Chartrand officiated at the dedication which was held on June 20, 1924.

The church proper is on the same level as the convent and connected with it by a cloister hall. The church itself is of face brick, built in the Romanesque style. Level with the convent, it extends to a length of 170 feet and a width of 55½ feet resting upon massive walls of reinforced concrete masonry having at the rear an elevation of 19 feet.

The great achievements of the community and its harmonious spirit induced Bishop Chartrand to permit Mother Seraphine to be relected at the end of each term up to the present date. The last election occurred in 1934, at which time she was chosen Prioress for the fifth time. During this period of twenty-one years six mission schools have been founded, several others have been increased over their original size, and one Indian Mission has been accepted. At present the Community numbers about three hundred. The Sisters conduct an Academy and a Teachers' Training school at the motherhouse, and they are in charge of thirty-five parish schools in the Diocese of Indianapolis besides St. Ann's Indian mission at Belcourt, North Dakota.

Cloistered Convent

Established as late as 1897 the present Evansville monastery of the Poor Clares now enjoys the reputation of being the largest and best equipped house of that Order to be found in the United States.

THE largest and most completely equipped monastery of the Order of Poor Clares in the United States is located in Evansville, where a house was established during the late nineties, in response to an invitation of the Most Rev. Silas Chatard, then Bishop of Indianapolis. The cornerstone of this building was laid by him on January 14, 1897, and on August 12, he solemnly blessed and dedicated the new structure. November 27 of the same year the doors of the monastery were solemnly locked by the Bishop, thus constituting a canonical enclosure,—and another monastery of the Poor Clares was founded.

This order has been established in the United States since about the year 1793, when a number of French Sisters fled the French Revolution and came to this country, endeavoring to support themselves by opening a school in Washington, D. C., but when the first Abbess died the Sisters were unable to continue, and the property was sold, the nuns returning to Europe.

The Poor Clares were permanently established in America through the efforts of two Italian Sisters who came here late in the nineteenth century. They were sent from the Monastery of San Lorenzo-in-Panisperna, Rome, in obedience to the desire of the then reigning pontiff, Pius IX, expressed through the Superior General in response to a petition of Mother Ignatius of the Third Order Regulars of the Franciscan Order. These two Sisters were Sister Maria Constanza, and Sister Maria Maddalena.

After great difficulty and many trials, foundations were successfully made in Omaha and in New Orleans. In 1897 Mother Maddalena arrived in Evansville to begin the work of her third foundation. The early days were filled with much suffering, the monastery being burdened with debts. Many friends finally came to their aid, and by their contributions helped greatly with the advancement and maintenance.

Being a contemplative Order the Nuns devote themselves to a life of prayer and penance, which is offered to God for the welfare of the Church, for the Bishop and clergy of the Diocese, and for the conversion of all souls to the Catholic Faith. The community is divided into Choir Nuns who live in the Enclosure, and Extern Sisters who dwell outside the cloister, and attend more directly to the outside business of the monastery. Several hours daily are set aside for manual labor. All kinds of Church vestments, altar linens and the altar breads for various churches are made. Exposition of the Most Blessed Sacrament takes place not only each day, but frequently at night as well.

In May, 1932, the first process towards the beatification of Mother Mary Maddalena, who died with a reputation for sanctity, was completed and sent to Rome, where it awaits investigation.

The present monastery of St. Clare is made up of thirty-five Professed Choir Nuns; two Professed Choir Novices; six postulates and seven Extern Professed Sisters. Reverend Mother Frances Farrelly is Abbess. From this convent two other monasteries have been established, one in Boston, in 1906; and another in Memphis, three years ago.

The Order of the Poor Clares was founded by St. Clare of Assisi with the assistance of the founder of the Franciscan Order, St. Francis. Soon surrounded by a number of women who wished to follow the Rule of St. Francis, including many of her own family, she, following the advice of St. Francis, went into retirement in the little convent of San Damiano near Assisi. In this way came into being the Second Order of St. Francis.

The Second Order, especially in the person of the saintly foundress, continued to keep alive after his death the ideal of the evangelical life taught by St. Francis. Thus we find St. Clare petitioning Pope Innocent III, for the privilege of maintaining the Rule of absolute poverty, a request which the pontiff, highly pleased, granted with his own hand.

After her death the Order spread rapidly throughout Europe, and continued to be an example of the cloistered life. In the fourteenth century the Order declined, and by the middle of the fifteenth there were few monasteries in which were held perfectly the Rule as originally followed. At this time the Order was reformed by the celebrated St. Colette, who began the most rigorous reform the Order has ever experienced. Her desire for the following of the ideal of absolute poverty was largely granted when Pope Benedict XIII appointed her reformer of the whole Order, giving her the title of Abbess General over all convents she would either establish or reform. At the time of her death she had established seventeen such convents.

By development and interpretation she expanded the Rule of St. Clare into what is now known as the Constitutions of St. Colette and this work was later approved by Pope Pius II.

In the Poor Clare monasteries tracing their origin to communities of her reform, the Sisters are now designated as Poor Clare-Colletines, this being the only distinction between the followers of the Colettine reformed Rule, and the Poor Clares regular.

The sisters fast at all times except on the feast of the Nativity, and at no time may meat be used. Meals are eaten in silence. Each day one hour is allowed for recreation except on Friday. The Franciscan breviary is used and the Divine office which holds an important place in the community life is recited, not sung.

This is the Monastery of St. Clare, in Evansville, the convent of the Franciscan Poor Clare Nuns.

Youngest Yet Oldest

After two centuries the priests of the Society of Jesus return to the state they helped colonize when Indiana was largely a territory of dense forests inhabited by Indians.

WEST BADEN college, an institution of higher learning conducted by the priests of the Society of Jesus for their Scholastics, or students studying for the priesthood, is the youngest and one of the most beautiful relilious houses in the Diocese of Indianapolis, if not in the United States.

Formerly the West Baden Springs hotel, it was given, with the permission of the Most Rev. Joseph E. Ritter, Bishop of Indianapolis, to the Jesuit Order by the owner, Edward Ballard, on June 27, 1934. The school of philosophy was formally opened in September of the same year. Later it is planned to open graduate and post graduate work in all the required theological and philosophical studies and their allied branches, but these courses will be given solely for the scholastics as no lay person will be admitted. The college will be affiliated with Loyola University located in Chicago.

The college is now dedicated to St. Robert Bellarmine, the famous Jesuit cardinal and theologian. The course of studies required include a three year course in philosophy and various studies in education classical literature, English, the sciences, history, mathematics, and sociology. Proficiency in these subjects is made necessary in that the students are not only preparing themselves for their theological work but also as teachers in the other educational institutions conducted by their Order in this Province.

The faculty for the last school term, headed by the Very Rev. Thomas J. Donnelly, S.J., included eighteen teachers while the college staff was augmented by seven lay brothers.

Very little remodeling was necessary to convert the hotel into a modern college building. This magnificent gift is a six story brick structure, built upon a steel and concrete inner shell, and is situated upon a tract of land containing about 585 acres. The building itself contains over six hundred rooms, four hundred of which were originally intended as sleeping rooms. On the first floor is a large rotunda, having a floor space of 63,832 square feet, surmounted by a dome, the largest in the world, 130 feet from the floor. On this floor is the large dining room which is equipped to seat six hundred people, while the kitchen covers a space 60 by 94 feet. Another feature of the building is a fully equipped and modern hospital which is located on the sixth floor. A temporary chapel, as well as a series of smaller chapels, have been arranged in the building.

The grounds contain, among other features, three spring houses where mineral springs flow constantly, a large conservatory, a dairy, a swimming pool, heating equipment, and a carpenter, a plumbing and a print shop.

THE Society of Jesus, popularly known as Jesuits, was founded in 1534 by St. Ignatius Loyola, a Spanish nobleman. From a small group of disciples whom he gathered around him and who pronounced their vows with him on Montmarte in Paris where he had gone to study for the priesthood, the Society developed into a worldwide organization which proved to be the main bulwark of the Catholic church against the onslaughts of the Protestant Reformation. The Order today numbers about twenty-four thousand members, about one-eighth of whom are engaged in missionary work throughout the world.

The Order itself is governed by means of a central head governing through subordinate agencies. The General, or head of the Order lives in Rome, and is elected for life. Under him are seven Assistancies, Italian, German, French, Spanish, English, American, and Slavic. These are in turn divided into Provinces, at the head of which is a Provincial. Thus the American Assistancy is divided into the Provinces of Chicago, California, Maryland-New York, Missouri, New Orleans, New England, and Oregon. The province of Chicago, of which West Baden is a part, numbers 752 persons, of which 336 are priests, 338 are preparing for the priesthood, and 78 are lay brothers.

In addition to West Baden College, high school, colleges, and universities are conducted in Chicago, Detroit, Cleveland, Cincinnati, and Toledo. The Order has charge of two houses for retreats, a novitiate at Milford, Ohio, and one in Cleveland. The Province is also in charge of the Patna mission in India where sixty-eight of the Members are engaged in missionary work.

Although the West Baden school is the first work of this kind to be undertaken by the Jesuits in modern times, it is not their first work for Catholicism in Indiana. Indeed, it is not unlikely that the first white man ever to set foot in the territory of what is now Indiana was a Jesuit priest, the Rev. Claude Allouez, S.J. From his mission house on the St. Joseph river radiated all the influence that might be called Christian in those trying days in the years from 1663 to 1689. But other zealous priests were to follow in his footsteps.

Historians are in agreement when they say that there are at least four places in Indiana which were pioneered by these missionaries: A mission on the shores of the St. Joseph river near the present site of the University of Notre Dame; one at Fort Ouiatenon on the Wabash just below the city of Lafayette; one at Fort Miami, now Fort Wayne; and one at Poste au Ouabache, the original site of Vincennes.

There were other Jesuits in this territory who were not so intimately connected with the modern state of Indiana. Their work for the missions closed when their Order was suppressed in 1773 by a breve of Clement XIV, and it was not until 161 years later that the Order again took up the work of education in the State of Indiana.

Mount Saint Francis

The Conventual Friary at Floyds Knobs observes the silver jubilee of its Minor Seminary during this, the first centennial year of the Diocese-1935.

THE year 1935 which witnesses the completion of the centennial year of the diocese of Indianapolis sees also the Conventual friary of Mt. St. Francis at Floyds Knobs finishing its first twenty-five years as a minor seminary. Although the Order has been in possession of the property since 1873, it was not until 1910 that buildings were set aside as a school for young men who wished to become priests in the Franciscan Order.

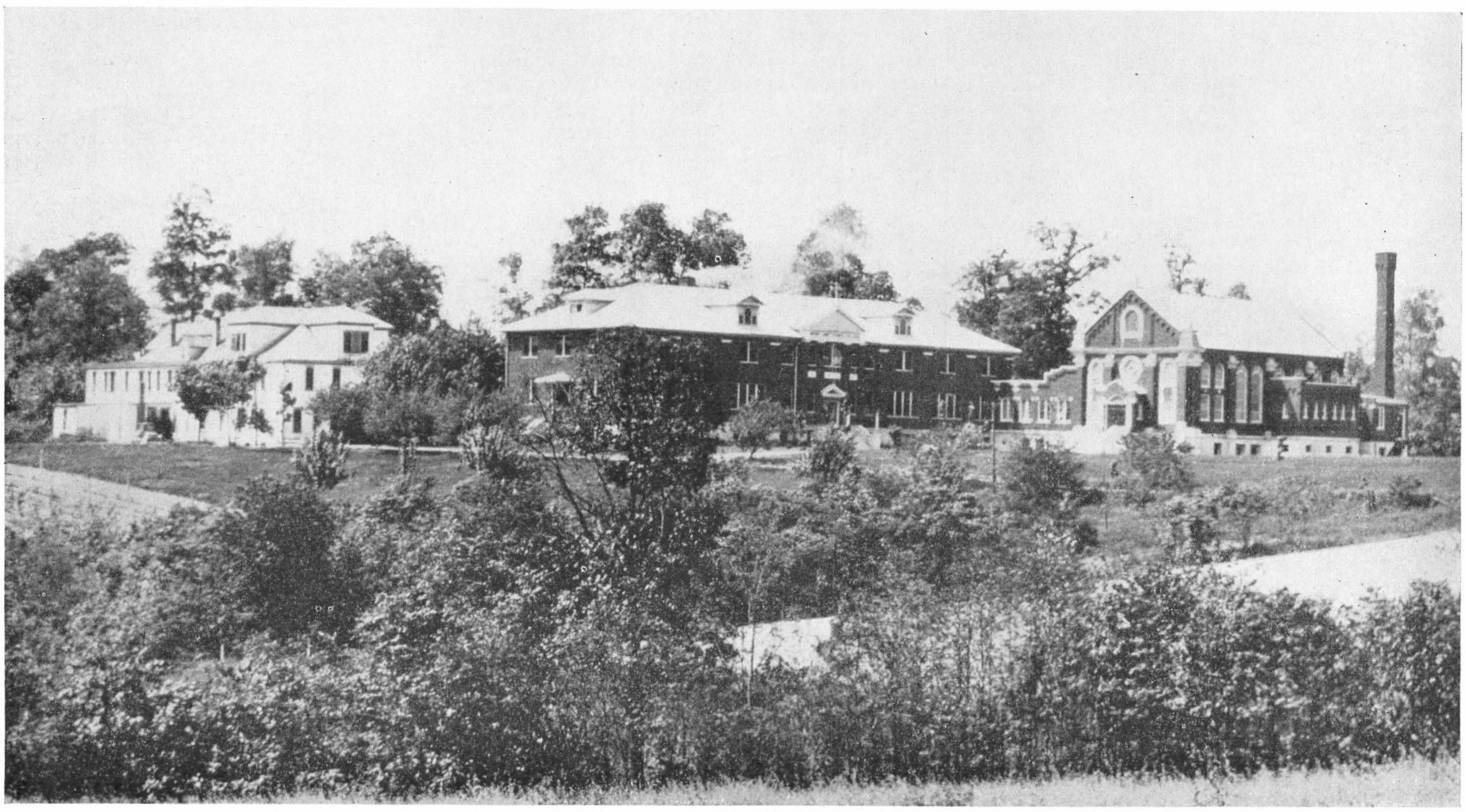
The original friary, a small frame structure, was built in 1896 on property comprising about four hundred acres of wood and farm land in southern Indiana. This land was ceded in 1885 to the Conventuals by the renowned Catholic actress, Mary Anderson de Navarro. At that time the purpose of the institution was designated as a training school for lay brothers of the Order, permission for the erection of a foundation of that nature having been obtained from the Rt. Rev. Silas Chatard, the then Bishop of Vincennes. To accomplish this end, the Very Rev. Francis Neubauer, O.M.C., a former Provincial, was appointed Superior and Novice Master. For three years he labored at this task, and under his direction the novices were not only trained in the religious life, but the modern property began to take shape through the work which was done toward improving the land.

In 1890, the Very Rev. Clement Lutz, O.M.C., succeeded Father Francis as Superior, carrying on the work with equal success. He, in turn, gave place to the Rev. Otto Rechtenwald, O.M.C. For none of these men was life a sinecure. The chronicle of the monastery shows that theirs was a life of isolation, frequent disappointments, and bitter poverty. Significant of the conditions of their mode of life is the following extract from the chronicle kept by Father Francis: "This is a very lonesome place. . . . Many storms have passed over me; many sleepless nights have I spent, but I have learned to trust in God, who never abandoned me or the cause for which I worked."

In 1908, when Father Otto turned over his office to the Rev. Paul Vollrath, O.M.C., Mt. St. Francis had become a splendidly productive farm with a comfortably habitable friary and a campus well adapted for future expansion.

FURTHER growth was not long in coming. Because of continued increasing membership and a corresponding increment in the number of students, the Minor Conventuals in America found themselves in need of more adequate accommodations for students, and it was decided to utilize the facilities of Mt. St. Francis as a preparatory seminary. Father Paul Vollrath was designated Rector, and under his guidance a new wing was added to the monastery to provide for class-rooms, study hall, and dormitory space. This addition having been made, the new school was formally opened on September 10, 1910, with the name "Mt. St. Francis College."

Since 1910, the development and improvement of Mt. St. Francis has been continuous. In 1915, the number of students was greatly augmented when the Conventuals closed their former preparatory school in Trenton, New Jersey, and decided to send all their candidates to the western school. To satisfy the needs of the increasing student body and to remedy inadequacies in teaching materials,



The above is a general view of Mount Saint Francis, at Floyds Knobs, a preparatory school of the Order of Minors Conventual.

Father Paul was continually forced to make additions to the original building. Finally, it became necessary to construct entirely new and more commodius quarters.

In 1922, the Provincial Council instructed Father Paul to begin work on a modern building and on October 11, 1923, the completed building was blessed by the Very Rev. Leo M. Gruelich, O.M.C., then Provincial of the Conventual Province of the Immaculate Conception.

Hardly was the unit completed for school purposes, when Father Paul directed his energies toward the erection of a new chapel of a size ample enough to meet the school needs and of a dignity and beauty consonant with the ideals of the institution. As a result of his endeavors, work was begun in 1925 on a beautiful chapel adjacent to the school building, and on May 11, 1926, the completed edifice was dedicated by the Most Rev. Joseph Chartrand, the then Bishop of Indianapolis.

Students and faculty of Mount Saint Francis in 1912. The four priests shown in the center are the Reverend Fathers Paul Vollrath, Peter Scharoun, Frederic Schilhaub, and Justin Butler.

IN the summer of 1926, the Conventual Province of the Immaculate Conception, which up to that time extended over the entire United States, was divided into two parts and to the western jurisdiction was given the title of Province of Our Lady of Consolation. With the dividing of the provinces came also a division of the student body, the boys from the eastern section of the United States being transferred to the newly erected minor seminary at Staten Island, New York. As a consequence, the accommodations at Mt. St. Francis were more than sufficient for the depleted student body and the need for material expansion was, for a time at least, at an end.

Beautification of the campus and elevation of scholastic standards were the next objective of the Rector. Accomplishing these he labored until obedience ended in 1929 his twenty-one year tenure of office at Mt. St. Francis. His record at the minor seminary was a fine one, his work having done much to aid progress of the school, both materially and scholastically. Besides his supervision of school work, Father Paul's management of the estate connected with the school had been very successful. By reason of his foresight and by dint of his labor, the monastery farm became fertile. After the early years of his administration had brought about the clearing and cultivating of a large section of the land, Father Paul bent his efforts to the development of a dairy. For this end he constructed an immense barn in 1921. To insure an abundant water supply both for school and farm purposes, as well as for swimming opportunities for the students, a large wall was thrown up, 265 feet long and 20 feet high, across a valley on the school property, thus damming up a small stream and creating a lake of fresh water covering ten acres of ground.

When Father Paul left Floyds Knobs he did so with the knowledge that he had built for the Order an excellent minor seminary. The material plant he erected is the foundation for the future glory of Mt. St. Francis.

SINCE Father Paul's removal, the aims of the school have been chiefly toward scholastic progress in line with the best educational policies of the Church and State. One of the principal aims of the Very Rev. Aloys M. Fish, O.M.C., S.T.D., Ph.D., when he became Provincial of the Province of Our Lady of Consolation in 1929, was the furtherance of the educational activities and the raising of scholastic standards in the province. At his request, Mt. St. Francis (now called a Pro-Seminary, the better to indicate its character) under the rectorship of the Rev. Theodore Eicholz, O.M.C., set about to reorganize the curricula, with a view of meeting standards set up by the State of Indiana. This was done to obtain recognition for work done at the school from standard universities as well as the state. With the cooperation of the state authorities, this work was completed under the administration of the Rev. Andrew Maas, O.M.C., who succeeded Father Theodore as rector in 1931. In 1932, the institution was awarded a final certificate recognizing it as a Class A high school of the State of Indiana.

In accordance with his objectives the Provincial decided upon a more complete and thorough training for his teachers; he demanded that each teacher be trained in his particular branch as well as in the best modern methods and technique of teaching. As a result of this policy, Mt. St. Francis is staffed at the present time by a corps of priests selected for their ability in certain subjects and trained at the best universities in the country.

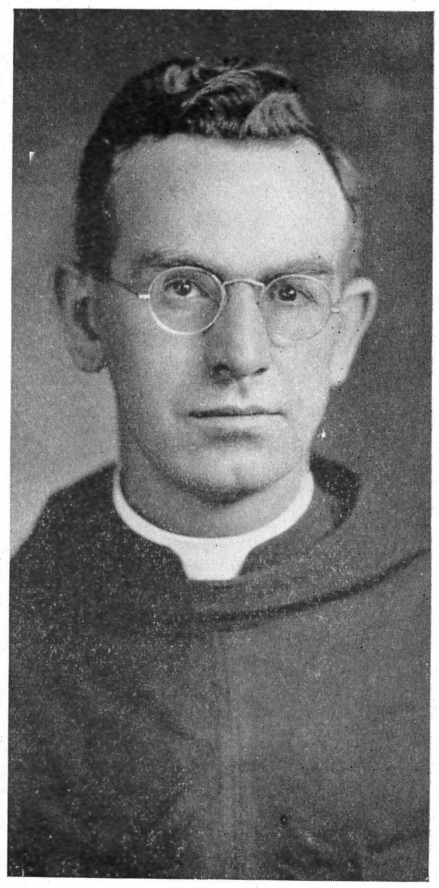
PROGRESS in the last six years has taken place notably in the development of the school plant. Building operations on the campus include a new brick faculty home, new physical and science laboratories, and the rebuilding of an old frame structure to provide for the Junior college, a department added in 1933. This insures that the equipment of Mt. St. Francis is modern and ample in every respect for the purpose of the school.

Mt. St. Francis is located on a tract of beautiful woodland in the heart of the rolling hill country of southern Indiana, just four miles from New Albany, and eight from Louisville. It, therefore, offers the advantages of the city without the attending distractions to the student's scholastic and vocational interests.

The main building, a large three-story building of multi-colored brick, cares for most of the students' activities. The lower floor is used for gymnasium and locker rooms, refectory and kitchen, and on the main floor the students have their class rooms, parlors, meeting rooms, and study halls. On this floor also are the Rector's and Prefect's offices. The third floor contains the dormitories and the infirmary.

Continued on page 55

Mary Anderson de Navarro, celebrated Catholic actress, who donated the land for Mount St. Francis in 1883. She is now 76 years of age and has her home at Worcestershire, England.



Very Rev. Andrew Maas, O.M.C., Rector of Mount St. Francis.

The Golden Rule

THE concept of humanitarian charity is a distinctly Christian one. Worldly philosophies have always taught—both in ancient and in modern times—that man is but the unit upon which the greatness of the state is founded. If this conception of the worth of man be accepted as true, then the converse must also and inevitably be accepted, that the man, who through some physical or mental disability, is unable to play his part efficiently in the orderly development of the nation, must be destroyed for he retards rather than effects the result for which he was made.

This destruction of the weak, the disabled, and the unfortunate has always been unconditionally opposed by the principles of Christianity as found in the ethical teachings of the Church, and the triumph of these teachings during the first centuries after Christ did much to aid such unfortunates. Throughout the Middle Ages the Church, through the agencies of the monasteries, conducted the only social service bureaus, the only centers then in existence for the distribution of charity for those who were in need of it. It is significant to note the Orders who conducted these monasteries, with the notable exceptions of some such as the Knights Hospitallers of St. John, were not founded for the purpose of alleviating human sufferings, but were Orders whose sole purpose in life was the serving of a God who said, "Inasmuch as ye do unto the least of these, My children, ye do unto Me." These Orders did not consider such work a duty but rather thought of it as an act of love.

Through its charities, the Diocese of Indianapolis for nearly a century has endeavored to carry out the Divine mandate—"Thou shalt love thy neighbor as thyself," in the person of its thousands of poor, needy, and unfortunate.

Contrast this condition with that period which immediately followed the Reformation, when restrictions on the work of the monasteries and similar agencies led to the break down of all such work. It is interesting to

An old picture of the home of the Little Sisters of the Poor at Evansville. This was taken some few years ago but its exact date is not known. The Little Sisters came to Evansville in 1882.

note that practically all Orders founded after this time contain provisions for work in the realm of education, hospitalization or similar work now classed as social service. The first Order of women who did such work, the Ursulines, was founded by St. Angela Merici, in 1537. Such Orders were founded to meet a distinct condition, and they met it well.

The Diocese of Indianapolis has no need to be ashamed of its record in carrying on this tradition of the Catholic church, the diocese having been in existence only a few years when the first charitable institutions were founded. As early as 1849, orphanages were established to meet what was probably the most pressing need for charity in the earlier days of our state, and this work has steadily and consistently progressed until at present there are as many as seven institutions for the care of the sick alone.

St. Vincent School

THE first institution for the care of homeless orphans in the Diocese of Vincennes was opened by the Rt. Rev. Maurice de St. Palais, the fourth Bishop of the diocese, in the middle of April, 1851. The care of these children had been a major problem since the establishment of the diocese, and the Bishop was determined that the problem would be efficiently and completely taken care of. A temporary home which had been placed in the hands of devoted lay persons some years prior to 1851, had been unsuccessful. Accordingly, he secured the old Vincennes college building, making arrangements with Mother Theodore Guerin, foundress of St. Mary-of-the-Woods, for the Sisters of Providence to act as teachers and directors.

Bishop de St. Palais later deciding that the boys would be happier and more content on a farm, moved the orphanage to "The Highlands", an estate which had been in the possession of the Bishops of Vincennes for a number of years. It had originally been purchased by the Rt. Rev. Celestine de la Hailandiere, the second Bishop of the diocese, who had expressed his intention of retiring there for rest. When he resigned, the improvements he had planned at "The Highlands" were never finished. The Rt. Rev. John Stephen Bazin, his successor, also had been fond of the place, and had made some improvements, but it was left to Bishop de St. Palais to build the new brick house which was used as the orphans' home. Prior to that time, the home had been known simply as the "Boys Asylum", but the bishop, who had great devotion to St. Vincent de Paul, named it St. Vincent's Asylum in honor of that Saint.

In 1889, the entire orphanage was destroyed by a terrible fire. Since there were no available accommodations in Vincennes, most of the children were transferred to St. Joseph's parish, Indianapolis, while a new building was being erected. This building continued in use until 1926, when Mr. Francis Joseph Rietz of Evansville, donated sufficient money to completely renovate the old buildings and erect new ones in order that the boys and girls might be both in the same building, in this way eliminating the necessity of separating brothers and sisters.

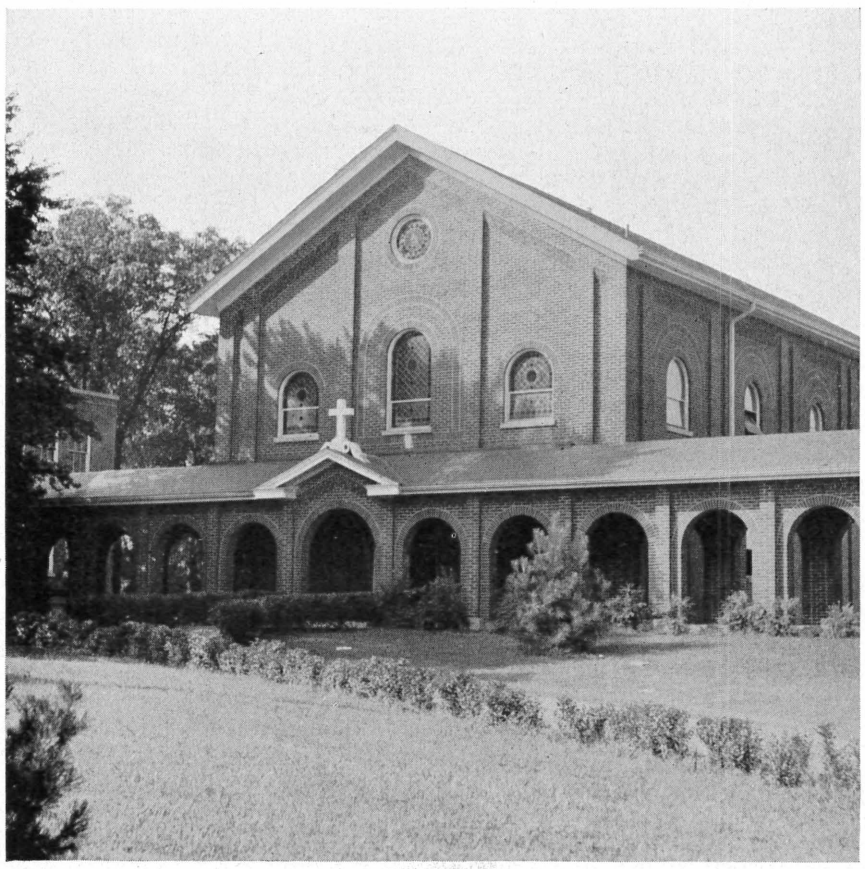
Before 1926, girls had been taken care of in St. Ann's orphanage established by Bishop de St. Palais in August, 1849, when he opened a Girls' Orphan Home near St. Francis Xavier Cathedral. Within fourteen years, the school had grown so large that it became necessary to find a larger house in another part of town. This home became known as St. Ann's Asylum.

Here the girls remained until 1876 at which time they were removed to Terre Haute. The orphanage was later removed to Indianapolis where the orphans were put under the care of the Sisters of the Good Shepherd. On August 16, 1929, they were transferred by the Most Rev. Joseph Chartrand, sixth Bishop of the Diocese, to the new building in Vincennes.

The Sisters of St. Francis replaced the Sisters of Providence as teachers in charge of the home in 1922. At the present time Sister Mary Viola is the Superior in charge of the teachers. The Rev. Frederick Burget, S. T. L., is director of the institution, and the Rev. John Herold is his assistant.

As only a very small number of the children are of pre-school age, the regular primary school subjects are taught. In addition to school work instruction in vocational work is given; the girls learn to cook, sew, iron, and the proper carrying out of similar duties, while the boys learn to do the work which is done on the ordinary farm. During the summer, instruction is given the children who have special talents. Both boys and girls engage in athletics, and have games with the parochial schools of Vincennes. The boys also have their own band, and the girls have an orchestra.

The orphanage has grown from fifteen girls and thirty-one boys in 1850 to ninety-eight boys and sixty-five girls at the present time, although several years ago there were as high as 321 children in the home at one time. Since its foundation over seven thousand children have been cared for. The orphanage derives its principal means of support from the annual Christmas collection taken up in all the parishes of the Diocese.



The new St. Vincent School, the diocesan orphanage, at Vincennes. This institution dates its foundation back to about 1850.

The Little Sisters of the Poor

SIXTY-TWO years of caring for destitute old people who have reached the age of sixty, and who have no one to take care of them is the splendid record of the Little Sisters of the Poor in Indianapolis. Their foundation dates from February 5, 1873, when five Little Sisters, Sister Mary Blanche, Sister Mary Anselm, Sister L. Auguste, Sister Albertine Joseph, and Sister Aristede came to that city at the request of the Most Rev. Maurice de St. Palais, fourth Bishop of Vincennes. Their first home was a small frame house, a block south of St. John's church on Kentucky avenue.

On July 1, 1873, the Little Sisters moved to their present location, a two story frame house on Vermont and East streets. This house was then far from complete, the sisters and their charges suffering from lack of space and proper furnishings. They had no chapel and until the erection of the old temporary St. Joseph's church, had to walk to St. John's for Mass.

The present brick building was begun in 1880, the middle portion being erected in that year. Twelve years later, the ground was broken for the construction of a simple chapel. The two side wings for the main building were added in 1915, alterations and improvements being added to the buildings and grounds from time to time. At the present time, fourteen Little Sisters care for ninety old ladies and 110 old men.

Another institution of the Little Sisters of the Poor was established in Evansville nine years after the opening of the Indianapolis home. The Little Sisters arrived in that city on April 19, 1882, in answer to a request of Mrs. Robert Fergus, a devout lady greatly interested in the welfare of the poor and homeless. Mrs. Fergus bought a piece of property and a house which could accommodate twenty-five, but as the house contained no furnishings, the sisters had to begin their mission by begging for the furniture. The people were sympathetic and by the middle of May, the home was open and caring for twelve old people.

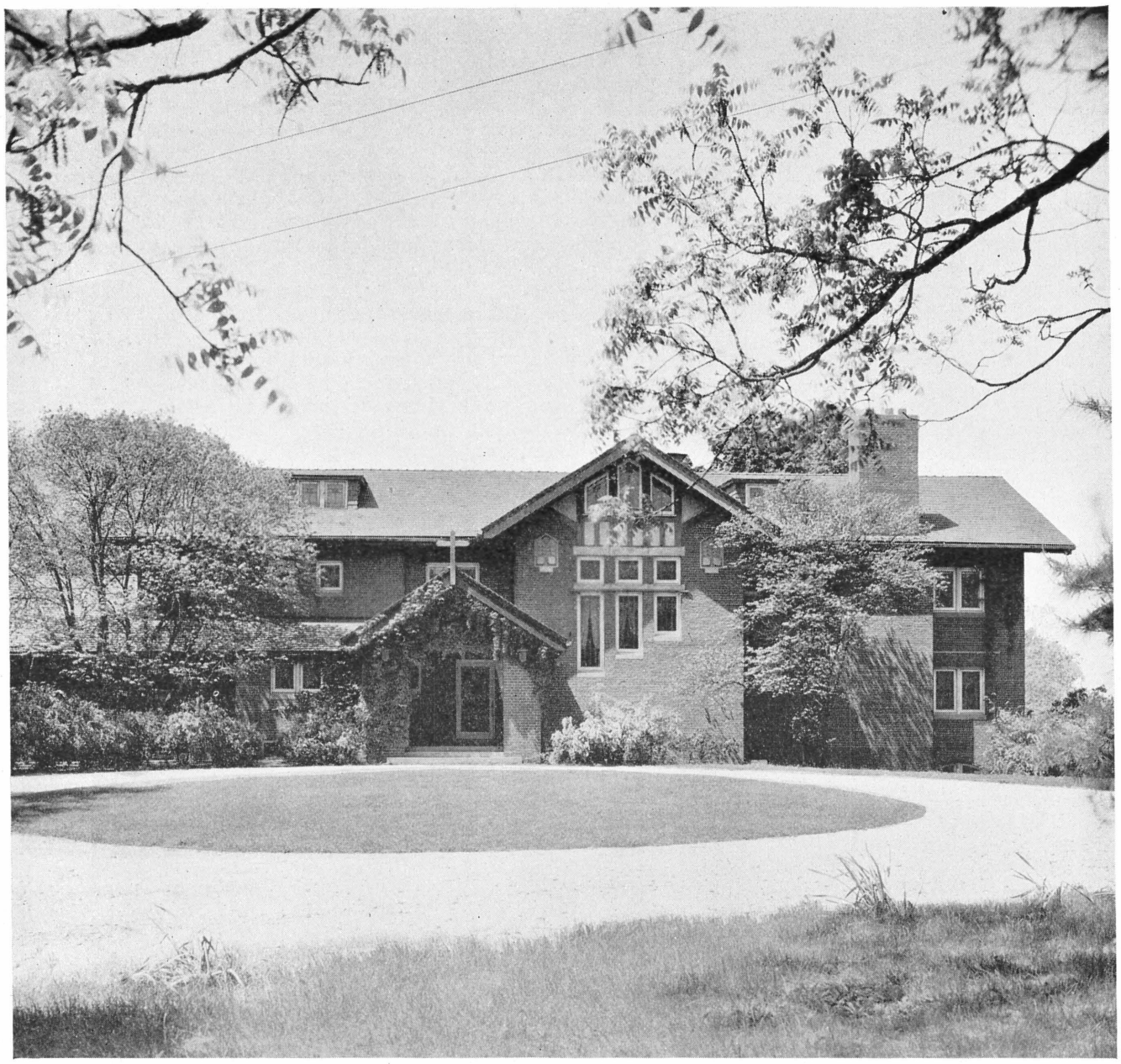
The number of persons who sought admission to the home increased so rapidly that the sisters were forced to build a new home, a project which they were able to complete successfully mainly through the generosity of Mr. and Mrs. Joseph Reitz and other Evansville families. The sisters took possession of the house on July 12, 1882, and on October 30 the building was solemnly blessed by the Rt. Rev. Francis Silas Chatard, then Bishop of Vincennes.

The cornerstone of a new chapel, the gift of Mr. Joseph Reitz and his sisters, was laid on April 24, 1898, the chapel itself being dedicated by Bishop Chatard in December of the same year. Mr. Reitz continued to act as benefactor to the Little Sisters throughout his life, and in 1910 added two wings to the original structure, the building again having in the meantime become too small.

The extent of the work done by these two homes in the Diocese of Indianapolis is not, nor never can be known. Not only are the physical and mental needs of the body cared for, but the spiritual necessities of the old people are as well, and many have found the peace and consolation of a return to a lost faith in the shelter house of the Little Sisters of the Poor.

Perhaps one of the reasons for the success of their work lies in the fact that the sisters take a vow of hospitality, which enjoins love and patience with the petulance and sufferings of the old. The sisters must care for these charges securing all provisions for them through charity.

The congregation of the Little Sisters of the Poor is not yet one hundred years old. Established in Brittany, in the little village of St. Servan in 1840 by Jeanne Jugan and several com-



The administration building and faculty house of the Gibault Home for Boys, near Terre Haute, which was dedicated in 1921.

panions, the Order spread rapidly.

Originally caring only for a few people in the village, the number of their houses soon increased and were established in all neighboring towns. Finally their work spread throughout the world. The Congregation of six thousand nuns now cares for about fifty thousand old people in three hundred homes, having in ninety-five years cared for about five hundred thousand people.

The Sisters of the Good Shepherd

ESTABLISHED in the Diocese of Vincennes in 1873, the Sisters of the Good Shepherd have labored in the city of Indianapolis for sixty-two years, performing the work prescribed by their Rule—the caring for and rehabilitation of delinquent girls and the rescuing of orphans who have been exposed to a dangerous or criminal environment.

The present convent of the sisters was founded in Indianapolis when five sisters came from Angers, France, in answer to a request sent to the Provincial of the Order in Louisville by the Very Rev. August Bessonies, at that time Vicar General of the diocese. As there were no available sisters in America, the request was transmitted to Europe. The installation of the first Superior, Mother Mary of St. Anselm Wells, by Bishop Chatard took place in a small brick building belonging to Dr. Kinsella.

During the same year, Monsignor Bessonies obtained possession of the site of the present building of the Sisters of the Good Shepherd. The grounds contained a building then in the process of construction by the state, which was intended to serve as a Women's Reformatory. This unfinished structure was given to the nuns on the condition that they would maintain a house for women prisoners for half the price charged by the city. Although the building was far from completed, the sisters moved into it in March, 1874, taking up their quarters in the basement as neither the flooring nor the plastering had been done in the upper rooms.

Sixteen children were placed in the charge of the sisters at this time, such a large number making it necessary to ask for an increase in the number of teachers. Three more were added to the staff in the same year, and since that time the convent has continued to grow. Two thousand seven hundred and forty-nine children have been cared for in the Indianapolis Foundation since 1874.

The original building is still standing although it has been completely modernized, and many new features added including a modern laundry and a new brick building for the Magdalens. The modern building contains a refectory, kitchen, main entrance, dentist office and telephone room all on the first floor. The offices, small community room, and cells and chapel are on the second floor, while the third floor contains cells, sun parlor, infirmary, and emergency kitchen.

The Sisters of the Good Shepherd were founded in 1641 at Caen, in Normandy, by St. John Eudes, who wished to found an Order which would provide shelter for girls who wished to do penance for a life of sin. No pentinent is received unless she is willing to enter except those awarded their custody by the courts at the request of the subject's parents or guardian, and the convent of the Good Shepherd can never be called a prison.

The Sisters of the Good Shepherd follow the Rule of St. Augustine and are a cloistered Order. Besides the three ordinary vows of poverty, chastity, and obedience, the Sisters of the Good Shepherd take a fourth vow, namely, to work for the conversion and instruction of the pentinents.

The houses of this Order were originally independent like the houses of the Visitation Order. A milestone in the Order was reached when Mother Mary of St. Euphrasia Pelletier was sent as Superior, in 1829, to open a house in Angers. A woman of great strength of will, she established a Generalate similar to that of the Jesuits and her step was approved by Rome, in January, 1835. One hundred and ten houses were then founded by her in all parts of the world. The first house was opened in the United States September 8, 1843, at Louisville, Kentucky, when five sisters answered the petition of the Most Rev. B. J. Flaget, the first Bishop of Louisville.

There are now 301 houses in all parts of the world, 52 of which are in the United States. The Religious number 9,827 and have in their charge over 33,000 children.

The Order consists of the Choir Sisters, the Externs and the Magdalens, who form perfectly distinct classes. They are separated and no communication between them is permitted. Each house has three separate Chapels.

The Magdalens are pentinents who decide to spend their lives exclusively in the service of God. They have the Carmelite Rule and lead lives of prayer and penance varied by needlework of various kinds.

Among the more recent celebrations of the Convent was the Triduum in 1934, in honor of the Beatification of the Holy Foundress of the Order, Mother Mary of St. Euphrasia Pelletier, which took place at Rome April 24, 1934. During the three days of this celebration, Solemn High Mass was celebrated each morning, concluding with a Pontifical High Mass on the third day sung by the Most Rev. Joseph E. Ritter.

The Gibault Home for Boys

THE Gibault Home for Boys, opened by the Knights of Columbus in 1921, is an institution which endeavors to perform the indispensable social duty of developing and preparing the character of young men who have made a false start in life. The directors propose to give these boys a new set of ideals upon which they can lay a foundation for the development of worthy Catholics and good citizens.

Although the project of erecting a home for wayward boys in the Diocese of Indianapolis had been discussed by the Knights of Columbus as early as 1911, it was not until the 1915 convention of the Indiana State Council that any definite action was taken. At that time it was decided to erect such a home as the contribution of the Catholic people in Indiana to the centenary of our commonwealth. It was also decided to name the institution after the Rev. Pierre Gibault, as a token of gratitude for the work of this patriot-priest.

Nothing definite was done during the years of the World War, so it was not until 1920 that any further action was

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The Friars of Oldenburg

In response to the deathbed request of the Rev. Francis Joseph Rudolf, the founder of the Oldenburg Community of the Sisters of St. Francis, the Franciscan Friars of the Cincinnati province came to Oldenburg in 1866, and since that time have been active in the affairs of the parish church and in training young men for the priesthood.

IT has been said that there is no nation on the face of the globe that does not have its monastery of brown robed Friars of the Franciscan Order. This is particularly true in the western hemisphere for the Sons of St. Francis were found in America, working as missionaries implanting the faith in the hearts of the savage Indian tribes, shortly after Christopher Columbus had discovered the new continent. Their missionary endeavors in the southern and western portions of our country, and more especially in California, are closely bound up with the early history of the United States. But it was only toward the latter half of the nineteenth century that the Friars effected a permanent settlement in the territory now known as the Diocese of Indianapolis.

The Franciscan Fathers who have resided at Oldenburg since 1866 are members of the Province of St. John the Baptist, whose headquarters are in Cincinnati.

Yielding to the urgent requests of Archbishop John B. Purcell, the Tyrolese Province of the Order of St. Francis sent missionaries to the United States to aid in the pressing work among the German-speaking Catholics who had settled in Cincinnati, the Rev. William Unterthiener, O.F.M., being the first to immigrate, in 1844. During the next fourteen years nine other Franciscan Fathers came to Cincinnati, among these was the Rev. Nicholas Wachter, O.F.M., who was later to become the first Franciscan Superior at Oldenburg.

Before the Franciscans arrived at Oldenburg, the spiritual needs of the community were administered by the secular clergy. Among these gallant pioneers, the memory of the Rev. Francis Joseph Rudolf will ever be singularly cherished, for his name is not only inseparably connected with the annals of Holy Family parish, but with the traditions of the Franciscan convent as well.

Father Rudolf was appointed first resident Pastor of Oldenburg in 1844. When he came, he found that his church was a rude unfinished log-cabin. This he decided to leave uncompleted, constructing instead a stone church from his own resources. He laid the cornerstone September 8, 1846, and had the happiness of saying the first Mass in the new church on the first Sunday of Advent in the year 1848. When the stone church became too small for the growing congregation, Father Rudolf resolved to build the commodius brick structure which stands today. The cornerstone of this edifice was laid May 20, 1861, by the Very Rev. Augustine Bessonies, and on December 14, 1862, the Most Rev. Maurice de St. Palais, Bishop of Vincennes, assisted by Bishop Carroll of Covington, consecrated the new church. After twenty-two years of zealous service to the parish of Oldenburg and the neighboring missions, the saintly Father Rudolf died on May 29, 1866.

Before his death, Father Rudolf had requested that the parish be placed in charge of the Franciscan Fathers of the Cincinnati Province. This request was readily granted, and, on the invitation of Bishop de St. Palais, the Friars made their first settlement at Oldenburg on August 7, 1866, in the person of the Rev. Father Nicholas, who was appointed Pastor and Superior. With him came the Rev. Jacob Menchen, O.F.M.

Father Nicholas remodeled the old stone church to serve as a convent. Two years later the first Franciscan clerics arrived in Oldenburg, and since that time the convent has served either as a novitiate or as a house of study for the members of the St. John the Baptist Province. In 1890, when the novitiate was transferred to Mt. Airy, near Cincinnati, the Oldenburg convent definitely became the house of studies.

THESE pioneer Franciscans from Cincinnati did not, however, confine their activities to Oldenburg alone. According to the records of parishes in the Diocese, St. Ann's parish, Hamburg, was built under their direction and the Friars were in charge from 1867 to 1884; St. John's parish, Enochsburg, was taken care of for several years, the Rev. Lawrence Osterling, O.F.M., having been appointed in 1862 as its first Pastor; and the church at St. Maurice was under their care from 1878 to 1883.

An increasing number of students at Oldenburg had, in the meantime, shown the need for a newer and larger house of studies, and in 1894, construction

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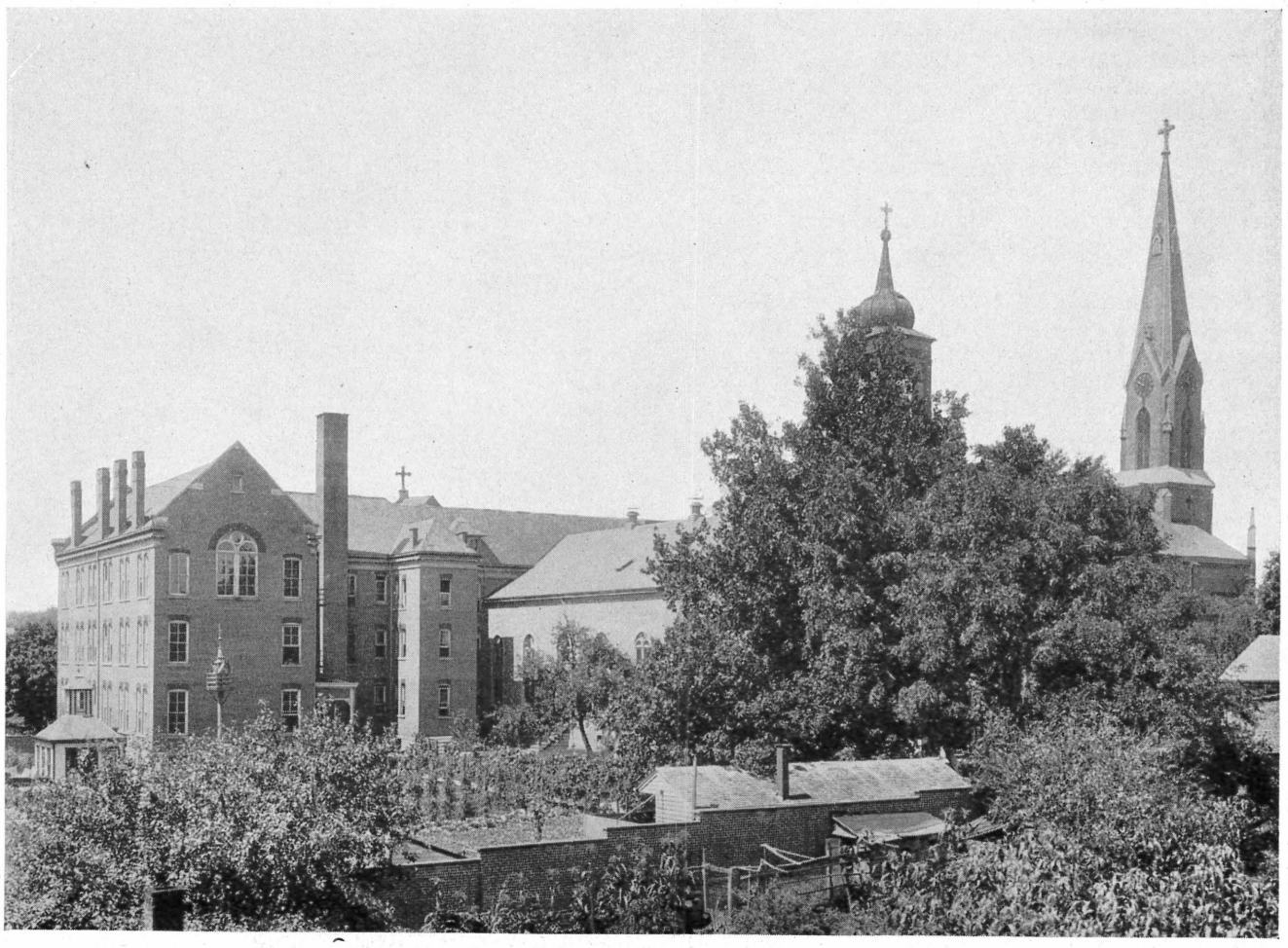


Holy Family Monastery, Oldenburg, viewed from the east, with the steeple of the parish church in the background.

Carmel in Indiana

A decade after its humble beginning in this Diocese, a cloistered monastery of the Order of Discalced Carmelites was established in Indianapolis where spiritual sisters of The Little Flower 'watch and pray.'

"CARMEL in Indiana", as the Monastery of Discalced Carmelites is called by the Nuns of that Order, came to the Indianapolis Diocese upon the request of the late Most Rev. Joseph Chartrand, who celebrated the first Mass in their temporary chapel at New Albany on the Feast of St. John of the Cross, November 24, 1922. One of the last acts of Bishop Chartrand along this line was to bring the Carmelites to his See City where the new monastery was opened in Cold Springs road on October 3, 1932. It was Bishop Chartrand who read the first Mass in the new chapel on that day.

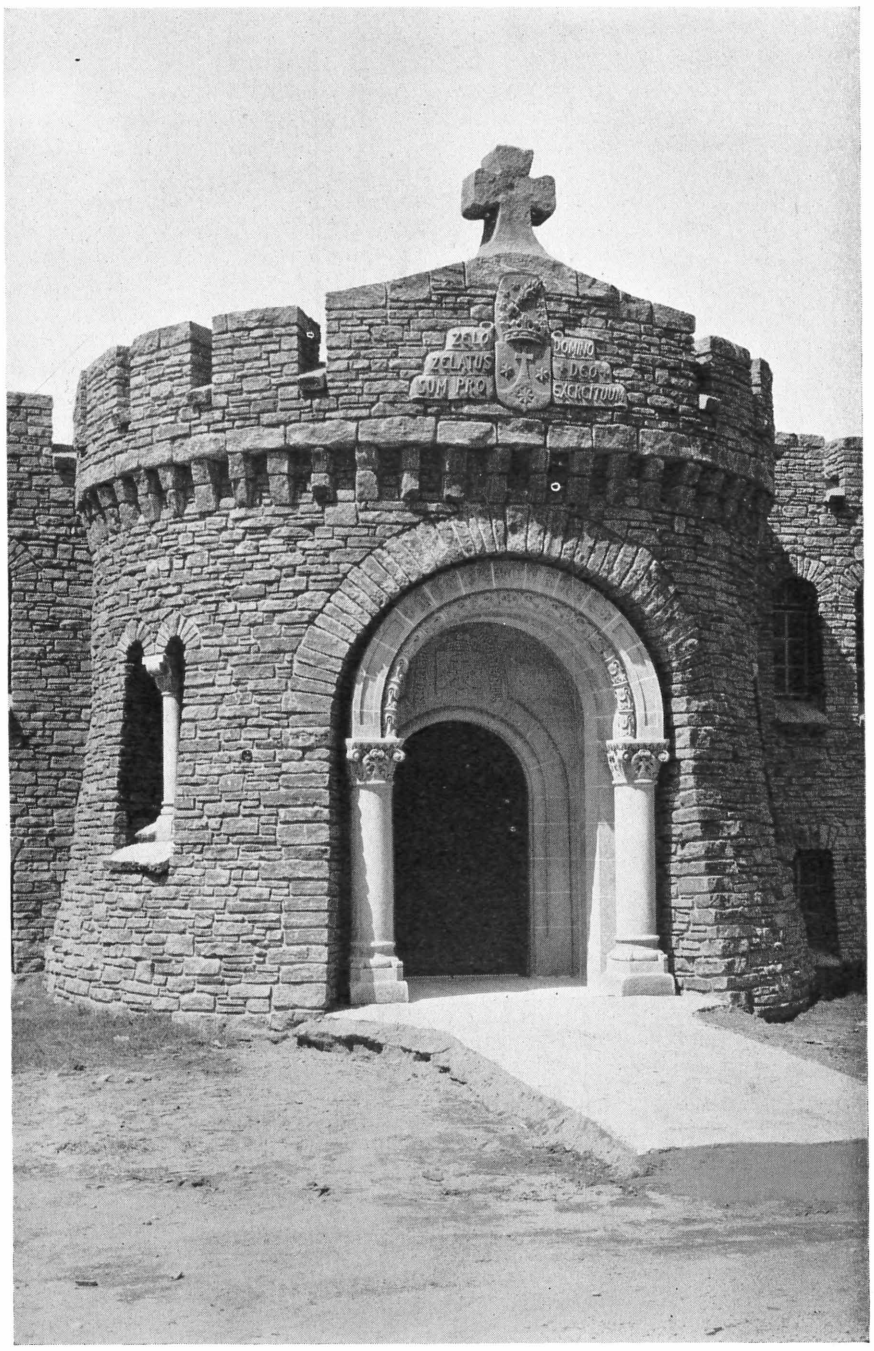
The opening of a Carmelite monastery in Indianapolis created a considerable amount of interest, not only among the Catholic people of the city, but among the non-Catholics also, and it was said that during the time of the opening about a hundred thousand persons visited there.

The visitor to Carmel never knocks at the broad, wooden door. He walks in unannounced, and is at liberty to visit as he wills the tiny chapel and the various shrines on the main floor of the building. The first of these is a statue to the left of the entrance which represents the popular little Carmelite, St. Therese of the Infant Jesus, more commonly known as the Little Flower, who is lying upon a couch as she looked when she died. The statue is carved out of wood.

Another statue of the Little Flower may be seen in a beautiful shrine behind a wrought iron grill. The statue was a gift to Carmel, by the Bishop, and the shrine itself was also a gift from friends. A large crucifix, the Corpus of which is made of Castelina marble, and the cross of black wrought iron hangs on the north wall of the monastery opposite the Little Flower shrine.

A striking feature of the chapel is its stone altar. This was a gift of gratitude from a man who had asked the Sisters to pray that his father be relieved from intense suffering. The father was not only relieved, but actually cured.

The non-Catholic people are said to be very appreciative of the Carmelite Order in Indianapolis. It is known that a certain non-Catholic man finds peace of mind in visiting the monastery at times when his business worries become burdensome. On these occasions he is said to stop for a few moments of prayer in the chapel, and sometimes he steps to the grating for a word with the Sister there, but the man says that he always leaves with a feeling of relief, and that his worries somehow work out all right.



The entrance to the monastery of Discalced Carmelites, in Indianapolis, whose broad wooden door is always unlocked to visitors.

An iron monastery bell with a chain hand-pull hangs in a convenient place against the wall if the visitor wishes to announce himself.

A non-Catholic minister who at one time visited the monastery to find out for himself if the Carmelite Order was not different than he had heard, and learning that it really was more like he thought it to be he returned with his wife for another visit.

There are at this time five Sisters and one Novice in the monastery at Indianapolis, with the Reverend Mother Theresa of the Trinity, foundress, serving as Prioress.

A few words concerning the Carmelite Order might be of interest. It is one of the most strictly cloistered Orders of the Church. To guard the spirit of recollection and prayer the Church has instituted the cloister. This isolation from the distractions of the world aids the Religious in keeping her soul more closely united with God. Silence is also one of the fundamental points of the Rule of Carmel. The silence of the tongue, of the mind, and of the heart, so necessary for a life of prayer, is carried out profoundly in the monastery, and is broken only by the sound of the bell which summons the Carmelite to the choir for the recitation of the Divine Office.

The life of a Carmelite is one of love and praise of Almighty God, and is combined with sacrifice, penance, and labor. The Sisters confidently present to God the petitions of all who ask their intercession with Him. They ask God's blessings not as individuals, but as officials appointed by the Church for this duty. Their Rule also prescribes abstinence and fasting most of the time. The prayers, penances, and sacrifices of the Carmelite are not for her personal benefit alone, but for the benefit and salvation of the world as well.

Manual labor also is urged in the Rule of the Carmelites. The Sisters in the local monastery spend much of their time at making altar breads, their orders during the week preceding Holy Week of the present year (1935) totaling 80,000.

That Carmel would have been welcomed to the Diocese a century ago is well understood in a few lines which have been quoted from a letter written by the first head of the Diocese of Vincennes, Bishop Brute, to the Carmelites at a monastery outside of the Diocese: "May be as the visitation days come this year Indiana may be beautified with some branch of Carmel, the first of all Communities granted by God to our America. Your prayers have called the others and blessed the whole land."

The Indianapolis Friars

The inspiring story of the development of Sacred Heart parish is known to many; this is the story of the men who were instrumental in making that development both possible and successful — the Fathers of the Franciscan Friary in Indianapolis.

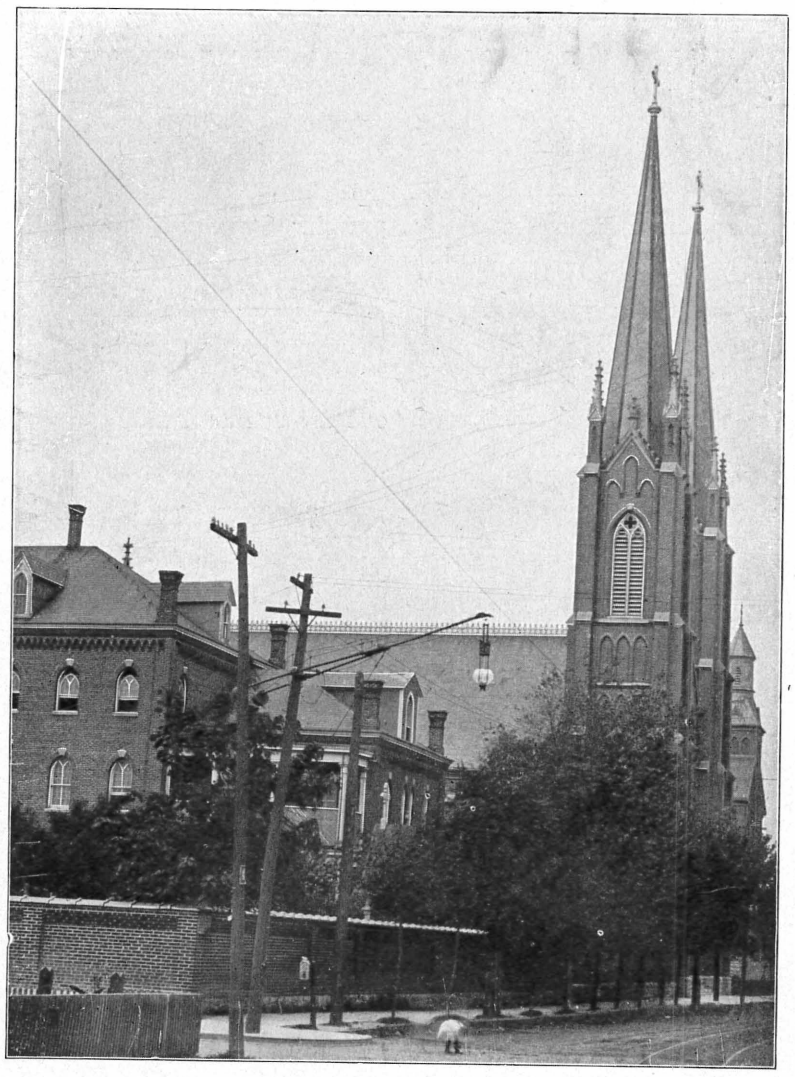
THE Indianapolis Friary of the Franciscan Fathers of the Sacred Heart Province was established in that city in the year 1875, when Bishop de St. Palais, wishing to found a second parish for German speaking Catholics, invited the Fathers at Teutopolis, Illinois, to establish a house in his diocese. This invitation was cordially accepted, and the Rev. Fathers Alardus Andrescheck, O.F.M., and Francis Moening, O.F.M., were appointed pastor and assistant pastor respectively.

The two friars arrived in Indianapolis on July 25, 1875, and made their home in the old academy building of the Sisters of Providence at Capitol and Georgia streets, which was placed at their disposal until the present Friary at Union and Palmer streets became ready for occupancy toward the end of December of the same year. With the advent of two other Fathers, and three Franciscan Brothers, the personnel of the new monastery consisted of seven Friars at the beginning of 1876.

The Rev. P. Alardus Andrescheck, O.F.M., was the first Superior of the house, and pastor of the parish at the same time. In his capacity of pastor he did much for the parish, being instrumental in the erection of the first church, which was designed as a three-story building to house the church, school and monastery. The third floor of the building was to be fitted out as living quarters for the Friars. This floor was sufficiently complete by Christmas for the Fathers to move in, but as the winter had been severely cold, no plastering had been done, and no further work could be accomplished until spring. In this unfinished abode, the Fathers and Brothers made their home.

In February, 1877, Father Alardus was succeeded as pastor and Superior of the monastery by the Rev. P. Ferdinand Berneyer, O.F.M. The monastery was still very poor, the Friars being forced to live on alms, since they received no salary for their work. During Father Ferdinand's term of office, the construction of the present Sacred Heart church was begun.

His successor, the Rev. P. Francis Haase, O.F.M., did much for the benefit of the parish. While in office, the church was completed and the monastery enlarged, but it was not until a new church and school were constructed that the Friars received the exclusive use of the building which is now their home.



Monastery of the Franciscan Fathers at the corner of Union and Palmer streets in Indianapolis. Sacred Heart church is shown in the right of the picture. This view was taken about twenty years ago but little if any change has been made since that time.

Fourteen priests followed Father Francis as Superior, including the Rev. Fathers Bernadine Weiss, O.F.M., 1891-1894; Francis Haase, O.F.M., 1894-1903; Columban Valentine, O.F.M., 1903-1906; Hugo Fessler, O.F.M., 1906-1909; Andrew Butzkeuben, O.F.M., 1909-1915; Honorius Busch, O.F.M., 1915-1917; Maurice Baukholt, O.F.M., 1917; Marcelline Kohlmeyer, O.F.M., 1917-1920; Oderic Derenthal, O.F.M., 1920-1926; Polycarp Rhode, O.F.M., 1926-1927; John Joseph Brogger, O.F.M., 1927-1930; Humilis Zweisser, O.F.M., 1930-1932; Eugene Hagedorn, O.F.M., 1932-1933; and the present Superior and pastor, the Rev. John Joseph Brogger, O.F.M.

At present five priests and four Brothers make up the membership of the Friary. They are, in addition to Father John Joseph, the Reverend Fathers Eugene Hagedorn, O.F.M., chaplain of the House of the Good Shepherd; Ethelbert Harms, O.F.M., assistant; Arthur Piontkowski, O.F.M., pastor of St. Roch's church; and Servace R. Ritter, O.F.M., assistant. The lay brothers include: Brother Francis Lemkes, O.F.M., Brother Agapite Birk, O.F.M., Brother Joseph Worms, O.F.M., and Brother Anselm Peschel, O.F.M.

The growth of the parish has been coincident with the growth of the Friary, many of whose Superiors have been pastors of Sacred Heart church. The school was one of their first cares. In 1877 the enrollment consisted of 142 children, the larger boys being taught by Brother Leopold Breuer, O.F.M., the rest of the children having been placed in the care of the Sisters of St. Joseph, who had arrived shortly before. The children were moved in October of the next year to the new home of the Sisters on the corner of Meridian and Palmer streets. A part of this residence —four rooms—still serves as schoolrooms for some of the grades. In the year 1895, the number of children increased to five hundred, thus making it necessary to erect a new school building. Plans were immediately drawn up for the school which was built just north of the church, and was to serve as a school, a meeting place for church societies, and a recreation place for parish dramatics and sports.

The climax in parish building came in 1914, when the new $93,000 Sacred Heart high school, was built. This splendid building was completely paid for with the help of bazaars and other socials within the short space of eight years.

But the real work of the Franciscan Fathers in Sacred Heart parish has not been primarily concerned with the building of churches and schools, for the real life of the parish does not consist in a way that may be described in terms of expansion, decline, numerical strength, or magnificence of buildings. It does consist in the effective and useful spiritual life of each member of the parish. In like manner does the success of the priest depend, not on the number of buildings he may erect, but upon his success as a spiritual leader of his parish. In neither case may Sacred Heart parish be found wanting.

Secondary Education

For many centuries the bishops and priests of the Catholic Church have been outspoken in their contention that intellectual education must not be separated from the equally important moral instruction; the many secondary schools in the Indianapolis diocese testify to the heeding of their words.

SINCE the word "education" has been defined to mean the provision of suitable instruction to fit the child for his duties of life, Catholics have always held that intellectual education must not be separated from religious and moral instruction. This being the case, the Bishops of the Diocese of Indianapolis, from its very beginning a century ago, together with the several Religious teaching Orders of men and women in the diocese, have labored zealously toward this end, with the result that in addition to the 126 parochial schools there are now nineteen Catholic high schools, one college, one seminary for Diocesan clerics, and four for Religious Orders.

INDIANAPOLIS

Cathedral High School

TO the zeal and desire of the late Most Rev. Joseph Chartrand for the education of youth, Cathedral high school in Indianapolis largely owes its progress. The idea of building such a school originated in 1917, on the occasion of the Bishop's silver jubilee. At that time the people of Cathedral parish, desirous of showing their affection for him, and appreciation of his work, decided that he would be most pleased by a gift of a high school for boys similar to the girls' school, the St. Agnes academy.

On September 17, the men of the parish held a meeting, at which time an appeal for money was made to all the parishioners of SS. Peter and Paul Cathedral parish. Some progress resulted, and in the following year arrangements were made with the Provincial of the Congregation of Holy Cross, for Brothers to act as teachers. The second floor of the grade school was fitted out for use as a temporary high school, and all provisions were made for the school's opening, which was to take place in September, 1918.

The faculty at this time consisted of three Brothers: Brother Bernard, C.S.C., who was to act as principal; Brother Austin, C.S.C., and Brother Anthony, C.S.C. At that time it was intended to teach only the freshmen classes, but as ninety boys enrolled, many of them having already had a year at another school, another teacher, Brother Walter, C.S.C., was sent from Notre Dame, and the sophomore classes were begun.

In two years the number of students had increased to two hundred and fifty, and the faculty to five teachers. In this year eleven pioneer students were graduated.

In September, 1921, 370 students had enrolled. The following year Brother Bernard was succeeded by Brother Austin, as principal. In this year, a $60,000 temporary high school was erected at Fourteenth and Meridian streets. Brother Austin succeeded in securing a commission from the Indiana State Board of Education on the condition that the requirement of a completely equipped and permanent building be met in the immediate future. This commission was renewed each year for five years with the same understanding.

The present Cathedral high school in Indianapolis, which was erected in 1926. It replaced the temporary structure which had followed the use of the grade school for high school purposes. It was built after the completion of a million dollar drive.

The old St. Agnes academy in Indianapolis and some of its pupils. The time is not known but is before the entrance into the present academy building in 1909. This old building was used as a Cathedral parish grade school until 1922.

The registration for 1924 was so large that a two-session day had to be inaugurated. Students attended from 8 to 11:15 o'clock, and others took their places from 12 to 3:30 o'clock. This plan was unsuccessful, but it clearly showed the need for a new school.

So pressing was this need that in 1924 Bishop Chartrand named an executive committee of all the pastors of the city and started a drive for a million dollars to be used in erecting a permanent school. The Rev. Dr. James Hugh Ryan, now Rector of the Catholic University, and Titular Bishop of Modra, was called from Washington to conduct the drive. All plans were drawn up in 1925, and the cornerstone was laid in 1926. Brother Ephrem had been appointed principal in 1925, and the school had in that year an enrollment of six hundred, with a faculty numbering twenty teachers.

The new school was dedicated by Bishop Chartrand on September 11, 1927, this ceremony being followed by a Solemn High Mass "coram episcopo" in the auditorium of the school. Following the services the Bishop also delivered the sermon.

The school building is of Georgean-Colonial architecture, and contains besides the school unit, a large gymnasium and a Brothers' house. The school proper consists of sixteen classrooms, four laboratories, a study hall, and a library.

Since that time the school has continued to progress, gaining in enrollment, until the scholastic year 1934-1935, numbered approximately 640. The twenty-one members of the faculty were headed this year by Brother Bernard, C. S. C., who succeeded Brother William, C.S.C., as principal in the fall. The Rev. Peter Killian is superintendent of Cathedral high school.

St. John Academy

THE Diocese of Indianapolis was still very young when the Sisters of Providence opened old St. John's, the first Catholic school in Indianapolis, to eighty children on September 5, 1859. A small brick building on the northwest corner of Tennessee (now Capitol avenue) and Georgia streets was being used at the time for the only Catholic school in the city, where Miss L. V. Keating was teaching a little group of about thirty American, Irish, German, and French children. Four Sisters came when the new building was completed in August, 1859. They were Sister Mary Ambrose, who served as the first Superior, and Sisters Mary John, Gabriella, and Camilla.

The school had no more than secured for itself a solid foundation when, on May 15, 1861, in order to meet an urgent need of the Civil War period the surgeons at the Military hospital in Indianapolis made an application through the Rev. Augustine Bessonies, then pastor of St. John's church, for Sisters to serve as nurses. Father Bessonies applied to the Mother House of the Sisters of Providence at St. Mary-of-the-Woods, and on May 17, Sister Austin, Sister Clotilda, and Sister Matilda arrived in Indianapolis, stopped long enough to take dinner with the Sisters at St. John's, then started for their immediate duties at the hospital.

Sister Mary Ambrose furnished transportation by means of a borrowed horse and buggy, for the Sisters, back and forth from the Hospital to St. John's, in order that they might one at a time have the opportunity of hearing Mass the next morning. By taking turns in this way the Sisters were able to receive the Sacraments weekly.

On September 8, 1865, Sister Athanasius, who had served in the hospital four years, and Sister Louise opened St. John's Home for the Invalids, which was operated in a rented house for a short time and later in one purchased by the Sisters at 125 S. Tennessee street. The home was opened because of frequent applications made to the Sisters for the nursing of sick persons, and in order that they might furnish care and accommodations for the sick who had no home. This institution was torn down in 1872, and the present St. John academy building was begun. The work on the new school having been delayed in 1873, it was completed in 1874. What seems to have been an advantage at the time—that St. John Academy occupy the corner property, proved to be an impossibility because the corner had been purchased for the Chamber of Commerce shortly before the Sisters built the academy.

After the girls' school was transferred to the new academy building in 1874, the boys occupied the school house at Georgia and Tennessee streets, with the Brothers of the Sacred Heart in charge. Both the grade and high school girls were taught in the new building for some time until the grade school department was transferred to the building on Georgia street, leaving the new building for the use of the academy. In the year 1879 the St. Augustine school was opened in S. Tennessee street for the accommodation of little children under twelve years of age who resided south of the railroad tracks, and after having reached that age, these children attended St. John's school.

The St. John academy continued to grow during its seventy-five years of existence, and when its diamond jubilee was celebrated in May of this year thousands of visitors, a very great number of whom were former students, thronged the halls, class rooms, and garden on homecoming day. Among the visiting Sisters were sixty of the many former students who had embraced the Religious life.

St. Mary Academy

WHEN the Diocese of Vincennes was only thirty years old the Rev. Simon Sigrist, pastor of the then struggling German congregation of St. Mary's, in Indianapolis, requested the Sisters of St. Francis to open a school in his parish, and in 1864, three Sisters from their Mother House at Oldenburg came, with Sister M. Helen as their Superior.

Like all pioneer schools of the Diocese, St. Mary's had its humble beginning, but as time went on the school became a flourishing institution. There was a period many years ago when this school, which comprised from the first to the eighth grades, had an enrollment of about four hundred pupils. St. Mary's later became a boarding school, and in September, 1887, the high school was opened in which academic and commercial courses were offered.

Ground was broken in 1910 for a new academy building on its present site, 429 E. Vermont street, the dedication for which took place the following year. It included class rooms, chapel, and Sisters' apartments.

The boarding school was discontinued about this time. An annex was built to the academy in 1927 to accommodate the increasing number of students in the commercial and academic classes. Art, under the direction of Sister Mary Rose, and music, under Sister Francis Anthony became outstanding features. At the present time the courses in sewing and dressmaking, under the supervision of

Sister Eva John, are in great demand.

When the industrial district began crowding closely about St. Mary's, the resident parishioners became so few that the grade school enrollment of the past year numbered less than fifty. The high school and commercial classes had an enrollment during the past term of 240.

Among the Superiors who have been in charge of St. Mary's academy since the time of Sister M. Helen are Sisters M. Amata, M. Petrina, M. Julitta, M. Antoinette, Mary Aloys, Mary Agnes, M. Leonette, and M. Heriberk. The Sisters who have held the office of principal since the opening of the high school department in 1887, and the periods of time during which they served are Sisters Mary Salome, 1887 to 1890; Mary Agnes, 1890 to 1896; Mary Aloys, 1896 to 1920; Mary Agnes again from 1920 to 1927; Mary Lawrence, 1927 to 1928; and M. Leonette, 1928 to the present time.

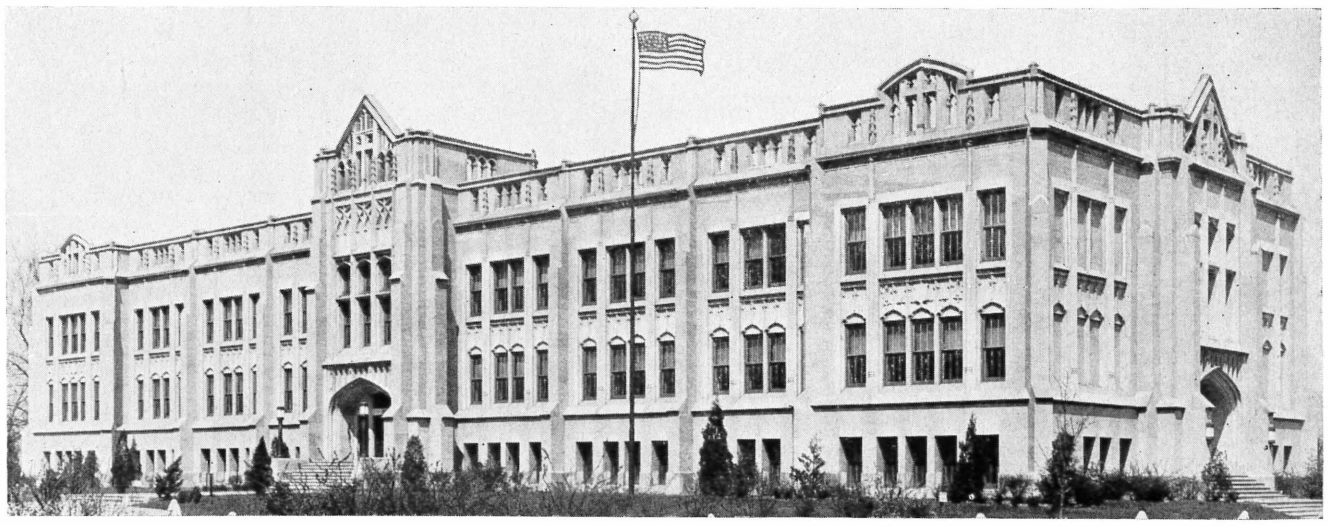
St. Agnes Academy

THE first notation on the record book of the St. Agnes academy, Indianapolis, was dated in the year 1893, and reads: "The St. Agnes academy opened October 9, 1893, at the request of Bishop Chatard. Sister Camilla, the first Superior, was aided by eleven Sisters. The enrollment was thirteen, and the first resident student was Laura Byther, age twelve." Evidently, the eleven Sisters must have included the teachers for both the grade school and the high school.

Previous to the opening of the academy on its present site, the southwest corner of Fourteenth and Meridian streets, a small two-room school known as the SS. Peter and Paul school was opened on the east side of Meridian street near the spot where the present Cathedral stands. The two Sisters of Providence, Sister Camilla and one companion, who were in charge of the school, and who resided at the St. John academy, went as "missionaries" to the little north-side school each morning and returned each evening. The records do not state how long these daily missionary tours continued, but it is thought probable that they were kept up by the Sisters until one year after the establishment of the SS. Peter and Paul congregation. It was then that a permanent residence for the Sisters was secured and the first St. Agnes academy was opened on its present site.

A few interesting lines are quoted here in which are told something of the work in preparation for the new north-side school.

"Early on Saturday mornings the Sisters from the St. John academy packed their lunches and rode out northward, where they spent the day at cleaning up the little house which was to become the new mission of the Sisters of Providence in Indianapolis, the St. Agnes academy. Sister Marie, a well known member of the staff at St. John's, and who was at that time one of the best musicians in Indianapolis, as well as a leader among the teachers of music, was one of the group of Sisters who helped prepare the house."



The Reitz Memorial high school at Evansville.

The graduating class of 1885 of St. John academy at Indianapolis. The school's first formal commencement was held in this year.

The only available records of the academy between the years 1893 and 1907 are the names of the Sisters who served as Superiors during that time. They were Sisters Camilla, Mary Cyril, Mary Raphael, the present Superior-General of the Order, St. Liguori, and Mary Gabriel.

Preparations were begun on the feast of the Sacred Heart, in 1907, for the moving of the old academy building to face Fourteenth street. The work was completed and the school opened on September 23. The old building was occupied by the academy until August 17, 1909, and was used later by the Cathedral grade school until September 11, 1922, when the grades were transferred to the new building located at Fourteenth and Pennsylvania streets. The old building was wrecked in November, 1922.

On August 1, 1908, ground was broken for the new academy building, and one year later, on August 17, 1909, the academy was blessed by the Rev. Joseph Chartrand. A temporary chapel was opened on the same day, in the room now used as a recreation room for the resident students. Mass was said for the first time in the new chapel, by Father Chartrand on the morning of August 18, 1909, and a few weeks later, on September 15, the school opened with an enrollment of forty-two.

September 16, 1910 was a happy day at the St. Agnes academy, because on that morning Bishop Chartrand, the newly consecrated Coadjutor of the Diocese of Indianapolis celebrated his first Mass as a Bishop, in the academy chapel. His consecration had taken place the preceding day. On December 29, the new chapel of the Sacred Heart, the one now in use, was dedicated by Bishop Chartrand, and in December, 1912, the St. Agnes Academy Alumnae association was organized.

Just as St. Agnes' was an outgrowth of the St. John academy, so in the year 1921 the St. Joan of Arc school became an outgrowth of St. Agnes', the three Sisters, Sister Mary Alexis and her two assistants who resided at the academy made the trip daily back and forth to the recently opened little school in the newly organized St. Joan of Arc parish.

The stretch of time between the years 1921 and 1934 were apparently unmarked by any spectacular event at St. Agnes'. Even the Jubilee year of 1918 seemed to have passed quietly as far as records show. Whether or not events were recorded in many of the years since the establishment of the St. Agnes academy, they were marked by a steady increase, and by continual improvement.

The enrollment during the past school year included representatives from eighteen parishes in the city. A comparison of the enrollments through the decades shows a steady increase as follows: From the year 1893 to 1913, the number of students increased from thirteen to fifty-nine; 1913 to 1923, the enrollment more than doubled, the figures showing fifty-nine to 144; and between the years 1923 and

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Procession of Parishes

To a surprising extent, the strength and the vigor of a diocese depends upon the vitality of the parishes which are its units. Here is told something of the source of this See's greatness. Undramatic though these accounts of the parishes may appear to be, behind them may be read a story of great endeavor, of sacrifice, and of sure progress, all of which together have brought to the diocese its century of growth and development.

IT seems difficult to imagine the problems, the conditions, and the methods of living which confronted our forefathers who lived in the earlier days of Indiana. The year of the founding of the diocese appears very distant, and holding little in common with the year 1935. And yet, in reality, this hundred years is but a short time, almost within the lifetime of present men, and it is only by imagining these conditions, understanding what we have in common and visualizing the length of time, that we may comprehend what has transpired.

The 1935 year book of the Diocese of Indianapolis lists 226 churches, missions, and chapels cared for by the 396 members of the clergy in Indiana. To indicate the material parish expansion of the diocese in the hundred years of its existence we have but to contrast this number with the statistics published in 1837 by the Diocese of Vincennes which then comprised the whole of Indiana and a large part of Illinois.

In that year the directory states that there were approximately thirty-one churches in the diocese attended by about eleven diocesan priests who were in some cases assisted by a few missioners from neighboring

The interior of SS. Peter and Paul Cathedral at Indianapolis as it was twenty-eight years ago when this picture was taken. Since that date numerous changes have been made. In this picture, no side Altars are to be seen; these had not been erected at that date (May 23, 1907). The Communion rail, as well as the throne and the pulpit, were constructed principally of wood. And the Altar is as it was originally built, because to it a great deal has been added in later years.

states. This seems all the more remarkable when we read that there were two resident priests in Chicago, and services were only occasionally held in Indianapolis.

In the following group of parish sketches, no attempt has been made to give the complete history of each parish. An endeavor has been made, however, to indicate the growth of the Diocese of Indianapolis—and the vastness of that growth—by showing in some small way the growth of its units.

INDIANAPOLIS

SS. PETER AND PAUL CATHEDRAL, located at 1347 North Meridian street, was founded as a parish in 1892. The pastors who served at the Cathedral in the order of their service have been: Monsignor Bessonies, V.G., 1892 to 1905; the Most Rev. Joseph Chartrand, sixth Bishop of the Diocese, 1905 to 1925; the Most Rev. Joseph E. Ritter, seventh Bishop of the Diocese, 1925 to 1934; and the Rt. Rev. Raymond R. Noll, V.G., from 1934. The assistants at the present time are: The Rev. Joseph B. Tieman; the Rev. George Dunn; and the Rev. James A. Hickey.

The present Cathedral was built in 1906. The original chapel, erected in 1892, which served as a parish church until the Cathedral was completed, has been, through the generosity of a member of the parish, renewed and richly decorated for use as a Chapel of Adoration. On September 7, 1918, it was dedicated to the Blessed Sacrament, and every Friday the Blessed Sacrament is exposed for the adoration of the faithful.

The first school of the parish was opened in 1892, and entered a permanent building in 1912. It is conducted by the Sisters of Providence.

ASSUMPTION CHURCH is located at 1125 Blaine avenue. Although the late Rev. Francis A. Gavisk visited the district as early as 1888, the parish was organized in 1893 with only thirteen Catholic families by the late Rev. Joseph F. Weber, who served continuously to the time of his death in July, 1935. The assistant at the present time is the Rev. Joseph A. Laugel.

The church was erected in 1894, and a school was built and opened in the following year. The Benedictine Sisters from Ferdinand are in charge of the school.

CHURCH OF THE LITTLE FLOWER, located at 14th street and Bosart avenue, was founded March 13, 1925. The first, and to date the only Pastor, the Very Rev. Charles Duffey, is assisted by the Rev. Cyril Conen, the Rev. Maurice Schoentrup, and the Rev. Raymond Marchino.

The school, conducted by the Sisters of St. Francis, was built in 1926.

Little Flower church is the youngest parish in Indianapolis.

HOLY ANGELS' CHURCH, located at 28th street and Northwestern avenue, was founded in 1899 and the church built four years later.

The Pastors who have been in charge of Holy Angels are: The Rev. Stephen A. Donoghue, 1899 to 1903; the Rev. James L. Carrico, 1903 to 1910; and the Rev. James A. Coulter, the present pastor, who was appointed in 1910. The Rev. Joseph A. Terstegge is the present assistant.

The school, built in 1907, is conducted by the Sisters of St. Joseph.

HOLY CROSS CHURCH, located at 125 North Oriental street, was founded in 1895.

The Pastors in the order of service have been: The Rev. William Quigley, 1895 to 1896; the Rev. Dennis McCabe, 1896 to 1903; the Rev. James J. Wade, 1903 to 1919; the Rt. Rev. Joseph Byrne, 1920 to 1924; and the Rt. Rev. William F. Keefe, since 1924. The assistants at the present time are: The Rev. Walter A. Nugent; the Rev. Victor L. Goossens; and the Rev. Bernard J. Thompson.

The school was opened in 1895 in a combination church and school building. The school is taught by the Sisters of Providence.

A new church was built in 1921, and the old building remodeled into a modern school.

HOLY NAME CHURCH, located in Beech Grove, a suburb of Indianapolis, was called the Blessed Sacrament church for the first ten years, but after the Cathedral chapel was opened in 1918, it was renamed Holy Name.

The first Pastor, the Rev. Peter Killian, is still in charge. He is assisted by the Rev. Herman Mootz.

The original church, built in 1908, was a little chapel in the Pastor's house and served until 1922 when the present church and school building was completed. Additions to the school, the convent, and the parish community facilities are now being built.

The enrollment of the school, opened in 1922, has increased four times in the thirteen years of the school's activity. The school is under the direction of the Sisters of St. Francis, Oldenburg.

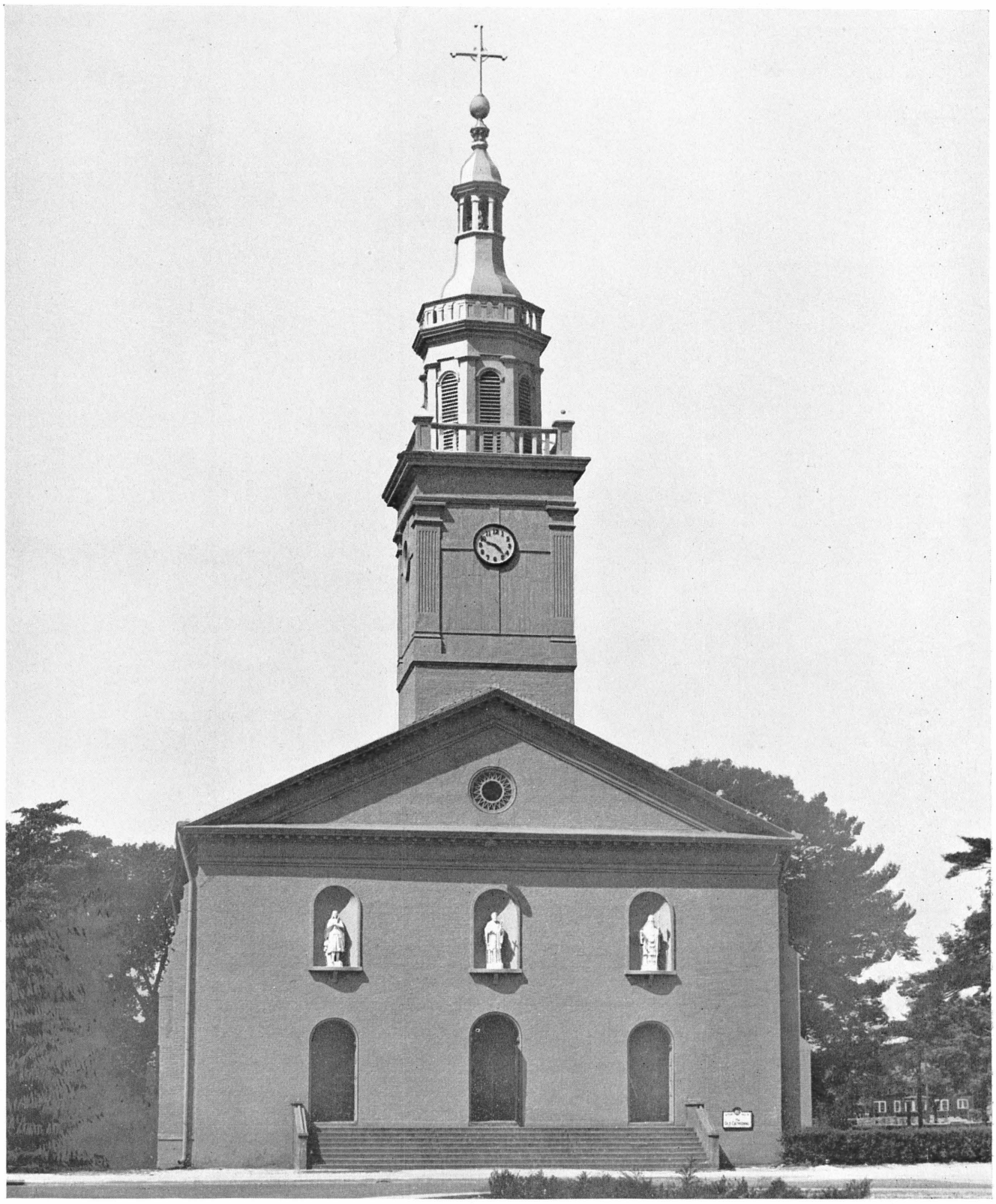
HOLY ROSARY CHURCH, located at 539 Stevens street, was founded in 1909, its second church was built in 1912, and the present church was finished in 1925.

The Rt. Rev. Marino Priori was Pastor from 1909 to 1934, and the Rev. Ambrose J. Sullivan, the second and present Pastor, is assisted by the Rev. Augustine Sansone.

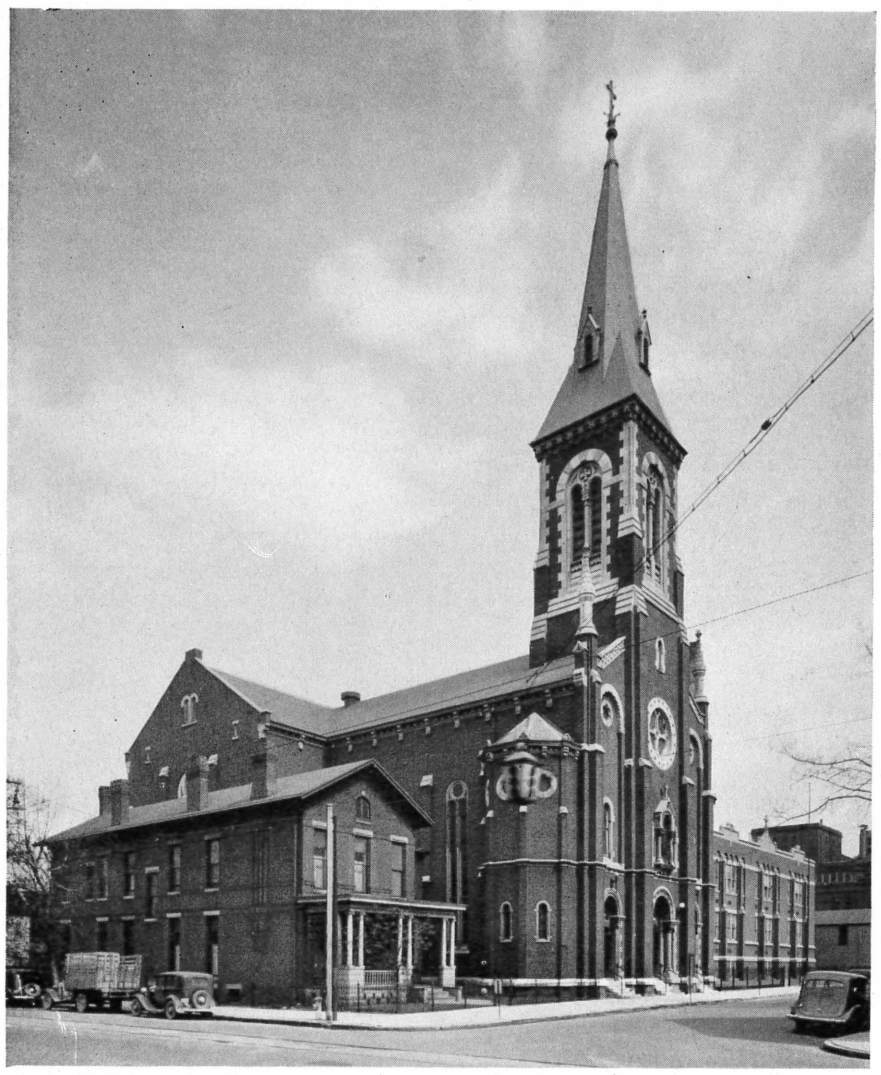
The school, opened in 1912, is conducted by the Sisters of St. Francis.

HOLY TRINITY CHURCH, located at 2618 West St. Clair street, was founded in 1906.

The Pastors in the order of service are: The Rev. Joseph Lavric, 1906 to 1909; the Rev.



The Old Cathedral of St. Francis Xavier in Vincennes which was begun in 1824 and not completed until years later. The steeple, conceived by Bishop Brute, contains a bell brought from France in 1742, which is known as "The Liberty Bell of the Northwest."



The present Assumption church at Evansville. Oldest of that city's parishes, it will observe its centennial in 1937.

John Smolej, 1909 to 1910; the Rev. Bonaventure Cicek, O.M.C., 1910 to 1914; the Rev. Cyril Orevdac, O.M.C., 1914 to 1924; the Rev. Bonaventure Cicek, O. M.C., 1924 to 1925; the Rev. Casimir Cvercko, O.M.C., 1925 to 1932; and the Rev. Victor Rogulj, O.M.C., 1932 to 1933. The present Pastor, the Rev. Joseph V. Somes, J.C.L., is assisted by the Rev. Michael Djubasz.

The church was completed in 1907.

The school, opened in 1911, entered its present building in 1926, and is under the direction of the Sisters of St. Francis, Oldenburg.

OUR LADY OF LOURDES' CHURCH, located at 5315 East Washington street, was founded in 1909, and its first Pastor, the Rev. Joseph A. Poelhuis, was in charge until 1919, when he was succeeded by the present pastor, the Rev. Michael W. Lyons. The Rev. James W. Moore and the Rev. Charles F. Schoettelkotte are the present assistants.

The present church was built in 1915.

The school, opened in 1910, entered a new building in 1915, and is under the direction of the Sisters of St. Francis, Oldenburg.

SACRED HEART CHURCH, located at 1530 Union street, was founded July 14, 1875.

The Pastors have been: The Rev. Alardus Andrescheck, O.F. M., 1875, to 1877; the Rev. Ferdinand Bergmeyer, O.F.M., 1877 to 1885; the Rev. Francis Haase, O.F.M., 1885 to 1891; the Rev. Bernadine Weis, O.F.M., 1891 to 1894; the Rev. Francis Haase, O.F.M., 1894 to 1903; the Rev. Columban Valentine, O.F.M., 1903 to 1906; the Rev. Timothy Magnien, O.F.M., 1906 to 1909; the Rev. Andrew Butzkueben, O. F.M., 1909 to 1915; the Rev. Odo Richardt, O.F.M., 1915 to 1925; and the Rev. Didacus Gruenholz, O.F.M., 1925 to 1927. The present Pastor, the Rev. John Joseph Brogger, O.F.M., has two assistants, the Rev. Ethelbert Harms, O.F.M., and the Rev. Servace Ritter, O.F.M.

The present church was built in 1883.

The school, which was completed in 1875 and opened in 1876, is conducted by the Sisters of St. Joseph of Carondelet, Missouri.

ST. ANN CHURCH, located in Mars Hill, R. R. 3, just outside of Indianapolis, was founded and the first church built in 1917. The second church was dedicated in 1927.

The first Pastor, the Rev. John F. Patterson, has served up to the present time.

The school, built in 1921, was opened in the following year, and is under the direction of the Sisters of Providence.

ST. ANTHONY CHURCH, located at 379 North Warman street, was organized in 1886.

The Pastors in their order of service have been: The Rev. Francis B. Dowd, 1889 to 1900; the Rt. Rev. Joseph F. Byrne, 1900 to 1920; and the Rev. Albert Busald, 1920 to 1934. The present Pastor is the Rev. Michael J. Gorman, and his assistants are: The Rev. Ralph Pfau and the Rev. Thomas H. Murphy.

A combined church and school was opened in 1891, but a separate church was built in 1904. The school is under the care of the Sisters of Providence.

ST. BRIDGET CHURCH, located at 807 North West street, was founded in 1879.

The first Pastor, the Rev. Daniel Curran, remained in charge until 1918, when he was succeeded by the present Pastor, the Rev. John F. McShane.

The school building was completed and opened in 1880, and is in charge of the Sisters of St. Francis of Oldenburg, Indiana. From 1892 to 1919 St. Bridget's operated in conjunction with St. Ann's school, a school for the colored children of Indianapolis.

ST. CATHERINE OF SIENA CHURCH, located at 1109 East Tabor avenue, was founded in 1909 with the Rev. O. C. Bosler as the first Pastor. He was succeeded by the Rev. James M. Downey, who has been Pastor since 1917. Father Downey is assisted by the Rev. Joseph A. Duffy and the Rev. Albert R. Walter.

The school, opened in 1909 under the direction of the Sisters of Providence, was originally combined with the church. The school has been added to, first in 1921, and again in 1926. A new rectory was completed in 1926.

ST. FRANCIS DE SALES CHURCH, located at 2191 Avondale place, was founded April 29, 1881, with the Rev. Charles Curran as its first Pastor. Father Curran continued until 1883, and from this year until 1900 the Franciscan Fathers were in charge. The Pastors since the latter date include: The Rev. V. J. Brucker, 1900 to 1910; the Rev. Raymond R. Noll, 1910 to 1917; the Rev. Albert Busald, 1917 to 1918; the Rev. Maurice O'Connor, 1918 to 1919; the Rev. Raymond R. Noll, 1919 to 1927; and the Rev. Bernard Sheridan, 1927 to 1934. The present Pastor, the Rev. Joseph Clancy, is assisted by the Rev. Denis Spalding.

The church was built in 1913.

The school, built in 1903, is in charge of the Sisters of St. Francis.

ST. JOAN OF ARC CHURCH, located at 4217 Central avenue, was founded in 1920 by the Most Rev. Alphonse J. Smith, now Bishop of Nashville, Tennessee. On his elevation to the Episcopacy in 1923, the pastorate was temporarily assumed by the assistant, the Rev. Jerome Pfau. The present Pastor, the Rt. Rev. Maurice O'Connor, was appointed in 1924. He is assisted by the Rev. James McBarron and the Rev. Joseph Grothaus.

The school, which was opened in 1921, is taught by the Sisters of Providence.

ST. JOHN CHURCH, located at 129 South Capitol avenue, was founded in 1840 under the title of Holy Cross, the first church being located on the northeast corner of Washington and California streets. It was attended by the Rev. Vincent Bacquelin who came twice a month from Shelby county.

Pastors who were in charge of the church include: The Rev. Vincent Bacquelin, 1840 to 1846; the Rev. Patrick J. Murphy, 1847 to 1848; the Rev. John Gueguen, 1848 to 1852; the Rev. Dan Maloney, 1852 to 1857; the Rev.

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St. Joseph church at Terre Haute. This parish was established in 1837 or 1838 and is the oldest in the city on the Wabash.

Healing The Sick

The seven Catholic hospitals in this diocese are that many institutions where Christian Charity guides each task for suffering humanity's sake.

A HOSPITAL, to some, might mean tall walls of brick or stone with stately portals; to others it is a place of clean, quiet coolness; to a soldier, perhaps a hospital recalls only a crowded tent at the edge of a battle field; but viewed broadly the typical modern hospital represents human solicitude for suffering, ennobled by Christian charity and made efficient by the abundant resources of medical skill.

The word itself is taken from the Latin, "hospitium," meaning a guest-house or guest-room. A hospital was originally known as a place where strangers or visitors were received, but as years went on the use of a hospital became restricted to the care of the sick.

That the care of the sick is a work of Christian charity was exemplified by Christ Himself in the numerous miracles He wrought to heal the various forms of human suffering.

When and where the first hospital was established is a matter of dispute. Some authorities state that St. Zoticus built one at Constantinople, but this has been denied. However, the first hospital in North America was erected before the year 1524, in the City of Mexico, by Cortes, in gratitude, as he mentioned in his will, "for the graces and mercies God has bestowed upon him in permitting him to discover and conquer New Spain, and in expiation or satisfaction for any sins he had committed, especially those he had forgotten, or any burden these might be on his conscience for which he could not make special atonement." This hospital was called the Hospital de la Purisima Concepcion, later of Jesus Nazareno, after a neighboring shrine.

The first hospital in the United States was erected on Manhattan island about 1663, "at the request of Surgeon Hendricksen Varrevanger for the reception of sick soldiers who had been previously billeted on private families, and for the West India Company's negroes."

Seven well-equipped Catholic hospitals are now located in the Diocese of Indianapolis, and the first of these, St. Mary's, was established in Evansville in 1870.

St. Margaret Mary hospital at Batesville. This is the youngest Catholic hospital in the diocese and was opened in 1932. It was made possible through the generosity of the late Mrs. Margaret Hillenbrand and her daughter, the late Mrs. Mary A. Mitchell.

St. Mary's Hospital Evansville

ST. MARY'S HOSPITAL, the oldest institution of its kind in the Diocese of Indianapolis, was established at Evansville sixty-five years ago, the property having been deeded to the Sisters of Charity on July 6, 1870. A corps of three Sisters of Charity from Baltimore, Maryland, opened St. Mary's in the old Marine hospital in the west end of the city, on the banks of the Ohio river.

The foundation of a Catholic hospital in Evansville was made possible through the generosity of Mrs. William Fergus. It was incorporated under the laws of the State of Indiana on March 3, 1876, and was arranged by the Sisters for the accommodation of one hundred patients.

After a few years, because of the encroachment of the railroads and manufacturing industries upon the neighborhood of the institution, combined with the natural growth of the city, the necessity of a larger hospital became apparent. The Sisters disposed of the old building and purchased the present property at First avenue and Columbia street, where in the year 1889 the new building was begun. When completed in 1893, the institution comprised three floors, with a capacity of more than one hundred beds.

The following year, 1894, the Sisters established a training school for nurses, offering a three-year course, upon the completion of which graduates were entitled to State registration.

The institution continued to grow, and by 1922 a new annex was completed, which provided for twenty-five additional beds. The four floors of the building are occupied by the surgery and obstetrics, record room and private rooms.

The dietetic department, which is located on the first floor, serves as a laboratory where all diets requiring especial attention are prepared. Cooking classes for the nurses are also held on this floor, under the supervision of a registered dietitian. In addition to these, the first floor accommodates the office, the X-ray room, clinical laboratory, physiotherapy, pediatric departments, and the nurses' dining room.

The chapel is located on the second floor of the building opposite the main entrance of the hospital. In addition to the hospital proper, two other buildings, a laundry and a power house, comprise the institution.

At the present time twelve Sisters are in charge at St. Mary's, with Sister Dolores as Sister-Servant, and the Rev. Joseph Lannert as Chaplain. A

training school for fifty or sixty nurses is maintained, and accommodations are available for 140 patients.

The medical staff of the hospital was formed in 1922. Its open staff organization places all members on an equal footing, and it also comprises men of the highest ability. The medical and surgical divisions are divided into groups of three, each group serving a three-month period. According to this arrangement three doctors are always on duty at the same time.

St. Mary's hospital is recognized by the American College of Surgeons.

St. Vincent's Hospital Indianapolis

WHEN Sister Mary Theresa and her little band of three, Sisters Mary Oswald, Albertine, and Magdalen, arrived in Indianapolis from the Mother House of the Daughters of Charity of St. Vincent de Paul, in Emmitsburg, Maryland, on April 27, 1881, it can not be imagined that even they could have visualized the present modern St. Vincent's hospital, which extends from Illinois street to Capitol avenue on Fall Creek boulevard in Indianapolis.

Today, after fifty-four years, the staff of four Sisters has expanded to twenty-three, and the humble institution, St. Vincent's infirmary, which had it's beginning in a part of the old St. Joseph church building, then located in Vermont street between East and Liberty streets, has grown to five stories of brick, stone, and steel.

The need for a Catholic hospital in Indianapolis was shown not only in Bishop Chatard's request that the Sisters establish one here, but also in the steady growth of the infant institution, because after five or six years the Sisters found it necessary to seek a suitable location for a larger hospital. By the year 1889, the then new St. Vincent infirmary, located on the southeast corner of Delaware and South streets, was completed. The Sisters thought at the time that they had a hospital building large enough to meet their needs and to serve their patients for many future years. As time went by, additional stories were built in the effort to suit the size of the building to its ever increasing number of patients. 1,200 patients were recorded as having been treated there in the year 1912, with the number promising to reach fifteen hundred.

Preparations for building another new hospital were begun in May, 1908, when Fair Bank park along Fall Creek was purchased. A part of the site was later absorbed by the Indianapolis Park Board, thereby linking the hospital site with the park and boulevard system of the city and assuring the institution from encroachment by other buildings.

The new building, which was completed about Thanksgiving day in the year 1912 was ready for occupancy in February of the following year. The chapel and the altar were consecrated by the late Most Rev. Joseph Chartrand, then Coadjutor Bishop of Indianapolis, on February 6, 1913. The Rev. P. H. Griffin, who had served as Chaplain in the old hospital for a number of years was the celebrant of the first Mass in the new hospital on that day.

Patients from the hospital on Delaware street were moved to the new institution in six automobiles and three ambulances a few days before, when the establishment was formally opened to new patients. Old records show that seven operations were performed that day. Sister Mary Joseph, Superior, directed a staff of sixty nurses at

Continued on page 89

St. Vincent hospital in Indianapolis. This present St. Vincent hospital was completed in 1912. The original hospital, the second oldest in the diocese, was established in 1881.

St. Francis hospital at Beech Grove, just outside of Indianapolis. St. Francis hospital was established in 1913 by the Poor Sisters of St. Francis of the Perpetual Adoration.

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A Pioneer Sisterhood

Continued from page 31

ception rooms, offices, and a social hall.

The Conservatory of Music north of Guerin Hall is a three-story building of white brick and limestone. A structure 150 x 125 feet, it contains a triple entrance opening upon a foyer stretching across the entire width of the building. Immediately beyond the foyer is the Cecilian auditorium rising the height of the building to a dome skylight, and seating about nine hundred persons. The fire-proof stage is furnished with a two manual pipe organ, and provides scenery for the stage and materials for the projection of photoplays. The musical equipment comprises, in addition to the stage organ, a practice organ and more than sixty pianos as well as harps, violins, and other instruments. The conservatory library contains the best of musical literature. Class rooms, studios, chorus rooms, and practice rooms open on the corridors surrounding the auditorium on three sides.

Beyond the Conservatory is Foley Hall, a building constructed of Bedford limestone. In it are located the Students' chapel, the art department, the college museum, the commerce and finance department, and the main library.

The Refectory, a large white and amber hall, contains accommodations for five hundred students and was used for the first time in March, 1921. It is equipped with the latest improvements in lighting, heating, and service, and is complete in every detail. Another building close by is the gymnasium, a two-story red brick building. It contains a running track and full equipment for modern exercise, basketball, and all indoor sports. Adjoining the gymnasium is the Natatorium which contains a pool 35 by 72 feet, showers, dressing rooms, and drying rooms. It also contains a large bowling alley.

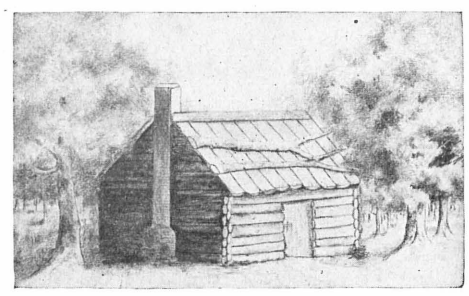
THE library at St. Mary-of-the-Woods comprises a central library in Foley Hall and five departmental libraries containing in all over 35,000 volumes.

The chemical, physics, and biological laboratories are well equipped. Five large hot houses, constituting in all the finest private horticultural plant in Indiana, have recently been constructed. A home economics department completely furnished with standard individual equipment is also included.

The Conventual Church of the Immaculate Conception is the most beautiful of the campus buildings. Built of pale gray Bedford stone in Italian Renaissance style, it is modeled after the Sainte Trinite in Paris. It contains beautifully polished Numidian marble columns with delicately carved capitals. The seven white Carrara marble altars were made in Italy, as was the altar railing of Scyros marble. The stained glass windows are the work of Munich artists, while the murals and the work on the semi-dome is the work of the late Thaddeus Von Zukotynski.

The chapel of Perpetual Adoration where the Most Blessed Sacrament is constantly exposed is one of St. Mary's most revered spots.

Viewed in perspective the history of St. Mary-of-the-Woods reflects in miniature the history of the diocese. Founded six years after a bull of Gregory XVI had established the See of Vincennes, it has kept pace with the growth of the diocese, culminating in its development as one of the largest and most flourishing institutions of religious orders of women in the United States. In this respect, as well as in the mere outward aspect of its buildings and its campus, does it widely differ from the scene and conditions that Mother Theodore knew. To one who sees in retrospect the entire history of this institution, the thought must inevitably come that St. Mary-of-the-Woods is firmly established—and for its own greater glory.



The first chapel at St. Mary-of-the-Woods.

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Mount Saint Francis

Continued from page 39

The original building still stands, all the space being completely utilized. At present, its main floor houses the school library, chemical and physical laboratories, class rooms for the Junior college, a typewriting and mimeographing room, students' work shop, and storage rooms. Part of the second floor is devoted to the biological laboratory, the rest being divided into living quarters for the lay brothers, guests, and the domestic help.

Easily accessible from the main building by means of a covered archway is the beautiful chapel in the Romanesque style of architecture. With a seating capacity of five hundred, and with nine side chapels and altars, it is more than sufficiently large to meet the needs of the school. In its decorations it is calculated to foster and revivify the outstanding events and the ideals of the Franciscan Order. Side and shrine altars are dedicated to Franciscan saints, and each richly stained glass window, surmounted by a depiction of one of the Conventual Popes, portrays some incident famous in Franciscan history.

The sanctuary floor separates itself from the body of the chapel by means of a graceful elliptic curve, the same floor containing all the altars. The main altar, a magnificent example of Italian art, is of vari-hued marble and mosaic, enfiguring the Sacred Heart against a gold background, supporting the Mensa.

Under the chapel is a combination auditorium and recreation hall furnished with pool, ping-pong, card, and reading tables. At one end is a deep stage fully equipped for amateur theatricals. This auditorium is also equipped for motion picture projection.

Excellent opportunities for healthful recreation are found by the students on the baseball diamonds, football fields, tennis courts, gymnasium, recreation rooms, and the lake. Longer recreation periods are usually spent in hikes or in the log cabins which groups are allowed to build in the woods.

THE curriculum and training of Mt. St. Francis Pro-Seminary are designed to meet the needs of young men who desire to enter the novitiate of the Friars Minor Conventual of the Province of Our Lady of Consolation. The school desires to furnish the students with that knowledge which is necessary as a foundation on which to erect the superstructure of broad culture and knowledge requisite in the modern priest. At the same time it is the hope and desire of the faculty to foster, with learning, "a solid piety based on strong character, a lively enthusiasm for the spread of the Church, and an intense love for the ideals of St. Francis and of the Franciscan Order."

The course of studies offered is considered as rich and varied as can profitably be offered to students of the minor seminary level. In the five years of high school and Junior college, students pursue courses which include English grammar, rhetoric, prose and verse composition; Latin grammar and readings from classical and ecclesiastical authors; mathematics to trigonometry; ancient, medieval, modern, American, and church history; general science, biology, physiology, physics, chemistry, astronomy and geology; Greek grammar and authors; general psychology; and dogmatic religion. Extra-curricular activities include: Dramatics, debating, intra-mural athletics, and journalistic work. Students are admitted and retained on a rigorously selective basis, and after graduation are admitted to the novitiate of the Minor Conventuals at Angola, Indiana.

The Friars Minor Conventual who conduct Mt. St. Francis Pro-Seminary are, along with the Friars Minor of the Leonine Union and the Friars Minor Capuchin, one of the co-ordinate branches into which the original Order of Friar Minors stand today divided. The names Conventual, Capuchin, Leonine Union distinguish the present day Friars Minors among themselves, each branch observing the same Rule of St. Francis according to its own Constitutions as approved by the Holy See. The initials, "O.M.C.", are used by the Conventuals after their names to distinguish them from the others, the O.F.M.'s and the O.M.Cap.'s. Because the Conventuals are garbed in a black habit whereas the other two groups wear brown, the Conventuals are sometimes known popularly as the "Black Franciscans."

Corporately, the Friars Minor Conventuals were established in the United States when a group of the Fathers came from Germany to Texas in 1852 to take charge of a parish in Galveston. In 1872, a Province was canonically established under the title of the Immaculate Conception, this being divided in 1905 into the Province of St. Anthony, and in 1926 into the Province of Our Lady of Consolation. This latter Province embraces the Diocese of Indianapolis. In the three provinces, the friars number over five hundred professed members, and have established houses in thirty-two of the dioceses in the United States and Canada.

The teachers at Mt. St. Francis now number ten priests and one lay brother. The staff is headed by the Very Rev. Andrew Maas, O.M.C., Rector, and the Rev. Stanislaus Ronnellenfitsch, O.M.C., Vice-rector.

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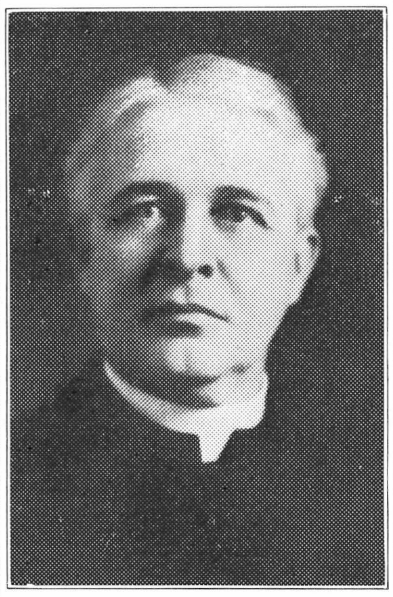

MONSIGNOR F. P. RYVES
The Centennial Anniversary of the Indianapolis Diocese

In commemoration of the 100th Anniversary we realize that there have been many over the Diocese who have contributed much to the faith, but we here in Evansville are more familiar with the good which Monsignor Ryves has rendered in our community. He has contributed much to the spiritual welfare of the Diocese as well as to our civic welfare. He has endeared himself to hundreds not of his own faith and his good words and works shall live long in our memories.

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The Story of a Diocese

Continued from page 16

known, is still in existence, and is published as a weekly magazine. It was founded by Father Sorin, of the Congregation of Holy Cross, at Notre Dame, in 1865. Father Gillespie, C.S.C., served as its first editor, the Rev. Daniel E. Hudson, C.S.C., took charge in 1874, and the Rev. Patrick J. Carroll, C.S.C., is the present editor.

It has been recorded that no Catholic paper existed in Indianapolis until 1875, at which time, through the interest of the Rev. Denis O'Donaghue, a stock company was formed, and began the publication of The Central Catholic. This is thought to have been the initial adventure of a Catholic paper in the Diocese of Indianapolis.

Among the other early Catholic publications in Indiana were The Scholastic Year, and The Notre Dame Scholastic, published at Notre Dame in the years 1867 and 1869 respectively; and The St. Meinrad's Raben, a devotional monthly published at St. Meinrad's in 1888; and St. Benedict's-Pamer, also a devotional monthly published at St. Meinrad's in 1889.

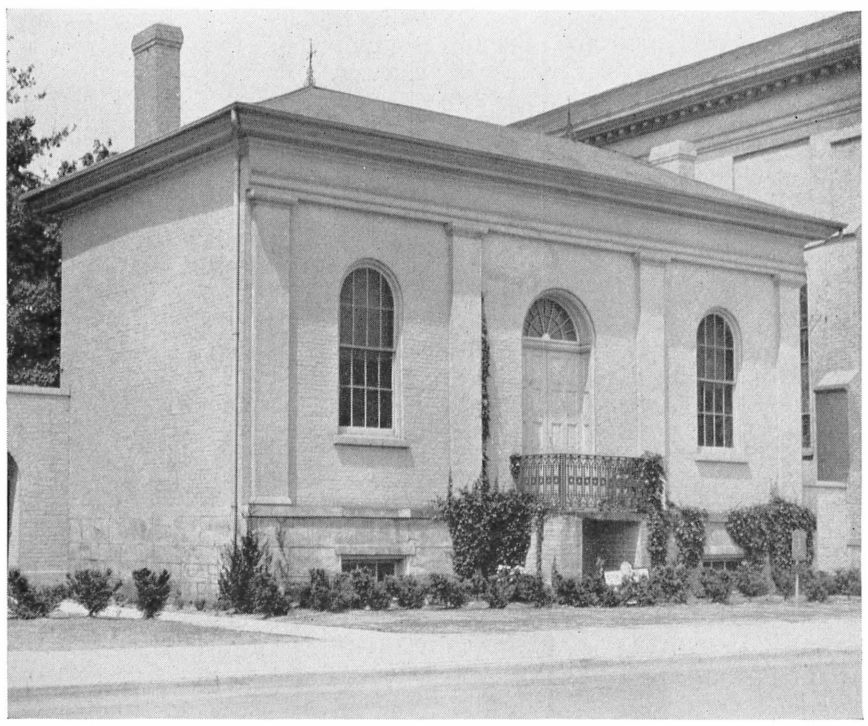
Bishop St. Palais died at St. Mary-of-the-Woods, June 28, 1877, having attended the commencement exercises there on the previous day. He was stricken with paralysis upon arising at five o'clock in the morning and died at four o'clock the same afternoon. The body was transferred to Vincennes June 30, and remained in St. Rose chapel until July 3, when burial took place in the chapel basement of the Old Cathedral.

It was said that special trains from Evansville, Terre Haute, Washington, and Indianapolis carried thousands to Vincennes for the funeral, and that the funeral procession was the most imposing of any that Vincennes had ever witnessed. It included an Archbishop, four Bishops, a hundred priests, a number of Catholic societies, sixty-one carriages, the Sisters of Providence, pupils of St. Rose school, orphans, and a vast number of others. The hearse was drawn by six horses.

UPON the appointment of the fifth Bishop of the Diocese, the Rt. Rev. Silas Marean Chatard, it was directed that he fix his residence at Indianapolis, but the Cathedral and the title of the See were continued at Vincennes. Later, by an Apostolic Brief dated March 23, 1898, the title of the Diocese was changed from the Diocese of Vincennes to the Diocese of Indianapolis. By the same Brief the patron saint of the Diocese remained St. Francis Xavier, the title of the Old Cathedral in Vincennes.

The newly named Bishop had been serving as Rector of the American College in Rome for some years prior to his appointment. On his way to the Diocese, Bishop Chatard was met in Cincinnati by the Very Rev. August Bessonies, and the Reverend Fathers Scheidler and Chasse. It had been arranged that Vincennes should welcome the new Bishop on August 11, St. Mary-of-the-Woods on August 15, and Indianapolis on August 18. He was enthroned in the Old Cathedral at Vincennes on August 11, 1878, by Archbishop Purcell, of Cincinnati, who had also installed Bishop Brute in 1834. Thirty priests attended the ceremonies. He celebrated Pontifical High Mass for the first time in his Diocese on August 11.

The people of Indianapolis



The Old Cathedral library at Vincennes. It is the oldest library in Indiana, having been built soon after Bishop Brute's death.

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were joyous over his coming, and, because of the central location of his residence, the clergy of all parts of the Diocese found it much easier to visit their Superior. Arriving in the city August 17, 1878, Bishop Chatard was met at the depot by a vast crowd of people, and the societies and clergy of the city who conducted him in procession to his residence in Georgia street, where James D. Williams, Governor of Indiana, and John Caven, mayor of Indianapolis, welcomed him to the state and city.

Bishop Chatard celebrated Pontifical High Mass for the first time in Indianapolis, at St. John's church on August 18, 1878. Just prior to this Mass the Very Rev. August Bessonies, Administrator of the Diocese, formally surrendered his administratorship into the care of Bishop Chatard.

What was said to have been one of the grandest processions Indianapolis had ever witnessed marched that afternoon in the city's streets in honor of the new Bishop. On this occasion the Rev. Denis O'Donaghue welcomed him in the name of the societies of the city.

Bishop Chatard plunged at once into the affairs of the Diocese, and on November 11 of the same year he gathered his priests together in Indianapolis for the second synod of the Diocese of Vincennes, which opened in St. John's church on December 10, about thirty-four years after the first was held by Bishop Hailandiere. Eighty-two of the one hundred and twenty-seven priests of the Diocese in 1878 attended the synod.

"The Church of God," "The Clergy and the Laity," "The Sacrament of Matrimony," "Mixed Marriages," "Catholic Schools," "Secret Societies," and "Catholic Societies" were subjects treated in a pastoral letter issued by Bishop Chatard dated at Indianapolis, Feast of the Epiphany, 1879. He shortly afterwards issued a lengthy pastoral in behalf of purely Catholic marriages.

The third Diocesan synod was held in Indianapolis November 30, to December 2, 1880.

THE Church in this section of the country was making rapid progress at this time, and judging from topics discussed in a pastoral letter which was published at the close of the fourth Provincial Council of Cincinnati, March 19, 1882, and which Bishop Chatard attended, Catholicism was on the alert to combat the evils of the day. The topics discussed included "Newspapers," "Labor Unions," "Human Freedom," "Human Equality," "Bad Papers," "Music," "Secret Societies," "Catholic Societies," "Marriage," "Divorce," "Mixed Marriages," "Civil Marriage," "Authority," "Indian and Negro Missions," "Intemperance", and "Schools."

Toward the close of the year 1882, Bishop Chatard delivered the sermon when on November 22, the remains of Bishop Hailandiere were brought to Vincennes in the care of the Rev. E. Audran, a nephew, and were entombed near the bodies of the three other Bishops of the Diocese, in the Old Cathedral. Bishop Chatard's sermon was published soon after in pamphlet form. Bishop Elder, of Cincinnati, and Bishop McCloskey, of Louisville, and twenty-seven priests were present at the entombment.

The SS. Peter and Paul Cathedral in Indianapolis was built during Bishop Chatard's Episcopal career. Its cornerstone laying took place in the year 1905, and dedicatory services were held in December, 1907. Hospitals also were established in Indianapolis, Terre Haute, and New Albany, and the Poor Clares were received into the Diocese, at Evansville.

At the time of his death in 1918, press accounts mentioned Bishop Chatard's silver jubilee circular letter which was issued March 26, 1903, about the time of the twenty-fifth anniversary of his consecration as Bishop, and which contained much historical data concerning the Diocese between the years 1878 and 1903. The circular stated that from the total of one hundred and seventeen priests in the Diocese in 1878, the year of Bishop Chatard's consecration, the number had grown, according to a directory of 1903, to one hundred and ninety-six, an increase of seventy-nine priests in the period of twenty-five years.

A check of the number of Catholics in the Diocese in 1902 shows 104,495. The silver jubilee circular also stated new schools for boys and girls were erected in twenty-two localities, and upwards of 14,564 children were receiving Catholic education under the care of the Sisters of Providence, the Franciscan Sisters of Oldenburg, the Benedictine Sisters of Ferdinand, the Ursuline Sisters, the Sisters of St. Joseph of Carondelet, the Servite Sisters, the Sisters of St. Francis, Milwaukee, and the Sisters of St. Francis, Syracuse.

It also was recorded in the circular that twenty-three new churches were built in the Diocese up to that time, 1903, in addition to the old ones that were rebuilt. The new ones were as follows: six in Indianapolis, three in Evansville, one each in Terre Haute, Poseyville, Schnellville, Corydon, Linton, Clinton, Fontanette, Lexington, Charlestown, Bedford, Dubois, French Lick, Yankeetown, and one was dedicated at West Baden where it had been donated by a Mr. St. Clair.

Mention was also made in the press at the time of the Bishop's death, of his first pastoral letter which was sent from Rome in 1878 on the day of his consecration, in which he made a strong plea for Catholic education, and which was noted by the press as having "borne great fruit in forty years."

Bishop Chatard's golden jubilee of ordination to the priesthood was quietly observed in 1912.

The reception of Holy Communion and special prayers of the people of the Diocese were asked by Bishop Chartrand for

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the aged Bishop's anniversary, and an autographed letter for the occasion from the Holy Father to Bishop Chatard was received at the Bishop's House.

THE death of Bishop Chatard occurred early Saturday morning, September 7, 1918, at the Bishop's House, Fourteenth and Meridian streets, Indianapolis. He was nearly eighty-four, and had served as Bishop of the Diocese for forty years.

Bishop Chatard's funeral, the first to be held for a Bishop in Indianapolis, was conducted at SS. Peter and Paul Cathedral and was attended by two Archbishops, the Most Rev. Henry Moeller, Archbishop of Cincinnati, and the Most Rev. John J. Glennon, Archbishop of St. Louis. The Rt. Rev. Owen B. Corrigan, of Baltimore, Maryland, represented His Eminence, James Cardinal Gibbons. There were sixteen Bishops, two Abbots, and an estimated crowd of more than three hundred priests; and it was said that representatives of Religious Orders from all parts of the country also were present. State and city officials were there. Bishop Francis, of the Episcopal Church, was among the prominent persons in attendance.

The music at the Mass, which was rendered by the regular male choir of the Cathedral, was the famous Requiem composed by Monsignor Lorenzo Perosi, director of music at the Vatican, and which was sung at the time of the death of Pope Leo XIII. The rendition of this music at Bishop Chatard's death was said to have been its first in Indiana. The Rev. Francis H. Gavisk, Chancellor of the Diocese, pastor of St. John's church in Indianapolis, and for years the Bishop's secretary, delivered the sermon. His remains were interred in the Cathedral at Indianapolis.

Born in Baltimore, Maryland, December 13, 1834, Bishop Chatard was graduated from Mt. St. Mary's College, Maryland, in June, 1853. He had studied medicine in Baltimore, but in 1857 decided to study for the priesthood. He was an alumnus of the Urban College, Rome, where he was ordained priest June 14, 1862, by Cardinal Patrizzi. He served as vice-rector of the American College, Rome, from 1862 to 1868; and as rector for ten years, from 1868 to 1878. He was named Bishop of Vincennes March 26, 1878, at which time he took the name of Francis Silas. He was consecrated in Rome on May 12, 1878, by Cardinal Franchi, who was assisted by Monsignori Santori, Bishop of Fano, Italy, and Bishop Agnette, president of the Academia Ecclesiastica, at Rome. He was enthroned in the Cathedral at Vincennes, August 11, 1878.

Among the important celebrations in the Diocese up to this time was the previously stated silver jubilee of Bishop Chatard's consecration as Bishop. This event opened on Sunday, May 10, 1903, with a program in Tomlinson hall, Indianapolis. A. M. Sweeney, who acted as chairman, presented greetings of the Catholic laity, and addresses were made by Catholic laymen of the Diocese. The program also included a jubilee song by a children's chorus of six hundred voices, and selections by the Boys' K. F. M. Brigade band.

Two days later a Pontifical High Mass was celebrated by Bishop Chatard in St. John's church, in the presence of His Eminence, James Cardinal Gibbons, of Baltimore; the Most Reverend Archbishops Henry Elder, Cincinnati; John Ireland, St. Paul; Patrick N. Riordan, San Francisco; John J. Keane, Dubuque; John M. Farley, New York, and James E. Quigley, Chicago; twenty-two Bishops; three Abbots; and a number of monsignori. Archbishop Quigley delivered the sermon. The music at the Mass was rendered by the united choirs of St. John's, Cathedral, St. Patrick's, Sacred Heart, and Holy Cross Churches, with a hundred voices under the direction of Professor Emil H. Ginnsz, with orchestral accompaniment and Professor E. J. Schonacker at the organ.

The priests of the Diocese gave a banquet in honor of Bishop Chatard and his guests at the Columbia Club the same afternoon, at which the speakers included Cardinal Gibbons, who addressed the assembly, the Very Rev. Anthony Scheideler, Vicar General, who spoke in behalf of the clergy, and other Archbishops, Bishops and priests who gave toasts.

ONE by one the various Catholic organizations were becoming known in the Diocese, and, according to available records, the Ancient Order of Hibernians was probably the first well known group to form in the state. It was organized as far as can be definitely ascertained, at Knightsville, Clay county, in 1871, under the authority of Captain Kennedy, of Pittsburg, by Thomas McGovern, who was the first state delegate of that Order. Charles Sheridan served as the first state secretary, and John Smith as the first state treasurer.

The Ladies' Auxiliary of the Ancient Order of Hibernians was organized in Indianapolis by a Mr. O'Reilly, of Terre Haute, on May 9, 1896. Whether or not divisions had been formed in other cities of Indiana prior to this time has not been definitely learned. However, an historical record of Catholicity in Indiana says that the Ladies' Auxiliary was organized at Terre Haute prior to the state convention held there in 1896, but it does not state in which month. It was under the leadership of Mrs. P. H. McNelis.

The Catholic Order of Foresters in Indiana will be fifty-one years old in the fall of the present year (1935), the Order having been organized in St. John, Indiana, by the Rt. Rev. Michael Berg, who was at that time pastor of the church at Schererville, Indiana. J. H. Bueter, of Fort Wayne, is at this time (1935) the State Chief Ranger. The beginning of the Catholic Order

of Foresters in the United States dates back to May 24, 1883, in Holy Trinity parish, Chicago.

The Indianapolis Council of the Knights of Columbus, founded on June 25, 1899, was the first of the sixty-four councils of that Order organized in the State of Indiana. William J. Mooney, who was among the first officers, was called then the Territorial Deputy.

Indiana saw the coming of the Daughters of Isabella with the organization of the Mother Theodore Circle, in Indianapolis, on September 26, 1915. Mrs. John W. Trenck, first Regent of this Circle, also served as the first State Regent in Indiana. Among the early activities of this group were the Day Nursery, which was operated for a time in St. John's school, and the St. Elizabeth's Home.

About twenty years ago the Catholic Daughters of America organized in Indiana at Loogootee. The Indianapolis Court is said to have been organized about the year 1928, with Miss Bess M. Bigane as its first Regent. The first Junior Court of the Catholic Daughters of America in Indiana was organized about 1930, in Indianapolis. Miss Mary McCrossen was the first chairman. The organization now numbers close to five hundred members in the State of Indiana.

Another of the older organizations in Indiana is the St. Joseph's State League, whose membership is composed of German men and young men groups in parishes throughout the state. It was organized in Indiana in March, 1893, at Fort Wayne.

The Catholic Woman's Union, an organization of Catholic women's groups from German parishes was formed in Indiana in 1921 at Lafayette. Mrs. George Kunkle served as its first president.

The Knights of St. John, a fraternal organization, pledged to charity towards its members, insisting upon Catholic practice as a condition of membership, and seeking to enhance the solemnity of church functions by appearing at them in uniform, had a Commandery in New Albany and Evansville and perhaps other cities in the Diocese as early as fifty years ago. A Commandery was founded in Richmond through the efforts of a Colonel Wolf, of Cincinnati, in July, 1910, and has enjoyed a steady growth in that city.

The St. Meinrad alumni association which held its eighth annual meeting in September, 1934, was attended by priests from Indiana, Kentucky, Ohio, Pennsylvania, Nebraska, Iowa and Illinois. It has been said that the association had made several attempts to organize, having started many years ago, before a permanent body was finally formed.

THE Diocese of Indianapolis knew the work of the Society for the Propagation of the Faith as early as sixty-five years ago. In view of the fact that the First Plenary Council of Baltimore held in the year 1852, had already decreed that the Society be fostered in all Dioceses, it is not to be wondered at that there were many parishes in the Diocese of Vincennes in which according to the personal knowledge of the present (1935) Diocesan Director, the Rt. Rev. Francis A. Roell, the work was introduced, as early as 1870. The alms collected were sent direct to Lyons, France, and the bi-monthly magazine "Annals" came to pastors in the French and German languages for free distribution among the members. Early in the last decade of the nineteenth century, Bishop Chatard urged all pastors to raise funds for the Society for the Propagation of the Faith by at least placing a contribution box in their churches to receive alms.

The Archbishops of the country at their annual meeting in 1897 took steps to organize the work on a better and wider basis by appointing the Very Rev. Dr. Magnien, S.S., National Director for the United States, and opening a central office in Baltimore. He was assisted by the Rev. Henry Granjon, of the Baltimore Seminary, who became Bishop of Tucson, Arizona, in 1900. His successor was the Rev. John Freri, D.D., of the Boston Ecclesiastical Seminary. Among the first Bishops to appoint directors was Bishop Chatard, who early in 1899, appointed the Rt. Rev. August Bessonies, V.G., who continued to look after the work until the time of his death, February 22, 1901. A month later the present director, the Rt. Rev. Francis A. Roell, was appointed. When the reorganization of the Society took place throughout the United States Monsignor Roell was reappointed by Bishop Chartrand, March 17, 1927, and by the Most Rev. Joseph E. Ritter, Bishop of Indianapolis, in June, 1934. Headquarters of the society for the Diocese of Indianapolis have therefore been in Indianapolis from 1898 to March, 1901, and since then in Richmond.

It might be of interest to note at this point when some of the parish societies were organized in the Diocese. The Third Order of St. Francis was established at Sacred Heart church, Indianapolis, as early as 1877, by the Franciscan Fathers of the Sacred Heart Province, whose headquarters then were in Illinois, but are now in Chicago. It has not been ascertained whether or not this was the first organization of the Third Order of St. Francis in this Diocese, however, because the Franciscan Fathers from the Cincinnati Province came to the Diocese a number of years earlier, and it is thought they might have had the Third Order already started in another part of the Diocese.

The Third Order of St. Dominic was organized in St. Bridget's parish, Indianapolis, in August, 1900, or thereabouts. The Rev. John F. McShane has served as Diocesan Director since 1908.

The League of the Sacred Heart was organized by the Rt. Rev. Francis H. Gavisk, pastor of St. John's church, Indianap-

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olis, more than fifty years ago. Monsignor Gavisk, the first Diocesan Director for the league, served in this capacity for many years.

The Confraternity of the Holy Rosary was canonically erected in Indianapolis during a Mission in St. Bridget's church, in May, 1935. This is said to be the first parish where the confraternity has been erected in the vicinity of Indianapolis, if not in the Diocese.

The Sodality of the Blessed Virgin, which now has a branch in possibly every parish in the Diocese, is thought to have been in existence at St. John's, Indianapolis, as early as seventy-five years ago. Whether or not this was the first organization of the sodality in the Diocese is not definitely known at this writing.

The Holy Name Society in the Diocese of Indianapolis is about fifty years old.

A group known as the Young Men's Institute, which came to the State of Indiana in 1894, organized its first Council, Marquette Council, No. 195, in Washington, Daviess county. The Brownson Council, No. 272, was the first established in Indianapolis with William J. Mooney as its first president. The exact dates of organization are not at hand.

MEN, women, and especially the little children, as well as the priests and prelates in the Diocese of Indianapolis, had, at the time of Bishop Chatard's death, already become well acquainted with the zealous labors of their youthful Coadjutor Bishop, the Most Rev. Joseph Chartrand, who became the sixth head of the See of Indianapolis on September 7, 1918.

Bishop Chartrand's duties in assisting the venerable Bishop with matters pertaining to the Diocese, however, dates back to his consecration on September 15, 1910. He was named titular Bishop of Flavius and Coadjutor to the Bishop of Indianapolis just a quarter of a century ago —on July 27, 1910.

The dawn of a new era broke upon the Christian world about that time, when Pope Pius X, by the decree "Quam Singulari," August 15, 1910, recommended that the First Holy Communion of children should not be deferred too long after they had reached the age of discretion. The same Holy Father advised as early as December, 1905, that the faithful receive Holy Communion frequently; if possible, daily.

On January 6, 1911, a letter jointly signed by the Archbishop of Cincinnati, Bishop Chatard, and the other seven Bishops of the Province of Cincinnati, in which the Diocese of Indianapolis is located, was published. The letter carried an explanation of the decree on First Holy Communion, as well as the duty of parents, and those in charge of the children.

A few weeks previous to this time an article, published beneath the name of the Rev. J. P. McNicholas, O.P., dealt with the serious problem of preparing for their First Holy Communion the vast number of children ranging from the average age at that time, which was, according to Father McNicholas' article, in many places from ten and one-half to eleven years, down to seven years or less. These little ones who would have formed First Holy Communion classes from the year 1911 to about 1914 or 1915, were all to be prepared and would, in many parishes, compose classes four or five times the ordinary size.

The zeal with which Bishop Chartrand entered into the work of restoring this custom of an early First Communion, a practice not really new in the Church, together with the enormousness of his task, can best be estimated by a review of the Diocesan statistics published at the time of his consecration.

The Catholic population of the Diocese in 1910 numbered 119,562 souls; there were one hundred and sixty-nine Diocesan priests, and sixty who were members of Religious Orders; sixty-five students in the seminary for secular clergy, and forty-two students in seminaries for Religious Orders; one hundred and forty-three churches with resident pastors, and fifty-two missions; one hundred and eighty men who were members of Religious Orders, and a thousand seven hundred seventy-four women in Religious Orders; one hundred and twelve churches with parish schools; and more than sixteen thousand children under Catholic educational control.

BISHOP CHARTRAND'S efforts in promoting devotion to the Blessed Sacrament and his fame as a speaker were well known before he became Coadjutor Bishop. His first sermon, after consecration, delivered to his congregation at the Cathedral on Sunday, October 9, was, according to a press report, "on his favorite theme—'The Sacrament of the Holy Eucharist'."

The simplicity with which he spoke to the little ones of his flock was most childlike and touching. He would tell them of the child saints such as St. Agnes and St. Pancratious. He fought steadily for personal sanctity in the lives of his people. On one occasion, at Confirmation time, he was quoted as having said, "The most powerful preacher is not the Bishop nor the priest, but the Catholic layman who preaches a continual sermon by the exemplary life he leads."

The preparation of children for Holy Communion went on steadily with the result that extremely large numbers of children in all parishes of the Diocese made up the First Holy Communion classes in the year 1911. In some cases these classes numbered as many as two hundred and even more. Where the number of children was very large two and even three classes were prepared for the reception of the Blessed Sacrament.

In one parish of the Diocese, old St. Mary's, Indianapolis, First Communion day that year, while presenting so much happi-

ness in itself, was overshadowed with the thought that this was the last First Holy Communion ceremony to be held in the old church building. Here for fifty-two years countless solemnities had taken place, and the parishioners were soon to depart for their new church which then was under construction. First Holy Communion day in another parish of the Diocese, Holy Rosary, also in Indianapolis, marked an epochal event—the breaking of the ground for a new church for the only Italian parish in the Diocese.

Confirmation classes likewise were exceptionally large in 1911, numbering in some places two, three, and in one recorded case about five hundred. Early in June of that year Bishop Chartrand traveled much about the Diocese and hardly a day passed when he did not administer the Sacrament to several classes.

While these conditions concerning Holy Communion might naturally be understood to have existed in every Diocese that year, the people of the Diocese of Indianapolis experienced an additional joy in the knowledge that Bishop Chartrand was becoming known as the "Bishop of the Blessed Sacrament." Sometimes missionary priests who came into the various parishes complimented the people upon this fact, and upon the large number of communicants. Figures published in January, 1918, showed that 205,200 persons received Holy Communion at the Cathedral, a weekly average of 3,946, during the previous year. This was an increase of about 27,000 over that shown for the year before.

BISHOP CHARTRAND'S sermon's at Forty Hours Adoration services were not entirely confined to the Cathedral, but were delivered in other parishes as well.

As a church speaker Bishop Chartrand's talents covered a wide range. He delivered an address at the commencement exercises at the University of Notre Dame on June 11, 1917, the climaxing event of the diamond jubilee celebration there. His sermon at the field Mass on the occasion of the dedication of the Knights of Columbus building at Fort Benjamin Harrison on Sunday, July 21, 1918, contained thoughts that were in reality gems. While delivered at a time when the United States was at war, one of his statements made on this occasion could well be fitted to peace. "Patriotism," he said, "is natural to man. The absence of patriotism points to perversion of man's nature. Patriotism, however, is not fostered by a gospel of hate, but attains its full power and beauty when men's minds are enlightened and men's hearts are generous." He made an address of welcome at the opening of the Regional convention of the Priests' Eucharistic League at St. Mary-of-the-Woods in September, 1924, where more than three hundred prelates and priests were present. In October of the same year he preached in the Church of St. Susanna in Rome. He delivered a sermon on the Holy Eucharist at St. Thomas Acquinas church, Chicago, Sunday, June 20, 1926, the opening day of the twenty-eighth international Eucharistic Congress in that city; and the fourth annual regional convention of the Priests' Eucharistic League which was held at Buffalo, N. Y., in September, 1927, again heard Bishop Chartrand.

EXTENSIVE church building was carried on in the Diocese during the past twenty-five years. Since the year 1910 nine entirely new parishes were founded, according to records. Five of these were in Indianapolis: St. Ann, 1916; St. Joan of Arc, 1920; St. Rita, 1919; St. Roch, 1922; and St. Theresa, 1925. Two were in Terre Haute: St. Margaret Mary, 1920; and Sacred Heart, 1922. One in Evansville, St. Benedict, 1912; and one in West Terre Haute, St. Leonard, 1911.

Countless dedications took place. In addition to the newly formed parishes, a great number of churches were rebuilt and remodeled. Included among the dedications were: St. Henry's church at St. Henry, on July 16, 1911, the Rt. Rev. Athanasius Schmitt, Abbot of St. Meinrad Abbey, having blessed the church; Holy Rosary, Indianapolis, the first Italian church to be erected in the State of Indiana, was dedicated by Bishop Chartrand in April, 1912; and the new St. Mary church, Indianapolis, was dedicated in September of that year. Among the other church dedications in 1912 were: St. Leonard, West Terre Haute, and St. Joseph, Terre Haute.

St. Mary's, Richmond, and St. Francis de Sales, Indianapolis, were among the churches dedicated in 1913 by Bishop Chartrand. The new St. Vincent hospital, Indianapolis, was opened in February of that year, and on July 16 of the same year the cornerstone for St. Francis hospital, Indianapolis, was laid. St. Francis was dedicated on July 5 of the following year.

Among other dedications during 1914 was St. Benedict church, Evansville, on April 19. The St. John rectory was remodeled, as well as the Chancery offices, Indianapolis, in 1914. St. Martin church, Lawrenceburg, and Our Lady of Lourdes church, Indianapolis, were dedicated in 1915, in November and December respectively. Other churches dedicated about this time were: Sacred Heart, Schnellville, Dubois county, October 24, 1916; a chapel for the new parish of St. Ann, Mars Hill, Indianapolis, on Sunday, January 14, 1917; and the new Church of St. Bernard, at Rockport, September 2, 1918.

The original chapel of the Cathedral parish, Indianapolis, completed in 1892 when that parish was founded and which served as the parish church until the erection of the Cathedral, was completely remodeled in 1918. St. Rita church, Indianapolis, the only church especially for colored Catholics in

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the Diocese, was dedicated August 3, 1919, by Bishop Chartrand.

Among other dedications recorded was St. Joan of Arc church, Indianapolis, on July 17, 1921. The St. Elizabeth's Home, Indianapolis, was opened November 6, 1921. Bishop Chartrand officiated at the consecration of the altar in the newly erected Chapel of the Immaculate Conception academy at Oldenburg in May, 1922. The new church and school of the St. Charles Borromeo parish, Bloomington, was dedicated on June 25, 1922, and Holy Cross church, Indianapolis, was dedicated the following month. On November 24, 1922, Bishop Chartrand dedicated the new cloistered monastery of Our Lady of Mount Carmel, in New Albany. Among the churches dedicated during the year 1923 were St. Roch's, Indianapolis, and Sacred Heart, Terre Haute. The new Sacred Heart school, Terre Haute, was dedicated July 13, 1924; St. Ann, New Castle, also in the same month, and St. Joseph, Evansville, the following month.

IN addition to officiating at practically every dedicatory service himself, it was also the custom of Bishop Chartrand in a great many cases to deliver the sermon on these occasions.

Among other dedications were Holy Rosary church, Indianapolis, May 3, 1925; St. Vincent church, Prescott, September 6, 1926; St. Therese, or the Church of the Little Flower, Indianapolis, said to be the first parish church in the world placed under the patronage of this saint, was dedicated September 12, 1926; and St. Ann, Mars Hill, Indianapolis, September 5, 1927.

The new St. Elizabeth's Home, replacing the one destroyed by fire in December, 1925, was solemnly blessed by Bishop Chartrand on May 22, 1927. The dedication of the new Monastery chapel of Mt. St. Francis at Floyds Knobs took place in May, 1926.

St. Benedict's $250,000 church in Evansville was dedicated on March 18, 1928. The new church for St. Patrick's parish, Indianapolis, erected in the place of the one destroyed by the work of a firebug in June, 1927, was dedicated February 10, 1929; Sacred Heart church, Evansville, April 14, 1929; and the new St. Joan of Arc church, Indianapolis, on December 15 of the same year. St. Benedict's parish, Terre Haute, also witnessed the dedication of its church December 13, 1931, on the site of the church destroyed by fire July 20, 1930. The St. Margaret Mary Hospital, Batesville, was blessed by Bishop Chartrand in October, 1932; and St. Croix' dedication took place in June, 1933.

Mass was celebrated for the first time in the new Catholic chapel at the Indiana Reformatory, then located at Jeffersonville, on August 20, 1911. Up to this time the Catholic inmates worshiped in the main chapel at the institution, where there were no provisions for the proper observance of Catholic rites. The work of installing the altar, chancel, and seats was done by the inmates.

DOTTED here and there over the territory of the Diocese of Indianapolis are many beautiful shrines, some of which are nearly a century old. In many instances these shrines are within or near churches, some being of the rugged stone grotto type and others are only little wayside devotional places. Perhaps the oldest of these is the crypt beneath the Old Cathedral at Vincennes, built in 1840, one year after the death of Bishop Brute. Historic paintings on the age-old walls and ceiling keep a silent vigil with the bodies of the four Bishops buried there.

An old cross, erected in 1847, near St. Joseph church, Jasper, is the fulfillment of a promise made on a storm-tossed vessel by one of a party of eleven pioneer families who were on their way from Germany to America. The shell chapel of St. Ann at St. Mary-of-the-Woods, the grotto of Our Lady of Lourdes there, and also one at St. Francis hospital, Indianapolis; a grotto at St. Boniface church, Evansville; two large wooden crucifixes, one in front of the Chapel of Our Lady of the Springs, French Lick, which was erected in honor of the Jubilee Year in Rome, 1933-34, and the other on the campus at Ladywood school, Indianapolis, which bears an inscription, "Holy Year 1933-1934, commemorating the nineteenth centenary of the crucifixion and death of Jesus Christ," are only a few of the many shrines in the Diocese.

The Chapel of Our Lady of Monte Cassino, which stands in a rustic setting on a hill-top near the St. Meinrad Seminary, is a place of pilgrimage for people from many parts of the Diocese. Its history dates back to the early days of the Benedictines when the priests, brothers, and students sought out the spot for their recreation hour. It was on one of these occasions that a student, in the year 1857, having carried a picture of the Blessed Virgin to this spot, there erected a shrine in a niche hewn out of the trunk of an oak tree and placed a kneeling bench before it. This act of devotion laid the foundation for an historic spot in the Diocese.

EDUCATIONAL progress in the Diocese of Indianapolis during the past quarter of a century is best shown in a roughly sketched account of the erection and dedication of a large number of the schools, which took place during this period, some of which were newly founded and a great number of others which were rebuilt.

Contracts for two new buildings at St. Mary-of-the-Woods, the Anne Therese Guerin hall and the Conservatory of Music, were awarded in August, 1911. The buildings were dedicated on October 12, 1913. The cornerstone for the St. Mary academy, Indianapolis, was laid September 8, 1912; St. Andrew's new school, Richmond, was dedicated August 17, 1913; and a new de-

partment of social studies was opened at St. Meinrad's, also during that year, as a part of the world-wide movement in the Church to accomplish social reform through the application of the Church's teachings regarding society.

The completion of the new library building at St. Meinrad Abbey, and the beginning of a new Seminary building there took place in 1914. October, 1915, saw the dedication of the new Sacred Heart high school in Indianapolis. No schools were dedicated in 1916. A four-year high school course for boys was opened in 1917 at St. John's, Indianapolis, under the direction of the Brothers of the Sacred Heart, who had previously conducted a business course at the school, and who were for many years in charge of the boys' school there. The new school in St. Anthony's parish, Morris, was dedicated in September, 1917.

THE silver jubilee of Bishop Chartrand's ordination, which fell on September 24, 1917, marked an important turning point in the progress of education in the Diocese. There was no celebration. The Bishop said his Mass as usual at 5 o'clock on that morning, at which the Cathedral choir, as a surprise, rendered a program of music. More than two thousand persons received Holy Communion at the early Masses on that day for his intention, and at the 8 o'clock Mass the boys and girls of the parish also received. A number of priests attended a dinner at the Bishop's House, and greetings by letter and wire were received from over the state and country. These came from members of the hierarchy, clergy, and laity.

The people of the Cathedral parish, who had been working quietly, raised a fund of approximately $50,000 for a Cathedral high school for boys, as a jubilee gift to Bishop Chartrand. This idea of a high school for boys, always uppermost in the Bishop's mind, was realized with the opening of a free Cathedral high school at Fourteenth and Pennsylvania streets, Indianapolis, on September 12, 1918, by the Brothers of Holy Cross from Notre Dame. Indianapolis then had three free Catholic high schools for boys.

In May, 1922, the property on the northwest corner of Fourteenth and Meridian streets was purchased for a new building for the rapidly growing four-year old Cathedral high school. Construction work began in July, and the first building was opened, with eight classrooms completed, in September.

A million dollar drive conducted from November 16 to 29, 1924, assured the erection of the present Cathedral high school building, the work on which started in July, 1926. The school was dedicated by Bishop Chartrand on Sunday, September 11, 1927.

THE Gibault Home for boys, near Terre Haute, was dedicated on October 9, 1921.

The school and temporary church building in Holy Name parish, Indianapolis, was dedicated November 5, 1922; and St. Catherine school on September 3 of that year. The new school of St. Patrick, Indianapolis, was dedicated on February 11, 1923; and the dedication of St. Patrick school, Terre Haute, took place in November, 1923. A new $100,000 school building in St. Boniface parish, Evansville, was completed in January, 1924; and the new Reitz Memorial Catholic high school, also in Evansville, of which Francis Joseph Reitz was the donor, was dedicated by Bishop Chartrand in January, 1925.

The year 1926 witnessed the cornerstone laying and the completion of many schools throughout the Diocese, among these being: The Washington Catholic high school dedication in June; the cornerstone for the new Holy Trinity school, Indianapolis, as well as for St. Gabriel Catholic high school, Connersville, both in July; and St. Mary school, Rushville, which was dedicated September 19.

Ladywood school for girls was opened in Indianapolis in September, 1926, the property having been purchased in November, 1925, by the Sisters of Providence; and another Indianapolis school, St. Philip Neri, was dedicated on October 17 in that year. The addition to the St. Mary academy, Indianapolis, representing an expenditure of approximately $90,000, was opened in February, 1927, and blessed by Bishop Chartrand. In April of the same year the Gibault high school, and St. Vincent's school, the Diocesan orphanage, were dedicated. Other dedications in 1927 were the new Holy Trinity school, Indianapolis, on June 26; St. Gabriel school, Connersville, on October 16; and St. Lawrence school, Lawrenceburg, on November 20.

School building slumped during the years 1928, 1929, 1930, and 1931, but in 1932 St. Anthony school, Evansville, was dedicated; and in 1934 St. Ambrose school, in Seymour, was re-dedicated. The Jasper academy, a prep school for boys, which had been conducted by the Benedictine Fathers at Jasper for many years, was moved to Aurora, Illinois, in the summer of 1933. It is now known as Marmion. The academy was sold to a society called Little Work of Divine Providence, Bishop Chartrand having granted permission in November, 1933, for the establishment of their Order in the Diocese of Indianapolis.

St. Meinrad's opened an Oblate school for junior Brothers in September, 1933. It was during the joint Episcopal administration of Bishop Chatard and Bishop Chartrand that the Diocesan School Board started to operate. The efficiency of the school system in the Diocese has been proved many times by the victory of its pupils in state contests. As early as 1911 a pupil of St. Joseph's school, Jasper, was the winner in a state-wide spelling contest. The successful student, Miss Ardella

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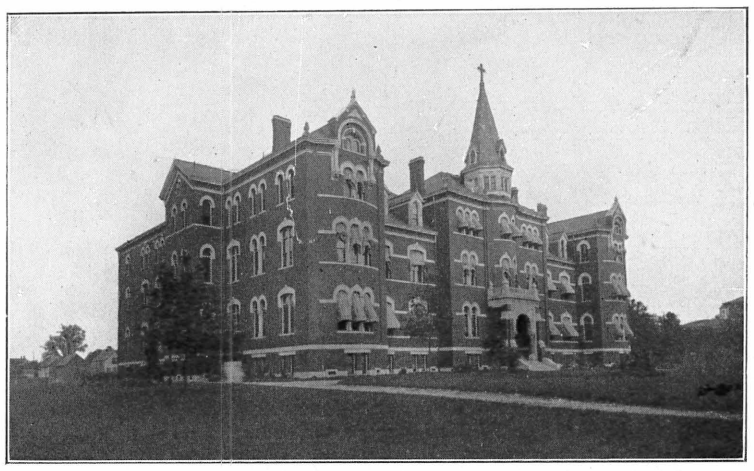

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Rose Salb, stood the last of thirty-eight prize spellers. Another one of the victorious students was Paul Harrington of Cathedral high school, Indianapolis, who was awarded first honors in a state essay contest on "Good Roads" which was held under the auspices of the State Board of Education in October, 1921.

The Rev. Leonard Wernsing is the present Diocesan Superintendent of Schools, and the following priests compose the school board: The Rev. Philip Schneider, chairman; the Rev. Albert Wicke; the Rev. Pierre Brisse; and the Rev. John Doyle.

ONE of the disasters of the twentieth century, which affected the people of the Diocese in a serious manner, was the flood of 1913. The late Rev. Joseph Weber, pastor of Assumption church, Indianapolis, was hailed as the hero of that city during the flood. He spared no energy in behalf of those whose homes were flooded, having thrown open his home to them, set his table for all who might be hungry, opened his wardrobe to the needy, and gave his sleeping rooms to the sick.

Bishop Chartrand kept in communication with other places in the Diocese where the flood raged, and among reports recorded at the time is the fact that the Blessed Sacrament was moved, for safety's sake, to the second floor of the church at Lawrenceburg where the basement was under water. Conditions were also bad in New Albany, Terre Haute, Jeffersonville, Mount Vernon, and other places. Priests and people from parishes which escaped the flood sent help to those parishes in which losses were suffered. A check of $3,000 was sent from the Supreme Council of the Knights of Columbus to the Indiana flood sufferers. The old St. Vincent hospital building in Indianapolis was fitted up with gas stoves, and other heating appliances, and was arranged to accommodate about a thousand flood victims.

Other occasions of sadness for the priests and the people of the Diocese were several church fires in addition to those mentioned, and one or two serious church robberies. Sacred Heart church at Clinton was broken into in April, 1914, during the absence of the pastor, the Rev. William F. Keefe, who was in Indianapolis at the time attending a conference of the clergy. The tabernacle was forced open, the most valuable of the sacred vessels were taken, and the Sacred Hosts were scattered over the altar steps and the floor. The church fires included St. Vincent, Prescott, near Shelbyville, in April, 1924, the loss having been estimated at about $80,000; the beautiful old St. Mary church, Daviess county, near Loogootee, was destroyed by fire two days after Christmas, 1925. The Blessed Sacrament was saved. The new church here was dedicated in 1926. St. Michael church, at Charlestown, was destroyed by a fire of undetermined origin on April 15, 1928; and a damage estimated at nearly $100,000 was the result of a fire at St. Joseph church, Terre Haute, on January 9, 1934. This church was re-blessed by Bishop Ritter on December 9, 1934.

Among the happy events of recent years was the granting by the Holy See to the Sisters of Providence the privilege of Perpetual Exposition of the Blessed Sacrament at the Motherhouse of that Order, St. Mary-of-the-Woods. The devotion was inaugurated June 10, 1914, by Bishop Chartrand who celebrated Mass on the altar of Exposition where the Sisters throughout the succeeding years have kept a perpetual watch during the hours of the day and night.

The Rev. Francis H. Gavisk, pastor of St. John church, Indianapolis, and Chancellor of the Diocese at that time, was elected to the presidency of the National Conference of Charities and Corrections, of the United States and Canada, in May, 1915.

ACCORDING to a press account published October 25, 1918, what appears to have been the first Diocesan Consultors meeting was held in October, 1918. The group of six consultors, appointed by Bishop Chartrand, included the Rev. Francis A. Roell, Richmond; the Rev. Francis H. Gavisk, Indianapolis; the Rev. F. X. Untereitmeier, Evansville; the Rev. Joseph F. Byrne, Indianapolis; the Rev. F. B. Dowd, Indianapolis; and the Rev. Theodore S. Mesker, Connersville.

Meetings concerning the organization of a Catholic Council of Men for the Diocese of Indianapolis were held in May, 1921, the first of which took place at the Catholic Community Center then located in W. Georgia street, Indianapolis. The first Diocesan convention of this group took place January 28, 1924, in Indianapolis, with an attendance of about two hundred delegates, clergy and laity.

An interesting bit of history was disclosed in March, 1922, when an announcement taken from *The Indianapolis Sentinel* dated Friday, March 18, 1864, carried an account of the first public celebration of St. Patrick's day in Indianapolis.

A two-day celebration at Vincennes, in February, 1929, officially opened the sesquicentennial year's observance of George Rogers Clark's capture of Vincennes and capture of the Northwest Territory from the British.

The formal opening of the new Carmelite monastery in Indianapolis took place on October 3, 1932, when the dedicatory services were conducted by Bishop Chartrand. The monastery at New Albany which had been opened ten years prior to this time was moved to the new location.

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Indianapolis during the World War, 1917 to 1918, must have been a strong one. The quota of this Diocese, according to the reports on file in the National Catholic Welfare Council Bureau of Historical Records, at Washington, D. C., was 5,929, but the Diocese gave 7,134 men to the various branches of service, divided as follows: Army 1,718; Navy 197; Marines 19; and branch not listed 5,200. There were 132 deaths overseas, and 34 in the United States.

Six Catholic men were reported to the Bureau of Historical Records as having been decorated by the United States Government. Their names as they appear on the records, together with their respective parishes and cities in which they lived then, are as follows: Robert A. Madden, Holy Angels, Indianapolis; Francis J. Monahan, Holy Cross, Indianapolis; Mike O'Neal, St. Augustine, Jeffersonville; Henry A. Strobel, St. John Chrysostom, New Boston; and Jerome E. Wagner, St. John, Osgood. Major John McDonough, of Holy Name parish, Indianapolis, was decorated with a distinguished service medal.

Very soon after the entrance of the United States into the World War the Catholic people of Indianapolis, upon the suggestion of Bishop Chartrand, met on April 25, 1917, to perfect an organization to cooperate in the work of the Red Cross. At this meeting Father Gavisk addressed the assembly on the purposes of the Red Cross.

About three hundred and eighty young men who were in training for the Officers Reserve Corps, at Fort Benjamin Harrison, attended the first Mass in the new camp since its formation. The Mass was celebrated in the assembly hall by the Rev. P. H. Griffin, of St. Bridget church, Indianapolis, on May 20, 1917. About a dozen Notre Dame boys volunteered to serve the Mass, and two of them were chosen.

An interesting Fourth of July program that year was a flag raising at the Convent of the Good Shepherd at Indianapolis when the convent garden, for the first time, was opened to the public. Father Gavisk opened the program, Father Griffin and Charles L. Barry spoke, and hymns and patriotic songs were sung by the children who were at that time in the care of the Sisters.

In August, 1917, Bishop Chartrand appointed Father Gavisk to cooperate with Herbert Hoover in matters of food conservation. Father Gavisk represented the Diocese and all information on the subject was to be sent through him to the priests, and to the Religious houses.

A recreation building had been promised for Fort Benjamin Harrison, to be erected under the auspices of the Knights of Columbus Committee on War Activities, and to be open to all soldiers, regardless of their religious belief. Many people today, no doubt, remember one Sunday in the early summer of 1918 when, because the new K. of C. building was not quite complete, a big tent was being used for some activity or another. A terrific wind storm blew up in the vicinity of the Fort, and the tent, which was crowded with people, was blown down twice. Perhaps because war is one of the things in which all is fair, a group of soldiers restored it after the first time, but the second blowdown was reason enough for the incomplete building to be informally opened to the public. A military field Mass, attended by approximately ten thousand people, marked the dedication of the new building on July 21, 1918, with Father Griffin as the celebrant. The altar for the Mass was erected in the vestibule of the building, a military salute was fired at the Elevation, and Bishop Chartrand, James Goodrich, then Governor of Indiana, Charles Jewett, then Mayor of Indianapolis, and others, spoke from the same platform. A concert of sacred and patriotic music was rendered by the Tenth Infantry band.

BY the time the Third Liberty Loan drive swept the country many patriotic services had taken place throughout the Diocese. Noteworthy among those recorded were the blessing and elevation of the service flag in the Old Cathedral at Vincennes on the evening of April 7, 1918. The flag represented the fifty-nine from that parish who had answered the call to the colors. A flag raising was also held at the St. Meinrad Seminary on April 23, 1918.

The full extent of war work done by those who remained at home "doing their bit" will probably, like many other good deeds, never be known in this world. In addition to classes in parish and civic groups, the convents also organized classes which devoted time, energy and enthusiasm in the preparation of first-aid supplies. Knitting was done on a large scale, and the people as a whole accepted the retrenchment of sugar, flour and meats uncomplainingly.

In October, 1918, a short time before the war was over, an epidemic of influenza placed a ban on public gatherings, and for a period of two or three weeks even the churches were closed.

PEACE came at last. A press account dated November 15, 1918, states that Bishop Chartrand's first visit to the Old Cathedral at Vincennes as Bishop of the Diocese of Indianapolis, occurred at the time the Armistice was signed. He had stopped in Vincennes on the evening of November 10, 1918, on his way to St. Meinrad's. He was accompanied by the young priest, destined to become his successor to the See of Indianapolis, the Rev. Joseph E. Ritter. When the news of the signing of the Armistice marking the end of the World War had reached Vincennes, a short time before three o'clock on the memorable morning of November 11, Bishop Chartrand, Fa-

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ther Ritter, and the Rev. James Gregoire, pastor at the Old Cathedral, immediately celebrated their Masses at three altars there at 3:45 o'clock. The Bishop's Mass, according to an available record, was celebrated in honor of St. Martin of Tours, a soldier saint of the fifth century who gave up his army life, entered the service of the Church, and later became the Archbishop of Tours. The day happened to be that saint's feast day. The large bell at the Old Cathedral, which rang for liberty in 1779, is said to have been the first bell in Vincennes to ring for peace in 1918.

Much might be written concerning the days of the Ku Klux Klan in Indiana—those days which caused perhaps greater anxieties and heartaches in many cases than the war itself could possibly have caused. It will be sufficient to mention here that a meeting on March 17, 1923, held in Indianapolis under the auspices of the Ancient Order of Hibernians in Marion county, marked the opening of Indiana's battle against that organization of bigotry. The Marion county branch of the American Unity League was formed during the same year. A state organizer of the Klan in Ohio, by what seems to have been a providential coincidence, died in St. Vincent's hospital in July, 1923, penitent, resigned, and grateful to the Sisters for kindnesses shown toward him. A Catholic information bureau was incorporated about that time, establishing itself in Indianapolis for the purpose of spreading the truth, and records show that a paid advertisement was inserted in *The Indianapolis News* on September 20, 1924, bearing a head line, "About Roman Catholics."

A MEDLEY of feelings in which pride, sorrow, and anxiety filled the hearts and minds of the clergy, and the laity, was experienced during the early part of the year 1925, when Bishop Chartrand received official word from Rome of his appointment as Archbishop of the Province of Cincinnati on May 19. It was said at the time that the Vatican received many messages from residents in the Diocese of Indianapolis urging that he be permitted to remain in Indianapolis, but on the other hand, Cincinnati Catholics wanted Bishop Chartrand as successor to the late Archbishop Henry Moeller.

Although it was understood then in his own Diocese that Bishop Chartrand desired to remain in Indianapolis, it was thought that his refusal to accept the Papal appointment as Archbishop was not likely. It further was said that it was not known there were any refusals of this kind on record; however, some historical data relates that about the time the State of Indiana was divided into two Dioceses, Bishop de St. Palais was offered the Archiepiscopal See of Toulouse, in France, but he declined.

Naturally much anxiety hung over the Diocese in 1925, and when the reappointment of Bishop Chartrand as Bishop of the Diocese of Indianapolis was made public in July, 1925, there was rejoicing among the clergy and the laity. In a statement given to the press at the time, Father Ritter, then secretary to Bishop Chartrand, said, "Although Bishop Chartrand had accepted his promotion to Cincinnati, as announced last May, Pope Pius saw fit to rescind his appointment. Bishop Chartrand, although realizing the importance of his promotion, was desirous of remaining in Indianapolis. Because of his many friends in Indiaanpolis, and because of his recent poor health he is more than pleased with the latest announcement from Rome."

The change in the Pope's appointment concerning Bishop Chartrand, according to a press statement, was the result of numerous requests cabled to Rome by the clergy and the laity of his Diocese, following the original appointment. The Rt. Rev. John T. McNicholas, who was to succeed Bishop Chartrand, was named to the Cincinnati Archdiocese.

Like the Klan, volumes could be written concerning experiences in the Diocese during the depression. However, the following is worthy of some mention. In October, 1931, Bishop Chartrand issued an official announcement that in all churches of his Diocese a triduum should be held in preparation for the Feast of Christ the King which fell on Sunday, October 25. The Holy Father had appealed to the whole world for special prayers and sacrifices in behalf of the poor and the needy. The Act of Consecration to the Sacred Heart of Jesus and the Litany of the Sacred Heart were ordered to be recited daily during the three days and on the feast. Bishop Chartrand's announcement also appealed to the people of his Diocese to receive Holy Communion during the triduum and on the feast and to offer these devotions for the poor, needy, and suffering of humanity.

BISHOP CHARTRAND was born in St. Louis, Missouri, May 11, 1870, the son of Joseph and Margaret S. Chartrand. After attending the local parish schools, he entered, while still very young, the St. Louis university and was graduated from there. His theological studies were made at St. Francis Seminary, Milwaukee, and at Innsbruck, Austria, completing his preparation for the priesthood when hardly twenty years of age. He was much too young for ordination, so while waiting he spent his time teaching in the college at St. Meinrad. By dispensation, his ordination was permitted on September 24, 1892, Bishop Chatard conferring the Sacrament of Holy Orders in Indianapolis. The youthful priest was appointed as assistant at the chapel of the Cathedral parish, and in 1905, he was made rector.

He was appointed Vicar Gen-

eral of the Diocese on February 13, 1910, and on July 27 of the same year he was named titular Bishop of Flavius, and Coadjutor to the Bishop of Indianapolis. Bishop Chartrand was consecrated in the Cathedral at Indianapolis on September 15, 1910, by the Most Rev. Diomede Falconio, Apostolic Delegate, who was assisted by the Most Rev. D. O'Donaghue, Bishop of Louisville, and the Most Rev. Herman Alerding, Bishop of Fort Wayne. He became Bishop of Indianapolis, September 7, 1918, and was appointed Assistant at the Pontifical Throne February 4, 1928.

Bishop Chartrand's death occurred in the early evening of the Feast of the Immaculate Conception of the Blessed Virgin, December 8, 1933. His last day upon earth was spent in his customary way. He said his Mass at five o'clock and spent a part of the morning in the confessional, as was his practice. All his business affairs of the day were taken care of, and if he felt any illness at all it was not evident. After an early dinner at five o'clock, and about half an hour's chat with the clergy of his household, he retired to his own room. A sudden attack of illness caused his death at five minutes after seven o'clock, and, "he died as he would have wanted to die—at the close of the holy day of the Blessed Virgin," was quoted as having been said of him. His death occurred only a few feet away from where Exposition of the Most Blessed Sacrament was taking place in the very chapel to which he had remained so closely united during his entire forty-one years of priestly life.

Bishop Chartrand's funeral took place in the Cathedral on Wednesday morning, December 13, 1933, with an unusually large number of members of the heirarchy, monsignori, clergy, and Sisterhoods in attendance, in addition to prominent civil authorities headed by Indiana's Governor, Paul V. McNutt, and members of the laity from all parishes in Indianapolis, and from many throughout Indiana. The Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, celebrated the Pontifical High Mass of Requiem, after which the casket containing the remains of a greatly loved Bishop was carried by the priests of the Diocese to its final resting place in the crypt beneath the Cathedral, in a niche beside that of his predecessor, Bishop Chatard.

At the time of his death, the Religious Bulletin of the University of Notre Dame published some interesting statistics, a portion of which follow: "Twenty-five thousand confessions a year . . . 'ego te absolvo a peccatis tuis' . . . 25,000 times a year on the average . . . and forty-one years in the priesthood . . . twenty-three of them as a Bishop who went into the confessional before five o'clock every morning and remained there until nine, with time out only for his Mass . . . what a record of zeal!

"That was the life of the Most Reverend Bishop Chartrand of Indianapolis—a full million confessions—and many millions of Communions, for he never let a penitent go without saying, 'Never, never, never, miss a Communion that you can possibly make'."

Bishop Chartrand's years in the Episcopate were also characterized by his great zeal in promoting vocations to the priesthood. No appeal from a worthy aspirate was ever rejected. An examination of old records shows that during his lifetime, he ordained approximately 350 young men, diocesan and religious, to the priesthood. These figures represent, as nearly as can be ascertained at this time, the following: 250 at the St. Meinrad Seminary, eighty-three at the Franciscan monastery in Oldenburg, and about twenty at the SS. Peter and Paul Cathedral at Indianapolis, and in other churches.

In May, 1934, the year following Bishop Chartrand's death, a class of twenty-five young priests, eighteen diocesan and seven Benedictines, was ordained in the Abbey church at St. Meinrad. This was the largest class of ordinations ever to have taken place during the one hundred years of the existence of the Diocese. St. Meinrad's ordination class of the present year, 1935, was composed of fourteen young priests.

The largest group of young men ever to have entered the Novitiate in St. Meinrad's Abbey received the habit of the Order of St. Benedict on August 6, 1934, from the hands of the Rt. Rev. Ignatius Esser, Abbot at St. Meinrad.

THE latest published statistics of the Diocese show that in addition to the Bishop there are 259 diocesan priests and prelates, one Mitred Abbot, eighty-four Benedictine priests, seven Franciscans of the Cincinnati Province and six of the St. Louis Province, seventeen Franciscans of the Order of Minors Conventual, eighteen of the Society of Jesus, and three of the Congregation of Holy Cross, making a total of 396 members of the clergy. The students in the Major and Minor diocesan seminaries number 308, 181 of which were for this Diocese and 127 for other Dioceses. 188 students were in seminaries for Religious Orders, including Benedictines, Jesuits, Franciscans, O. F. M., and Franciscans, O. M. C..

A study of figures of enrollment in Catholic schools, academies, and colleges in the Diocese emphasizes the progress gained in the field of Catholic education. There are 215 college students listed; 2,717 boys and girls in the nineteen Catholic high schools and academies in the Diocese; and 22,718 pupils are enrolled in the 126 parochial schools. The grand total shows an enrollment of 25,650 in Catholic education institutions, not including the seminaries.

There are 332 men in Religious Orders, including priests of the Benedictine, Franciscan, Jesuit, Minors Conventual, and Holy Cross Orders; Jesuit Brothers,

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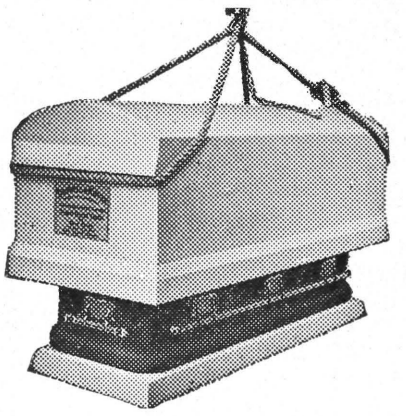

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Steps have been taken toward the canonization of two foundresses of Religious Orders, Mother Theodore Guerin, of the Sisters of Providence at St. Mary-of-the-Woods, whose death occurred there on May 14, 1856; and Mother Mary Maddalena Bentivoglio, of the Sacred Heart of Jesus, of the Strict Observance of the First Rule of St. Clare in the United States, and who died in Evansville on August 18, 1905.

SEVEN priests have gone from this Diocese as bishops. They are as follows:

The Most Rev. Augustus M. Martin, who came to the United States with Bishop Hailandiere in 1839, went to New Orleans in 1847, was made Vicar General of that Diocese in 1852, and was consecrated Bishop of Natchitoches, Louisiana, November 30, 1853. He died September 29, 1875.

The Most Rev. Martin Marty, O. S. B., first Abbot of St. Meinrad, who was consecrated titular Bishop of Tiberias and Vicar Apostolic of Dakota Territory at Ferdinand, Indiana, in 1880. He was made Bishop of Sioux Falls in 1889 and was transferred to St. Cloud, Minnesota, in 1895, where he died on September 19, 1896.

The Most Rev. Denis O'Donaghue, who was born in Daviess county, Indiana, in 1848, and was ordained by Bishop St. Palais in Indianapolis on September 6, 1874. He served as Chancellor of the Diocese from 1878 to 1899, and was made Vicar General in 1899. He was named Bishop of Pomario and Auxiliary to the Bishop of Indianapolis February 13, 1900. His consecration took place in St. John's church, Indianapolis, April 25, 1900. He was appointed Bishop of Louisville February 9, 1910. His death occurred in Louisville on November 7, 1925.

The Most Rev. Herman Alerding, who was ordained by Bishop St. Palais at St. Meinrad in 1868, and was named Bishop of Fort Wayne August 30, 1900. He died in Fort Wayne on December 6, 1924.

The Most Rev. Emmanuel B. Ledvina, who was born in Evansville, Indiana, in the year 1868, and was ordained at Indianapolis in 1893. Having labored in several parishes in the Diocese for a number of years, he became secretary of the Catholic Church Extension Society at Chicago, in 1907, later becoming vice-president of that society. He was appointed a Domestic Prelate on June 18, 1918, and April 30, 1921, he became Bishop-elect of Corpus Christi, Texas. His consecration took place at St. Mary-of-the-Woods on June 14, 1921.

The Most Rev. Alphonse J. Smith, who was born in Madison, Indiana, in 1883, and was ordained in Rome on April 18, 1908. He served as assistant at the SS. Peter and Paul Cathedral until 1920, after which he established the parish of St. Joan of Arc in Indianapolis. He was made Bishop-elect of Nashville, Tennessee, in 1923, and was consecrated at the Cathedral in Indianapolis, on March 25, 1924, by Bishop Chartrand.

The Most Rev. James Hugh Ryan, titular Bishop of Modra and Rector of the Catholic University of America, Washington, D. C., since 1928, was born in Indianapolis, December 15, 1886. He labored in the Diocese as Chaplain and Professor of Philosophy at St. Mary-of-the-Woods from 1911 to 1921 during which latter year he was made secretary of the Educational Department of the National Catholic Welfare Conference at Washington, D. C. His bishopric appointment was made on August 15, 1933, and he was consecrated by Bishop Chartrand on October 25 of that year, in the Shrine of the Immaculate Conception at Washington.

The following Vicars General have served the Diocese since its beginning: The Very Reverend Simon P. Lalumiere, Celestine Hailandiere, Augustus M. Martin, M. de St. Palais, Hippolytus Dupontavice, Joseph Kundek, John Corbe, Bede O'Connor, O. S. B., August Bessonies, and Anthony Scheidler; the Rt. Rev. Denis O'Donaghue; the Most Rev. Joseph Chartrand; the Rt. Rev. Francis H. Gavisk; the Most Rev. Joseph E. Ritter; and the Rt. Rev. Raymond R. Noll.

FROM the evening of December 8, 1933, to March 26, 1934, the Diocese of Indianapolis, for the sixth time, awaited the appointment of a new Bishop. The Diocesan Consultors met in the Cathedral city the day after Bishop Chartrand's death, and named Bishop Ritter as Administrator.

On March 26, 1934, only a year after his consecration as titular Bishop of Hippos and Auxiliary to Bishop Chartrand, Bishop Ritter was appointed the seventh Bishop of the Diocese of Indianapolis by the Holy Father, Pope Pius XI. Up to this time, no native son had ever served as head of the Diocese but the appointment of Bishop Ritter brought one who was born, reared, educated, ordained, and had spent all of his priestly labors within its territory.

Bishop Ritter was born in New Albany, Indiana, July 20, 1892. He received his early education in the parochial schools there and made his studies for the priesthood at the St. Meinrad Seminary where he was ordained on May 30, 1917, by Bishop Chartrand. His consecration as titular Bishop of Hippos took place in the SS. Peter and Paul Cathedral March 28, 1933, with Bishop Chartrand as his consecrator.

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The first appointment on Bishop Ritter's initial Confirmation tour took him to St. Mary's church, New Albany, his own former home parish, on Sunday morning, April 23, 1933.

He was solemnly enthroned as head of the Diocese of Indianapolis Tuesday morning, April 24, 1934, in the Cathedral. At the Pontifical High Mass Bishop Smith pontificated at the Faldstool, and the Most Rev. John T. McNicholas, O. P., Archbishop of Cincinnati, presided at the Throne. Following the enthronement Bishop Ritter delivered the sermon and imparted his first blessing.

Assisting Bishop Ritter in the administration of the affairs of the Diocese at this time (1935), are the Rt. Rev. Raymond R. Noll, as Vicar General; the Very Rev. Henry Dugan, Chancellor; the Rev. Bernard Sheridan, Vice-Chancellor; the Rev. Henry Hermann, secretary to the Bishop; and a large number of priests and prelates who compose the various official committees.

Bishop Ritter's first pastoral letter as Bishop of the Diocese was issued at the time of his enthronement, and was on the subject of the Diocese and its coming Centennial celebration. In this pastoral the Bishop paid tribute to the zeal and to the Apostolic spirit of the pioneer Bishops, priests and lay people of the Diocese. He had been named in 1933 by Bishop Chartrand to serve as chairman of the Centennial committee.

As early as September, 1933, plans were outlined for the Centennial celebration to be held on May 6 of the following year. In preparation for the event the Old Cathedral and surrounding buildings went through a period of restoration. The church in the midst of ancient evergreens, with its newly decorated interior was not the least among the scenes of historic interest to the thousands of people who visited Vincennes at the time of the Centennial. The old Seminary building, in which the priests of the Diocese studied during the years between 1830 to 1849, and the little chapel which was formerly connected with the St. Gabriel convent, and after the coming of the Sisters of Providence in 1843 with the St. Rose academy, were restored as museums. Both buildings which had been neglected for many years and which were in an advanced state of ruin were repaired as nearly as possible to their former style.

A CLOUDLESS spring day greeted the one hundredth birthday anniversary of the Diocese on May 6, 1934, when more than ten thousand people from not only the Diocese of Indianapolis, but from neighboring dioceses and states gathered in Vincennes for the Centennial. The celebration of a Pontifical High Mass at 11 o'clock, by the Most. Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, officially opened the solemn observance of the day. A colorful feature of the morning's program was the procession which preceded the Mass. Members of the Knights of Columbus, the Knights of St. John, hundreds of visiting priests, a group of monsignori, and acolytes who had formed ranks at the Gibault high school auditorium, met the visiting Bishops, Bishop Ritter, Archbishop McNicholas, and the Apostolic Delegate at the rectory of the Old Cathedral. From there the entire procession moved to the sanctuary which had been erected on a large platform in front of the Old Cathedral. The Apostolic Delegate, in "Cappa Magna" was accompanied by four little boys who served as pages. Thrones were erected in the sanctuary for the Bishops, and a special seat in the sanctuary was occupied by the Governor of Indiana, Paul V. McNutt.

The altar and the throne of the Apostolic Delegate were draped in dark crimson, the floor of the sanctuary was carpeted in green, and overhead the breeze, playing about the unfurled Papal and American flags tossed a wave of white and gold to one side of the sanctuary, and of red, white and blue to the other.

Members of the St. Meinrad Chancel choir, who were stationed in front of the Old Cathedral to the right of the sanctuary, rendered the sacred music for the Mass. Trumpets were used at the Elevation, and an old Missal, which had been presented to Bishop Brute in the year 1836, but which was more than 120 years old, was used at the Mass. This Missal is now the property of the Diocese and is kept in the library of the Old Cathedral. At the conclusion of the Mass, Bishop Ryan delivered the sermon.

More than five hundred guests, among whom were the visiting dignitaries of the Church and Governor McNutt, attended a banquet in the Gibault auditorium where Bishop Ritter presided and delivered the principal address.

The outstanding event on the afternoon's program was the dedication of the Gibault plaza, in front of the Cathedral, on which a life-size bronze statue of Father Pierre Gibault was to be erected. Clem Richards, president of the George Rogers Clark memorial commission, performed the dedicatory ceremony, the Apostolic Delegate blessed the site, Governor McNutt spoke, and St. Vincent's band, an orchestra composed of boys from the diocesan orphanage, rendered musical selections.

Greetings were received by Bishop Ritter upon the celebration of the Diocesan Centennial and upon his own installation as Bishop of Indianapolis, from Franklin D. Roosevelt, President of the United States, in a letter dated at Washington, April 16, 1934. Bishop Ritter was also in receipt of a letter from Rome, dated April 23, 1934, and signed by Cardinal Pacelli in which was expressed the greetings and pleasure of the Holy Father as well as his special blessing on the occasion of the Centennial. A tribute to Bishop Chartrand, together with expressions of en-

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couragement to Bishop Ritter, were included in the letter.

A SHORT time after the Centennial celebration, the Diocese of Indianapolis joined forces in the fight against indecent moving pictures when Bishop Ritter issued through the Chancery office, a letter on the subject to every pastor and administrator in the Diocese. Thousands of pledge cards were sent out to Catholic high schools and to all the pastors. It was made clear to the people that by signing the cards they were not pledging themselves to attend no movies at all, but that by so doing they were to signify a sincere intention to keep away from the then prevalent suggestive and immoral type of moving picture. A letter on the subject was also sent to the manager of every motion picture theater in the Diocese. In the text of this letter it was explained the campaign was not a war on the movies, but it was a war on the indecent kind. By the end of July, 1934, nearly thirty-seven thousand signed pledge cards of the Legion of Decency had been reported to the Chancery office at Indianapolis. The campaign was carried on among the grade schools after the opening of the fall semester.

With the opening of West Baden college by the Jesuits in September, 1934, the Diocese of Indianapolis listed among its institutions of higher learning the first to be conducted by the Society of Jesus in this Diocese. The purpose of the college is for the education of Jesuit Seminarians (Scholastics) of the Chicago Province, who are preparing for the priesthood. It is affiliated academically with Loyola University, in Chicago. The college property, which was formerly the West Baden Springs hotel was presented as a gift from the owner, Edward Ballard, to the Society of Jesus of the Chicago Province. The transfer of the property was made at West Baden on June 27, 1934. Bishop Ritter officiated at the formal blessing of the college building on November 26, 1934.

Another event concerning the institutions of the Diocese occurred when the Congregation of Holy Cross took over the active management of the Gibault Home for Boys, near Terre Haute on September 1, 1934.

Among other interesting happenings in the Diocese during the immediate past was the purchase in October, 1934, of a home in Brownstown, the small parlor of which served as a chapel for the celebration of Mass for the first time after a lapse of a period of thirty years. Bishop Ritter's intention in reopening a chapel at this place was two-fold, he thought not only of the fifty or more Catholic people who reside in that vicinity, but also of the spiritual welfare of those in the two C. C. C. camps near by.

A noteworthy fact in recent years is that for the first time in the history of St. Meinrad's a retreat for laymen was conducted there on August 19, 20, and 21, 1933.

IN an official announcement made by Bishop Ritter in October, 1934, he directed that, on the Feast of Christ the King, the Confraternity of the Blessed Sacrament be canonically established in all parishes of the Diocese. A quotation from the Bishop's letter follows: "Our Diocese is known for its great Eucharistic Devotion, particularly daily Holy Communion, due to the zeal of our beloved predecessor. It should be our desire not only to preserve what has been accomplished, but to increase and to extend this most fruitful of all devotions and bring our people closer to the Blessed Sacrament."

As the first anniversary of the death of Bishop Chartrand drew near, a solemn Pontifical Requiem Mass was officially announced by Bishop Ritter for December 10, 1934. It also was stated the anniversary date should be observed with solemnity in all the churches and chapels in the Diocese.

The Diocesan Commission on Church Music, the first of its kind ever to have been appointed for this Diocese, was named by Bishop Ritter on January 22, 1935.

An announcement was made in June, 1935, concerning the reorganization of the Catholic Community Center, Indianapolis, according to recommendations contained in a recent survey of Catholic Charities.

NOW, the story of a Diocese draws to a close—a Diocese whose beginning in a wilderness of the New World knew an infinite amount of struggle, labor, and blessings. This trio might be termed the ladder, steep though it has been, upon which step by step Catholicism in the Diocese of Indianapolis has mounted during its first one hundred years. That its course will continue upward is a thought to be considered at this time, and one to which has been given sincere expression in a paragraph of Bishop Ritter's first pastoral:

"We may rejoice, therefore, in our glorious history, but we must not rest as though the task is ended. The future will itself become history. What may be said of us a hundred years hence matters only in so far as it reflects the truth, but we want the truth to be that we have not neglected the foundation which has been laid, rather that we have faithfully built upon it. There is no reason why we cannot do so. Although circumstances and difficulties have changed, the formula for the success of the Church is the same now as in the time of Bishop Brute. We, Bishop and priests, need only have the same restless zeal, the same generous self-sacrifice, the same spiritual-mindedness. The people need only the same appreciation of their Faith, the same devotion to their pastors. The example is before us. God grant us the courage and perseverance to follow it."

The Friars of Oldenburg

Continued from page 43

on a new building was started. Named the Convent of the Holy Family, it was solemnly dedicated on December 10, 1895, by the Most Rev. Silas Chatard, the then Bishop of Indianapolis. Without regard to the alterations and additions made since that time, the convent measured a little over 164 feet in length, and 40 feet in width. It is situated in the rear of the present church, and in front of the old stone one which now served as a refectory and community room for the priests.

No major additions to the convent buildings were made until the year 1929. For a long time before this, the Friars had felt the need of a new library room, where valuable books could be stored without danger from fire. Finally, plans for a suitable structure were drawn up and on April 19, 1929, work was begun on its construction.

This new library addition is attached to the southern end of the present monastery, thus continuing the building along Pearl street, so that it reaches almost to Water street. It comprises a suite of rooms on the first floor, reserved for the Bishop; two living rooms above; a stairway, and the library proper. The library part is of fireproof construction throughout, and consists of a main floor, measuring 30 by 33 feet, with two balconies measuring 8 feet wide around all the walls. A huge skylight above, and twenty-eight windows along the walls provide a plentiful amount of light. The new structure was blessed by the Most Rev. Joseph Chartrand, Bishop of Indianapolis, on January 6, 1930.

The library has available many unusual volumes to complete its collection of theological and ecclesiastical works, including the famous Migne's Latin and Greek Patrology. In addition to this work, there are various special editions of the Fathers and the Doctors of the Church. It also contains a valuable group of both ancient and foreign books, increased largely through the acquisitions of the Friars who have studied abroad. The **Franciscana** collection is a real treasure to the student of Franciscan history. Of the many books of interest in the library is a Paris edition of St. Augustine's work **Opera Omnia,** dated 1651, which was originally the property of the Rt. Rev. Simon Bruté, the first Bishop of Vincennes.

At the present time, six Fathers, forty clerics, and eight lay brothers reside at Holy Family Monastery. The Rev. Baldwin Schulte, O.F.M., is Guardian and the Rev. Hugh Staud, O.F.M., Custos of the Province, Vicar of the Convent. The forty clerics studying for the priesthood represent only the three higher classes of theology, for since the fall of 1934, the first year theologians have been assigned to Duns Scotus college, the Franciscan House of Philosophy, in Detroit.

Besides training young men for the priesthood, the Fathers are also engaged in spiritual work. The Rev. Hugh Staud, O.F.M., has been Pastor of Holy Family church for the past eight years, and the Rev. Ferdinand Nirmaier, O.F.M., is the assistant Pastor. The Rev. Baldwin Schulte, O.F.M., is chaplain of the St. Margaret Mary hospital, Batesville, and the Rev. Lambert Brockmann, O.F.M., is chaplain of the Immaculate Conception convent, Oldenburg. In addition, the Fathers conduct retreats, hear confessions, and give religious instructions and courses in Scholastic philosophy at the Sisters' convent.

From its humble beginnings, Holy Family monastery has developed into a flourishing community. A well-appointed bookbindery serves as a valuable adjunct to the library, and during the summer months the clerics bind hundreds of books to help stock the shelves of the new library. The monastery also, despite its rather confined quarters, is equipped with a complete printery, a tailor shop for making habits, and a carpenter shop for repairs necessary to the monastery.

Eight hives of golden Italian bees, situated near the southern wall of the refectory provide the community with honey throughout the year. The monastery gardens are a source of great pleasure to the community, and several lay brothers are proficient agriculturalists who see that the Friars' daily diet contains home grown fruits and vegetables.

Many years have elapsed since Father Nicholas established the first house of the Franciscan Fathers in Oldenburg. Since his time glowing accounts have been penned which displays the zeal and achievements of those pioneer Franciscans and their successors who have labored so devotedly and successfully in Oldenburg and vicinity. Any such sketch would be incomplete without some mention of the Very Rev. Louis Haverbeck, O.F.M., who spent the greater portion of the seventy-three years of his religious life in the priesthood in Holy Family monastery. Received into the Order of Friars Minor on September 17, 1862, he celebrated the seventieth anniversary of his ordination in 1934. Much of this time he spent as teacher and pastor in Oldenburg. He died less than a month after his jubilee.

It is to be hoped that the memory of Father Louis, as well as other traditions of the Franciscan Fathers of Oldenburg will inflame many a young priest who leaves this house of studies with the true Apostolic zeal that has always characterized the Sons of St. Francis.

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In a Village of Spires

Continued from page 33

St. Leon and one at Brookville. Two years later, they took charge of a school at Wolf's Creek, agreeing to teach in return for lodging, food, and a tuition fee of thirty cents a month from each child. But the parishioner who owned the house which had been rented by the parish for a combined convent and school, was unable to secure the rent of eight dollars a month from the parish. When rent day arrived and there was no settlement, he seized the property, set the Sisters' goods out in the main road, ordering them to leave the house at once. There was nothing for them to do but return to Oldenburg.

WHAT was probably the worst blow the little community had yet suffered ushered in the year 1857. On January 23 of that year, at two o'clock in the afternoon, the Sisters were observing their rule of silence for this hour when they were alarmed by hearing cries of "Fire! Fire!" and the violent ringing of the church bells. Fire from a defective flue had set the attic ablaze, and it was burning fiercely, fanned by a strong wind. Naturally there were no means of extinguishing the blaze and the Sisters, aided by the townspeople, concentrated upon removing furniture, books, and linens, most of which were saved. Father Weber succeeded in securing the Blessed Sacrament. In a short time only smoldering ruins were left to show the results of seven years hard work.

The Sisters, after working most of the afternoon in the deep snow, found refuge in the old log church which was still standing, as it was sometimes used as a barn. When Father Rudolf returned from New Alsace and heard of the disaster, he placed the rectory at their disposal as a temporary convent. Classes were soon resumed and life continued in much the old established paths.

But to carry on their work a new convent had to be built. The loss had been complete as there had been no insurance. Since there were absolutely no funds nor any evident way of securing any, recourse to the generosity of Catholic friends had to be made and Mother Teresa, although far from well, set out with a companion, Sister Dorothea, for a collection tour through Cincinnati. Most of the trip from Oldenburg to Cincinnati was made on foot. Later, Mother Teresa went to St. Louis on the same mission. The sums raised on these trips were augmented by contributions sent by friends and missionary associations in Bavaria, Munich, and Vienna.

The convent that these funds made possible, was completed November 19, 1857. On December 8, 1858, the Feast of the Immaculate Conception, and two years before official promulgation of the dogma, services were first held in the chapel, and the convent, the academy, and later the junior college were placed under the patronage of Mary Immaculate.

Two years later, in September, 1860, Mother Teresa died leaving a well-organized community of twenty-seven professed sisters, twelve novices and one postulant, and in charge of six schools and one academy. In the election which followed Mother Teresa's death, Sister Antonia was elected Superior General of the Community. During the first year of her administration schools were opened in Missouri, Iowa, Kentucky, and several more in Indiana, including one in Indianapolis where the Rev. Simon Sigrist of St. Mary's parish, asked the Sisters to open a girls' school. Two Sisters were sent to teach a school whose attendance of sixty-three pupils doubled in a year and rose to 425 in ten years. Another school was opened in the same year at Richmond.

Another trial came upon the Sisters in February of 1864, when an epidemic of smallpox descended upon the town, but fortunately the casualties were not great.

The year was a sad one in many ways for the Sisters. Six of the younger nuns became ill and died. The Bishop alarmed by the great number of deaths prohibited the nightly vigils before the Blessed Sacrament.

The academy had now grown with the coming of new pupils, the total enrollment at this time numbering 117. Since the academy building was much too small, an addition corresponding in size and shape to the old building was constructed.

AFFAIRS moved forward smoothly for some time but in 1866, the community was shocked at the death of its founder, Father Rudolf. On his death bed he had earnestly asked the Bishop that both the chaplaincy of the convent and the pastorage of Holy Family church in the town, be entrusted to the Franciscan Fathers of the Cincinnati province. This was done.

The years from 1866 to 1872 were eventful ones for the community which was now growing in every direction. New schools were constantly being placed in its charge in the four States of Kentucky, Indiana, Missouri, and Iowa, and the school establishments as well as the Convent quarters were improved and added to through the financial help of friends and through the labor of the Sisters. In 1872, the community again lost a beloved leader in Mother Antonia, who died on Saturday of Passion Week. Final rites were held for

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her, the Bishop officiating at a Pontifical Requiem Mass, on the Tuesday of Holy Week. In the same year seven Sisters died.

Her successor, Mother Michaela, ruled the community for twelve years, from 1872 until 1884. Mother Michaela's administration was marked by many new ventures the most noteworthy being the acceptance of a school in yet another state—Ohio, and the more extensive building and fitting out of additions to the academy buildings. So highly was the community regarded as a Motherhouse of fine teachers that in one year alone—1877, eleven schools were offered, but had to be refused for lack of teachers. Unfortunately, the number of deaths among the Sisters was quite high, even reaching ten or more in some years so that the community, although professing as many as twenty sisters at one time, did not grow rapidly.

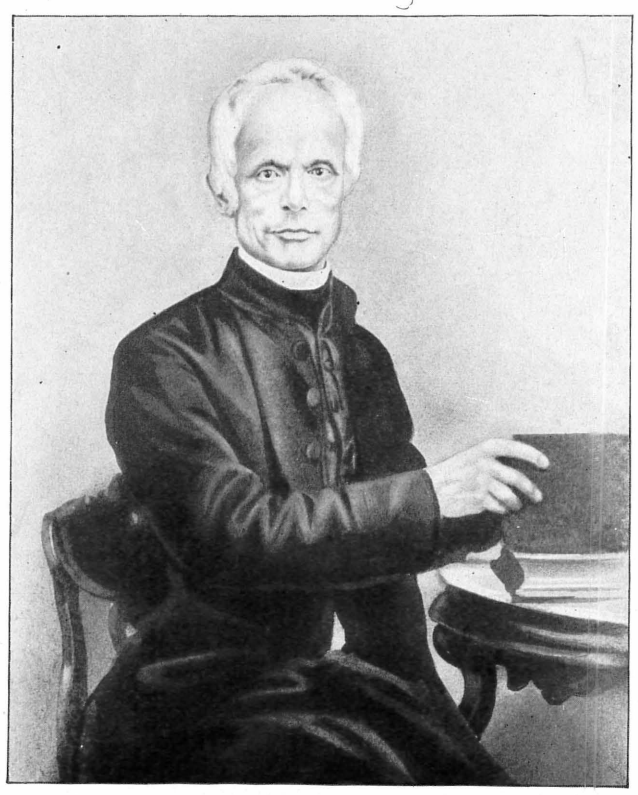
A new page in the history of the community was turned with the election of Mother Olivia to succeed the beloved Mother Michaela who died on April 9, 1884. Mother Olivia's long administration of thirty-six years, from 1884 to 1920, unified and strengthened the community. At the time of Mother Michaela's death, the community numbered 234 professed Sisters, forty-eight novices, and eleven postulants, the community being in charge of forty-four schools.

During the administration of this Superior, the members of the community increased almost by one-half, the magnificent convent church was built, and the convent building completed and enlarged. In 1893 the community was honored by admission to full participation in the spiritual favors accorded the First and Second Orders of St. Francis, and the final approbation of the Holy See six years later, in 1899.

Two outstanding events crown the administration of Mother Veronica who succeeded Mother Olivia in 1920; the erection of an adoration chapel and the acceptance of the offer to administer the diocesan orphanage at Vincennes.

At present the community is under the care of Mother Clarissa. During her term of service, the community has successfully erected two magnificent buildings, St. Anges Novitiate and normal school at the Motherhouse, and Our Lady of the Angels, Archdiocesan school at Cincinnati.

Today Oldenburg is the Motherhouse of this community of the Franciscan Sisters. Situated amid beautifully landscaped grounds are the buildings so beloved of the 815 members of the Order, and the alma mater to which the grateful minds of several generations of alumnae often turn. A far cry, indeed, from the small frame house which welcomed a single nun, Sister Teresa, in 1851; but it is one which is typical of the great growth of the past one hundred years.



The Rev. Francis Joseph Rudolf, founder of the Oldenburg Community of the Sisters of St. Francis.

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A Modern Monastery

Continued from page 27

day. The abbey numbers eighty-two priests, thirty clerics and choir novices, forty-five lay brothers, three brother novices, and twenty-seven junior brothers, most of whom are engaged in teaching. Ten priests are in Sioux Indian missions in Dakota. Many of the other priests are working in the parishes of this and other dioceses. One preparatory school, Marmion, in Aurora, Illinois, with an attendance of three hundred and twenty-five boarders and day students, is under the care of nine of the Fathers and two brothers.

The institution has always been compared to a miniature city and correctly so, for it is almost completely self-contained. It has its own coal mines and its own quarries where all the stone for the buildings is cut and trimmed by members of the Order. The beauty of this stone work in the chapel is so famous that of late architects are making use of it in other buildings beyond the abbey confines—notably in the Indiana State Library building in Indianapolis. Likewise, all the wood work is made from trees cut from among those on the 1,000-acre tract attached to the abbey, and the artistry of the brothers is best shown in the magnificently built and carved pontifical throne in the abbey church. The community has its own community tailor and barber shops, its own smithy and forge.

Horse barns and a modern dairy, complete with over sixty-five Holsteins, and the most modern equipment including barns, silos, milk rooms, caretaker's home, garages, pens, and everything else needed for the production of 54,000 gallons of milk per year are in evidence. Eighty-eight thousand eggs are produced by the 1,000 hens in the poultry houses, and 127,000 pounds of meat are annually prepared in the sanitary slaughter house. All vegetables and garden produce are raised on the surrounding gardens, fields and vineyards. A large central heating plant, an electric power house, a pumping station filtration plant and water tower with a capacity of half a million gallons fill in the picture.

The cooking for the entire population on the abbey grounds is done in a modern kitchen equal to that of any in the larger hotels in the country. Electricity is used for all the stoves and steam tables as well as for the roller cabinets which convey the food hot to the six or more dining rooms on the sides of the kitchen. Father John Thuis is in charge of the commissary, which is called upon to serve seventy-five gallons of coffee, one thousand, five hundred slices of bread, four bushels of potatoes and several hundred pounds of meat for one menu. Every modern conve-

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nience is made use of, including enormous refrigerating rooms.

THE main buildings are joined in the traditional Benedictine style, the quadrangle, the monastery forming the east front, the Major and Minor seminaries the west side, the abbey church and the library closing the north side, and the Minor seminary wing at the south. The church is perhaps the most attractive building of the group which is natural since, and as in all Benedictine institutions, great and elaborate care was taken in its building. It is a massive structure two hundred by seventy-two feet of stone masonry, built in the Romanesque style. It contains an exquisitely detailed high altar, constructed in Europe of Italian marble and firegilt bronze. Besides thirteen altars, the church has various chapels, and the choir stalls of a monastic church. The art glass windows are recognized both here and abroad as some of the finest in America. In addition to the tower chimes, the church contains a double organ of three thousand, one hundred and fifteen pipes occupying two lofts in the chancel of the church. Two galleries are necessary to hold the visitors at special services. To the rear of the nave is the Lady chapel or Einsiedeln chapel fashioned after the "Gnaden Kapelle" of the abbey at Einsiedeln, and in the crypt beneath the chancel are four grottoes built of Ohio stone, one a representation of the cave in which St. Benedict lived near Subiaco, Italy, another a grotto of Lourdes, a reproduction of the Garden of Gethsemani, and fourth, the tomb of our Saviour.

The abbey also has a three-floor printing office where two monthly magazines, "The Grail" in English and the "Paradieles-Fruchte" in German are printed. The school paper, "Campus Chatter," books, leaflets in all forms, and printing work for other institutions are also printed here. The only laymen employed by the abbey work in the printing office.

The abbey has three major departments, the religious and spiritual, the educational, and the material. For the latter there are thirty departments including the farm executive and the maintenance departments. In regard to the educational portion of the work, the courses include twelve years of study, six in the Minor and six in the Major seminaries. This curriculum provides for a classical, philosophical, and theological training.

When Father Martin was elected first abbot of St. Meinrad, Bishop de St. Palais remarked, "The prosperity of this community is, in my opinion, the prosperity of the diocese, and I hope the joy of Saint Meinrad will always be the joy of the Bishop of Vincennes." Later bishops have continued this policy and to their encouragement and assistance, particularly that of the late Bishop Chartrand, the abbey owes its success.

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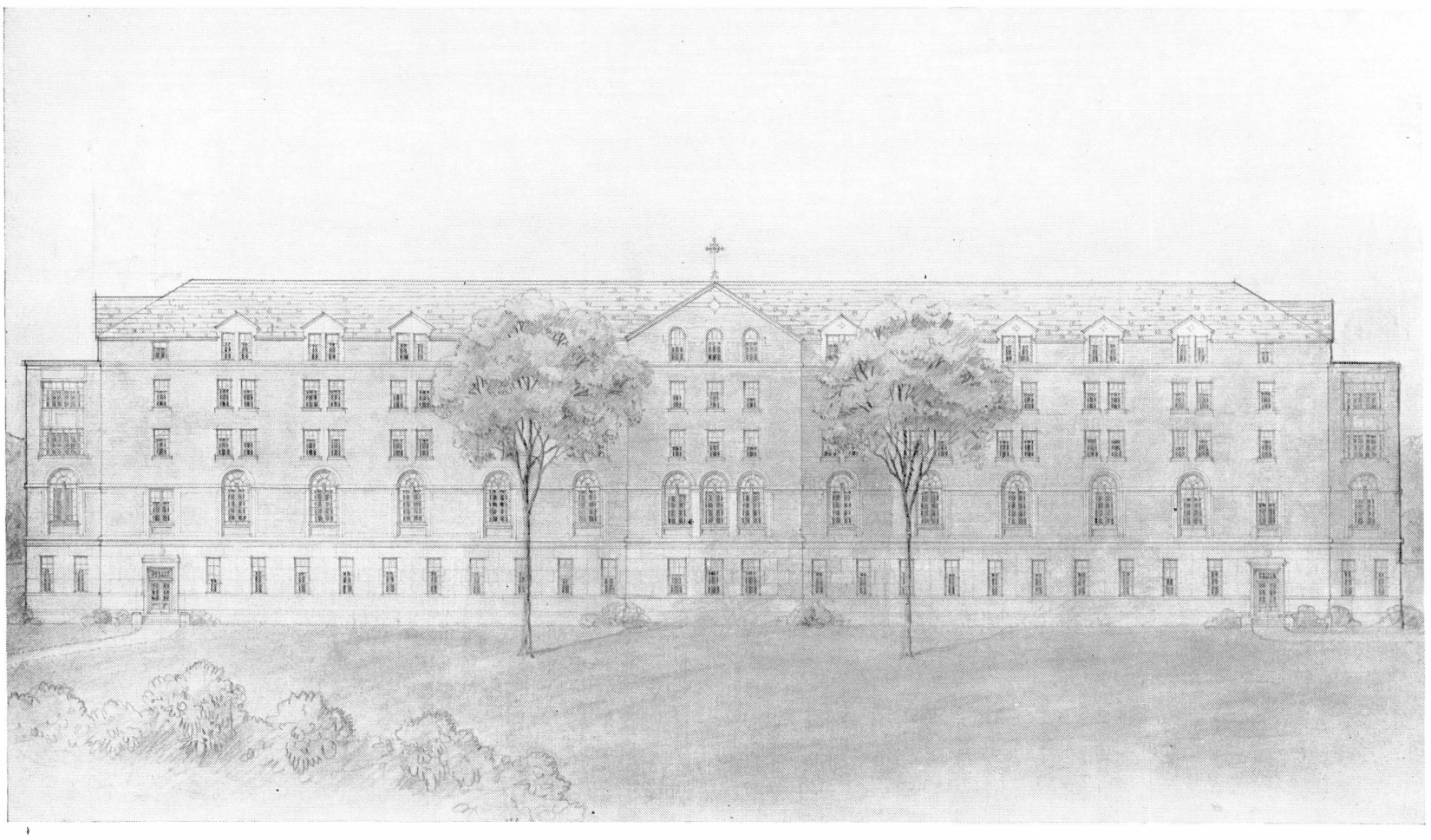

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The Golden Rule

Continued from page 42

taken. In that year, when the state convention met, it was found that a considerable sum was in the treasury; and the committee appointed years earlier returned to the task at hand.

The first and most necessary step was the selection of a proper site, and although many generous offers were made, the committee finally decided in 1921 to purchase the magnificent Fred B. Smith estate, five miles south of Terre Haute. This site was ideal in its surroundings, its buildings, and its equipment; its selection meant that operations might be immediately begun. Although the original sale price of seventy-five thousand dollars created a stumbling block, the purchase price was finally set at fifty thousand dollars, the remainder being considered a donation by the owners.

Five months after the purchase of the site the dedication and formal opening of the institution was held on October 9, 1921. This opening was soon followed by many commitments of Catholic boys and in a very short time the Gibault Home had under its care more than the number of boys for which it had been originally designed.

Although much was being done for the boys, there still remained a great deal to do before the Home could efficiently operate. The two bishops in Indiana, recognizing its great need, issued a joint pastoral letter, appealing to the Catholics of the State for assistance. The Knights of Columbus, in the interest of their project, were asked to contribute. The response to both requests was sufficient for the building of a much needed dormitory, which was solemnly dedicated on May 28, 1922.

Two years had scarcely elapsed when the need for more buildings and increased facilities made another appeal necessary. On September 1, 1926, the first unit was opened.

The Rev. Michael J. Gorman, founder and director of the Home for thirteen years, was replaced in 1934, when he became Pastor of St. Anthony's church, Indianapolis, Indiana. On September 1, 1934, the brothers of Holy Cross from Notre Dame assumed charge. The present staff includes: Brother Rupert, C.S.C., Director; Brother Anastasius, C.S.C., Assistant Director; Rev. J. J. Reddington, C.S.C., Chaplain; Brother Oswin, C.S.C., Prefect of Discipline; Brother Avila, C. S. C., engineer and electrician; and two lay professors.

The same educational system followed in Catholic parochial high schools is used at the Home, the teachers being qualified by the state and are graduates of Notre Dame University and the State Teachers College. In addition to the regular school work, practical training is given in agriculture, vocational work, horticulture, printing, and shop work, in order to fit the students to become useful and productive citizens.

The school is divided into two departments, junior and senior. All pre-adolescent boys are classified as "juniors" and are segregated from the older boys, who reside in a separate building. The senior department consists of boys from thirteen to eighteen years of age.

The growth of the institution has been rapid and continuous. During the first few years the enrollment ranged from fifty to eighty boys, and the Home has cared for 321 children since its opening. Although the present enrollment is fifty boys, ranging in age from ten to eighteen years, the real capacity of the Home is one hundred boys, the majority of whom are court commitment cases, since the Home is primarily intended for delinquent or problem children. However, private wards are being cared for by the Brothers for a reasonable charge.

Much work has been done since the Brothers have taken charge in improving and bringing up to date the physical plant of the Home. The large dormitory has been completely renovated and painted and similar work has been done on the gymnasium. A new students' chapel has also been erected.

The Catholic Community Center of Indianapolis

THE Catholic Community Center of Indianapolis came into existence as a result of the realization that many Catholic people were economically incapable of supporting themselves, many of them being in actual need, with little immediate hope their condition would be changed. In order that the work of alleviating this need be efficiently and effectively carried out, a centralized institution for the distribution of charity where there would be no duplication, was greatly needed, and the Community Center was formed. In reality it is an outgrowth of two other organizations which preceded it in this work—the Catholic Women's Association, and the Daughters of Isabella.

The Catholic Women's Association was organized in 1910, mainly through the instrumentality of the Rt. Rev. Francis H. Gavisk, V.G., and Mrs. Margaret Taylor. Incorporated as an Association under the patronage of Our Lady of Good Counsel, its original purpose consisted mainly in the providing of a headquarters for the friendless girl who sought employment or was employed in Indianapolis.

The first step was the renting of a home on Capitol avenue,

but for various reasons changes were made, and it was finally decided that a home should be bought as a foundation upon which the Association could progress consistently. Money and a tract of land on Tenth street were donated, and later a tract on Pennsylvania street was secured. One building was utilized as a home for girls and the other rented as a means of financing the project. Through social activities and membership drives, the Association became self-supporting.

Meanwhile, the Daughters of Isabella, an organization having its inception on September 26, 1915, had become active in similar work. After the difficulties attendant upon foundation, the organization began seriously to consider with what work in the sphere of social service it might best interest itself. During the World War, many women were engaged to take the place of the men who were in the army and were unable to properly care for their children, so the work of conducting a Day Nursery was undertaken. Because of the suitable location, St. John's school was acquired as the first home.

A drive for finances was begun. Twenty thousand dollars was raised in a short time, this sum being later augmented by another allotted by the Community Fund for the furthering of this work. After serious consideration the opening of another venture was proposed and it was decided to build a home for unmarried mothers. As a result of this decision, St. Elizabeth's home, 2500 Churchman avenue, was established in 1921, but four years later was completely destroyed by fire. A second and more modern home was immediately begun, the finances being secured by means of drives. The organization is now primarily concerned with the working of the home, but is most willing and anxious at any time to cooperate in any way intended to further work for the alleviation of suffering or privation.

During this time the Rt. Rev. Maurice O'Connor, then chaplain of the Daughters of Isabella, was engaged in social service work among needy Catholic families. But the demand for help greatly exceeded the capacity of Catholic organizations engaged in this work. The condition became acute in 1921, when these families were being largely taken care of by the Shriners. After some discussion, the Most Rev. Joseph Chartrand, the Bishop of Indianapolis, gave permission for steps to be taken to change the situation. With the help of the Daughters of Isabella, a drive was made and a donation of funds secured from the Community Fund. Soon after, on May 2, 1923, the Directors of the Catholic Women's Association, acting on Father O'Connor's advice, deeded their Pennsylvania street property to the Bishop to be used as a Catholic Community Center. As a result of this action, the Catholic Community Center assumed the debt, and the Catholic Women's Association was dissolved, although it still maintains supervision of the working girls' home at 1010 N. Pennsylvania street.

These two buildings were taken over and immediately remodeled, both buildings being combined for use as offices of the Catholic Community Center and the Bureau of Catholic Charities.

The Catholic Community Center continued to function in this form until 1935, when it was decided that increased work and difficulties brought on by the depression had so changed conditions that a reorganization was considered desirable and necessary. A survey of all Catholic Charities was begun by Miss Weltha M. Kelley, director of social case work at the University of St. Louis, at the request of the Most Rev. Joseph E. Ritter, Bishop of Indianapolis.

Miss Kelley's report included complete plans for the reorganization of the Center. The plans were approved by the Community Fund officials and the new directors of the Community

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Center include Bishop Ritter as honorary chairman, Charles L. Barry as active chairman, and the Rev. August Fussenegger, diocesan director of Catholic Charities, as secretary. The reorganization by Father Fussenegger, assisted by Miss Kelley, began at once, and is now virtually complete. Prior to the reorganization, the directors in charge included Monsignor O'Connor, the Rev. Bernard Sheridan, the Rev. Francis Mellen, and the present director, Father Fussenegger.

At the present time, the bureau of Catholic Charities assumes responsibility for Child Welfare work, Family Case work, Individual Case work, and applications for entrance to St. Vincent School, Vincennes, while the Catholic Community Center does Family Case work and Court work.

The Catholic Community Center of Evansville

THE Catholic Community Center of Evansville was formally opened on January 1, 1924, by the local chapter of the Daughters of Isabella. Prior to this time, the women of the organization had sought for some line of charitable activity, and after much consideration, determined to establish a house which would serve as a Catholic home for girls coming to Evansville from surrounding towns to accept positions or to attend school. During the regency of Miss Therese B. Sieffert, the possibility of such a home materialized.

Miss Seiffert had long been interested in a project of this sort, her attention having been first called to it during a period of residence in Bisbee, Arizona. The project continued to grow and prosper and the Daughters decided to incorporate in order that they might buy and own property. By-laws were adopted and on June 29, 1926, the Catholic Community Center was incorporated by the Daughters of Isabella, Evansville Circle No. 144, hereafter known as the Catholic Community Center of Evansville, Indiana. Articles were adopted in which a Board to consist of the Regent, the Past Regent, the Vice-Regent and the three Trustees of the Circle and one Trustee chosen from the members in good standing annually at the time of the election of Circle officers, such Trustee to serve for the term of one year, were placed in complete charge.

On July 1, 1926, two houses, adjoining each other, on the corner of Seventh and Vine streets, were purchased. The work of remodeling was immediately begun and in September, 1926, the home, now known as the Catholic Community Center, was ready for occupancy. The house itself was sufficiently large for eighteen girls to be accommodated, containing in addition to sleeping quarters, reception parlors and a well equipped kitchen where the girls can prepare their own meals.

Other features included a radio and circulating library. The atmosphere of home has done much to dispel the nostolgia and loneliness which girls so often encounter on their first experience away from home. While strictly a Catholic home, non-Catholic girls are welcome.

Later, in August, 1930, a house on the south side of the home was purchased. The house itself was razed and the ground landscaped, thus placing the home in a more attractive environment. Although the home is not self-supporting, extra resources are gained by various monthly activities, among which are a Thursday noon luncheon, prepared for the public by the Daughters of Isabella, who gratuitously give their time and labor to this work. The project has been so successful that the home and its furnishing, with an estimated value of about thirty thousand dollars, is entirely free from debt.

St. Vincent's Day Nursery

THE St. Vincent's Day Nursery, located in Evansville, was founded November 18, 1918, by a group of Catholic women known as the Ladies of Charity. The choice of this work as a suitable and worthy charitable enterprise was a most timely one. America's participation in the World War had caused a chaotic condition to exist in the field of employment. The vast number of positions unfilled because of the male worker being called to arms, and the constant demand for manufactured products, in addition to the lowering of family income, resulted in the steady increase in the number of women workers. Naturally many of these women were mothers who were unable to properly care for their children throughout the day.

In response to this condition a house owned by Assumption parish, and located near the Assumption school, was secured, but its growth was so steady, and the increase in demand so constant that within less than a year larger quarters were needed. Through the generosity of Mr. John Fendrich, and his sister, Mrs. D. J. McCarty, a suitable building was purchased at 517 Bond street.

The Sisters of Charity of St. Mary's hospital were in charge throughout the day, returning to the hospital in the evening. Mothers brought their children in the morning and called for them in the evening, knowing that throughout the day they would be well and safely cared for.

In the early part of 1931, Mr. Fendrich again demonstrated his interest and generosity by purchasing the spacious residence, 611 First avenue, just one block from St. Mary's hospital. This advantageous site was well adapted for use as a nursery and no time was lost in preparing the new home for its future work. At the present time over fifty children who range in age from infants to those of school age are cared for by the Sisters of Charity.

Secondary Education

Continued from page 48

1934 the increase in the enrollment was from 144 to 225.

Other Sisters who have served as heads of the academy, in addition to the names mentioned as having held that office from 1893 to 1907, are Sisters Mary Ernestine, St. Clement, Mary Josephine, St. Louise, Aloyse, St. Cyrilla, St. Genevieve, Hildegarde, and Mary Manetto.

As the years roll on toward 1943, when the institution will mark its golden anniversary, those who are interested in its welfare and who are bound to St. Agnes' by old associations, hope to find it advancing, but not changing in the essential ideals that have made it so dear to them.

Sacred Heart High School

THE Sacred Heart high school, Indianapolis, had its beginning with the opening of a commercial school in the parish thirty-five years ago. Influenced by the success of this department, and by an ardent desire to provide further educational advantages for the children of his parish, the Rev. Andrew Butzkueben, O.F.M., began the erection of the present high school building in the year 1914, the cornerstone for which was laid by the late Most Rev. Joseph Chartrand, then Coadjutor Bishop of Indianapolis, on October 4 of that year.

The new high school opened in September, 1915, offering a four-year course to the boy and girl graduates of the eighth grade of Sacred Heart school. Thirty-nine pupils were enrolled the first year. The formal dedicatory ceremonies, however, were not held until the following month, on October 4, with Bishop Chartrand not only officiating at the dedication, but also delivering the sermon during the solemn high Mass which followed.

On June 18, 1918, the school graduated its first student, Miss Victoria Lipps, who is now Sister Fulgentia Joseph, a Sister of the Congregation of St. Joseph of Carondelet.

At the beginning of the scholastic year 1918-1919, the eleventh and twelfth grades were discontinued and all energy was concentrated on a thorough commercial department of two years. This arrangement lasted until 1921, when the eleventh and twelfth grades were reintroduced, and since that time the four-year classical commercial course at Sacred Heart has merited much praise.

The enrollment for the year 1935 was two hundred, with a teaching staff of six Sisters of St. Joseph, who have been in charge of the school since its beginning.

Four Sisters of this Congregation, with Mother Peter Claver as their Superior, came to the Diocese to teach the Sacred Heart grade school's eighty-five pupils on August 18, 1877. In June of the following year they purchased property on the corner of S. Meridian and Palmer streets and began the erection of a convent and a school. As the attendance rapidly increased an addition was built to the school and was ready for occupancy by January 10, 1886. The older boys for many years were taught in the monastery building and were later transferred to the new school building which was erected exclusively for the boys just north of the church, by the Rev. Francis Haase, O.F.M.

Among the Sisters who have served as Superior at Sacred Heart, succeeding Mother Peter Claver, are Mother Lidwina, who came in 1880 and labored in the supervision of the school for thirty years; Mother Clare, who came in 1911; Mother Severine, in 1920; Mother Clara Florina, in 1926; Mother Gerard Joseph, in 1929; and the present Superior, Mother Anna Joseph, in 1931.

The Sisters of St. Joseph celebrated their golden jubilee in Sacred Heart parish in the autumn of 1928.

This Order was founded in Le Puy in France in 1650, by a saintly Bishop, Henry de Maupas du Tour, who had as a collaborator a zealous missionary, the Rev. John Paul Medaille, S.J. During the Revolution the Congregation was not spared, but Sisters were driven from their homes, many were imprisoned, and five met a martyr's death on the scaffold. Among those condemned to die was Mother St. John Fontbonne, who, with three companions, spent eleven months in a prison cell and was saved from the guillotine only by the fall of the impious Robespierre in the summer of 1794. In 1807, with the advice of the Cardinal Archbishop of Lyons, she gathered the scattered remnant of her Community, and, with a small band of women who had organized under the Rev. Claude Cholleton, Vicar General of Lyons, Mother St. John saw her Congregation rise heroically from its own ashes.

It was in 1836 that Mother St. John sent six Sisters from France to what then was their foreign mission—St. Louis. As the Community grew in numbers, its influence extended beyond the limits of St. Louis until today its membership is more than three thousand. There are five Provinces, with houses established in twenty-six Dioceses of the United States, and located in eighteen different states in the Union.

Ladywood School

LADYWOOD school in Indianapolis, although scarcely nine

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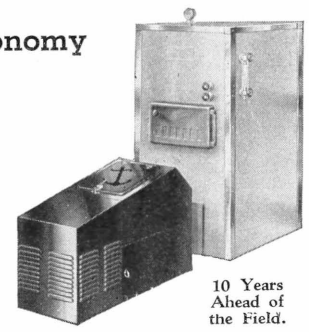

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years old, and much too young for an historical background, has acquired traditions that are nearing the century mark in age —those inherited from its mother institution, St. Mary-of-the-Woods. Even before 1925 the expansion and development of St. Mary-of-the-Woods college forced the administrative officers of that school to recognize the need of another location for the academic or high school department around which so many educational traditions of St. Mary's had been built.

It was in 1925 that the Sisters of Providence came into the possession of the Ladywood property, which not only represented the final big investment of Mother Mary Cleophas, then Superior General of the Order, but was also the closing link in the long chain of educational endeavors identified with her name. The property includes Laurel Hall, the former home of Stoughton A. Fletcher, with its garage and power house, a large greenhouse with three wings, three stucco houses, five cottages, and a laundry, all on a tract of about two hundred and fifty rolling, wooded acres, located northeast of Indianapolis.

One of the most important factors in the choice of the estate as a site for the school was its pleasant surroundings. The large country house stands on the crest of a big hill overlooking Fall Creek. It is beautifully landscaped. In its very name Ladywood dates back traditionally to the woodland days of the Diocese, to the arrival at St. Mary-of-the-Woods of Mother Theodore and her cofoundresses of the Sisters of Providence. Just as the Sisters have clung to the spirit of those early days, so have they carried the woodland name to various parts of the country—to Marywood, in Chicago; to Maryhurst, in Maryland; to another Marywood, in California; and last of all, to Ladywood.

A unique feature in the transposition of a mansion into a Catholic school for girls was that very few alterations in the building were necessary. With little difficulty the various rooms were converted into study halls and other necessary departments, and the spacious ball room on the third floor at the head of a carved stairway became the chapel. The altar occupies a recess in the south end of the room, whose antechambers are used for sacristy purposes. The arched Gothic ceilings, ornamental effects, and the little niches along the sides have made the room admirably suitable for a chapel, the niches providing places for small shrines. The other buildings on the estate have been put to use for various needs of the school.

On September 7, 1926, Rev. Mother Mary Raphael, the then newly elected Superior General of the Sisters of Providence, Mother Mary Cleophas, and Sister Mary Bernard arrived at Ladywood, to be present for the blessing of the building by the late Most Rev. Joseph Chartrand, who with his assisting clergy in solemn procession

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blessed all of the rooms in the house. Mass was celebrated for the first time at Ladywood the following morning, by the Rev. Henry Dugan, the resident Chaplain. When the school was open to visitors on September 26, a crowd of about five thousand persons inspected the institution. The dedication took place on September 28, with Bishop Chartrand pontificating at the solemn Mass. Classes were formally opened for the first two years of resident college preparatory and high school work, on September 29, 1926. In addition to Father Dugan, the first staff included Sister Mary Stanislaus, Superior, and Sisters Mary Emmanuel, Florentia, Mary, Caroline, and a group of lay teachers.

As the first school year progressed various activities multiplied, including the inauguration of the annual bridge-tea, riding through the open country and along the bridle path, cross-country hikes, and others; but it is said of the Ladywood student that whether informally gay at picnics in the ravines, cozily joyous at Christmas parties around the fireplaces, or formally gracious at the annual tea in the drawing room, she again enjoys the traditions of a long span of years.

With the increased enrollment of the second school year, Loretto Hall was planned, and in 1928 three members were added to the faculty. With the four-year course fully organized, and class rooms and laboratories equipped, Ladywood school was accredited by the State Board of Education. The enrollment at the school reached its peak in 1931, when twenty-five seniors were graduated; then, for a few years the depression made itself felt, but the class of 1935 showed a sixty per cent increase over the previous year.

Ladywood has received many beautiful gifts during its few short years, including a number from the students themselves, or their parents. Among these are several beautiful shrines; the Cararra marble statue of Our Lady of Loretto, in Loretto Hall; the stone statue of the Blessed Virgin, in the sunken garden; a marble statue of the Sacred Heart in the sanctuary of Ladywood chapel; the bronze wayside crucifix, and a great many others from friends among the clergy and the laity; and, when the student at her prayers in the chapel is wont to watch the steady, red glow of the sanctuary lamp, she is reminded of an Episcopalian lady who keeps the little lamp supplied with lights.

AURORA

Immaculate Conception High School

THE Immaculate Conception high school in Aurora was founded by the Rev. John Joseph Macke in 1892, with an enrollment of eight students. Although it is not classed among the larger institutions of its kind, the school is noted for the

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high percentage of its students having pursued their Catholic education in advanced studies. From this school have proceeded four priests, eight laymen who continued their education in Catholic colleges, and two Catholic University graduates.

Commercial and classical courses are offered at the Immaculate Conception high school, to classes of both boy and girl students. Last year's enrollment included twelve boys, and eighteen girls. The Sisters of St. Francis, whose Mother House is at Oldenburg, are in charge of the school.

Venerable Sister Fidelis, who headed the teaching staff at Aurora for a period of twenty-five years, was succeeded by Sister Annunziata. Others who have labored here are Sister Mary Aloysia, Sister Justina, and Sister Angelica.

The Rev. William Heuser is pastor of the Immaculate Conception church at Aurora, in which connection the high school is operated.

EVANSVILLE

Reitz Memorial High School

THE Catholic people of Evansville view with pride the Reitz Memorial high school, their crowning achievement in secondary education, but to many the events which transpired during the long years of development are unknown.

The two outstanding names in the history of Assumption parish, Evansville, are those of the Very Rev. E. F. McBarron, pastor from 1879 to the time of his death in 1911; and the present pastor, the Rt. Rev. Francis P. Ryves. It was to Father McBarron that the task of opening a school was given, and, according to the annals of the parish, Assumption had a high school department as early as 1892. Difficulties were experienced, however, students were few, problems were many, and the department came to an abrupt close in 1900. When Monsignor Ryves came to Assumption he directed his efforts toward a high school for girls, and under his sponsorship the second Assumption high school, or Assumption academy as it was sometimes called, opened its doors in 1912. The school was also called, Girls' Catholic high school.

An unpretentious brick dwelling on the south side of the school served the eight girls enrolled as first year students, and the Sisters of Providence who comprised the staff. Larger quarters became necessary, however, in 1916, and the school hall was remodeled for this purpose. Then the annals read, "young ladies vied with one another to get inside of the old walls to pursue a classical or a commercial course under the direction of an efficient corps of teachers."

A contribution of $10,000 from Francis Joseph Reitz, of Evansville, made possible the establishment of a temporary high school for boys in the Holy Trinity school building in Evansville. The school flourished under the direction of the Brothers of Holy Cross for five years, when a larger school became necessary. Then again Mr. Reitz manifested his interest in the progress of Catholic education and became the donor of the present magnificent building at an approximate cost of one million dollars. He made the gift in memory of his deceased parents, and dedicated it to the youth of Evansville.

The late Most Rev. Joseph Chartrand officiated at the dedicatory ceremonies on January 1, 1925, and since that time both the girls' high school, under the direction of the Sisters of Providence, and the boys' high school, which is conducted by the Brothers of Holy Cross, are housed in the spacious building, with each department operating under its own principal. Department policies are coordinated under the direction of a board whose members include Monsignor Ryves, the Rt. Rev. Frederic Ketter, the Rev. Martin Hoppenjan, O.S.B., Messrs Edward Schaefer and Edward Thole, and Miss Therese B. Sieffert.

Three hundred and thirty-five boys, and three hundred and seventeen girls have been awarded high school diplomas since the opening of the school, whose class of the present year, 1935, numbered forty-nine girls, and thirty-four boys.

LOOGOOTEE

St. John High School

WHILE the present St. John high school was opened in Loogootee in 1923, with a first year class of twelve girl students, high school class work seems to have been carried on here as early as 1912, although records are somewhat incomplete. The first recorded class of graduates, in the year 1927, numbered eight. Since that time eighty students have been graduated, several of whom continued their studies in institutions of higher learning, notably at St. Mary-of-the-Woods college, the Terre Haute Teachers' training school, Indiana University, and the Indiana Business college at Indianapolis.

The student enrollment of the past scholastic year included sixty-two Catholic girls from Loogootee, and the local rural parishes, under the direction of the Sisters of Providence.

In 1923 the present school building was enlarged by the Rev. Joseph Gerdon, in order to meet the demands of an increasing enrollment. It now houses eight rooms for the grade school pupils; two rooms, one class room, a science laboratory, and a library for the high school; aslo an auditorium with a seating capacity of four hundred.

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tinuous commission was issued to St. John's on March 6, 1931, by the State Department of Public Instruction.

Sister Mary Theodora held the office of first Superior of the school. The staff during the past school year consisted of three full time teachers, one of whom was a teacher-librarian, and all of whom are qualified in accordance with the educational requirements of the State of Indiana.

RICHMOND

St. Andrew High School

DURING the first eleven years in the existence of the St. Andrew high school, in Richmond, which opened on September 4, 1899, classes were conducted in the old parish school building, the present up-to-date structure having been built in 1912. Although the movement toward the establishment of a Catholic high school in Richmond was inaugurated by the Rev. John Joseph Macke during the preceding year, it was the Rt. Rev. Francis A. Roell, now pastor of St. Andrew's church, who carried the work to a successful completion.

The first eighteen boys and ten girls who comprised the enrollment of the school were under the direction of Professor Joseph M. Richter; and Sister Dynissa, a member of the Sisters of St. Francis from Oldenburg. Professor Richter remained until 1919, when the Sisters were placed in complete charge of the school.

An academic course exclusively was offered during the first twenty years of the school's existence; but since the year 1919, commercial subjects have been combined with the regular course. Since the time of Sister Dynissa, Sisters Liliosa, M. Aucilla, Noel, M. Magdalen, and James Marie have served as Superiors at St. Andrew's. The growth of the school has been a steady one, with an average attendance of about one hundred. The school is co-educational, and is accredited by the Catholic University of America, Washington, D. C., and students who have passed the high school examinations as outlined by this university are admitted to schools of higher learning without further examination.

The first alumnus of St. Andrew's to have achieved prominence in his life's work is Dr. Otto J. Ramler, who is among the leading lay professors at the Catholic University of America. It is said that pupils of the commercial department of this school are much sought after by business firms who are in need of stenographers, bookkeepers and assistants in various lines.

SHELBYVILLE

St. Joseph High School

THE St. Joseph high school, Shelbyville, is one of the few parish combined grade and high schools in the Diocese of Indianapolis. Founded in 1873 by the Rev. Francis Rudolf. the founder of the Oldenburg Community of the Sisters of St. Francis, who are now in charge, the school at that time was composed of about sixty pupils.

The present school building which was erected in 1924, contains complete school equipment in addition to a gymnasium auditorium. The work offered includes the regular curriculum used in general by the diocesan high schools, and carries in addition to this work, the usual subjects taught in the grade schools. For this reason the schools hold a Continued State Commission, which permits subjects for the twelve grades of primary and secondary work to be taught. There are two hundred and forty students in the schools at present.

TERRE HAUTE

St. Joseph Academy

"THIS morning our men went with the oxen to haul the brick for our house in Terre Haute." These few lines from Mother Theodore's diary, dated August 28, 1848, recall the primitive modes of transportation, and the evident difficulty with which the pioneer Catholics of the diocese built the foundation of the present flourishing educational system in Indiana.

That summer the Rev. Simon P. Lalumiere, pastor of St. Joseph's church in Terre Haute, asked Mother Theodore, foundress of the Sisters of Providence at St. Mary-of-the-Woods, to open a school in his parish. He promised to give the lot on the corner of Fifth and Walnut streets, adjoining the church property, to the Sisters if they would erect the school building, and repair an old brick building farther back on the lot. Trusting in Divine Providence, and encouraged by the promise of aid from a subscription already started by the pastor, the Sisters began the work at once.

The remodeling of the old house, and the building of the new were finished by the end of December, and on January 2, 1849, St. Joseph's school was opened with an enrollment of twenty-eight pupils. The first Superior, Sister St. Vincent Ferrer, was one of the pioneers who accompanied Mother Theodore from France. With her were Sister Agnes, the first American postulant; Sister Anastasia, one of the first students of St. Mary-of-the-Woods academy, who was destined to become the third Superior General of the Community; and Sister Alphonse, a young German music teacher.

Girls only were received as pupils during the first years, but the attendance grew with the growth of the city. Since the early settlers of Terre Haute were not for the most part Catholics, a large percentage of the students during the early years were the daughters of non-Catholic parents who wished their children to receive the training which they knew to be

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obtained only in a convent school. This fact seemed strange at a time when bigotry had gained a good start and the Know-Nothing movement was gaining great power in Indiana. The Protestant patronage decreased, however, with the establishment of the public free school system.

Little boys were received in the lower grades during the 70's, but after the building of the St. Joseph's grade school by the parish, in 1888, the Sisters taught the boys of all grades from the first to the eighth inclusive.

The younger children of the school were thoroughly grounded in the fundamentals of a Catholic education, and the older girls were offered such courses as were found in the young ladies' seminaries of the day. To these subjects were added what were called the ornamental branches, or the accomplishments. From the beginning, St. Joseph's was noted for the excellence of its music course, and for its drawing and painting classes. Sister Anastasia's art class included among its members some of the prominent ladies of the city. Other popular work at the academy included instructions in embroidery and tapestry.

During the 70's and the 80's the higher classes were developing into the well-graded modern high school. Though many young women had finished the academy course of studies, and received honors at the closing exercises, it was not until 1895 that the first formal commencement, as it is understood today, was held at St. Joseph's. For more than twenty years St. Joseph's academy has been a standard high school, accredited by the State Board of Education. Its hundreds of loyal alumnae members include women of Terre Haute who are prominent in all walks of life.

St. Patrick School

IN response to the earnest request of the Rev. F. X. Logan, the Sisters of Providence from St. Mary-of-the-Woods opened St. Patrick's school in Terre Haute in August, 1882. The house, a neatly furnished brick building, was erected and equipped by the Sisters for the purpose of caring for the educational needs of the children residing in the eastern section of the city. The attendance the first year numbered 140 pupils, and the number has steadily grown to reach 301 during the past scholastic year.

The school building was enlarged during the pastorate of the Rev. Victor A. Schnell, and a high school was opened in 1893 under the supervision of Sister Celestine. After some years the high school was closed, however, until 1923, when the Very Rev. James B. Delaney erected a commodious and well equipped building in South Nineteenth street, which houses both the grades and the high school. The high school is commissioned by the Indiana State Department

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of Education on a continuous basis, and the present faculty consists of twelve Sisters of Providence.

The class of 1935 was the ninth to receive high school diplomas since the reopening of the high school in 1923, and to date sixty-five young women have been graduated from that institution.

Sister M. Edward, St. Patrick's first Superior, was accompanied by Sisters Mary Alberta, Gaudentia, Ann Veronica, St. Jerome, and Ann Augustine. During the succeeding years the following Sisters have held the office of Superior: Mother Mary Ephrem, and Sisters Pierolina, Gertrude, M. Eustelle, Celestine, M. Charles, M. Eugene, M. Victoria, M. Ursula, M. Isabel, M. Aurelia, M. Agnita, Bernard Marie, M. Cajetan, Jos. Maurice, M. Hermandine, M. Annunciata, Catherine Marie, Margaret, and M. Rose.

VINCENNES

St. Rose Academy

ST. ROSE ACADEMY for Girls in Vincennes, developed from a tiny school founded by the Rev. Benedict Joseph Flaget, later Bishop of Bardstown, Kentucky. When Father Flaget first came to the old Vincennes post in 1792, his first thought was to open a school where all the children would be taught without expense. In this school he taught reading, writing, some arithmetic, and some note singing. Three years later he was recalled to Baltimore, and his place was taken by the Rev. John Francis Rivet, who, at the suggestion of President George Washington, was paid an annual salary of two hundred dollars for his work.

After Father Rivet's death in 1804, Father Flaget continued to interest himself in the school. In 1823, he was able as Bishop of Bardstown to send four Sisters of Charity from Nazareth, Kentucky, to continue the work. This was cut short by illness of the Sisters, and the first Bishop of Vincennes, the Rt. Rev. Simon Brute de Ramur, applied to Emmitsburg, Maryland, for teachers to remain until the Diocese had a Sisterhood of its own. Four Sisters came in 1838 and remained until 1843.

In 1843 Mother Theodore Guerin was able to send four Sisters of Providence to replace the Sisters of Charity who had returned to Emmitsburg. Soon after this the school, which had originally been located in a small building on Main street was removed by Bishop Bazin to a small building near the old Cathedral, where the old St. Francis Xavier school now stands.

The Sisters suffered many privations in these first years. From October, when they first arrived in Vincennes, until Christmas, they slept on the floor with scarcely any covering. In Mother Theodore's journal we read of her visit to the mission of Vincennes, "In a few minutes more I was surrounded by my dear Missionary Sisters,

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four in number. With what transports did we embrace one another. But imagine at supper my Sisters did not have a glass or a plate to offer me. A little salt beef was the sum total of the delicacies set before me."

The school prospered. In 1875 the girls of the Cathedral School were transferred to the old Seminary building standing on the site of the present St. Rose Academy. There are few buildings in Vincennes that have witnessed as many changes as old St. Rose. The first Vincennes university, it became successively Territorial Legislative Hall, a hospital, a college, a seminary, an orphanage, and finally St. Rose Academy.

The work in the school was at first, of course, elementary, but as conditions improved it enlarged its scope. A high school was opened in 1864, and branches which are now confined to the college curriculum were then taught in the high schools, such as logic, philosophy, astronomy, and other similar courses.

In 1884 the old Seminary building was torn down and the present St. Rose Academy was built, St. Francis Xavier school being erected the same year. The school has continued to grow and on this account the grades have been transferred to the St. Francis Xavier and the Gibault buildings.

St. Rose Academy is the central Catholic high school of the city, attended by pupils from the three parishes. Four Sisters of Providence teach the one hundred and three girls who were enrolled during the past year, the curriculum being composed of the ordinary subjects taught in high schools.

Gibault High School

THE Gibault high school was founded in Vincennes at the request of the late Most Rev. Joseph Chartrand, then Bishop of Indianapolis, who wished a high school established in that city for the training of boys. A building was erected in 1924, and an agreement was made whereby the Brothers of the Sacred Heart would undertake the direction of the school.

Gibault was opened for its first term in September, 1925, with four teachers making up the faculty: Brother Gilbert, superior, Brother Arthur, Brother Leopold, and Brother Ignatius. Since that time the school has continued to grow, the enrollment now exceeding a hundred boys. The faculty of last year was composed of Brother Alexis, principal; Brother Dominic, Brother Justin, and James Mc'Quaid, athletic director.

WASHINGTON

St. Simon High School

WASHINGTON Catholic High School is an outgrowth of a preceding institution. Shortly after the appointment of the Rev. John T. O'Hare as pastor of St. Simon's parish in 1918, a high school for boys was founded, beginning with the ninth grade. Shortly after, at the behest of the late Most Rev. Joseph Chartrand, Bishop of Indianapolis, Washington Catholic high school was begun, and the services of the Brothers of the Sacred Heart were secured to instruct in the boys' department.

In a short time the St. Simon academy for girls was embodied in the new high school as the girls' department, with the Sisters of Providence continuing as instructors. In June, 1922, the Washington Catholic high school was commissioned by the Indiana State Board of Education, and since that time its graduates have distinguished themselves in both scholarship and athletics. At the last term the school consisted of sixteen boys and seventy-eight girls.

The Gibault high school, for boys, in Vincennes. This was erected in 1924.

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Healing the Sick

Continued from page 53

that time, and the Rev. John J. Gabriel served as Chaplain at the new hospital.

Immense in its proportions, St. Vincent's, in a beautiful setting of gradually sloping lawn on the north bank of Fall Creek is one of the beauty spots of Indianapolis. The architectural lines of the building follow no particular school. It was originally designed to meet the needs of the surgeons and patients, and, with a thought to the future development of the institution, provisions were made in designing the building for the addition of large wings to the north, as needed.

Six Sisters of Charity have celebrated their golden jubilees and one her diamond jubilee, in Indianapolis. They were Sister Monica, who lived to be ninety-one years of age, and who spent seventy-one years in the Order; Sister Josephine, who was among the first Sisters to serve as a nurse during the Civil War; Sister Cephas, who celebrated her diamond jubilee in 1929; Sister Ambrose, whose golden jubilee was observed in 1929; and Sisters Martha, Gabriella, and Mary Joseph who celebrated their golden jubilees in 1933, 1925 and 1933 respectively.

The Superiors of St. Vincent's hospital, after the foundress, Sister Mary Theresa, were Sister Stella, Sister Madeline, Sister Mary Joseph, Sister Angela, and the present Superior, Sister Rose. At this time there are 118 student nurses in the training school. The Rev. Joseph Bauer serves as Chaplain.

The Community of the Sisters of Charity was founded in 1633 by St. Vincent de Paul, and St. Louise de Marillac. The date of the foundation traces back to November 29 of that year when five young girls grouped about the charitable Mlle. LeGras for the purpose of assisting the poor sick who were at that time suffering from a plague that raged in and around the city of Paris.

At first these women nursed the poor in their homes until the year 1634, when it was decided to establish a house for the Sisters where they might prepare meals for a thousand sick patients. As the number of Sisters increased their works multiplied until today their forty thousand members conduct 3,552 in various parts of the world.

St. Anthony's Hospital Terre Haute

THE original home of St. Anthony's hospital, Terre Haute, was a two-story brick building on the corner of Second and Mulberry streets, which was owned by Herman Hulman to whom the founding of this institution has been credited. It was Mr. Hulman who brought to Terre Haute on September 11, 1882, two members of the Poor Sisters of St. Francis of the Perpetual Adoration — Sister Ambrosia, who is still at the hospital and Sister Rafaela from their Mother House in Lafayette, Indiana, to take charge of the new and only hospital in Terre Haute. The Chauncey Rose hospital, which had been located in the city, discontinued its services there several years before the coming of the Sisters.

Feeling that a more suitable building for the new institution was that of St. Agnes hall, a seminary for girls which stood on the site of the present hospital, Mr. Hulman purchased it with its extensive grounds and moved the hospital there, the old building being abandoned on January 1, 1884.

St. Anthony's hospital has enjoyed a steady growth ever since its beginning. The middle wing and new entrance to the present building were erected in 1901. In 1909, the north wing was opened and in 1923, the south wing. A laundry section was completed in 1910, the consecration of the hospital chapel took place in 1914, and in 1927 the old part of the building was remodeled into the present nurses' home.

Great care has been taken in the equipment of the four operating rooms, all of which have skylight windows, portable electric lights, and are so constructed as to be easily flushed and cleaned.

The hospital has admitted 72,501 patients during the period between September, 1882, and May 1, 1935. The number of babies born since 1919 to May 1 of this year is 3,417. According to a check made in 1932, when St. Anthony's celebrated its golden jubilee, it was shown that during the fifty years of the hospital's existence in Terre Haute, at least one-fifth of the cases cared for were charity patients, the figure having been estimated at 13,250. Since then nearly three thousand more have been taken care of.

A new isolation department, which is now ready for the acceptance of patients, both children and adults who are suffering from communicable diseases, has recently been completed at St. Anthony's. One graduate nurse and two senior student nurses are on continuous duty in eight-hour shifts here.

The children's department, which is located on the fourth floor, far removed from the adult patients is a lively and colorful place at St. Anthony's. Each child has his own little cubicle unit in which individual nursing technique is used. The posters, decorations and curtains are of such that naturally appeal to childish tastes. Toys are censored in order that no child receives anything with which he might injure himself. Blackboards, scrapbooks, etc., are provided so that the child might find plenty of things to do. Diets

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are given very strict attention; weight charts are kept; and special care is taken by the nurses in the use of individual gown and mask technique as a concurrent disinfection measure.

The hospital library, which was organized in September, 1934, is composed of the patients', nursing and medical divisions. Fiction and other reading matter is distributed to the patients, and the nursing and medical books, which are available for study and research, are classified according to the Cunningham system which is used by the American College of Surgeons. The Dewey Decimal system is used in the classification of other books. A package library is now in the process of organization.

What is perhaps the most outstanding feature of the library service is its analytic file, whose card index system is arranged in dictionary sequence according to subject, each card of which carries the different phases of the subject including page numbers where material may be found. The spacious room contains some large cases which were originally the property of Mr. Hulman. Some of these pieces are constructed of solid walnut, one being of ebony. A desk and another of the bookcases belonged to the late Dr. Thomas W. Moorhead who had served as dean of the hospital staff.

The Terre Haute Chapter of the National Catholic Federation of Nurses was organized in March of last year, and has a membership of forty, who have sent medical books to missions and are endeavoring to do their part in furthering the purpose of the Federation—the work of helping others.

The Superiors who served during the past fifty-three years at St. Anthony's hospital include Sisters M. Rafaela, M. Hilaria, M. Augustine, M. Kunigunda, M. Agathina and M. Alcantara. There are now twenty-five Sisters on the staff, and forty student nurses in the training school. The Rev. Lambert Weishaar is the Chaplain.

St. Edward's Hospital
New Albany

WHEN the late Rev. Edward Faller, pastor of St. Mary's church, New Albany, requested that the Poor Sisters of St. Francis of the Perpetual Adoration open a hospital in his city, the late Sister M. Hermana was sent from the Mother House of her Order in Lafayette, to fill the office of Superior when St. Edward's hospital opened in May 1902.

The institution's growth has been gradual. 168 patients were cared for during the first year, with each succeeding year witnessing an increased number, until during the past several years the total number of patients cared for during the twelve-month period has reached 1,350.

In 1924, St. Edward's hospital was recognized and accredited in "Class A" by the American College of Surgeons, and since then three of the hospital staff surgeons have met the qualifications for membership in that organization.

Since the establishment of the hospital three major disasters afforded opportunities for the Sisters to assist the needy and afflicted people of New Albany and vinicity to a very great extent. These occasions were the terrific tornadoes in 1917 and 1925, as well as the flood in 1933.

Since one of the sources of pride to a hospital is it's staff of physicians, St. Edward's enjoys the assistance and generous cooperation of it's well organized group of doctors in every service. The institution has a graduate nursing staff of Sisters and nurses, as well as the services of a resident interne. Sixteen Sisters are in service here at this time, and the Rev. James Carrica is the Chaplain.

The Superiors who have succeeded Sister M. Hermana are Sisters M. Thoma, who was in charge for six years; M. Cosma, who served from 1919 to 1924; M. Blanche; M. Kunigunda; M. Afra, who became Superior in 1931; and Sister M. Canuta, who is in charge at the present time.

In keeping with the growth of the hospital, twelve private rooms were added in the year 1924; and in 1930, the latest addition, which is of fireproof construction, enlarged St. Edward's to the extent of twenty-one more private rooms, three suites of operating rooms with modern facilities and equipment, an X-ray department with fireproof cabinet for filing films, etc., and a laboratory equipped for the various tests and research work.

St. Francis Hospital
Indianapolis

IT was largely through the interest exerted by the Rev. Peter Killian, pastor of Holy Name church, Beech Grove, that St. Francis hospital was established by the Poor Sisters of St. Francis of the Perpetual Adoration in the quiet, peaceful community of Beech Grove, just southeast of Indianapolis.

The Sisters purchased the ground on which the hospital stands in 1907, and under the direction of Sister M. Kunigunda, who had been selected as the first Superior of the institution, it was completed and dedicated in August, 1913. The opening of the hospital was authorized by the late Most Rev. Francis Silas Chatard, then Bishop of Indianapolis, and it was the late Most Rev. Joseph Chartrand, then Coadjutor Bishop, who formally dedicated the building to the patronage of St. Francis.

Sister M. Kunigunda, after more than six years of service at St. Francis, was succeeded by Sister M. Augustine who had previously held the office of Superior at St. Anthony's hospital in Terre Haute. After two years, Sister M. Kunigunda returned to St. Francis where she remained until her appointment as assistant to the Provincial of her Order. Sister M. Adelina was the fourth Superior of the institu-

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tion. She made many improvements in the building, and instituted a Radiological service during her three years there. She was succeeded by Sister M. Elenora who directed the decoration of all of the rooms in the hospital, and after three years was followed by Sister M. Generosa. Among the outstanding events during the period of about six years in which Sister M. Generosa directed the hospital was the erection of the new south wing. This was dedicated on January 18, 1931. A leaf from the diary of Sister M. Generosa, dated July 10 (presumably 1930) reads, "It is remarkable how cheerful the patients are with all the pounding that is going on in the old building. They seem to rejoice like St. Francis did to see his houses grow." Sister M. Vincentiana succeeded Sister M. Generosa as Superior on August 9, 1934.

St. Francis hospital has been granted a "Class A" rating by the American College of Surgeons. There are eighteen Sisters on the staff at this time, and the Rev. Walter Nugent is the Chaplain.

One of the places of interest at the institution is the grotto of Our Lady of Lourdes. Setting some distance back from the highway in a shaded portion of the grounds, the grotto, which is in reality a little chapel, has grown to be a popular place of devotion for not only the Sisters and visitors to the hospital, but passersby often stop there for a moment of prayer.

St. Elizabeth's Home Indianapolis

THE establishment of a home for unmarried mothers was realized in the Diocese with the opening of the St. Elizabeth's home in Indianapolis on November 6, 1921. At that time, it was decided that this institution would be maintained by the Daughters of Isabella, and that the admission of inmates would be on a non-sectarian basis. At the present time, St. Elizabeth's, which is one of the principal projects of the Daughters of Isabella, is not only a place of refuge for the mothers, but also is a home for about fifty dependent children under three years of age.

At the time of its establishment, the Rt. Rev. Maurice O'Connor, who was the Director of Catholic Charities at Indianapolis, also served as the director for the institution. He was succeeded by the Rev. Bernard P. Sheridan in August, 1924, who directed the charities and the home until June, 1927, when the Rev. Francis Mellen was appointed for this work. When Father Mellen took up studies at the Catholic University of America, Washington, D. C., in September, 1929, the Rev. August R. Fussenegger, the present director, was named for the post.

The institution which was housed in a large, frame structure in the beginning was destroyed by a fire said to have been caused by sparks from its own chimney one evening in December, 1925. The twenty-one little babes who were being cared for at the time were all carried to safety, and were immediately cared for at the St. Francis hospital near by. Later, these little ones were removed to a building on the St. Vincent's hospital property where they awaited the erection of a new St. Elizabeth's Home.

The spacious, colonial type fireproof house of three stories was dedicated by the Most Rev. Joseph Chartrand, the then Bishop of Indianapolis, on May 22, 1927. In his sermon on that day Bishop Chartrand called attention to the appropriateness of St. Elizabeth of Hungary having been selected as the patron for this home, because, since it was her great love for the unfortunate and the destitute that made her a saint, it was most fitting that St. Elizabeth should guard the destiny of the young charges who might be placed here in her care.

St. Margaret Mary Hospital Batesville

THE youngest of the seven Catholic hospitals in the Diocese of Indianapolis is that of St. Margaret Mary, in Batesville. Eight Sisters of the Poor of St. Francis, whose Provincial House is at Hartwell, Ohio, compose the staff, with Sister M. Alacoque serving as Superior.

This hospital was opened on October 29, 1932, the dedicatory program continuing the following day. The late Most Rev. Joseph Chartrand, then Bishop of Indianapolis, officiated at the ceremonies on the morning of October 29, following which the first Mass in the chapel was celebrated by the Rev. Fridolin Schuster, O.F.M. During the afternoon program on that day the Rev. E. Stroehlin, pastor of St. John's Evangelical church, Huntersville, and president of the Batesville Ministerial association, gave the invocation. It was said that more than ten thousand visitors were shown through the building during the two days.

The hospital is a three-story fireproof structure with a patient capacity of fifty beds. It is built of mingled shades of brick with a roof of colorful tile. The ground floor houses the chapel, the administrative offices, and some of the patients' rooms. The second and a portion of the third floor contain the balance of the patients' rooms, with the surgical and X-ray departments also being located on the third floor.

The erection of St. Margaret Mary's hospital was made possible through a bequest of $60,000 from the late Mrs. Margaret Hillenbrand, and an additional $75,000 from her daughter, the late Mrs. Mary A. Mitchell. The ground on which the hospital stands is a gift of George M. Hillenbrand.

In its short span of two years, 1,138 patients have been cared for at St. Margaret Mary's. The Rev. Baldwin Schulte, O.F.M., is Chaplain at the hospital.

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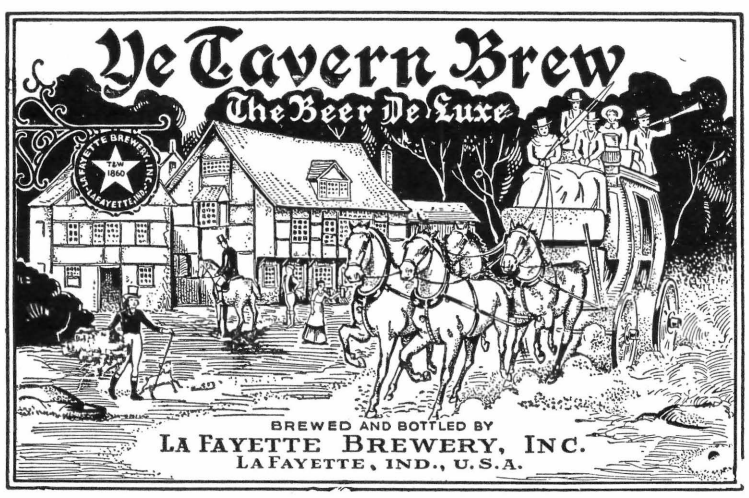

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Procession of Parishes

Continued from page 51

August Bessonies, 1857 to 1890; the Rt. Rev. Francis H. Gavisk, 1892 to 1932; and the Rev. Clement S. Bosler, the present Pastor, who is assisted by the Rev. William J. Davis and the Rev. Edwin Sahm.

The first church, which was built in 1840, was replaced in 1850. The present church was erected in 1867.

The school, which was opened in 1860, entered its building in 1873. It is conducted by the Sisters of Providence.

For a time, St. John's served as a Pro-Cathedral.

ST. JOSEPH CHURCH, located at Noble and North streets, was founded in 1873. The present church was built in 1880.

The first Pastor, the Rev. Joseph Petit, 1873 to 1874, resigned, and the church was cared for from St. John's by the Rev. E. J. Spelman and the Rev. F. Mousset for five years. The pastorate was reestablished in 1879, and the Rev. Herman J. Alerding served as Pastor until 1900 when he was consecrated Bishop of Fort Wayne. The Rt. Rev. Francis B. Dowd, the present Pastor, succeeded Bishop Alerding and has served for thirty-five years. He is assisted by the Rev. Albert V. Deery.

The school was opened in 1874 and the building completed in 1881. It is conducted by the Sisters of Providence.

St. Joseph church, the third oldest in Indianapolis, originally occupied the site of the present Little Sisters of the Poor and was simultaneously used as a seminary until 1879, when it was utilized for a hospital by the Sisters of Charity.

ST. MARY CHURCH, located at Vermont and New Jersey streets, was originally established on Maryland street as a church for German-speaking Catholics in 1856.

Because of a lack of funds, no progress was made until 1858 when the Rev. Simon Sigrist became Pastor. At his death in 1873 no new Pastor was appointed until 1874, the church being taken care of in the meantime by the Rev. Bede O'Connor, O.S.B., and the Rev. Eberhard Stadler, O.S.B. In 1874, the Rev. Anthony Scheidler was appointed Pastor, and remained in charge until 1918, when he was succeeded by the present Pastor, the Rev. John H. Scheefers. The Rev. Charles Wilberding is the assistant.

The first church was dedicated in 1858, and the present church in 1912.

The school, which was opened in 1864, is under the care of the Sisters of St. Francis, Oldenburg.

ST. PATRICK CHURCH, located at 950 Prospect street, was founded in 1865 by the Rev. August Bessonies of St. John's parish.

The Pastors have been: The Rev. Joseph Petit, 1865 to 1869; the Rev. Patrick R. Fitzpatrick, 1869 to 1879; the Rev. Patrick McDermott, 1879 to 1882; the Rev. Hugh O'Neill, 1882 to 1885; the Rt. Rev. Denis O'Donaghue, 1885 to 1910; the Rev. Victor J. Brucker, 1910 to 1914; and the Rt. Rev. John P. O'Connell from 1914 to date. The Rev. Emile J. Goossens and the Rev. Amos A. McLoughlin are the assistants at the present time.

The first church, called St. Peter's, was completed June 29, 1865, and another church, dedicated to St. Patrick, was finished in 1870. This church was destroyed by fire and a new church dedicated in 1929.

The school, opened in 1870, occupies a building completed in 1922, and is taught by the Sisters of Providence.

ST. PHILIP NERI CHURCH, located at North and Rural streets, was founded in 1909, and the church was erected in that year.

The Rev. George Smith, the first Pastor, served until his death in 1927, and he was succeeded by: The Rt. Rev. Raymond R. Noll, 1927 to 1934; and the present Pastor, the Rev. Albert H. Busald, who was appointed in 1934. The assistants at the present time are the Rev. Francis J. Early, the Rev. Thomas Finneran, and the Rev. Charles H. Wagner.

The school, opened in 1909, is in charge of the Sisters of Providence. The present school building was erected in 1927.

ST. RITA CHURCH, located at 1816 Arsenal avenue, was founded in 1918, and the first pastor was the Rev. Joseph M. Bryan, who served until 1935. At the present time the Rev. John F. McShane is in charge of the Catholic negroes of Indianapolis and is assisted by the Rev. Bernard Strange, who has his residence at St. Rita's.

The church was erected in 1918 and is still used.

The school was built and opened in 1918 and is taught by the Sisters of Providence.

St. Rita's is the only colored Catholic church in the State of Indiana.

ST. ROCH CHURCH, located at 3600 South Meridian street, was founded in 1922.

The Pastors are: The Rev. Matthew Schmitz, O.F.M., 1922 to 1923; the Rev. Peter Pfeiffer, O.F.M., 1923 to 1933; and the Rev. Arthur Piontkowski, O.F.M., the present Pastor.

The cornerstone of the church was laid in August, 1922, and the school was opened in 1924. The school is under the direction of the Sisters of St. Joseph, from Carondelet.

ACTON. ST. JOHN CHURCH was founded in 1863 and the first church was built in 1868. A second church was erected in 1883. Various Pastors served after the founding, and since 1926 Mass has been said in a private home. Until recent

years when the Catholics moved away, St. John's congregation numbered about one hundred. At the present time St. John's is administered as a Mission of Franklin.

AURORA. IMMACULATE CONCEPTION CHURCH was founded in 1851. The Pastors in the order of their service are: The Rev. Ignatius Klein, 1851 to 1877; the Rev. Ferdinand Hundt, 1877 to 1883; the Rev. J. J. Schoentrup, 1883 to 1889; the Rev. J. J. Macke, 1889 to 1916; the Rev. Joseph Lammert, 1916 to 1918; and the Rev. Frederick Burget, since 1918.

The first church, erected in 1851, was followed by a second which was completed in 1863.

The school, opened in 1866, was originally taught by the Sisters of Providence, but it is now conducted by the Sisters of St. Francis.

Immaculate Conception high school was founded in 1892 by Father Macke as a co-educational high school for eighth grade graduates and has continued to the present time.

BAINBRIDGE. ST. PATRICK CHURCH was founded about 1875. The first church, dedicated in 1879, is still in use. Bainbridge is now a mission of Greencastle.

BATESVILLE. ST. LOUIS CHURCH was founded about 1867. The Pastors include: The Rev. Clemens Steinkamp, O.F.M.; the Rev. Bonaventure Hammer, O.F.M.; the Rev. Dionysius Abarth, O.F.M.; the Rev. Francis Links, O.F.M.; the Rev. Bernadine Holthaus, O.F.M., the first resident Pastor; the Rev. Nicholaus Holtel, O.F.M., 1877 to 1878; the Rev. Martin Bauer, O.F.M., 1878 to 1879; the Rev. Leonard Nurre, O.F.M., 1879 to 1884; the Rev. Philibert Allstaetter, O.F.M., 1884 to 1886; the Rev. John Wellinghoff, O.F.M., 1886 to 1890; the Rev. William Gausepohl, O.F.M., 1890; the Rev. Davis Kersting, O.F.M., 1890 to 1891; the Rev. John C. Heitman, O.F.M., 1891 to 1895; the Rev. Clemens Steinkamp, O.F.M., 1895 to 1897; the Rev. Bartholomew Weiss, O.F.M., 1897 to 1903; the Rev. Gabriel Lippse, O.F.M., 1903 to 1904; the Rev. Francis S. Schaeffer, O.F.M., 1906 to 1912; the Rev. Stephen Hoffman, O.F.M., 1912; the Rev. Angelus Hafertepe, O.F.M., 1912 to 1915; the Rev. Fulgence Meyer, O.F.M., 1915; the Rev. Urban Freundt, 1915 to 1916; the Rev. Adalbert Rolfes, O.F.M., 1916 to 1924; the Rev. Andrew Henze, O.F.M., 1924 to 1926; the Rev. Ildephonse Gast, O.F.M., 1926 to 1928; and the Rev. Fridolin Schuster, O.F.M., since 1928. The Rev. Caesar Kron, O.F.M., the Rev. Lawrence Rossman, O.F.M., and the Rev. Ulric Kteutzen, O.F.M., are the present assistants.

The church was built by the Fransciscan Fathers of Oldenburg upon ground donated by two non-Catholics, and was finished in 1870 at which time it was called St. Ludwig's church.

The first school was built in 1871 and in 1923 a new school was dedicated. It is taught by the Sisters of St. Francis of Oldenburg.

BEDFORD. ST. VINCENT DE PAUL CHURCH was founded in 1851, and the first church built in 1866. The present one was erected in the year 1894.

The Rev. William V. Boland is the present Pastor and is assisted by the Rev. Bernard Burgert.

The school was opened in 1908.

BICKNELL. ST. PHILLIP NERI CHURCH was founded in 1906. The Rev. John Becher was Pastor until 1912. He was followed by the Rev. Joseph C. Backert, and the Rev. George Scheidler. The Rev. James M. Gregoire was Pastor from 1916 to 1934. The Rev. William Lensing is the present Pastor.

The church was built in 1908.

BLOOMINGTON. ST. CHARLES CHURCH was founded in 1860. The Pastors who have been in charge are: The Rev. Joseph O'Reilly, 1860 to 1864; the Rev. C. J. Mongrin, 1864 to 1868; the Rev. Henry H. Kessing, 1868 to 1877; the Rev. Leopold Burkhardt, 1877 to 1879; the Rev. John V. Unverzagt, 1879 to 1883; the Rev. T. H. Logan, 1883 to 1885; the

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Rev. J. J. Bogeman, 1885 to 1920; the Rev. Joseph Lannert, 1920 to 1927; and the present Pastor, the Rev. Paul A. Deery, from 1927 to date. The Rev. Francis Kull is now the assistant.

The first church was built in 1864, the second in 1878, and the present one in 1922. The school, opened in 1922, is taught by the Sisters of Providence.

St. Charles' is the parish of the 300 Catholic students at Indiana University, and a Newman Club at the University was started in 1927.

BOONVILLE. ST. CLEMENT CHURCH was founded in 1858 and the original church, built in 1882, is still standing. The Rev. Herbert Winterhalter is the present Pastor.

BRADFORD. ST. MICHAEL CHURCH was founded in 1835. The first church was built in 1853, and the present one in 1882. The school was opened in 1883.

The Rev. John B. Gorman is the present Pastor.

BRAZIL. ANNUNCIATION OF THE BLESSED VIRGIN MARY CHURCH was founded about 1863 with the first church built about 1865. The present church was built in 1883. The school was opened in 1868.

The Rev. Albert G. Wicke is the present Pastor, and the Rev. Robert Howard, the assistant.

BRISTOW. ST. JOHN THE BAPTIST CHURCH was organized in 1837, under the guidance of the Rev. Julian Benoit. The first church, a log cabin, was built by Father Bessonies in 1841. Eight years later, Bishop St. Palais confirmed fourteen parishoners. In 1875, Abbot Marty built the second church.

The mission was cared for by the Pastor of Derby until 1838; by the Pastor of Leopold until 1872; from St. Meinrad until 1874; from St. Mark's in Perry county, until 1919; from Leopold until 1928; and from St. Mark's to date.

BROOKVILLE. ST. MICHAEL CHURCH was founded in 1845. It was attended from 1845 to 1863 by the Pastors of St. Peter's, St. Louis, and St. Mary's. The first resident Pastor was the Rev. G. H. Ostlangenberg, 1863 to 1868, and was succeeded by: The Rev. Meinrad Fleischman, 1868 to 1897; the Rev. Peter A. Schenk, 1897 to 1910; and the Rev. Andrew Schaaf from 1910 to date. The Rev. Lawrence Weinzaepfel is the present assistant.

A building was purchased for a church in 1845, and a church was built in 1858, and rebuilt in 1902.

The school was opened in a temporary building in 1855. A new school building was built in 1873, and rebuilt in 1912. The Sisters of St. Francis, Oldenburg, are in charge.

The first cemetery, located on the church grounds, contains the remains of 96 Indiana pioneers. In 1867, a new location for the cemetery was selected and in 1911, 1914, and 1926, the property was enlarged.

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but there is no record of the date of its founding or of the building of the first church. The Pastors include: The Rev. D. J. McMullen, 1867 to 1868; the Rev. August Bessonies, 1869; the Rev. J. L. Brassart, 1869 to 1870; the Rev. D. Donovan, 1870 to 1874; the Rev. Thomas X. Logan, 1874 to 1877; the Rev. E. J. Spellman, 1881 to 1885; the Rev. M. J. Power, 1885 to 1900; the Rev. M. W. Lyons, 1900 to 1910; the Rev. W. V. Boland, 1911 to 1912; the Rev. John Walsh, 1912 to 1917; the Rev. O. C. Bossler, 1917 to 1918; the Rev. William Maher, 1918 to 1923; the Rev. Timothy Kavanaugh, 1923 to 1926; the Rev. A. B. Duffy, 1926 to 1927; and the Rev. James Shea, since 1927.

The present church was built in 1904.

BROWNSTOWN. OUR LADY OF PROVIDENCE CHURCH is a Mission of Seymour.

CAMBRIDGE CITY. ST. ELIZABETH CHURCH was founded about 1842. The first priest to say Mass here was the Rev. Vincent Bacquelin. The first church was dedicated in 1852, the second church about 1864. The present church has been used since 1880.

The first resident Pastor was the Rev. Joseph O'Reilly who served from 1864 to 1869. Father O'Reilly's successors were the following; The Rev. Vincent de Vilas, 1870 to 1871; the Rev. Herman Alerding, 1871 to 1874; the Rev. John B. Kelly, 1874 to 1881; the Rev. Andrew Oster, 1881 to 1885; the Rev. Edward J. Spellman, 1885 to 1905; the Rev. James A. Coulter, 1905 to 1909; the Rev. James Shea, 1909 to 1913; the Rev. Michael Gorman, 1913 to 1921; the Rev. John Schenk, 1921 to 1924; the Rev. John Rodutsky, 1924 to 1928; the Rev. Charles F. Walsh, 1928 to 1932; the Rev. Francis Kull, 1932 to 1933; and the present Pastor, the Rev. Albert Schad, who was appointed in 1933.

A school was opened in 1865.

CANNELBURG. ALL SAINTS CHURCH was founded in 1891 at which time the present church was built. The Rev. Theodore Mattingly is now the Pastor.

CANNELTON. ST. MICHAEL CHURCH was founded about 1852 by the Rev. August Bessonies, then residing at Leopold. Pastors include the Rev. Bede O'Connor, O.S.B., 1854 to 1855; the Rev. Michael Marendt, 1855 to 1871; the Rev. Edward M. Faller, 1871 to 1878; the Rev. M. L. Guthnec; the Rev. J. W. Book 1879 to 1898; the Rev. G. H. Moss, 1900 to 1913; the Rev. James Shea, 1913 to 1920; the Rev. Joseph Mathews, 1920 to 1924; and the Rev. Edward T. Hilger, the present Pastor, since 1924.

The school is taught by the Sisters of St. Benedict.

CEDAR GROVE. GUARDIAN ANGEL CHURCH was founded by the Rev. Meinrad Fleischmann in 1872. The Pastors in the order of their service are: The Rev. Joseph Fleischmann, 1874 to 1883; the Rev. Henry Tegeder, 1883 to

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1886; the Rev. Joseph, O.S.B.; the Rev. Stephen, O.S.B.; the Rev. A. Koesters; the Rev. George Lesch; the Rev. Theodore S. Mesker, 1888 to 1906; and the Rev. Charles A. Clever, from 1906 to the present time.

The first church was built in 1874, and the present one in 1895. The school, opened in 1877, occupies a building completed in 1916.

CARBON. ST. JOSEPH CHURCH was founded about 1870. The church was dedicated in 1872. It is now a Mission of Brazil.

CELESTINE. ST. CELESTINE CHURCH was founded in 1843 by the Rev. Joseph Kundek, as a Mission to Jasper. The Pastors include: The Rev. Mathias Lentner, 1849 to 1850; the Rev. John Merl, 1851 to 1853; the Rev. Joseph Neuber, 1853 to 1854; the Rev. Joseph Wirz, 1854 to 1856; the Rev. Bede O'Connor, O.S.B., and the Rev. Isidore Hobi, O.S.B., 1856 to 1859; the Rev. Joseph Meister, 1859 to 1864; the Rev. Bernard Bruening, 1864 to 1877; the Rev. Alexander Koesters, 1877 to 1883; the Rev. Joseph Fleischmann, 1883 to 1891; the Rev. Charles Bilger, 1891 to 1913; the Rev. Lawrence Fichter, 1913 to 1916; the Rev. John Loibl, 1916 to 1917; the Rev. Aloysius C. Schnellenberger, from 1917 to date. The Rev. Charles Kunkler is the present assistant.

The original church was built in 1844, the second in 1864, and the present church in 1896.

The first school building was completed in 1878, and the present one in 1922. The school was under the direction of the Ursuline Sisters until 1882, and since that time the Benedictine Sisters have been in charge.

CHARLESTON. ST. MICHAEL CHURCH was founded about 1856. The first church was built in 1860, the second in 1900, and the present structure in 1928. It is now a Mission of Henryville.

CHINA. ST. ANTHONY CHURCH, a Mission of North Madison, was founded in 1849 by the Rev. Anthony Carius, then of Madison. From this time until 1861 it was served by the priests of Madison and until 1874 by the clergy of St. Magdalene, Ripley county. In 1874, the Rev. Bernard Ewers was appointed Pastor of St. Patrick's at North Madison with China and Vevay as Missions, and to date the Pastors of St. Patrick's have attended China.

In 1861, the first church, which was made of logs, was built, and in 1869, the second and present church, of stone construction, was erected.

CHRISNEY. ST. MARTIN CHURCH was founded in Centerville, about three miles from Chrisney, in 1865, where it remained until 1898 when the parish was moved to Chrisney which was nearer railroad facilities.

The Rev. F. W. Wolf was resident Pastor until 1910 when it became a Mission of Rockport. For a short time it had as resident Pastor the Rev. Chas. Wagner, but it again became a Mission until 1921 when the Rev. Andrew Bastnagel became Pastor. In 1932 it became a Mission of Red Brush continuing until the present day.

CLINTON. SACRED HEART CHURCH was founded in 1891. The Pastors in the order of service have been: The Rev. Joseph Bauer; The Rev. Theodore Mattingly; the Rev. John Stanton; the Rev. Walter Cronin; the Rev. J. Maher; the Rev. James Bolin; the Rev. William Keefe; and the Rev. John Rapp. The present pastor, the Rev. George P. Ziemer, is assisted by the Rev. Sylvester A. Ziemer.

The original church was built in 1891, the second in 1895, and the present church in 1906.

The school building was completed in 1907 and the school opened in the following year. It is under the direction of the Sisters of St. Francis.

COLUMBUS. ST. BARTHOLOMEW CHURCH was founded in 1841. The Pastors in their order of service are: The Rev. Vincent Bacquelin, 1841 to 1846; the Rev. Daniel Maloney, 1846 to 1853; the Rev. Edward Martinovic, 1855 to 1863; the Rev. Francis Gouesse, 1863 to 1865; the Rev. W. A. Orem, 1865 to 1872; the Rev. Victor Schnell, 1872 to 1885; the Rev. Andrew Oster, 1885 to 1907; the Rev. Charles Wagner, 1908; the Rev. James Delaney, 1908 to 1920; the Rev. Patrick Griffin, 1920 to 1921; the Rev. C. P. Baron, 1921 to 1923; the Rev. Frank X. Hillen, 1923 to 1927; the Rev. Timothy Kavanaugh, 1927 to 1932; the Rev. Joseph Lannert, 1932 to 1934; and the Rev. Francis J. Scheper, the present Pastor.

The first church was built in 1841 and the present one was erected in 1891.

The school, opened in 1855, moved into a new building in 1891. Originally taught by the Sisters of Providence, it is now under the direction of the Sisters of St. Benedict.

CONNERSVILLE. ST. GABRIEL CHURCH was served by missionary priests until 1853. The Rev. Henry Peters was the first Pastor, serving from 1853 to 1874. He was followed by: The Rev. Peter Bischof, 1874 to 1876; the Rev. J. B. H. Seepe, 1876 to 1881; the Rev. Francis J. Rudolf, 1881 to 1906; the Rt. Rev. Theodore S. Mesker, 1906 to 1927; the Rev. Michael Wagner, 1927 to 1931; the Rev. Joseph Lannert; and the Rev. Timothy Kavanaugh since 1932. The Rev. Bernard Shea is the present assistant.

The original church was built in 1851 and the present one in 1881.

The school was opened in 1884, and the present school building in 1873. The Sisters of Providence were in charge from 1873 to 1926 and since that time the Sisters of St. Francis of Oldenburg have conducted the school.

CORYDON. ST. JOSEPH CHURCH was founded about 1853 and the first, the present church, was built in 1895. The Rev. John Vagedes is the present Pastor, assisted by the Rev. Joseph Busald.

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DALE. ST. JOSEPH CHURCH was founded in 1909. The Pastors are: The Rev. Francis Wolf, 1909 to 1910; the Rev. Philip Schneider, 1910 to 1914; the Rev. Andrew Bauer, O.S.B., 1914 to 1916; the Rev. Boniface Benkert, O.S.B., 1916 to 1917; the Rev. Chrysostom Coons, O.S.B., 1917 to 1930; the Rev. Paul Thoma, O.S.B., 1930 to 1933; the Rev. James Reed, O.S.B., from 1933.

The present, which is the original church, was built in 1909.

A school was opened in the Sisters' home in 1918 and a building was built in 1922. The school is taught by the Benedictine Sisters of Ferdinand.

Dale was a Mission of Chrisney until 1914; from 1914 to 1917 it was a Mission of St. Meinrad's Abbey; and from 1917 to 1919 it was a Mission of Jasper College.

DERBY. ST. MARY CHURCH, formerly called "St. Mary of the River," and the cradle of Catholicity in Perry county, was founded in 1810, the first Pastor being the Rev. Stephen Theodore Badin who served from 1810 to 1811. Following Father Badin, its Pastors were: The Rev. Charles Nevinchx, 1811 to 1818; the Rev. Robert Abell, 1818 to 1824; and the Rev. Elisha Durbin, 1824 to 1832. Priests from Indiana took charge September 3, 1837, and the Rev. Julian Benoit was resident Pastor from 1837 to 1838. It then became a Mission and was served from Leopold from 1838 to 1860; from Cannelton, 1860 to 1863; from Leopold, 1863 to 1866; from St. Croix, 1866 to 1874; from Leopold, 1874 to 1888; from St. Mark's, 1888 to 1919; from Leopold, 1919 to 1929; from Tell City, 1929 to 1934; and from Leopold, 1934 to date.

The original church was built in 1818, the second in 1824, the third in 1850, and the present one in 1891. The first church was a log building and was given to Father Nevinchx by a Daniel McLaughlin. The second church, likewise constructed of logs, was built by Father Durbin on the river bank and a cemetery started around it. But because of flood damages, a stone church, dedicated in 1850, was erected and a new cemetery started on the top of the Derby hill. When this third building became unfit for use, the fourth and the present church, a frame structure, was erected.

Here, in November, 1827, Bishop Flaget, of Bardstown, Kentucky, assisted by Fathers Abell and Durbin, conducted the first jubilee celebration ever held in Indiana. Here, too, in September, 1837, the Rt. Rev. Simon Brute, first Bishop of Vincennes, personally installed Father Benoit as Pastor, the first diocesan priest in Perry county.

DIAMOND. ST. MARY CHURCH is a Mission and is attended from Brazil.

DOVER. ST. JOHN BAPTIST CHURCH records—but the year of founding is not definitely known—go back to the year 1810.

The resident Pastors in the order of their service are: The Rev. Michael O'Rourke, 1842 to 1846; the Rev. Andrew Bennett, 1846 to 1859; the Rev. Roman Weinzoepfle, 1859 to 1860; the Rev. Anthony Schiedeler, 1860 to 1866; the Rev. Julius J. Duddenhausen, 1866 to 1870; the Rev. Victor A. Schnell, 1870 to 1871; the Rev. Henry J. Seibertz, 1871 to 1877; the Rev. Bernard H. Brueggeman, who was Pastor for forty-six years, 1877 to 1923; the Rev. Edward J. Feller, 1923 to 1931; and the present Pastor, the Rev. George J. Scheidler, since 1931.

The first church was built in 1825, the second in 1854, and the present church in 1874. The school was built and opened during the pastorate of Father Scheideler and is under the direction of the Sisters of St. Francis.

DUBOIS. ST. RAPHAEL CHURCH was founded in 1899. The Pastors of the church include: The Rev. Charles Bilger, 1899 to 1903; the Rev. C. J. Zinkelbach, 1903 to 1906; the Rev. Richard Hoeing, 1906 to 1916; the Rev. Mathias Weiland, 1916 to 1931; and the Rev. George J. Sebastian, 1931 to the present time.

The original church was finished in 1901 and a new church was built in 1919. A combined parochial and public school, taught by lay teachers, was opened in 1903. A new school building was completed during 1929.

DUGGER. OUR LADY OF PERPETUAL HELP CHURCH, a Mission of Sullivan, was founded in 1912. The church was dedicated the same year.

EDINBURG. HOLY TRINITY CHURCH, a Mission of Franklin, was founded in 1835. The Pastors include: The Rev. Bacquilin, 1835 to 1846; the Rev. Daniel Maloney, 1846 to 1851; and the Rev. Edward Martinovie, 1851. The Rev. Victor Schnell was in charge from 1868 until 1888. Father Oster was in charge until 1911 and he was succeeded by Fathers Delaney, Barron, Smith, Schaeffer, and Doyle. The Rev. Anthony Seger, the Pastor of St. Rose of Lima church at Franklin, is now in charge.

The first church was built in 1851, and the present one in 1883.

A school was started in 1872 under the direction of the Sisters of St. Francis, but was later discontinued.

ENOCHSBURG. ST. JOHN THE EVANGELIST CHURCH was founded about 1847, the first church being built about a year later. The present church was built in 1856. The school was erected in 1853. The Rev. Gerard H. Moss is the present Pastor.

EVANSVILLE

ASSUMPTION CHURCH, located at 123 N. W. Seventh street, was founded in 1837 and is the oldest, and until 1851, was the only Catholic church in Evansville.

The Pastors are: The Rev. Anthony Deydier, 1847 to 1859; the Rev. Patrick McDermott, 1849 to 1879; the Very Rev. Eugene F. McBarron, 1879 to 1911; and the Rt. Rev. Francis P.

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Ryves, from 1911 to date. The Rev. Aloysius V. Laugel and the Rev. Maurice J. Dugan are the assistants at the present time. In its almost one hundred years of existence, there have been but four Pastors of Assumption church.

The original church was completed in 1839 and the present one in 1871.

The school was opened in 1840; the second building completed in 1881, and the third finished in 1928. It is taught by the Sisters of Providence.

HOLY TRINITY CHURCH, located at 219 N. W. Third street, was founded in 1848. The first church, which is the present one, was built in 1851 and the school was opened the same year. The Rev. August Sprigler is the present Pastor, and he is assisted by the Rev. August Fichter.

SACRED HEART CHURCH is located at 2701 West Franklin street and was founded in 1885.

The Pastors include: The Very Rev. Eugene McBarron and Rev. Patrick Rowan, 1885 to 1887; the Rev. Patrick R. Fitzpatrick, 1887 to 1912; and the Rev. Henry F. Flaherty, 1912 to date. The Rev. Joseph Montgomery Brown is the assistant at the present time.

The first church was erected in 1885 and the second, the present one, was built in 1929.

The school, conducted by the Sisters of Providence, was opened in 1914.

ST. AGNES CHURCH, located at 1626 Glendale avenue, was founded in 1892.

The four Pastors who have had charge of St. Agnes are: The Rev. Patrick Fitzpatrick, 1892 to 1907; the Rt. Rev. Francis P. Ryves, 1907 to 1911; the Rev. John T. O'Hare, 1911 to 1915; and the Rev. Eugene A. Simon, since 1915. The Rev. Richard Laugen is the assistant at the present time.

After the first church was built in 1892, a second, the present one, was erected in 1910. This building is a school and church combined.

The school was opened in 1909 and is conducted by the Sisters of St. Francis of Oldenburg.

ST. ANTHONY CHURCH is located at 704 First avenue. It was founded in 1888 with the Rev. Joseph Schuck, who served one month, as the first Pastor. He was succeeded by: The Rev. Casper Seiler, 1888 to 1896; the Rev. Kilian Schott, 1896 to 1930; and the Rt. Rev. Frederick Ketter, from 1930 to date. The Rev. Anthony Weinzaepfel and the Rev. Thomas J. Clarke are the present assistants.

The present church was built in 1893 to 1895. The original structure, erected in 1888, was a church and school combined.

A school building was completed in 1931, and is taught by the Sisters of St. Francis of Oldenburg, and one lay teacher.

ST. BENEDICT CHURCH, located at 1312 Lincoln avenue, was founded December 1, 1912. The Rev. Martin Hoppemjans, O. S.B., has been Pastor since the time of the founding of the church. He is assisted by the Rev. Vincent Wagner, O.S.B., the Rev. Lambert Enslinger, O. S.B., and the Rev. Cornelius Waldo, O.S.B.

The first church was built in 1914, and the present church in 1928.

The Sisters of St. Benedict teach the school which was opened in 1913.

ST. BONIFACE CHURCH, located at 418 North Wabash avenue, was founded in 1881. The Rev. William Bultmann, the first Pastor, served from 1881 to 1889 and was succeeded by the Rev. Leopold M. Burkhardt, 1889 to 1906. The Rev. J. H. Hillebrand, the present Pastor, is assisted by the Rev. George Saum and the Rev. Henry Bilz.

The first church, erected in 1881, was struck by lightning on Easter morning, 1902, and totally destroyed by the fire which followed. The building of the second and present church then followed.

A school was opened in 1881. The first building was erected in 1886 and the second in 1923. It is in charge of the Ursuline Sisters of Louisville, Kentucky.

ST. JOSEPH CHURCH is located at 600 East Virginia street. It was founded in 1906. The first Pastor, the Rev. Patrick Rowan, 1906 to 1920, was succeeded by the Rev. George Floss, 1920 to 1922, and the Rev. John T. O'Hare, 1922 to 1924. The present Pastor, the Rev. Michael P. Seter, has two assistants: The Rev. Edward C. Bauer and the Rev. Robert Lehnert.

After the first church, erected in 1906, a new church was completed in 1923.

The school, opened in 1906, is taught by the Sisters of St. Benedict.

ST. MARY CHURCH is located at 609 Cherry street. It was organized in 1866, by the Rev. Ferdinand Viefhaus, who was in charge until 1892. The other Pastors are: The Rev. Joseph Dickman, 1892 to 1912; the Rev. Francis Torbeck, 1912 to 1918; the Rev. Frederick Ketter, 1918 to 1930; the Rev. Joseph Lannert, 1930 to 1931; and the Rev. Michael Wagner, who is the present Pastor. He is assisted by the Rev. Cornelius Sahm.

The original church, erected in 1866, is still standing. The school, taught by the Sisters of St. Francis of Oldenburg, was opened in 1867.

FERDINAND. ST. FERDINAND CHURCH was founded by Father Kundek, April 22, 1840. It was attended by him from Jasper until 1843 when the Rev. J. H. Meinkmann, who served until 1848, was appointed. He was succeeded by: The Rev. J. Fischer; the Rev. William Doyle, 1849; the Rev. Joseph Kundek; the Rev. J. Contin, 1849 to 1852; and the Rev. H. Peters, 1852 to 1853. From 1853 the Benedictine Fathers have been in charge except from November, 1859, to May, 1860. Pastors since 1853 are: The Rev. Philip O'Connell; the Rev. Ulrich Christen, 1853 to 1858; the Rev. Isidore Hobi, 1858 to 1861; the Rev. Chrysostom Foffa, 1861 to 1871; the Rev. Eberhard Stadler, 1871 to 1898;

the Rev. John Schorno, 1898 to 1920; the Rev. Odilo Witt, 1920 to 1933. The present Pastor, Rev. Chrysostom Coons, is assisted by the Rev. William Walker.

The school is in charge of the Sisters of St. Benedict.

FLOYD KNOBS. ASSUMPTION CHURCH was founded in 1823. Bishop Flaget said Mass several times in the old log church, but the first priests having charge are not known. The Pastors include: The Rev. L. Neyron, 1842 to 1854; the Rev. August Bessonies, 1854 to 1857; the Rev. William Doyle, 1857 to 1860; the Rev. F. Rincas, 1860 to 1861; the Rev. John Gueguen, 1862; the Rev. G. Ginnsz, 1863 to 1873; the Rev. James Stremler, 1873 to 1890; the Rev. Charles Stricker, 1890 to 1897; the Rev. J. H. Hillebrand, 1897 to 1906; the Rev. Joseph Sermersheim, 1906 to 1925; the Rev. Bernard Riedford, 1925 to 1934; and the present Pastor, the Rev. Henry Verst, from 1934 to date.

The first church was built in 1823 and on a stone one mile south of the present church, is the following inscription: "The first Catholic Church was erected in Floyd County on this site in 1823." In 1837 a second church was erected, and in 1908 the present church, constructed of brick, was built. It is situated on top of the Knobs, 650 feet above the Ohio river.

A school, opened in 1880 and originally taught by laymen, is now under the direction of the Sisters of St. Benedict. A new school building was built in 1890.

FONTENANT. ST. AUGUSTINE CHURCH is a Mission of Brazil.

FORTVILLE. ST. THOMAS CHURCH was founded in 1876. The first church was dedicated in 1900, and the present one in 1916. It is now attended as a Mission of Greenfield.

FRANKLIN. ST. ROSE OF LIMA CHURCH was founded in 1868. The Pastors in the order of their service have been: The Rev. D. J. McMullen, 1868; the Rev. Victor A. Schnell, 1869 to 1879; Father Stanislaus, O.F.M., 1879 to 1886; the Rev. Arsenius Fahle, 1886 to 1891; the Rev. Roger Widdendorf, 1891 to 1894; the Rev. Francis H. Gavisk, and the Rev. Stephen Donoghue, 1894 to 1897; the parish was served by the Capuchins for about three years: The Rev. Peter Killian, 1904 to 1908; the Rev. Patrick Griffin, 1908 to 1912; and the Rev. Adam Baron, 1915 to 1921. The Rev. Anthony H. Seger is the present Pastor.

The first church was built in 1868, and the parish secured another building for a church in 1905. On the dedication day in 1905, sermons were preached by Bishop O'Donaghue and Father Chartrand, then secretary to Bishop Chatard.

FRENCH LICK. OUR LADY OF THE SPRINGS CHURCH founded in 1887 by Father Basil, O.S.B., was always a Mission until the appointment of the Rev. James A. Holland, who is the first and present Pastor. The church was built in 1887.

FRENCHTOWN. ST. BERNARD CHURCH was founded in 1847. The first church was built in 1850, the second in 1881, and the third in 1894. A school was opened in 1888. The Rev. Joseph Brackert is the present Pastor.

FULDA. ST. BONIFACE CHURCH was founded in 1847 and was first served by Father Kundek. Following him, Fathers Fischer, Doyle, and Canton were in charge until in 1852, when the Rev. Henry Peters became the first resident Pastor. Father Peters served until 1853, when the Benedictine Fathers took charge. From this year the Pastors are: The Rev. Bede O'Connor, O.S.B., 1854; the Rev. Eugene Schwergmann, O.S.B.; the Rev. Jerome Bachman, O.S.B.; the Rev. Ulrich Christen, O.S.B., 1855; the Rev. Chrysostom Foffa, O.S.B., 1861; the Rev. Martin Marty, O.S.B., 1863 to 1865; the Rev. Henry Flug, O.S.B., 1865 to 1869; Father Wolfgang, 1869 to 1870; Father Isidore, 1870 to 1871; the Rev. Placidus Zarn, O.S.B., 1871 to 1877; the Rev. Benno Gerber, O.S.B., 1877; Father Jerome, 1877; the Rev. Maurus Helfrich, O.S.B., 1877 to 1881; the Rev. Augustine Falley, O.S.B., 1881 to 1890; the Rev. Joseph Villinger, O.S.B., 1890 to 1926; Father Gregory, 1926 to 1927; the Rev. Paul Thoma, O.S.B., 1927 to 1930; and the Rev. Marcus Meyer, O.S.B., from 1930 to date.

In 1847-1848, the first church, which was made of logs, was built. In 1860, work on the second church, the present one, was begun, and it was blessed on June 5, 1866, by Father Prior Martin.

The school was opened in 1852 and at that time was taught by a lay teacher. In 1879, the Benedictine Sisters from Ferdinand took charge.

GREENCASTLE. ST. PAUL CHURCH, founded in 1850, was cared for by priests from Indianapolis and Terre Haute, viz.: The Rev. S. Lalumiere, the Rev. Daniel Maloney, the Rev. William Doyle, and the Rev. Edw. O'Flaherty. The first resident Pastor was the Rev. Patrick Hyland, 1855 to 1860. He was succeeded by: The Rev. Joseph O'Reilly, 1860 to 1864; the Rev. Charles J. Maugin, 1864 to 1867; the Rev. Peter Julius Clement, 1867 to 1871; the Rev. Peter Bischof, 1871 to 1874; the Rev. Denis O'Donovan, 1874 to 1877; the Rev. Thomas H. Logan, 1877 to 1880; the Rev. Michael I. Powers, 1880 to 1885; the Rev. Thomas H. Logan, 1885 to 1888; the Rev. John J. Macke, 1888 to 1889; the Rev. Thomas McLoughlin, 1889 to 1911; the Rev. William A. Maher, 1911 to 1918; the Rev. John A. Walsh, 1918 to 1922; and the Rev. John J. Jullen, C.PP.S., who died September, 1934, served from 1922 to June, 1934, when the present Pastor, the Rev. Thomas J. McGrath, was appointed.

The first church was built about 1850, and the present church was purchased by Father Maugin from Old School Presbyterians, remodeled, and dedicated on June 10, 1866, by Bishop de St. Palais. It was placed under the patronage of St. Paul.

The school was opened in 1867 and taught for a time by lay teachers. Later, the Sisters of Providence opened an Academy but it was closed during the Pastorate of Father McLoughlin. It was reopened by Father Maher, but was closed again by Father Walsh. The property of the Sisters was sold by them around 1921.

The Indiana State Farm and students attending DePauw University at Greencastle are cared for by the Pastor of St. Paul's church.

GREENFIELD. ST. MICHAEL CHURCH was founded in 1867. It was served by various pastors until 1876 when the church was turned over to the Franciscan Fathers of the St. Louis province of the Sacred Heart. The Rev. Arsenius Fahle served until 1881; the Rev. Alexius Bernard, 1881 to 1883; the Rev. Stanislaus Riemann, 1883 to 1885; the Rev. Rudolf Horstman, 1885 to 1887; the Rev. Angelus Bill, 1881 to 1892; the Rev. Lawrence Paule, 1892 to 1895; the Rev. Simon Swartz, 1895 to 1896; and from 1896, the Rev. Sachuy Eahlen, and nineteen others. The present Pastor, the Rev. John C. R. Riedinger, is the first resident Pastor and was appointed on July 7, 1934.

The date of the erection of the first church is not known, but the present church was built in 1898.

GREENSBURG. ST. MARY CHURCH was founded in 1858. The Pastors in the order of service are: The Rev. John P. Gillig, 1867 to 1871; the Rev. Herman Panzer, 1874; the Rev. Henry Kessing, 1877 to 1882; the Rev. Maurice Wagner, O.S.B., 1883; the Rev. George Steigerwald, 1883 to 1897; the Rev. Lawrence J. Fichter, 1897 to 1913; the Rev. Henry Fein, 1913 to 1916; the Rev. Francis X. Bueschle, 1916 to 1918; and the Rev. Philip J. Schneider, since 1918. The Rev. Anthony P. Kasper is the present assistant.

The first church was erected in 1858 and the second, which is the present one, was built in 1884.

A school building was completed in 1875, and the school opened the following year. A second school building was erected in 1917, and is conducted by the Sisters of St. Francis of Oldenburg.

HAMBURG. ST. ANNE CHURCH was founded in 1869, and the first baptismal record was made by the Rev. Bonaventure Hammer, O.S.F., February 21, 1869. The Rev. Gabriel Lippse, O.S.F., was the first resident Pastor, serving from 1872 to 1879. He was succeeded by: The Rev. M. A. Gillig, 1879 to 1883; the Rev. J. J. Neuhoffer (who printed a humorous newspaper, "The Hamburger Humbug"), 1883 to 1897; the Rev.

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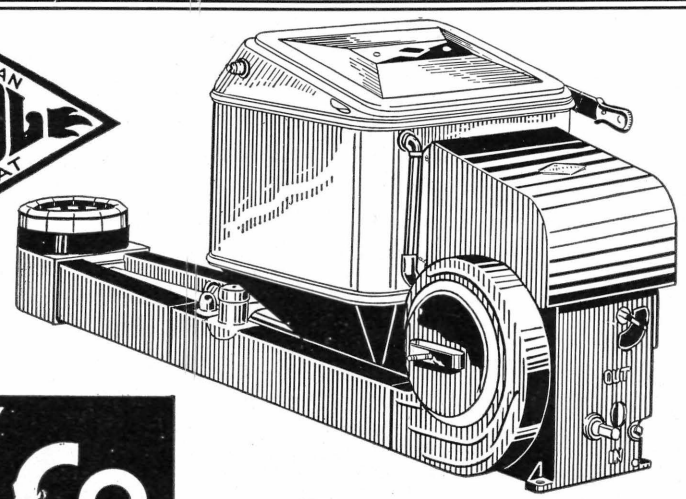

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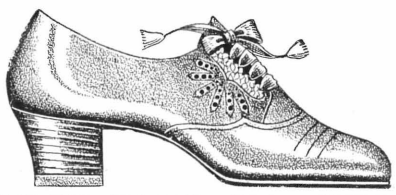
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Francis Sales Schoeppner, O.S.B., who was in charge during the summer of 1897; the Rev. A. Dannenhoffer, 1898 to 1899; the Rev. John H. Scheefers, 1899 to 1910; the Rev. George G. Borries, 1910 to 1917; the Rev. John N. Bracher, 1917 to 1924; the Rev. E. J. Zirklebach, 1924 to 1927; the Rev. Andrew Bastnagel, 1927 to 1932; the Rev. Pierce Dixon, 1932 to 1934, when the present Pastor, the Rev. Joseph G. Trible, was appointed.

The school antedates the organization of the church, and the present school building was erected in 1873. The teachers are the Sisters of St. Francis.

HAUBSTADT. SS. PETER AND PAUL CHURCH was founded in 1877. The Pastors who have had charge are: The Rev. George Widerin, 1877 to 1882; the Rev. Bernard Ewers, 1882 to 1908; the Rev. J. M. Zoglman, 1908 to 1909; the Rev. Michael P. Seter, 1910 to 1917; and the Rev. Nicholas J. Forve, since 1917.

The original church, built in 1877, is still standing. The school was opened in 1877, and a second school building was finished in 1904. The school is taught by the Sisters of St. Benedict.

HENRYVILLE. ST. FRANCIS XAVIER CHURCH was attended from New Albany, when in 1934, the Rev. Matthew Herold was appointed as resident Pastor.

HIGHLAND. ST. VINCENT DE PAUL CHURCH was founded in 1849, and has been in charge of the following priests: The Rev. Edward Kenney; the Rev. James Delaney; the Rev. D. J. McMullen; the Rev. Timothy O'Donoghue; the Rev. Louis Guegen; and the Rev. Charles Duffey. The present Pastor, the Rev. Frederic Burget, is assisted by the Rev. John Herold.

The first church was built in 1849, the second in 1888, and the present one in 1926. The school was opened in 1849 and is in charge of the Sisters of St. Francis.

HUNTINGBURG. ST. MARY CHURCH was founded in August, 1860. The Pastors include: Father Hug, 1869 to 1870; the Rev. Eberhard Stadler, 1870 to 1873; Father Helfrich, 1873 to 1876; the Rev. Caspar Seiler, 1876 to 1878; Father Kintrup, 1878 to 1886; the Rev. Placidus Zarn, 1881 to 1886; the Rev. Cyril Thomas, 1886 to 1890; the Rev. August Falley, 1890 to 1899; the Rev. Simon Barber, O.S.B., 1899 to 1921; and the Rev. Francis S. Schoeppner, O.S.B., since 1921.

The first church was built in 1860, and the second in 1886.

The school was opened in 1876, and the present building erected in 1899, to which an addition was made in 1921. The Sisters of St. Benedict are in charge of the school.

IRELAND. ST. MARY OF THE ANNUNCIATION CHURCH was founded as a Mission and attended from Jasper College in 1891, by the Rev. Fidelis Maute, O.S.B. The Rev. Dominic Barthel, O.S.B., was in charge five years, and Father Martin, O.S.B., for eight years. In 1903, the Rev. Anthony Michel, O.S.B., was appointed first resident Pastor and is still in charge. The church was erected in 1890-1891, and a second church was built in 1904-1905.

The school was first opened in the sacristy of the church in 1893, and a two room school constructed in 1914 from the material of the old church building. Originally, the school was taught by a lay teacher, but since 1898, it has been conducted by the Sisters of St. Benedict.

JASONVILLE. ST. JOAN OF ARC CHURCH, a Mission of Linton, was founded in 1904 and from this time until December, 1908, Mass was said twice a month in a hall. A church was constructed in 1908.

There is no school, although the children from Jasonville were brought by bus to St. Peter's school at Linton from 1923 until the end of the school year in 1932.

JASPER. ST. JOSEPH CHURCH was founded in 1837 and the Pastors are: The Very Rev. Joseph Kundek, V.G., 1837 to 1857; the Very Rev. Bede O'Connor, O.S.B., 1857 to 1860; the Rev. Ulrich Christen, O.S.B., 1860 to 1865; the Rev. Wolfgang Schlumpf, O.S.B., 1865 to 1866; the Rev. Fidelis Maute, O.S.B., 1866 to 1897; and the Very Rev. Basil Heusler, O.S.B., R.D., from 1898 to date. The Rev. Roman Roeper, O.S.B., and the Rev. Charles Dudine, O.S.B., are the present assistants.

The first church was built in 1834, the second in 1841, and the present one in 1868.

The school was opened in 1849 and the present building was erected in 1927. The Sisters of Providence are in charge of the school.

JEFFERSONVILLE

ST. ANTHONY CHURCH was founded in 1850. The first church was dedicated in 1868, and the second, the present one, in 1876. The school was opened in 1872. The present Pastor is the Rev. Edmund Kaiser, O.M.C.

ST. AUGUSTINE CHURCH was founded about 1850. The first church was dedicated in 1868 and the present one in 1876. The school was opened in 1872. The present Pastor is the Rev. Joseph M. Bryan, who is assisted by the Rev. Thomas Fields.

KNIGHTSTOWN. ST. ROSE CHURCH is a Mission conducted from Cambridge City. The church was blessed in 1872 by the Rev. Henry Peters and two extra rooms were added in 1881 by the Rev. P. Victor, O.S.F. The Rev. Herman Alerding was the first priest in charge.

LANESVILLE. ST. MARY CHURCH was founded about 1830. Three churches have been erected in the years about 1832, 1850, and 1864. The school was opened in 1854. The Rev. Clement Hunger is the present pastor.

LAUREL. ST. GABRIEL CHURCH was founded about 1850. The present church erected about 1869. It is now a Mission of Cambridge City.

LAWRENCEBURG. ST. LAWRENCE CHURCH was founded in 1840. It was first attended by the Rev. Joseph Fer-

neding, of New Alsace, 1840 to 1841; then the Rev. F. O'Rourke, of Dover, 1841 to 1844; the Rev. Andrew Bennett, of Dover, 1844 to 1850; the Rev. M. Stahl, of New Alsace, 1850; the Rev. A. Carius, of Madison, 1850; the Franciscan Fathers, the Rev. G. Unterthiner and Father Sigismund, and the Rev. Anselm Koch, of Cincinnati, 1851 to 1859; and the Rev. Ignace Klein, of St. Nicholas, 1859 to 1866. The Rev. Clement Scheve became the first resident Pastor on January 6, 1866, and remained until 1870. He was followed by: The Rev. Julius J. Duddenhausen, 1870 to 1875; the Very Rev. J. F. Sondermann, R.D., 1875 to 1917; and the Rt. Rev. William Kreis, R.D., from 1917 to date. Monsignor Kreis is assisted by the Rev. William Knapp.

The original church was erected in 1841, and the present church in 1867.

The school was opened in 1844, the second school built in 1869, and the present one in 1927. The Sisters of St. Francis, Oldenburg, are in charge of the school.

LEOPOLD. ST. AUGUSTINE CHURCH was founded in 1838 and its Pastors are: The Rev. Julian Benoit, 1838 to 1840; the Rev. August Bessonies, 1840 to 1852; the Rev. John P. Dion, 1852 to 1859; the Rev. Cletus Urcun, 1859 to 1861; the Rev. John P. Dion, 1861 to 1866; the Rev. Philip Ducroux, 1866; the Rev. John Dion attended Leopold from St. Croix to July, 1867; the Rev. John L. Brassart, 1867 to 1869; the Rev. Philip Doyle, 1869 to 1872; the Rev. John B. Unverzagt, 1872 to 1877; the Rev. Hippolite Pierrard, 1877 to 1880; the Rev. F. M. Mousset, 1880 to 1882; the Rev. John L. Brassart, 1882 to 1895; the Rev. J. Sennefeld attended Leopold from St. Croix to 1895, and from St. Mark's to 1896; the Rev. Julius F. Mattingly, 1896 to 1901; the Rev. Joseph A. Thie, 1901 to 1906; the Rev. William V. Boland, 1906 to 1911; the Rev. Nicholas A. Hassel, 1911 to 1912; the Rev. Edward T. Hilger, 1912 to 1917; the Rev. John Loibl, 1917 to 1918; the Rev. William V. Boland, 1918 to 1924; the Rev. Omer H. Eisenmann, 1924 to 1927; the Rev. Pierce Dixon, 1927 to 1928; the Rev. Thomas Hoffman, 1928; the Rev. Adam Ebnet, acting Pastor, 1928; the Rev. G. H. Moss, 1929; the Rev. Edward Eisenmann, 1929 to 1934; and the present Pastor, the Rev. Henry Ebnet since 1934. The Rev. John Casey is now the assistant.

The first church was built in 1838, the second in 1843, and the present church in 1873. The parish is made up almost entirely of persons of French or Belgian descent. The town of Leopold is named after Leopold II, King of Belgium, who presented the church here with sacred vessels and vestments valued at $1,500. The church also possesses a statue of Our Lady of Consolation, made in Belgium as a reproduction of the famous statue there. The statue of which there is but one other in the United States, and that at the miraculous shrine at Carey, Ohio, was given by several young men of the parish in fulfillment of a vow made while prisoners of war in the South during the Civil War.

The first church at Leopold, a frame building having two rooms below for residence and the floor above for the church, was built by Father Benoit with funds advanced by Bishop Brute, who called it The Chapel Place. A well near the site of this frame church is still referred to as "The Bishop's Well."

LEXINGTON. MOTHER OF GOD CHURCH, a Mission of Henryville, was founded about 1854, and the first church built in 1893.

LIBERTY. ST. BRIDGET CHURCH was founded in 1849. The Pastors in the order of their service are: The Rev. William Doyle, 1849 to 1853; the Rev. Henry Peters, 1853 to 1872; the Rev. J. M. D'Arco, 1872 to 1892; the Rev. Dionysius McCabe, 1892 to 1895; the Rev. Jacob Wade, 1895 to 1903; the Rt. Rev. Francis P. Ryves, 1903 to 1906; the Rev. Clement Thienes, 1906 to 1909; the Rev. William Maher, 1909 to 1911; the Rev. Thomas McLoughlin, 1911 to 1924; the Rev. William Collins, C.PP.S., 1924; the Rev. Vincent Dwyer, 1926 to 1929; and the present Pastor, the Rev. Edward L. Quade, since 1929.

The first church was built in 1854, the second in 1859, and the present one in 1904.

LINTON. ST. PETER CHURCH was organized in September, 1895, with the Rev. Denis O'Donovan as first Pastor. The succeeding Pastors are: The Rt. Rev. Frederick Ketter, 1898 to 1900; the Rev. Adam Baron, 1900 to 1921; the Rev. James J. Ryan, 1921 to 1931; and the Rev. Irwin T. Mattingly, 1931, to the present time.

Previous to 1901 Mass was said in a private residence, but a church was built in that year.

The school, built in 1904 and opened in 1909, was taught by lay teachers until 1923, when the Sisters of Providence took over the school.

LOCUST POINT. ST. JOACHIM CHURCH was founded about 1870 and is now a Mission of Corydon.

LOOGOOTEE. ST. JOHN CHURCH was founded in 1859 and its Pastors are: the Rev. Mougin, 1860 to 1864; the Rev. Louis Gueguen, 1864 to 1885; Father Guinnz, 1885 to 1890; the Rev. Timothy O'Donoghue, 1890 to 1910; and the Rev. Joseph F. Gerdon, 1910 to date. The Rev. Ralph Doyle and the Rev. John Shaughnessy are the present assistants.

The first church was built in 1860 and the present one in 1880. The cornerstone of the original church was laid by Bishop St. Palais, and that of the second by Bishop Chatard.

The school, opened in 1863, is conducted by the Sisters of Providence.

MADISON

ST. MARY CHURCH was founded in 1848. The first church was built in 1851, and and the present one about 1869. The school was opened in 1865.

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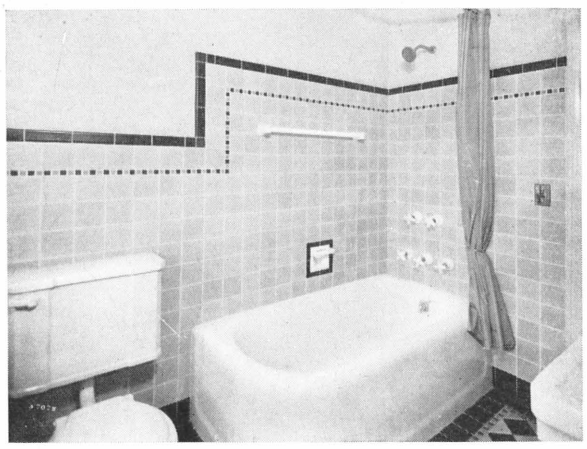

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ST. MICHAEL CHURCH was founded in 1837. The Pastors are: The Rev. Michael E. Shawe, 1837 to 1840; the Rev. John F. Plunkett, 1837 to 1838; the Rev. Etienne Chartier, 1840 to 1841; the Rev. Vincent Bacquelin, 1841 to 1842; the Rev. Julian Delaune, 1842 to 1846; the Rev. Daniel Maloney, 1846; the Rev. Maurice de St. Palais, 1846 to 1847; the Rev. Hippolite Dupontavice, 1847 to 1874; four assistants under Father Dupontavice; the Rev. Joseph Petit, 1874 to 1881; the Rev. John Mougin, 1881 to 1882; the Rev. Edward M. Faller, 1882 to 1885; the Rev. Louis Guigan, 1885 to 1890; the Rev. Michael L. Guthneck, 1890 to 1922; the Rev. Charles Gerdon, 1922 to 1932; and the present Pastor, the Rev. Charles F. Walsh, from 1932.

The first Mass was offered in Madison by a French missionary in 1817. In 1837, St. Michael's church, built with stone from the famous Madison railroad cut, the first railroad west of the Alleghenies, was erected and it is still standing.

The first school, for boys and taught by the Brothers of the Sacred Heart, was opened in the church basement in 1842. In 1844, the Sisters of Providence opened a school for girls. The present school building was built in 1905 and is in charge of the Ursulines, the fourth sisterhood in charge.

MAGNET. SACRED HEART OF JESUS CHURCH was founded in the fall of 1837 by the Rev. J. Benoit, who established and cared for it as a Mission. It has always been attended from Leopold except from 1870 to 1880 when it was attended from St. Croix, and from 1929 to 1934 when it was attended from Tell City.

The first church was built in 1850, the second in 1894, and the present one in 1912. The first church, a log structure, was a mile east of Mt. Pleasant, and was dedicated to St. Francis by Father Bessonies. The second, built at Geiley's Landing by Father Brassart, was dedicated to the Sacred Heart. The present church was built by Father Hilger.

MARIAH HILL. MARY HELP OF CHRISTIANS CHURCH was founded as a Mission in 1857. The first Mass was said here by the Rev. Ulrich Christen, O.S.B. The resident Pastors who have had charge of the church have been: The Rev. Conrad Ackerman, O.S.B., 1873 to 1875; the Rev. Alphonse Leute, O.S.B., 1875 to 1876; the Rev. Wolfgang Schlumpf, O.S.B., 1876 to 1877; the Rev. Ildephonse Zarn, O.S.B., 1880 to 1881; the Rev. Alexander Burkard, O.S.B., 1881 to 1883; and the Rev. Maurice Wagner, O.S.B., 1883 to 1916. The Rev. Andrew Bauer, O.S.B., was appointed Pastor in 1916 and has served to date.

The first church, a frame structure, was built in 1857, and the second, constructed of stone, was erected in 1865. In 1892, the stone church was enlarged and consecrated.

The school was taught by lay teachers until 1884 when the Sisters from Ferdinand took charge.

In 1909, Dale was separated from Mariah Hill.

MARTINSVILLE. ST. MARTIN, BISHOP AND CONFESSOR, CHURCH founding date is not now known; the present church was built in 1888. The only records prior to 1907, are those contained in the one book in which are recorded the Baptisms, Marriages, Confirmations, and Deaths. A note in this book states that on the feast of St. John, the Apostle, December 27, 1868, Bishop de St. Palais delegated the Rev. William Doyle, Pastor of St. Joseph's church, Shelbyville, to dedicate St. Martin's at Martinsville. Father Doyle was assisted by the Rev. Patrick Fitzpatrick of Indianapolis, who preached to the people on the occasion, and by the Rev. John P. Gillig, Pastor.

Under date of January 15, 1868, the first Baptism is recorded and is signed by the Rev. J. P. Gillig. On January 17, 1869, a Marriage record is signed by the Rev. Victor Schnell; his name last appears on the Baptism record under date August 28, 1870. On November 2, 1871, a Marriage is recorded by the Rev. Henry Kissing. The last time his name appears is beneath a Baptism record dated March 21, 1877. July 1, 1877, the Rev. Arsenius Fahle, O.S.F., performed a Marriage. From that date to July 1, 1934, the Franciscan Fathers sign all records. Martinsville is mentioned as a Mission of Indianapolis in 1859.

The Rev. Urban Sonderman, the first resident Pastor, was appointed July 1, 1934.

MECCA. ST. MARY CHURCH is a Mission of Clinton.

MILAN. ST. CHARLES CHURCH was founded in 1906. The church was built in 1908 by the Rev. William Kreis, then an assistant priest at Lawrenceburg. He attended Milan as a Mission until 1916 when the parish was transferred to Osgood, and the Pastors from there have been in charge since that time.

MILLHOUSEN. IMMACULATE CONCEPTION CHURCH was founded in 1834, thus bearing the distinction of having been organized in the same year the Diocese of Vincennes was erected. The first Mass was celebrated here in that year by the Rev. Joseph Ferneding, who continued his visits until 1840 when a log chapel was built and named in honor of St. Boniface.

In 1841, the Rev. Conrad Schniederjans became Pastor and in 1842, he was succeeded by the Rev. Michael O'Rourke, who was followed by the Rev. Roman Weinsoepflen in the same year. The Rev. Alphonse Munchina served in 1843 and 1844 and was succeeded by the Rev. Joseph Rudolf in 1845. In 1845, Father Munchina returned and in 1850 a larger church was completed.

In 1869, a new church was dedicated by Bishop de St. Palais who gave it the present title,

Immaculate Conception of the Blessed Virgin Mary, and placed it under the patronage of St. Boniface.

Various Pastors served from this time, including the Rev. John Adam Urich, now Pastor at St. Anthony's church at Morris, who served from 1904 to 1927. The present Pastor, the Rev. Charles Riebenthaler, was appointed in 1928.

MILLTOWN. ST. JOSEPH CHURCH, now a Mission of Frenchtown, was founded in 1855. The first church was built in 1855, the second in 1858, and the present church in 1885.

MITCHELL. ST. MARY CHURCH was founded about 1864. The first church was built about 1868. The Rev. Jerome Bennett is the present Pastor.

MONTEZUMA. ST. MARY CHURCH, now a Mission of Clinton, was built about 1860, on ground donated by John G. Davis, then a member of the Indiana legislature, and originally was named the Church of the Visitation of the Blessed Virgin Mary. The Mission had been taken care of previous to the building of the church by priests from Greencastle and Terre Haute and services were usually held in the home of a Thomas Doran.

Father McCarthy was the first Pastor and he was succeeded by Father Highland. Occasionally, Fathers Fenton, McAvoy, and Ryves came from Terre Haute.

Father Quinlan, was the first Pastor to live in the residence which was erected in 1876 or 1877. He was followed by the Rev. Timothy O'Donoghue, who was succeeded in 1880 by Father Kintrup, later accidentally drowned in the Wabash river, having presumably fallen from a bridge.

Following Father Kintrup came Father Cosgrove, Father Coffee, Father Period, Father Nix, the Rev. Joseph Bauer, Father Logan, Father Cronin, Father Pohl, Father McCool, Father Cobb, Father Suagers, Father Hillen, and the Rev. Michael J. Gorman.

About 1890, Father Bauer erected a parsonage in Rockville and all the priests from that time resided there. Father Hillen took up his residence at Diamond and was succeded by Father Riebenthaler. Later, all the Missions in this vicinity were given over to the care of St. Ann's church at Terre Haute.

Among the priests who came from Montezuma in the "Canal Days" were Fathers Mazetta, Allan, and Holliday.

The ground for the cemetery, two miles south of the town, was donated by Chief Dagone who, with his family and tribesmen, lived on a section of land given him by the United States government.

MONTGOMERY. ST. PETER CHURCH was founded about 1818 to 1820 and the first Pastor was the Rev. Anthony Blanc, later Archbishop of New Orleans. He was succeeded by the Rev. Simon P. Lalumiere who served until about 1839, and in this year the Pastor was the Rev. Maurice de St. Palais. He was followed by the Rev. Julius Delaune, 1839; the Rev. E. Sorin, 1841; the Rev. T. Courjault, 1843; the Rev. L. Ducondray, 1843; the Rev. B. Piers, 1848; the Rev. P. H. Rowan, 1895; the Rev. J. P. Matthews, 1903; the Rev. Theo. Mattingly, 1920; the Rev. Jos. V. Somes, 1930; the Rev. Ambrose Sullivan, 1933; and the Rev. C. W. Burkart, the present Pastor, who was appointed in 1934.

The original church was built about the time the parish was founded, and about 1870, the second and present church was erected.

The school was opened in 1905 at which time the present building was built. The school was taught first by the Sisters of Providence and now by the Sisters of St. Benedict.

MORRIS. ST. ANTHONY CHURCH was founded in 1855 and its Pastors are: The Rev. Joseph Rudolf, 1855 to 1866; the Rev. Roman Weinzoepfel, 1866 to 1873; the Rev. John Stoltz, 1873 to 1878; the Rev. Matthias Gillig, 1878; the Rev. A. Dannenhoffer, 1878 to 1882; the Rev. Casper Seiler, 1882 to 1888; the Rev. F. X. Girolt, 1888 to 1914; the Rev. Michael Wagner, 1914 to 1927; and the Rev. J. Adam Urich, from 1927 to date. The Rev. Leo A. Schellenberger is the present assistant.

The first church was built in 1855 and the present one was erected in 1885.

The school was opened in 1855. The present school, which is under the direction of the Sisters of St. Francis of Oldenburg, was built in 1917.

MOUNT VERNON. ST. MATTHEW CHURCH was founded in 1851. Its Pastors are the Rev. Roman Weinzoepfel, 1851 to 1858; the Rev. Paul Wagner, 1859 to 1861; the Rev. John Contin and Gustave Ginnsz, 1862 to 1865; the Rev. Henry J. Diestel, 1865 to 1868; the Rev. J. F. Sondermann, 1868 to 1874; the Rev. Matthias A. Gillig, 1874 to 1876; the Rev. John J. Schoentrup, 1877 to 1883; the Rev. Alexander Koesters, 1883; the Rev. Francis B. Luebbermann, 1883 to 1917; the Rev. Joseph T. Bauer, 1917 to 1927; the Rev. Joseph G. Lannert, 1927 to 1929; and the present pastor, the Rev. Edward A. Cobb, since 1929.

The first church was built in 1857 and the present one in 1879.

The school, which is conducted by the Sisters of St. Benedict, was opened in 1867.

Prior to the founding of St. Matthew's, the spiritual needs of the people were cared for from 1840 to 1851 by the Rev. E. J. Durbin of St. Vincent's, Kentucky.

NAPOLEON. ST. MAURICE CHURCH was founded in 1838 and the first church was built about 1849. The present one was erected in 1879. The school was opened about 1865. The Rev. Edward Eisenman is the present Pastor.

NAVILLTON. ST. MARY CHURCH was founded about 1843. The first church, still in use, was built in 1844. The

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NEBRASKA. ST. BRIDGET CHURCH is a Mission attended from St. Joseph church, Jennings county.

NEW ALBANY

HOLY TRINITY CHURCH was founded in 1819. The first church was dedicated in 1841, the present one in 1857. The present Pastor is the Rt. Rev. Joseph E. Hamill, P. A. The assistants at this time are: The Rev. James R. Jansen and the Rev. Thomas Carey.

The school was opened in 1850.

ST. MARY CHURCH was founded in 1851. The Rev. Casper Doebbener, the first Pastor, served from 1867 until 1877. He was succeeded by: The Rev. Franz T. Klien, 1877 to 1886; the Rev. Edward M. Faller, 1866 to 1910; and the Rev. William F. Seibertz, 1910 to 1924. The present Pastor, the Rt. Rev. William Jochum, R. D., was appointed in 1925. The assistants at this time are the Rev. Sylvester Bloemke and the Rev. Joseph Vollmer.

The first church was built in 1835 and the second in 1857.

The school was erected in 1850.

NEW ALSACE. ST. PAUL CHURCH was founded September 13, 1832. The first Pastor was the Rev. Joseph Ferneding. He was succeeded by: The Rev. J. Miller, 1841 to 1843; Father Masquelet, 1843; the Rev. Charles Oppermann, 1843 to 1844; the Rev. George Englen, 1844 to 1845; the Rev. Martin Stahl, 1845 to 1853; the Rev. Hugo Staff, 1853 to 1854; the Rev. Joseph Newuber, 1854 to 1856; the Rev. Arnold Pinkers, 1864 to 1868; the Rev. Joseph Rudolf, 1858; the Rev. Roman Weinzoepfel, 1858 to 1866; the Rev. Ferdinand Hundt, 1869 to 1885; the Rev. Michael Guthneck, 1885 to 1886; the Rev. Francis Torbeck, 1886 to 1890; the Rev. John Merkl, 1890 to 1915; the Rev. George Pohl, 1915 to 1927; and the Rev. Henry Verst, 1927 to 1934. The present Pastor is the Rev. Joseph Sermersheim.

This parish appears to have not only the distinction of having its first church, but also its second dedicated by Bishop Brute. The first church, constructed of logs and erected in 1832, was dedicated by him shortly after his installation. At that time he promised a donation toward a brick church which was built in 1837, and was dedicated by him on July 8, 1838. It is believed this second church is the only one dedicated by Bishop Brute which is still standing and in use at the present time as a church.

The school is now under the direction of the Sisters of St. Francis. It is thought that a school of some sort or other was opened shortly following the founding of the parish.

NEW BOSTON. ST. JOHN CHRYSOSTOM CHURCH is a Mission attended from St. Meinrad.

NEWBURG. ST. JOHN BAPTIST CHURCH was founded in 1862. The present church, built in 1867, is now a Mission attended from Boonville.

NEW CASTLE. ST. ANNE CHURCH was founded in 1873. The Pastors in the order of service are: The Rt. Rev. Herman J. Alerding, 1871 to 1874; the Rev. John B. Kelly, 1874 to 1881; the Rev. John B. Ryves, the first resident Pastor, 1881 to 1883; the Rev. John B. Unversatz, 1883 to 1885; the Rev. John McCabe, 1885 to 1889; the Rev. William Seibertz, 1890 to 1892; the Rev. Julius Mattingly, 1892 to 1895; the Rev. E. J. Spellman, 1895 to 1917; the Rev. James Holland, 1917 to 1920; and the Rev. Albert Wicke, 1920 to 1921. The present Pastor, appointed in 1921, is the Rev. John J. Gallagher.

The first church was built in 1873, and the present one was erected in 1923.

NEW HARMONY. HOLY ANGELS CHURCH is a Mission attended from Poseyville.

NEW MIDDLETOWN. MOST PRECIOUS BLOOD CHURCH was founded in 1873, and the first church was built in 1882. The present one, erected in 1929, is now a Mission attended from Corydon.

NORTH MADISON. ST. PATRICK CHURCH was founded as a Mission in 1853, being attended by the Rev. Hippolyte Dupontavice and his successors at St. Michael's church, Madison, until 1874, when the Rev. Bernard Ewers, first resident Pastor, was appointed. He served until 1882, and was succeeded by: The Rev. George Widerin, 1882 to 1893; the Rev. Henry Fein, 1893 to 1898; the Rev. Richard Hoeing, 1898 to 1903; the Rev. Charles F. Gerdon, 1903 to 1906; the Rev. James McCool, 1906 to 1908; the Rev. Edward Zirkeolbach, 1908 to 1909; the Rev. Charles F. Gerdon, 1909 to 1922; and the Rev. Michael T. Shea, 1922. The present Pastor, appointed in 1922, is the Rev. Paul Bleuel.

Work on the foundation of the church began on March 23, 1853, the cornerstone was laid on June 19, 1853, the church was dedicated September 11, 1853, and the stations of the cross were erected on December 8, 1853. On July 13, 1909, the last Mass was said in this church. Erection of the present church was started March 28, 1910, the cornerstone was laid June 26, 1910, and it was dedicated on November 6, 1910, by the Rt. Rev. Joseph Chartrand, then Coadjutor Bishop of Indianapolis. The first Mass in the new church was celebrated by the Rev. George Widerin.

NORTH VERNON. NATIVITY OF THE BLESSED VIRGIN MARY CHURCH was founded about 1840. The original church, erected in 1861, is still in use. The present Pastor is the Rev. Omer Eisenmann. The school was opened about 1863.

OAKLAND CITY. BLESSED SACRAMENT CHURCH founding date is not definitely known. The present church was built in 1923. It is now a Mission attended from St. Bernard, Gibson county.

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ILY CHURCH was founded as a Mission in 1837 by the Rev. J. Ferneding. He was followed by: The Rev. Francis J. Rudolf, 1844 to 1866; the Rev. Nicholas Waechter, O.F.M., 1866 to 1869; the Rev. Louis Haverheck, O.F.M., and the Rev. Denis Abarth, O.F.M., 1869 to 1879; the Rev. Peter Englert, O.F.M., 1879 to 1882; the Rev. Pius Niehaus, O.F.M., 1882 to 1885; the Rev. Athanasius Lingemann, O.F.M., 1885 to 1890; the Rev. Luke Gottbehoede, O.F.M., 1890 to 1891; the Rev. David Kersting, O.F.M., 1891 to 1900; the Rev. Chrysostom Theobald, O.F.M., 1900 to 1903; the Rev. David Kersting, O.F.M., 1903 to 1920; the Rev. Ephraem Lieftuchter, O.F.M., 1920 to 1921; the Rev. Symphorian Weiner, O.F.M., 1921 to 1922; the Rev. Prosper Steman, O.F.M., 1922 to 1924; the Rev. Alexander Wilberding, O.F.M., 1924 to 1927; and the Rev. Hugh Staud, O.F.M., who is the present Pastor. He is assisted by the Rev. Ferdinand Nirmaier, O.F.M.

There have been three churches erected, one in 1837, one in 1847, and the present one in 1861.

The school, opened in 1844, entered its present building in 1931. It is taught by the Sisters of St. Francis of Oldenburg.

OSGOOD. ST. JOHN THE BAPTIST CHURCH was founded in 1867, and was attended from Leopold until 1916, when the first resident Pastor, the Rev. G. H. Moss, was appointed. He was succeeded in 1926 by the Rev. James Carrico, who, in turn, was succeeded in 1928 by the present Pastor, the Rev. Charles Busald.

The first church was erected in 1867 and the present church and school were built in 1914.

PETERSBURG. SS. PETER AND PAUL CHURCH, a Mission of St. Francis Xavier church of Vincennes, was founded about 1845 and its known Pastors are: The Rev. Placidus Zarn, O. S. B., 1886; the Rev. Vyrinus Thomas, O. S. B., 1887 to 1888; the Rev. Charles Stricker, 1888 to 1889; the Rev. Edward J. Schmitt, 1891 to 1894; the Rev. G. H. Moss, 1896 to 1898; the Rt. Rev. Frederic Ketter, 1900 to 1905; the Rev. Nicholas J. Forve, 1906; the Rev. Eugene A. Simon, 1907 to 1909; the Very Rev. James M. Gregoire, 1915 to 1934. The present Pastor is the Rev. William Lensing.

The original church is thought to have been built in 1847, the second in 1887, and the present one in 1924.

POSEYVILLE. ST. FRANCIS XAVIER CHURCH was founded in 1886, under the Rev. Francis Surbbermann. The first Pastor was the Rev. A. Schaaf, 1895 to 1910, who was followed by: The Rev. Francis Wolf, 1910 to 1920; the Rev. Henry Verst, 1920 to 1927; the Rev. Henry Hunger, 1927 to 1931; and the Rev. John Schenk to the present time.

The church was built in 1886 and an addition made in 1921. The school was opened in 1898 and is taught by the Sisters of St. Benedict.

PRINCETON. ST. JOSEPH CHURCH was organized March 24, 1855, as a Mission of St. James of Haubstadt. The following priests attended St. Joseph from St. James: The Rev. Frederick W. Pepersack, 1855 to 1866; the Rev. M. Ficker, 1866 to 1868; the Rev. Henry Hug, O.S.B., 1878; the Rev. J. H. B. Seepe, 1868 to 1875; and the Rev. J. J. Merckle, 1875 to 1876. The Rev. Alexander Koesters, the first resident Pastor, served from 1876 to 1877; the Rev. George Widerin (from Haubstadt) 1877; the Rev. S. H. Kintrop, 1877 to 1878; the Rev. A. Oster, Vincennes, 1878 to 1880; the Rev. Joseph Macke, from Vincennes, 1880; the Rev. Celestine Schwartz, resident Pastor from 1880 to 1882; the Rev. Augustine Peckskamp, 1882 to 1885; the Rev. Peter Hommes, 1885 to 1895; the Rev. Emmanuel B. Ledvina, 1895 to 1907; and the Rt. Rev. William A. Jochum, 1907 to 1912. The Rev. Nicholas A. Hassel, the present Pastor, has served since 1912.

The first church was built in 1864, the second in 1897, and the present one in 1920.

The school was opened in 1898 and is in charge of the Sisters of St. Francis of Oldenburg.

RANGER. ST. JOSEPH CHURCH, the original members of which were mostly of French descent, was founded in 1890 as a Mission of St. Mark's, Perry county, and its first Pastor was the Rev. H. Fein. It was transferred in 1919 to Leopold and in 1928 back to St. Mark's where it has remained to the present time.

RED BRUSH. ST. RUPERT CHURCH was founded about 1854 and its first resident Pastor was the Rev. Charles Wagner, 1893. He was succeeded by: The Rev. Michael Wagner, 1904; the Rev. Matthew Schmitz, 1906; the Rev. E. J. Zirkelbach, 1914; the Rev. Paul Bleuel, 1917; the Rev. August Riehl, 1921; the Rev. Conrad Urbach, 1926; and the present Pastor, the Rev. Joseph F. Schaefer, who was appointed in 1934.

Red Brush is situated about two and one-half miles from Yankeetown and is likely to have received its name from the many red berry bushes in this section. The church was first attended by the Benedictine Fathers from St. Meinrad and Mass was read on a week day once a month. Later Mass was celebrated on one Sunday of each month. Baptisms usually took place at someone's house under a tree; one man is said to have prided himself on having been baptized under a peach tree.

The Baptismal Register begins with 1865 and contains the names of the priests who came from St. Meinrad and Rockport, from which latter place it was attended until the appointment of a resident Pastor. Names noted in the Register are: The Rev. Fintan Mundweiler, O.S.B., Father Martin, O.S.B., the Rev. Bernard Kintrup, the Rev. Fred Mullen, the Rev. John W. Book, the Rev. T. L. Mesker, the Rev. Joseph Zogelman, the Rev. J. H. Hellebrand, and the Rev. Edward J. Schmitt. Father Muller

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came in 1865 from Troy and in 1870 Father Book attended Red Brush as well as Chrisney from Rockport.

The first church, built in 1865, was of frame construction and stood east and west. In 1902, a brick church, which stood facing the south, was erected; the brick for this building was burnt in a field a little distance from the church.

A cemetery is now in the rear of the church building. The first cemetery was in a place called Ureka and most of the remains were brought to the new burial place.

RICHMOND

ST. ANDREW, THE APOSTLE, CHURCH was founded in 1835 and the first Mass was celebrated in that year by the Rev. Joseph Ferneding. The Rev. John Ryan was the first Pastor, serving from 1846 to 1848. He was succeeded by: The Rev. William Doyle, 1849 to 1853; the Rev. John Merl, 1853 to 1858; the Rev. J. B. H. Seepe, 1859 to 1868; the Rev. Ferdinand Hundt, 1868 to 1877; the Rev. Henry Seibertz, 1877 to 1898; and the Rev. John Macke, 1898 to 1899. The present Pastor, the Rt. Rev. Francis A. Roell, was appointed on April 22, 1899. His assistants are the Rev. Clement Zepf and the Rev. Edward J. Heuke.

The first church was built in 1846. The second church was built in 1860 and the present one in 1901. The cornerstone of the first church was laid in 1845 and dedicated in November, 1846, by Bishop Hailandiere; the sermon was preached by the Rev. James Frederick Wood, Pastor of the Cathedral at Cincinnati and later Archbishop of Philadelphia.

The school was opened in 1851 and the second one was built in 1864 and enlarged in 1879. The present school was built in 1912. The Sisters of St. Francis from Oldenburg are in charge of the school.

In 1860 the English-speaking members of St. Andrew's separated from the mother church to found St. Mary's church in Richmond.

ST. MARY CHURCH was founded in 1860, and has been served by the following Pastors: The Rev. Aegidius Merz, 1860 to 1863; the Rev. John M. Villers, 1863 to 1868; the Rev. Francis Moitrier, 1868 to 1872; the Rev. D. J. McMullen, 1872 to 1901; the Rev. Julius F. Mattingly, 1901 to 1912; and the Rev. Walter J. Cronin, who served from 1912 until the time of his death in July, 1935. The Rev. William C. Fehlinger is the present assistant.

The first church was built in 1860, and a second, the present one, in 1904.

The school was opened in 1868 and is under the direction of the Sisters of Providence.

ROCKPORT. ST. BERNARD CHURCH was founded in 1845. The first Pastor was the Rev. John W. Book. He was succeeded by: The Rev. Joseph Kundek, 1845 to 1849; the Rev. Michael Marendt, 1849 to 1859; the Rev. Joseph Kaufman, 1859 to 1869; the Rev. Benjamin Kintrup, 1867 to 1870; the Rev.

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Henry Hug, 1870 to 1871; the Rev. John W. Book, 1871 to 1874; the Rev. Theodorus S. Mesker, 1874 to 1886; the Rev. George J. Loesch, 1886 to 1887; the Rev. Joseph Zoglemen, 1887 to 1888; the Rev. J. H. Hillebrand, 1888 to 1891; the Rev. J. Stricker, 1891 to 1897; the Rev. Simon Barber, 1897 to 1898; the Rev. William A. Jochum, 1898 to 1907; the Rev. Joseph Gerdon, 1907 to 1910; the Rev. August Sprigler, 1910 to 1911; the Rev. Francis Schaub, 1911 to 1919; the Rev. David Fitzgerald, 1919 to 1920; the Rev. Timothy Kavanaugh, 1920 to 1923; the Rev. Andrew J. Bastnagel, 1923 to 1927; the Rev. George Pohl, 1927 to 1931; and the Rev. Adam Barron, 1931 to 1932. The present Pastor, the Rev. Thomas A. Hoffman, was appointed in 1932.

The first church was built in 1849, the second in 1875, and the present one in 1911.

The school was opened in 1879 and is taught by the Sisters of St. Benedict.

ROCKVILLE. ST. JOSEPH CHURCH was founded in 1854. The first church was built about 1867, and the second in 1887. It is now a Mission of Clinton.

RUSHVILLE. IMMACULATE CONCEPTION CHURCH was founded in 1853. The original church was built in 1857, the second in 1867, and the present church in 1890. The present Pastor is the Rev. Francis Schaub, who is assisted by the Rev. Louis Gootee.

SCHNELLVILLE. SACRED HEART CHURCH had its first Mass said in the newly built church on May 14, 1876. The first Pastor was the Rev. Joseph Villinger, O.S.B. He was followed by: The Rev. Pius Boehm, O.S.B., who served until May, 1885; the Rev. Peter Siebmann, O.S.B., who served until July, 1888; Father Ildephonse; and the Rev. Bede Maler, O.S.B. Father Boersig served from 1889 to 1892, and was succeeded by the Rev. Anton Michel, O. S. B., Father Hegger, Father Ginnszfor, and Father Haas. The present Pastor is the Rev. John Schueth.

The second and present church was built in 1914. The church contains some excellent woodcarvings made in Innsbruck, Austria.

Public school is conducted by the Sisters of St. Benedict of Ferdinand.

SCIPIO. ST. PATRICK CHURCH is a Mission attended from St. Joseph, Jennings county.

SEELYVILLE. HOLY ROSARY CHURCH was founded in July, 1908. The Pastors in the order of their service are: The Rev. John A. Walsh, 1908 to 1912; the Rt. Rev. Joseph E. Hamill, 1912 to 1914; the Rev. Frederick Burget, the last resident Pastor, 1914 to 1919; the Rev. Augustine Rawlinson from Brazil, 1919 to 1920; the Rev. Pierre Brisse, and the Rev. Pierce Dixon from St. Patrick's, Terre Haute, 1920 to 1921; the Rev. M. J. Rouck, the Rev. Paul Deery, and the Rev. Raymond Marchino of the Gibault Home, 1921 to 1924; the Rev. Conrad

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Urbach, the Rev. Leo Creeden, the Rev. Ralph Doyle, and the Rev. John Holloran of Sacred Heart church, Terre Haute, until the present time.

The church was built in 1908.

SEYMOUR. ST. AMBROSE CHURCH was founded about 1852. The first church was built in 1854, and the present one in 1870. The school was opened in 1873. The Rt. Rev. Augustine Rawlinson, the present Pastor, is assisted by the Rev. Arthur Mooney.

SHELBURN. ST. ANNE CHURCH was founded in 1909 and the church was built in 1913. It is now a Mission attended from Sullivan.

SHELBYVILLE. ST. JOSEPH CHURCH was founded as a Mission of St. Vincent, Shelby county, in 1863. The Pastors in their order of service are: The Rev. John P. Gillig, 1863 to 1867; the Rev. William Doyle, 1867 to 1869; the Rev. Francis Rudolf, 1870 to 1881; the Rev. Francis Torbeck, 1881 to 1886; the Rev. Adelrich Kaelin, first resident Pastor, 1886 to 1917; the Rev. George Borries, 1917 to 1922; and the Rev. John C. Rager, S.T.D., from 1922 to the present time.

The first church was built in 1866, and the second church was completed in 1902.

The school was opened in 1873 and under the direction of the Sisters of St. Francis of Oldenburg. The present building was completed in 1924. A Catholic high school was opened in 1922.

SHOALS. IMMACULATE CONCEPTION CHURCH is a Mission attended from Mitchell.

SIBERIA. ST. MARTIN CHURCH was founded March 16, 1869, and administered as a Mission by the Benedictine Fathers until the first resident Pastor was appointed. The resident Pastors include: The Rev. Anthony Michel, O. S. B., 1894 to 1902; the Rev. Claude Ebner, 1903 to 1904; the Rev. Isidore Maenner, 1904 to 1919; the Rev. Leander Schneider, O.S.B., 1919 to 1924; the Rev. Aloysius Fischer, O.S.B., 1924 to 1932; and the present Pastor, the Rev. Lawrence Riebenthaler, O. S. B., to date.

The present church was completed in 1896.

The school is taught by the Benedictine Sisters.

This parish's founder, the Rev. Martin Marty, O.S.B., then Prior of St. Meinrad Priory, later became Abbot, and then Bishop of St. Cloud, Minnesota.

STARLIGHT. ST. JOHN THE BAPTIST CHURCH was founded in 1859. The Rev. Louis Gueguen, Pastor of St. Augustine's church, Jeffersonville, attended St. John's as a Mission, 1861 to 1862. The Rev. John T. Gabriel was the first Pastor, and served from 1862 to 1872. In 1872 and 1873, the Rev. Gustave M. Ginnsz, Pastor of the Church of St. Mary of the Knobs, attended St. John's as a Mission; 1873 to 1874, the Rev. Anton Lechner; July to September, 1874, the Rev. Joseph Dickmann of St. Joseph Hill was in charge; 1874 to 1877, the Rev. Bernard H. Brueggemann; 1877 to 1891, the Rev. John P. Gillig; 1891 to 1904, the Rev. Celestine J. Schwartz; 1904 to 1907, the Rev. Charles Wagner; July and August, 1907, the Rt. Rev. William A. Jochum; September, 1907, to 1916, the Rev. John Loibl; 1916 to 1917, the Rev. Richard Hoeing; 1917 to 1925, the Rev. Bernard H. Riedford; 1925 to 1926, the Rev. Charles Kabey; 1926 to 1929, the Rev. Gerard H. Moss; and since August 16, 1929, the present Pastor, the Rev. Adam J. Ebnet.

The first church was erected in 1861 and the second, the present church, in 1913.

A school was opened during the administration of Father Gabriel, and is taught by the Sisters of St. Benedict.

SULLIVAN. ST. MARY CHURCH was founded about 1848. The original church was built in 1868, the second in 1898, and the present structure in 1904. The Rev. John Bankowski is the present Pastor.

ST. ANNE. ST. ANNE CHURCH, located in Jennings county, was founded about the year 1834. The first church was built about 1835, the second about 1850, and the present one in 1868. The school opened about 1850, and the Rev. Conrad Urbach is the present Pastor.

ST. ANTHONY. ST. ANTHONY CHURCH was founded in 1864 with the Rev. Joseph Meister as the first Pastor. Other Pastors include: The Rev. Joseph Kauffmann; the Rev. Eberhard Stadler, O. S. B.; the Rev. Placidus Zarn, O. S. B.; the Rev. Henry Hug, O. S. B.; the Rev. Benedict Brunet, O. S. B.; the Rev. Alphonse Leute, O. S. B.; the Rev. Cyril Thomas, O. S. B.; the Rev. Basil Heusler, O. S. B.; the Rev. Clement Klingel, O. S. B.; and the present Pastor, the Rev. Aloysius Fischer, O. S. B.

The first church was built in 1864, and the present one in 1884.

The school was opened about 1870 and the building was erected in 1900. The school is under the direction of the Sisters of St. Benedict.

ST. BERNARD. ST. BERNARD CHURCH, located in Gibson county, was founded in 1875 when Mass was first said in the home of Anton Obert. The first Pastor was the Rev. Peter Hommes, 1885 to 1895. Previous to his coming it was attended as a Mission by the Rev. Alexander Kosters, from Princeton, 1875 to 1877; the Rev. George Widerin, from Haubstadt, 1877 to 1878; the Rev. Bernard Kintrup, from Princeton, 1878 to 1879; the Rev. George Widerin, again, from Haubstadt, 1879 to 1880; the Rev. Celestine Schwartz, from Princeton, 1880 to 1882; the Rev. A. Peckskamp, from Princeton, 1882 to 1884; and the Rev. Bernard Evers, from Haubstadt, 1884 to 1885. Other resident Pastors and the order of their service are: The Rev. Emmanuel Ledvina, 1895 to 1897; the Rev. Andrew Schaaf, 1897 to 1900; the Rev. E. L. Quade, 1900 to 1905; the Rev. Eugene Simon, 1906 to 1911; the Rev. Charles Kabey, 1911 to 1913; the Rev.

Edward Bauer, 1913 to 1920; the Rev. John Schenk, 1920 to 1921; the Rev. Weinfried Sullivan, 1921 to 1927; and the Rev. Henry Ebnet, 1927 to 1931. The Rev. Raymond Smith, the present Pastor, was appointed in 1931.

The first church was erected in 1877 and the second and present one was built in 1892.

A school was opened in 1899 and was taught by lay teachers until 1917. From 1917 to 1927 the school was taught by the Sisters. It is now vacant.

ST. CROIX. HOLY CROSS CHURCH was founded May 3, 1855, when the first Mass was said. The first Pastor was the Rev. J. P. Dion, followed by the Rev. Charles Bilger, the Rev. Joseph T. Sennefeld, the Rev. P. Hommes, the Rev. Augustine Bohn, the Rev. D. O'Donovan, the Rev. William Liesen, the Rev. C. J. Schwartz, the Rev. D. J. Manning, the Rev. Charles Koby, the Rev. J. L. Bolin, the Rev. Paul Bleuel, the Rev. E. J. Zirkelback, the Rev. M. Shea, the Rev. J. C. Bockert, the Rev. James L. Carrico, the Rev. Henry Ebnet, and the present Pastor, the Rev. Herman J. Kasper.

The first Catholic settlers of St. Croix were Belgians and came about 1849 or 1850. The first church, constructed of logs, was completed in 1860, and the second, the present church, which is built of stone, had its cornerstone laid January 18, 1883, and was dedicated May 3, 1885. It was rebuilt in 1932.

ST. DENIS. ST. DENIS CHURCH founding date is not known, but the first church was built in 1897. It is now a Mission of St. Anne, Jennings county.

ST. HENRY. ST. HENRY CHURCH was founded in 1862 by the Rev. Chrysostom Foffa, O. S. B. The first resident Pastor was Rev. Pius Boehm, O. S. B., 1880 to 1885, followed by the Rev. William Wack, 1885 to 1890; the Rev. J. B. Unverzagt, 1890 to 1891; the Rev. Francis X. Seegmueller, 1891 to 1892; the Rev. Alexander Koester, 1892 to 1894; the Rev. James Ziegenfuss, O.S.B., 1894 to 1895; the Rev. Ferdinand Hundt, 1895 to 1896; the Rev. Lawrence Fichter, 1896 to 1897; the Rev. Peter Hommes, 1897 to 1904; the Rev. Joseph Schweigen, D. D., 1904 to 1909; the Rev. Meinrad Toelle, 1909 to 1934; and the Rev. Mathias Schmitz, from 1934 to date.

The first church was built in 1864, and the second, the present one, in 1910.

A school was opened in 1873 and a building erected in 1887. The school is taught by the Sisters of St. Benedict of Ferdinand.

ST. JAMES. ST. JAMES CHURCH was founded about 1844 or 1845 and was dedicated July 25, 1847. The first Pastor was the Rev. Roman Weinzoepfel, O.S.B., and he was succeeded by the Rev. Frederick G. Pepersack who served until 1866. Following Father Pepersack came the Rev. Matthias Ficker, 1866 to 1868; the Rev. J. B. Seepe, 1868 to 1875; the Rev. Joseph Merl, 1875 to 1890; the Rev. Francis Torbeck, 1890 to 1893; the Rev. W. Sieberta, 1893 to 1896; the Rev. Joseph Hegger, 1896 to 1900; the Rev. Jos. Lannert, 1900 to 1905; and the present Pastor, the Rev. John Kaskamp, who has served from 1905 to date.

The first church was built about 1845 and the second one ten years later.

The school, which was taught at first by lay teachers, then by the Usulines until 1883, and thereafter by the Sisters of St. Benedict, was opened early in the history of the parish and a new school building was built in 1867. Another new school was dedicated on September 10, 1909.

St. James has witnessed five first Masses in the last thirty years and from the parish in the past twenty years have gone seven to the teaching sisterhood.

ST. JOHN. ST. JOHN THE EVANGELIST CHURCH was founded in 1868. It was attended by: The Rev. Charles Exel, the Rev. John Viefhaus, and the Rev. Francis X. Girolt, from 1868 to 1876. Its Pastors have been: The Rev. Alexander Koesters, 1876 to 1878; the Rev. Clement Conrad, 1878 to 1888; the Rev. Charles Stricker, 1888 to 1890; the Rev. Edmund P. Schmitt, 1890 to 1895; the Rev. George H. Moss, 1895 to 1900; the Rev. Frederick Ketter, 1900 to 1906; the Rev. Nicholas Forve, 1906 to 1917; the Rev. William Liesen, 1917 to 1920; the Rev. John Loibl, 1920 to 1926; the Rev. John Schenk, 1926 to 1931; and the present Pastor, the Rev. John J. Rapp, from 1931 to date.

The first church was built in 1868, and the second, the present one, was constructed in 1894.

A school was opened in 1869, and the present school building completed in 1925. The school is taught by the Sisters of St. Benedict.

ST. JOSEPH. ST. JOSEPH CHURCH, located in Martin county, was founded about 1840. The first church was built in 1853, and the second one was erected in 1877.

ST. JOSEPH. ST. JOSEPH CHURCH, located in Vanderburg county, was founded in 1841. The first Pastor was the Rev. Roman Weinzoepfel, and he was succeeded by: The Rev. F. G. Pepersack, who served for four years; the Rev. A. Dannenhofer, 1 year; Father Pepersack, 3 years; the Rev. H. Fein, 15 years; the Rev. G. H. Ostlangenburg, 1 year; the Rev. J. F. Sondermann, 1 year; the Rev. A. A. Schenk, 9 years; the Rev. Jos. T. Bauer, 2 years; the Rev. E. L. Quade, 9 years; the Rev. J. B. Merl, 14 years; the Rev. Jos. Schuck, 10 years; the Rev. F. A. Roell, 1 year; the Rev. T. J. Vollmer, 5 years; and the present Pastor, the Rev. Edward Joseph Bauer.

St. Joseph is a village of about 50 inhabitants and is located nine miles northwest of Evansville. The first church, a two-story log house, was built in the summer of 1841. Previous to this time Father Czackart, a Redemptorist, had celebrated Mass in the house of a Mrs. Weis,

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a widow, in 1835; the next year he made another visit. The upper story of this log structure was used as a church; the lower portion was used half for a school and the other half, which consisted of two rooms, constituted the pastoral residence. At this time the congregation numbered about 15 families.

Father Weinzoepfel, the first Pastor, attended St. Joseph's to May, 1842, and until his return in April, 1846, it was served as a Mission from St. Wendel and Evansville. On September 15, 1849, Bishop de St. Palais, on the occasion of administering Confirmation, selected the site for a new church for which the cornerstone was laid May 28, 1850, and in which services were first held on April 13, 1851. The present church was built in 1888.

The school was opened in 1841 and until 1849, a man living in the vicinity of the chapel, was regularly employed in the winter months as a teacher. In 1879 the present school was built and is conducted by the Sisters of St. Francis of Oldenburg.

ST. JOSEPH HILL. ST. JOSEPH CHURCH was founded about 1840. The first church was built about 1843, the second in 1853, and the third in 1881. The present Pastor is the Rev. Pierre Brisse.

ST. JOSEPH. ST. JOSEPH CHURCH, located in Jennings county, was founded in 1838. The first church was built about 1852, and the present one was erected in 1892.

ST. JOSEPH. ST. JOSEPH CHURCH, located in Dearborn county, was founded in 1841.

The attending Pastors until 1853 were the Rev. Michael O'Rourke, the Rev. Milliam Engeln, the Rev. Martin Stahl, and the Rev. Andrew Bennett. The first resident Pastor was the Rev. A. Moeschall who was followed by: The Rev. Arnold Pinker, the Rev. Henry Koering, the Rev. L. Schneider, the Rev. Anthony Scheideler, the Rev. John Joseph M. Gabriel, the Rev. A. Feigen, the Rev. Martin Andres, the Rev. A. Gerhardstein, C.PP.S., the Rev. John Loibl, the Rev. George Schenk, and the present Pastor, the Rev. Louis Becher.

The present church was begun in 1859 and completed in 1866.

The school, opened in 1856, has had three buildings, the first in 1856, the second in 1866, and the third in 1928. It is taught by the Franciscan sisters.

ST. MAGDALEN. ST. MAGDALEN CHURCH, located in Ripley county, was founded in 1846. The Pastors include: The Rev. H. J. Seibertz, 1846 to 1854; the Rev. Alphonse Munchina, 1854 to 1855; the Rev. Anthony Carius, the Rev. B. H. Schultes, the Rev. Leonard Brandt, 1855 to 1860; the Rev. H. J. Seibertz, 1860 to 1864; the Rev. John P. Gillig, 1877 to 1903; the Rev. Jacob A. Michael, 1903 to 1904; the Rev. J. F. Sondermann, 1904 to 1907; the Rev. C. J. Schwartz, 1907 to 1917; the Rev. William Liesen, 1917 to 1931; and the Rev. George Scheidler, and the Rev. Theodore Mattingly, 1931 to 1934. The Rev. Henry C. Hunger is the present Pastor.

The first church was built in 1848 and the present one in 1861.

The school, opened in 1872, was taught until 1917 by laymen. Since that time there has been no school.

ST. MARK. ST. MARK CHURCH, in Perry county, was organized in 1863 by the Rev. Ferdinand Hundt. It was attended from Troy to 1863; from St. Meinrad to 1865; from Cannelton to 1867; and from Tell City to 1877.

The Rev. John B. Unverzagt was the first resident Pastor, 1877 to 1879, followed by: The Rev. Placidus Zarn, O.S.B., 1877 to 1881; the Rev. Anthony Oster, 1881; the Rev. Peter Hommes, 1881 to 1885; the Rev. Joseph M. Zoglmann, 1885 to 1888; the Rev. F. A. Roell, 1888 to 1889; the Rev. Henry Fein, 1889 to 1893; the Rev. Lawrence Fichter, 1893 to 1895; the Rev. Peter Baron, 1895 to 1902; the Rev. Michael J. Forve, 1902 to 1906; the Rev. J. W. Borthel, 1906; the Rev. Lambert Weishaar, 1906 to 1907; the Rev. E. J. Zirkelbach, 1907; the Rev. August J. Sprigler, 1907; the Rev. James J. McCool, 1907; the Rev. N. A. Hassel, 1907 to 1908; the Rev. Francis Schaub, 1908 to 1911; the Rev. Mathias Weiland, 1911 to 1916; the Rev. Charles L. Kabey, 1916 to 1925; the Rev. George P. Ziemer, 1925 to 1931; and the present Pastor, the Rev. Edward Bochhold, from 1931 to date.

The first church was erected in 1863 and the second in 1868.

The school, opened in 1860, was originally taught by laymen; another building was completed in 1913, and is now under the direction of the Sisters of St. Benedict.

ST. MARTIN. ST. MARTIN CHURCH, in Martin county, was founded in 1874. The present church was built a year later. The Rev. Leo Lindemann is the present Pastor.

ST. MARY. ST. MARY CHURCH, in Daviess county, was founded about 1828. Four churches have been built: In 1834, 1839, 1881 and in 1926. The present Pastor is the Rev. Andrew O'Keefe.

ST. MARY-OF-THE-ROCKS ST. MARY - OF - THE - ROCKS CHURCH, located on a rural route of Batesville, was founded in 1844, although the locality had been visited since 1837 by the Rev. Joseph Ferneding. The first resident Pastor was the Rev. Januarius Weissenberger who served from 1844 to 1859. He was succeeded by: The Rev. John P. Gillig, 1859 to 1863; the Rev. Leo Osredkar, O. S. F., who visited the place as there was no resident Pastor from 1859 until 1866; the Rev. Joseph Kaufmann, 1866 to 1868; the Rev. A. Nonnenmacher, 1868 to 1871; the Rev. Joseph Resch, 1871 to 1873; the Rev. John Gabriel, 1874; the Rev. Francis X. Girolt, 1874 to 1888; the Rev. Martin Andres, 1888 to 1902; the Rev. C. P. Baron, 1902 to 1906; the Rev. Edward J. Zirkelbach, 1906 to 1907; the Rev. Lambert Weishaar, 1907 to 1929; and the Rev. John Bracher, 1929. The present Administrator is the Rev. William A.

Bastnagel, who has served from 1929.

The first church was built in 1844, and a second, the present one, erected in 1859, was rebuilt in 1906 after a fire.

The school was opened in 1870 and is taught by lay teachers.

ST. MARY-OF-THE-WOODS. ST. MARY CHURCH was founded about 1835. The first church was built in 1838 and the second in 1868. The present Pastor is the Rev. Fintan G. Walker. A school was opened in 1840.

ST. MAURICE. ST. MAURICE CHURCH, located in Decatur county, nine miles northeast of Greensburg, was founded about the year 1862. The first church was built about 1859 and was attended by the Rev. Lawrence Osterling, from Enochsburg, 1862 to 1869; the Rev. Michael Heck, 1869 to 1879, also from Enochsburg; the Rev. Angelus Hafertepe, O. F. M., from Hamburg, 1879 to 1880; the Rev. Charles Schoeppner, O. F. M., 1880 to 1883, from Hamburg.

Father Schoeppner built the present church in 1882. The Rev. James Pfeiffer, 1883 to 1884, came to St. Maurice from Enochsburg. The Rev. A. Koesters remained six weeks as resident Pastor in 1884, and he was succeeded by: The Rev. Ferdinand Hundt, 1884 to 1886; the Rev. F. X. Seegmuller, 1886 to 1891; the Rev. John B. Unverzagt, 1891 to 1900; the Rev. A. Koesters, 1900 to 1906; and the Rev. Michael Wagner, 1906 to 1914. The present Pastor, the Rev. Herman J. Gadlage, has served since 1914.

The first school was opened in 1863 and the present building was erected in 1907. It is taught by lay teachers.

ST. MEINRAD. ST. MEINRAD CHURCH was founded in 1854. From 1854 to 1860 different priests from the Monastery served here. The first church was built in 1858 and in 1860 the Rev. Isidore Hobi, O. S. B., was appointed Pastor. He served until 1869, and was succeeded by the Rev. Fintan Mundwiler, O. S. B., 1869 to 1874; the Rev. Isidore Hobi, O. S. B., 1874 to 1877; the Rev. Alphonse Leute, O. S. B., 1877 to 1878; the Rev. Henry Hug, O. S. B., 1878 to 1879; the Rev. Maurice Wagner, O. S. B., 1879 to 1883; the Rev. Isidore Hobi, O. S. B., 1883 to 1886; the Rev. Lucas Grawe, O. S. B., 1886 to 1889; the Rev. Joseph Villinger, O. S. B., 1889 to 1890; the Rev. Stephen Stenger, 1890 to 1896; the Rev. Maurus Helfrich, O. S. B., 1896 to 1908; the Rev. Odilo Witt, O. S. B., 1908 to 1912; the Rev. Louis Fuchs, O. S. B., 1912 to 1916; the Rev. Celestine Sander, O. S. B., 1916 to 1931; and the Rev. Louis Fuchs, O. S. B., 1931 to 1933. The Rev. Paul Thoma, O. S. B., the present Pastor, is assisted by the Rev. Raphael Hirsch, O. S. B.

The second church was built in 1885 and the present one was erected in 1899.

The school was opened in 1863 and the present building, erected in 1877, has been attended by the Sisters of St. Benedict since that date.

ST. MICHAEL. ST. MICHAEL CHURCH, located in Daviess county, was founded about 1848. The first church, still standing, was built in 1887. It is now a Mission of Montgomery.

ST. MICHAEL. ST. MICHAEL CHURCH, located in Harrison county, was founded about 1820. The first church was dedicated about 1828, the second about 1859, and the present church about 1898. It is now a Mission attended from Corydon.

ST. NICHOLAS. ST. NICHOLAS CHURCH, in Ripley county, was founded about 1835. The first church was built about 1840, and the present one about sixteen years later. The Rev. August Riehl is the present Pastor.

ST. PATRICK. ST. PATRICK CHURCH, located in Daviess county, was founded in 1834. The first church was built in 1840, and a second, the present one, in 1860. The Rev. Amos McLoughlin is the present Pastor.

ST. PAUL. ST. PAUL CHURCH, located in Decatur county, is a Mission attended from Rushville.

ST. PETER. ST. PETER CHURCH, located in Franklin county, was founded in the fall of 1833 and for some years was attended by different missionaries. It was attended by the Rev. Joseph Ferneding, from 1839 to 1842; by the Rev. William O'Rourke from 1842 to 1844; and by the Rev. Charles Opperman in the early part of 1844.

In June, 1844, the Rev. William Englen became the first resident Pastor and served until 1855. During the last two years of his service, he collected funds for a new church to which he himself donated $700. The service of Father Englen was followed by that of Fathers Rudolf and Weber.

Following Father Weber, St. Peter's was served by: The Rev. Leo Osrititer, O. F. M., 1859 to 1882; the Rev. George Kemper, 1882 to 1886; the Rev. Ferdinand Hundt, 1886 to 1890; the Rev. John J. Gabriel, 1890; the Rev. John Fleischman, 1891 to 1908; the Rev. R. Wagner, 1908 to 1912; the Rev. William Wock, 1912 to 1917; and the present Pastor, the Rev. John A. Kohlmann, 1917 to date. The present assistant is the Rev. Charles Kabey.

The first church, which was a log structure, was built about 1837, and the present church, the second one, was started in 1853 and completed in 1855.

The school was opened prior to 1840 and is taught by the Sisters of St. Francis of Oldenburg. The present school building was built in 1875.

ST. PHILIP. ST. PHILIP CHURCH is located in Posey county and the first church, a log cabin chapel, was built here in 1845. The present church was built in 1859.

Father Czackart, of Illinois, visited the people here in 1836, and the Rev. A. Deydier came occasionally from 1837 to 1840. The Rev. Conrad Schneiderjans came from 1840 to 1845; the Rev. Charles Oppermann, 1845 to 1846; the Rev. Roman Wein-

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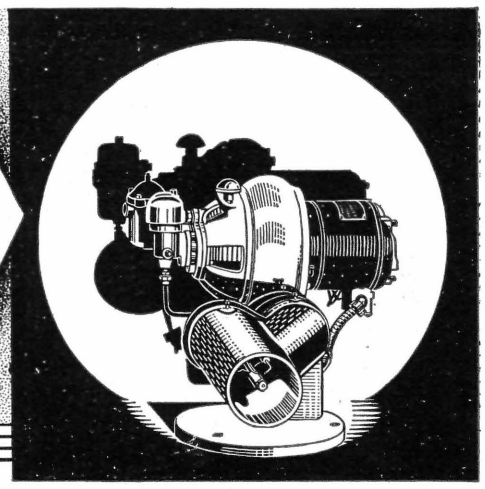

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zoepfel, of St. Wendel, 1846 to 1848; the Rev. Paul Wagner, 1858 to 1861; and the Rev. John B. Merl, 1861 to 1864. The first resident Pastor, the Rev. J. H. Diestel, was appointed on January 15, 1865, and served until 1886. Father Diestel was succeeded by the following: The Rev. William Kemper, 1886 to 1888; the Rev. George J. Loesch, 1888 to 1914; the Rev. Henry Verst, 1914 to 1920; and the Rev. Theodore Vollmer, 1920 to 1934. The Rev. Andrew J. Bastnagel, the present Pastor, was appointed in June, 1934.

The first school was constructed of logs and was opened in 1847. The second school was built in 1870, and the present building was erected in 1904. The Sisters of St. Benedict, of Ferdinand, are in charge of the school.

ST. PHILOMENA. ST. PHILOMENA CHURCH, located in Franklin county, was founded about 1842. The first church was built in 1844 and the present one about 1870. It is now a mission of Floyd Knobs.

ST. PIUS. ST. PIUS CHURCH, located in Ripley county, was founded about 1854 at which time the church was built. It is now a Mission of St. Nicholas, Ripley county.

ST. THOMAS. ST. THOMAS, THE APOSTLE, CHURCH, located in Knox county, was founded in 1843. The Pastors in their order of service are: The Rev. John Chasse, 1843 to 1846; the Rev. Dion, 1846 to 1848; the Rev. John Contin, 1856 to 1869; the Rev. Bellanger, 1869 to 1875; the Rev. Philip Doyle, 1875; the Rev. Gustave Ginnsz, 1875 to 1881; the Rev. John Stanton, 1894 to 1898; the Rev. Joseph Sennefeld, 1898 to 1913; and the present Pastor, the Rev. Joseph Hass, from 1913 to date. St. Thomas was attended from 1881 to 1894 by priests from Vincennes.

A church was built in 1843, and a second one at a later unknown date. A third church was erected in 1878 and remodeled in 1917.

A combined convent and school was built in 1900, and in 1918 the present school was erected. The school is under the direction of the Sisters of St. Benedict.

ST. VINCENT. ST. VINCENT CHURCH, located in Shelby county, was founded in 1828. The first church was dedicated in 1839, the second in 1880, and a new church in 1926. The Rev. Bernard Riedford is the present Pastor.

ST. WENDEL. ST. WENDEL CHURCH, located in Posey county, was founded in 1841. The Pastors are: The Rev. Roman Weinzoepfel, 1841 to 1842; the first resident Pastor, the Rev. Conrad Schneiderjans, 1842 to 1845; the Rev. Roman Weinzoepfel, 1846 to 1858; the Rev. Paul Wagner, 1858 to 1863; the Rev. Joseph Kaufmann, 1863 to 1865; the Rev. J. H. Diestel and the Rev. John B. Merl, 1865; the Rev. Martin Andres, 1865 to 1867; the Rev. Charles Exel, 1867 to 1871; the Rev. Nicholas Gaelweiler, 1872 to 1873; the Rev. Aloysius Dannenhoffer, 1873 to 1878; the Rev. Joseph Schenk and the Rev. John Stolz, 1878 to 1879; the Rev. Michael Heck, 1879 to 1899; and the present Pastor, the Rev. James Pfeiffer, since 1899. The Rev. Henry A. Trapp is the present assistant.

The first church was built in 1841 and the second in 1853.

The school, opened in 1857, is under the direction of the Sisters of St. Francis, Oldenburg. A second school building was completed in 1884.

For more than one-third of a century, Father Pfeiffer has been Pastor of St. Wendel's. The manifestations of his many years of labor in this charge are visible not only in the finer Catholic spirit of his congregation, but in the many temporal evidences to be seen particularly in St. Wendel's church, making it, as he has, into something of beauty. Individually, he has been for years the oldest priest in the Diocese, and since age is in many ways the essence of history, his distinction may well be classed as historical.

TELL CITY. ST. PAUL CHURCH was founded in 1859 and was attended by the Rev. Michael Marendt of Cannelton from this year to 1861. Although the Rev. Ferdinand Hundt was Pastor for a short time in 1863, the Benedictine Fathers were in charge almost continually from 1861 to 1867. The Pastors from 1867 are: The Rev. A. Michael, 1867 to 1877; the Rev. Edward Faller, 1877 to 1882; the Rev. James Hillbret, 1882 to 1884; the Rev. John Weinich, 1884 to 1888; the Rev. William Kemper, 1888 to 1891; the Rev. Simon Barbier, 1891 to 1896; the Rev. W. F. Siebertz, 1896 to 1910; the Rev. Joseph A. Thie, 1910 to 1929; and the Rev. Joseph Sermersheim, 1929 to 1934. The Rev. Thomas J. Vollmer is the present Pastor and is assisted by the Rev. Clement Conen.

The first church was built in 1859 and the present one was erected in 1873.

The school was opened in 1859 and was conducted by lay teachers until 1878; by the Sisters of St. Francis of Oldenburg, from 1878 to 1882; and by the Benedictine Sisters since that time.

TERRE HAUTE

SACRED HEART CHURCH, located at 2271 North 13th street, was founded in 1922. There have been four Pastors in charge: The Rev. Aloysius B. Duffy, 1922 to 1926; the Rev. Timothy Kavanaugh, 1926 to 1927; the Rev. Omer Eisenmann, 1927 to 1934; and the present Pastor, the Rev. Jerome Pfau, who is assisted by the Rev. John Holloran.

Both the church and school were dedicated in 1923, and the school is under the direction of the Sisters of Providence.

ST. ANNE CHURCH, located at 1402 East Locust street, was founded in 1866. The Rev. Michael Quinlan was the first Pastor. When he relinquished his charge the parish was attended by the Pastor of St. Joseph's and his assistants. In February, 1878, the Rev. John McCabe was appointed as Pastor and served until July 3, 1885,

when the Rev. John Ryves was appointed Pastor. Father Ryves resigned from active duty, on account of illness, in 1928. He died on June 25, 1933. The Rev. Joseph F. Duffey succeeded him and served until March 6, 1932. The Rev. Clement Thienes is the present Pastor, and is assisted by the Rev. Robert Gorman.

The second church was built in 1890 and the present one in 1898.

The school is in charge of the Sisters of Providence.

ST. BENEDICT CHURCH, located at 118 South 9th street, was founded in 1864. The Pastors include: The Rev. C. Doebener, the Rev. Edward Faller, the Rev. N. Gaelweiler, the Rev. Pius Notterer, the Rev. Conrad Elison, the Rev. Fidelis Voigt, the Rev. Clemens Luitz, the Rev. Maurice Bierl, the Rev. Avelin Szabo, the Rev. B. Zoller, the Rev. Leonard Reich, the Rev. Peter Scharoun, the Rev. B. Zoller, the Rev. Ferdinand Mayer, the Rev. Stephen Korthas, the Rev. P. M. Friedman, the Rev. Seraphim Schlang, and the present Pastor, the Rev. Anthony Hodapp. He is assisted by the Rev. David Kosky.

The first church was built in 1864, and the second, the present one, in 1896.

The school was opened in 1887 and is under the direction of the Sisters of Providence.

ST. JOSEPH CHURCH, located at 113 South Fifth street, is the oldest church in Terre Haute and was founded in 1837 or 1838. The Rev. S. Buteaux, a non-resident Pastor, was followed by the following resident Pastors: The Rev. S. P. Lalumiere, 1842 to 1857; Father DiMaria, S. J., 1857 to 1859; Father Beckwith, S. J., 1859 to 1860; the Rev. Bede O'Connor, O. S. B., 1860 to 1866; the Rev. John B. Chasse, 1866 to 1872; the Rev. John Kroeger, O. M. C., 1872 to 1873; the Rev. L. Moczygemba, O. M. C., 1873 to 1874; the Rev. Joseph Lesen, O. M. C., 1874 to 1877; the Rev. Francis Neubauer, O. M. C., 1877 to 1878; the Rev. D. Marzetti, O. M. C., 1878 to 1880; the Rev. Michael McEvoy, O. M. C., 1880 to 1895; the Rev. Joseph Frewin, O. M. C., 1896 to 1898; the Rev. Francis Lehner, O. M. C., 1898 to 1904; the Rev. Camillus Eichenauble, O. M. C., 1905 to 1912; the Rev. Nicholas Donohoe, O. M. C., 1912 to 1929; the Rev. James Hermes, O. M. C., 1929 to 1933; and the Rev. Pascal Murray, O. M. C., 1933 to date. The present assistant is the Rev. Martin Collet, O. M. C.

The original church was built in 1840, and the second church about 1870. The interior of the present church, which was built in 1912, was destroyed by fire in 1934 and officially opened December 9, 1934.

The school, opened in 1883, is conducted by the Sisters of Providence.

ST. MARGARET MARY CHURCH, located at Voorhees and South Center streets, was founded in 1920. The Rev. Clement Thienes was Pastor from 1920 to 1932 and he was succeeded by the present Pastor, the Rev. Leo F. Creeden.

A combined church and school was completed in 1921. The school is taught by the Sisters of Providence.

ST. PATRICK CHURCH, located at 416 South 13th street, was founded in 1880. The Pastors who have been in charge are: The Rev. Thomas X. Logan, 1880 to 1881; the Rev. D. J. McMullen, 1881 to 1885; the Rev. Victor A. Schnell, 1885 to 1920; and the Very Rev. James B. Delaney, R. D., from 1920 to date. The Rev. Robert Hartman is the present assistant.

The church was built in 1881.

The school, opened in 1881, entered a new school building in 1923, and is under the direction of the Sisters of Providence.

TROY. ST. PIUS CHURCH was organized in 1849 by the Rev. J. Cronin, who built a brick church in the same year. It was attended principally from St. Meinrad until 1875, when the Rev. Henry Hug, O. S. B., was appointed first Pastor. The Rt. Rev. Marino Priori is the present Pastor.

The present church was built in 1883.

The school is in charge of the Benedictine Sisters.

UNIVERSAL. ST. JOSEPH CHURCH was organized as a Mission by the Rev. Clement Thienes in 1917. The present church was built in 1918 with the help of the Extension Society who donated $500.

In 1920 St. Joseph's was attached to St. Patrick's of Terre Haute with priests from that church in attendance. It was attached to the Gibault Home in 1921. In 1924 it became a Mission of Clinton, and four years later, 1928, a Mission of West Terre Haute, to which it is now attached.

VEVAY. MOTHER OF GOD CHURCH was founded in 1875. Services were held in Vevay as early as 1837 in private homes, and the Rev. Michael Shaw of Madison was the first priest to visit here. He was followed by the Rev. Joseph O'Reilly of Madison, the Rev. Stephen Schmidt of Carrollton, Kentucky, and the Rev. Leonard Brandt of Madison. In 1874 it was made a Misson of North Madison and has continued as such since.

The cornerstone of the church was laid September 12, 1875, and the church was dedicated June 17, 1876.

VINCENNES

SACRED HEART CHURCH was organized in 1909 and the Rev. John A. Becher has been Pastor since its foundation. He is assisted by the Rev. Maurice Egloff.

A combined church and school was built in 1909 and a new church was erected in 1924. The school is taught by the Benedictine Sisters.

ST. FRANCIS XAVIER CHURCH, first church of the state, pioneer church of the great Northwest territory, original Cathedral of the Diocese, rich not only in church but American history as well, and generally known as the "Old Cathedral," was founded in 1702 by an unknown Jesuit.

Following its anonymous founder are the following Pastors: The Rev. John Mermet,

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1707 to 1712; the Rev. Antoinius Senat, 1712 to 1736; the Rev. Mercurius Conic, 1736 to 1749; the Rev. Sebastian Meurin, 1749 to 1753; the Rev. Louis Bivier, 1753 to 1756; Rev. Julius Deveruai, 1756 to 1773; the Rev. Pierre Gibault, 1770 to 1785; the Rev. Benedict J. Flaget, 1792 to 1795; the Rev. John Francis Rivet, 1795 to 1804; the Rev. Donatian Olivier, 1804 to 1814; the Rev. Guy Ignatius Chabrant, 1814 to 1817; the Rev. Anthony Blanc, 1818 to 1820; the Rev. Francis Xavier Dahmon, 1820 to 1821; the Rev. John L. Champomier, 1823 to 1831; the Rev. Louis Picot, 1831 to 1833; the Rev. Simon Petit Lalumiere, 1833 to 1836; the Rt. Rev. Simon Gabriel Brute, D. D., first Bishop of the Diocese of Vincennes, 1836 to 1838; the Rev. Anthony Parrett, 1838 to 1840; the Rev. August Martin, 1840 to 1845; the Rev. Ernest Audran, 1846 to 1868; the Rev. John Contin, 1869 to 1876; the Rev. John Gueguen, 1876 to 1879; the Rev. Hugh Peythieu, 1879 to 1890; the Rev. Louis Gueguen, 1890 to 1907; the Rev. Andrew Oster, 1907 to 1911; and the Very Rev. James M. Gregoire, R. D., from 1911 to date. Father Gregoire is assisted by the Rev. Henry J. Doll and the Rev. Edwin Spalding.

The first church was built in 1702 and was remodeled in 1786. In 1826 the present church was built.

The school was opened in 1792 and the school building was built in 1887. The school is now taught by the Sisters of Providence, but prior to them it was in charge of the Sisters of Emmittsburg, Maryland, and the Sisters of Nazareth, Kentucky. The Brothers of the Sacred Heart and the Brothers of Notre Dame were also here. Father Rivet, the Pastor from 1795 to 1804, was the first public school teacher in Vincennes.

ST. JOHN BAPTIST CHURCH was founded about 1840. The first church was built about 1851 and enlarged about 1886. The school was founded about 1850. The present Pastor is the Rev. Cornelius O. Bosler, who is assisted by the Rev. Frederic Niehaus.

WASHINGTON

ST. MARY CHURCH was founded in 1873. The first Pastor was the Rev. John Peter Sassel, and he served from 1873 to 1879, being succeeded by: The Rev. Leopold S. Burkhart, 1879 to 1880; the Rev. William M. Bultman, 1880 to 1893; the Rev. Francis Torbeck, 1880 to 1912; the Rev. William A. Jochum, 1912 to 1925; and the Rev. Joseph Sermersheim, 1925 to 1929. The present Pastor is the Rev. Meinrad J. Rouck, and he is assisted by the Rev. Paul Ofer.

The original church, built in 1873, is still in use.

The school, opened in 1873, has occupied two school buildings, one constructed in 1882 and the other in 1929. It is taught by lay teachers.

ST. SIMON CHURCH was founded in 1837. The first Pastor was the Rev. Simon P. Lalumiere, and he was succeeded by: The Rev. Anthony Parrett, the Rev. Hippolyte Dupontavice, the Rev. John McDermott, the Rev. Patrick Hyland, the Rev. J. B. Chasse, the Rev. John Gueguen, the Rev. Hugh Peythieu, the Rev. John W. Doyle, the Rev. Michael Lyons, the Rev. William V. Boland and the present Pastor, the Rev. John T. O'Hare, who is assisted by the Rev. Maurice De Jean and the Rev. Morand Widolff

The first church was built in 1838 and the present one was erected in 1886.

The school, conducted by the Sisters of Providence, was opened in 1858.

Washington was visited by priests as early as 1819, and the people attended Mass at St. Peter's, Montgomery, up to the time the first Pastor was appointed.

WEST TERRE HAUTE. ST. LEONARD OF PORT MAURICE CHURCH was founded in 1910. The Pastors in order and years of service are: The Rev. Thomas A. Hoffman, 1910 to 1928; the Rev. Charles Habey, 1928 to 1931; the Rev. Urban Sonderman, 1931 to 1934; and the Rev. Pierce Dixon, from 1934 to the present time.

During the formative years, 1910 to 1912, Mass was celebrated in the home of John Groppe. On May 5, 1912, the present combination church and school was dedicated.

In 1911 a school was opened and during this term it was taught by Miss Lillian Johnson in the present rectory. The school is now taught by the Sisters of Providence.

WHEATLAND. ST. FRANCIS XAVIER CHURCH was founded in 1915 and is a Mission attended from St. Simon church, Washington.

WILLOW VALLEY. ST. STEPHEN CHURCH is a Mission attended from Mitchell. The present church was built in 1908.

YORKVILLE. ST. MARTIN CHURCH was organized March 26, 1850. The first Pastor was the Rev. Martin Stahl, who remained in charge until April, 1853. He was succeeded by: The Rev. Andrew Bennett, April to May, 1853; the Rev. Hugo Stapf, 1853 to 1854; the Rev. Joseph Neubers, 1854 to 1856; the Rev. Arnold Pinkers, 1856 to 1858; the Rev. Joseph Rudolf, 1858; the Rev. Roman Weinzoepfel, 1858 to 1866; the Rev. Julius Duddenhausen, 1866 to 1870; the Rev. Victor Schnell, 1870 to 1871; the Rev. Henry Seibertz, 1871 to 1877; the Rev. Bernard Brueggemann, 1877 to 1886; the Rev. A. Dannenhoffer, first resident Pastor, 1886 to 1892; the Rev. Joseph Boersig, 1892 to 1903; the Rev. Richard Hoeing, 1903 to 1906; the Rev. C. P. Baron, 1906 to 1914; and the Rev. Francis H. Sondermann, from 1914 to the present time.

The first church was completed in 1852, the present one in 1914.

The school was opened in 1850 in a frame building. In 1866 a school building of stone was erected, and in 1914 the present brick school building was constructed. The school was taught by lay teachers until 1859 when the Sisters of St. Francis took charge.

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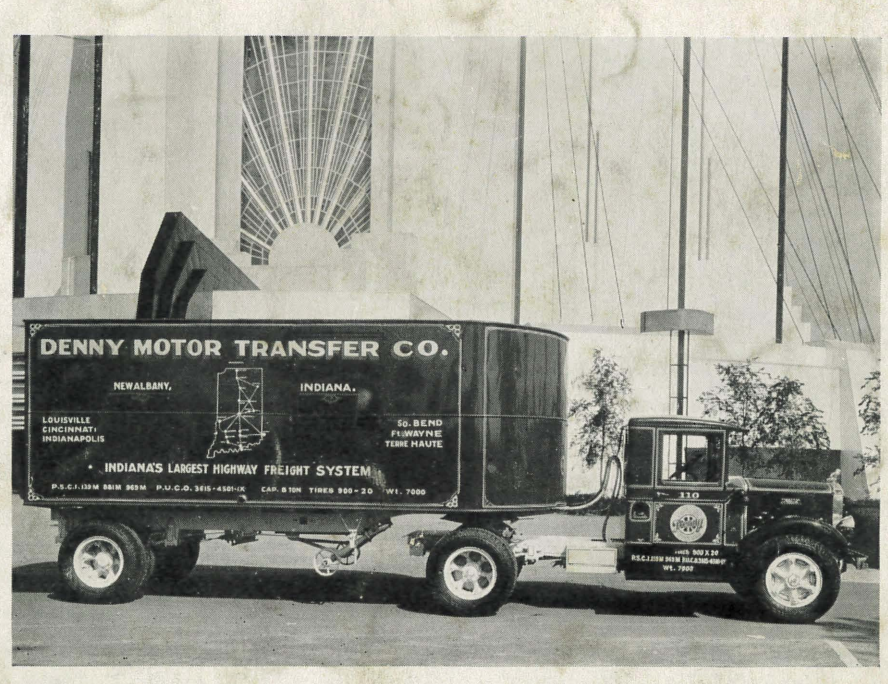

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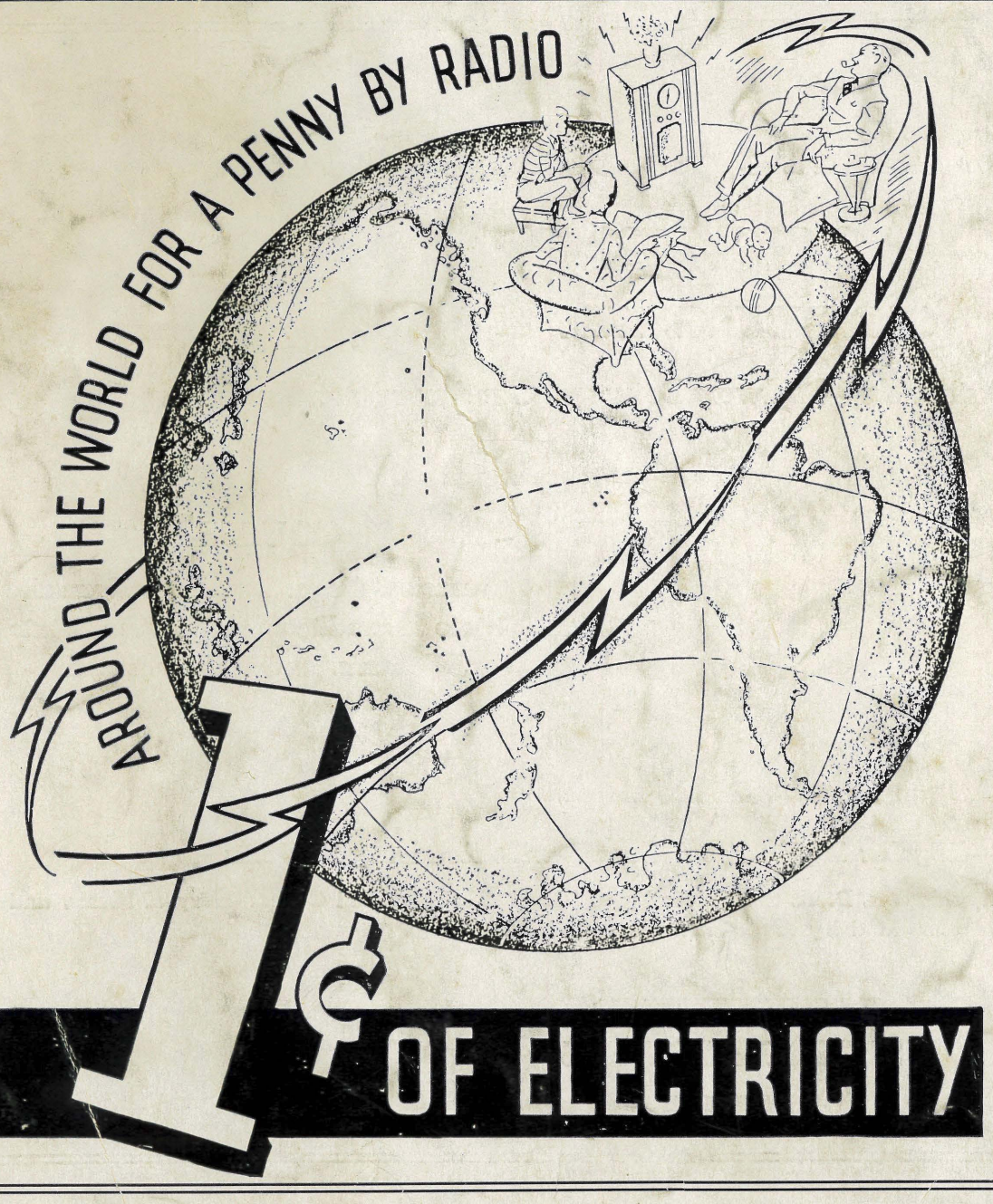

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