



*The Most Rev. Joseph Elmer Ritter D.D.
Seventh Bishop of the Diocese*

200 Years of Catholicism in Indiana

*An Authentic History of the Diocese of Indianapolis
Formerly the Diocese of Vincennes*

By HUMBERT P. PAGANI

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P R E F A C E

This brief history of the Diocese of Indianapolis, formerly the Diocese of Vincennes, was written on the occasion of the celebration of the Diocesan Centennial, Sunday, May 6, 1934.

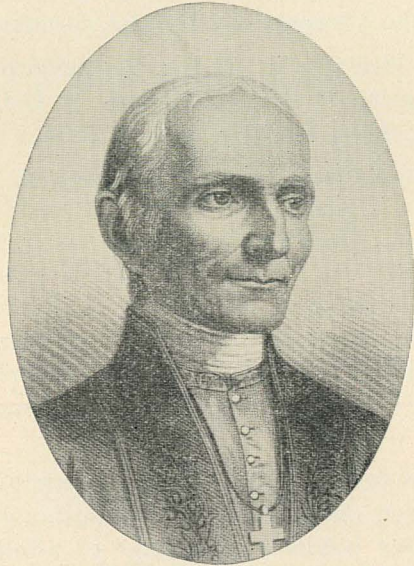
The author's idea was to offer to the general public a short but authentic account of Catholicism in Indiana from the earliest pioneer days, down to May 6, 1934.

For the principal data used in this booklet, the author has relied on Bishop Alerding's "History of the Diocese of Vincennes"; Henry S. Cauthorn's "History of St. Francis Xavier Cathedral"; Sister M. Salesia Godecker's monumental work, "Simon Brute De Remur, first Bishop of Vincennes"; Father Fintan G. Walker's recent thesis, "A Frontier Diocese"; the Catholic Encyclopedia; the St. Meinrad Historical Essays and the files of the "Catholic Columbian Record" and the "Indiana Catholic".

Because of the brevity of this work, the history of individual parishes has been omitted. It is the author's hope to make this little history available not only to adults, but also to children of advanced grades in our parochial schools and all pupils of academies and high schools. A simple style of narrative has been adopted to insure easy, quick reading.

The author desires to acknowledge his deep thanks and gratitude to the beloved Bishop of our Diocese, The Most Reverend Joseph Elmer Ritter, D.D., for his kindly encouragement in undertaking this brief work. Likewise, thanks are extended to the "Indianapolis Times" for the hearty cooperation in extending its valuable columns for the serial publication of this work, prior to the Centennial celebration.

THE AUTHOR.



The Right Reverend Simon Gabriel
Brute, D.D., First Bishop of
Vincennes

200 YEARS OF CATHOLICISM IN INDIANA

CHAPTER ONE

EARLY MISSIONARY HISTORY 1702—1834

The First White Man . . . Founding of Vincennes . . . Early French Missionaries . . . Father Meurin . . . Father Gibault . . . Beginning of Catholicity in America . . . Growth of the Church in Indiana . . . New Diocese Erected.

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THE first white man to visit Indiana territory was a French Jesuit missionary from the old French mission at St. Joseph on Lake Michigan. His name is unknown, but he came among the Miami Indians, probably in 1675. He and his fellow missionaries found the route from New France to Louisiana by way of the Maumee-Wabash and Ohio rivers.

The Appalachian mountains and hostile Indian tribes prevented the English coast-wise colonies from expanding into the interior of the country.

But the French, who began the permanent settlement of North America about the same time as the English, found a natural highway to the interior by way of the St. Lawrence and the Great Lakes. For reasons to be explained later, the Indians did not offer the same resistance to the French as they did to the English. As a result, French traders and missionaries penetrated the interior with little hindrance.

Champlain, who founded Quebec in 1608, had an agent in Wisconsin dealing with the Indians as early as 1634. The Jesuit, Father Claude Allouez, founder of Catholicity in the west, who spent thirty-two years (1657-1689) in the middle west, preached to twenty different tribes and baptised 20,000 natives.

With him was Father Marquette, who preached the gospel to the Illinois and Kaskaskia Indians. Louis Joliet, with Marquette in 1673, ascended the Fox river from Illinois into Wisconsin, then drifted to the Mississippi river down to the mouth of the Arkansas, where they learned from the natives that the Mississippi emptied into the Gulf of Mexico.

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JOLIET'S story of the great central waterway he discovered filled Governor Frontenac of Quebec with dreams of a great French-American empire. A steady stream of French Canadians was encour-

aged to migrate into the newly-discovered country. This is, in a general way, the origin of many French settlers in Indiana who came here to find new fortunes, and from the earliest date held sway here. In 1763 Canada, and with it what is

now Indiana, fell into the hands of the British, who held it until the capture of Ft. Sackville, Feb. 25, 1779.

In the interim of British rule, the inhabitants of Indiana practically were without any religious services, excepting the occasional visit of a missionary, until Father Pierre Gibault assumed jurisdiction as vicar-general of the Illinois region in 1769. The momentous part played by Father Gibault in the capture of Ft. Sackville and the conquest of the Northwest Territory will be told in a later chapter.

The actual founding of Vincennes was about 1732 or 1733, as proven by records. The post was founded by Francois Marie Bissot, Sieur de Vincennes. He was born in Montreal in 1700. The post, at first known as Au Ouabache, was established there because the ground was level and was a key to the south by way of the Ohio and the Mississippi. It was named Vincennes after the death of its founder twenty years later.

The French Jesuits came among the Indians to teach them and not to exploit them. French success was gained through genuine friendship. According to records fairly well authenticated, the following missionaries visited Vincennes and surrounding territory, including Illinois:

- 1702—Unknown Jesuit father.
- 1707—Father John Mermet, Jesuit.
- 1712—Father Antonius Senat, Jesuit (burned at the stake, 1736).
- 1728—Father D'Outrelau.
- 1736-1749—Father Mercurin Conic.
- 1748-1753—Father Sebastian Louis Meurin, Jesuit (died 1771).
- 1752—Father P. Du Jaunay (died in Canada, 1781).
- 1753-1756—Father Louis Vivier, Jesuit.
- 1756-1763—Father Julien Duvernay, Jesuit.
- 1768—Father Sebastian Louis Meurin.
- 1769-1787—Father Pierre Gibault, patriot priest and vicar-general.

Other zealous missionaries whose labors helped to prepare the soil of Catholicity in Indiana from 1795 to 1814 were the Rev. John Rivet, the Rev. Donatian Olivier, Father Stephen T. Badin and the Belgian missionary, Father Charles Nerinckx.

All of these missionaries officiated in the first log church of St. Francis Xavier at Vincennes, on the same site as the present church. The second log church was built in 1784 and the old one then was used as a residence for the pastor for several years.

Father Meurin, writing to Bishop Briand in Quebec in 1767, describes conditions at Vincennes as follows:

"Post Vincennes on the Wabash among the Miami Piankashaw is as large as our best villages here and still has a greater need of a missionary. Disorder has been always great, but it has increased in the last three years. Some come here to be married or to make their Easter duty. The majority do not wish to, nor can they do it.

"The guardian of the church published the banns for three Sundays; to those who wish to come here he gives certificates of publication without opposition, which I myself publish before marrying. Those who do not wish to come declare in a loud voice in their church their mutual consent. Can such a marriage be permitted? . . . While awaiting the effects of your charity, I shall continue to make use of the former power which I received from M. Mercier. The Grand Vicar whom you will send to us will limit them as he shall judge fitting."

A new Vicar was not appointed until 1770 when Bishop Briand appointed Father Meurin Vicar-General of the Illinois Territory, giving him carte blanche authority to use his own judgment in all matters.

* * *

It was while Father Meurin was Vicar-General that Father Gibault first came to Vincennes in 1768 as one of his chief aids. The coming of Gibault to Vincennes was an epochal event, for later, Gibault

was destined to play a most important part in the final conquest of the Northwest Territory.

In writing to Bishop Briand in 1770, Father Gibault gives a graphic description of conditions as they then existed:

"On my arrival all crowded down the banks of the Wabash to receive me; some fell on their knees unable to speak, others could only speak in sobs. Some cried out 'Father, save us, we are almost in hell!' Others said, 'God has not yet abandoned us for he has sent you to us to make us do penance for our sins. Oh, sir, why did you not come sooner? My poor wife, my dear mother, my poor child would not have died without the sacraments.'"

At this juncture of our narrative it becomes necessary to go back a few years for a quick glance at the beginning of Catholicity in America. In 1631 Lord Baltimore (George Calvert, a convert to Catholic Faith), obtained a charter from Charles I of England for a settlement in Maryland.

A colony of 200 families sailed from the Isle of Wight and reached the shores of the Chesapeake on March 25, 1634. Lord Baltimore wanted to establish a refuge for his Catholic co-religionists from England, who at that time, were suffering many hardships. English intolerance in matters of divine worship was transplanted to the American commonwealth. It played an important part in American history and in the history of Indiana and the whole Northwest Territory.

As the scope of this narrative is confined largely to Indiana, many important historical developments east of the Appalachians must be omitted even though they ultimately influenced the course of events here. For our purpose, it suffices to say that in 1808 the diocese of Baltimore, the first Catholic diocese in the United States and established in 1789, underwent its first division in being made an archdiocese.

OUT of it, three new Sees were erected in the east; Boston, New York and Philadelphia. In the west, to serve the Catholic immigrants who were pouring into the Ohio valley, particularly in Ohio and Kentucky, the diocese of Bardstown was erected in Kentucky with the Rev. Benedict Flaget, a Sulpician, as its first bishop.

After Flaget was made bishop, the Catholics of Vincennes petitioned him for a priest. He could not send them one because he did not have any. But Father Rosati, afterwards bishop of St. Louis, visited Vincennes in 1817. Bishop Flaget himself arrived in 1818. Three priests came to Vincennes about this time, Father A. Blanc, Father Jeanjean and later Father A. Ferrari.

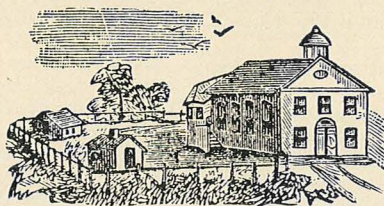
Other centers besides Vincennes demanded priests. On another visit to Indiana in 1819, Bishop Flaget brought Father Abel with him, who preached in English. They visited Daviess county and discovered a church at Montgomery, then known as Black Oak Ridge. They also found a settlement at Washington which had started there about 1813. In 1823, Father Leo Champonier was ordained at Bardstown (the first ordination in that diocese). He was sent to Vincennes as the first permanent pastor. In 1824, four sisters of charity from Nazareth, Kentucky came to Vincennes and established an academy and day school the same year.

Father Champonier resigned in 1831 and was succeeded by Father Lawrence Picot. At this time, the Rev. Simon Lalumiere, native of Vincennes, was ordained at Bardstown and given charge of the Catholic settlement in Daviess county.

The growth of the church in Indiana made it imperative that there should be a diocese within its own borders. Requests and expressions for a resident bishop were heard from many parts of Indiana and thus, when the second Provincial Council of Baltimore convened in 1833, Bishops Rosati of St. Louis

and Flaget of Bardstown, presented Indiana's problems of growth and recommended a new Diocese. On May 6, 1834, therefore, came the announcement from Pope Gregory XVI, of the erection of the new

Diocese of Vincennes and the appointment of the Rev. Simon Gabriel Brute as its first bishop. The new diocese included all of Indiana and a third of the state of Illinois.



Cathedral of St. Francis Xavier,
Vincennes, in 1834

CHAPTER II

ADMINISTRATION OF BISHOP BRUTE

1834 to 1839

Civil and social progress in Indiana to 1816 — Father Gibault and the conquest of the Northwest Territory — The Harrison Land Law — Religious freedom promised — Conditions in the new diocese under Bishop Brute — His death in 1839.

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WHILE this is chiefly a history of Catholicism, the civil and social aspect of Indiana and its inhabitants prior to the erection of the Diocese of Vincennes in 1834, must be given a cursory glance so that an intelligent narrative may result.

Just prior to, and during the Revolutionary war, the disturbed conditions in the eastern colonies began to drive many of the colonists to points farther west with more or less frequency. The free lands of the middle west brought hither a constant stream of migration—self-dependent, sturdy types, inured to the hardships of pioneer life, resourceful and not easily dismayed by failure.

While the French and their descendants were predominant around Vincennes, other parts of Indiana received their share of migration which originally had come from other European shores. A large contingent of Germans settled in Dubois county. A colony of Swiss located in Switzerland county.

The Napoleonic wars in Europe and the hard times that followed were responsible for heavy immigration to American shores. Germans, Irish, Scotch, English and other Europeans in lesser proportions came.

Later they intermarried. In consequence, there are very few natives of Indiana who can not count three or four nationalities in an ancestry that is not at all remote. Dearborn county was settled in 1798; Switzerland county in 1795; Jeffersonville and Lawrenceburg in 1802; Madison in 1811; New Albany and Evansville in 1812.

Vincennes and Madison were given bank charters in 1814. Newspapers already were published in 1816 at Vincennes, Corydon, Boonville, Lexington and Madison. Flour and saw mills, tanneries, distilleries and powder mills were in operation. Cotton and wool fabrics and hemp and flax were being loomed in the homes of settlers.

But as late as 1825, there still were no railroads, no canals, no pike roads in the state. Lanes of travel were mostly by water and by buffalo traces or trails. But the versatility of the Hoosier frontiersman was amazing.

And his political aptitudes were apparent as early as 1815 in maneuvering for county government and county seats. In 1800 the population of Indiana was 5,641. By 1816 it grew to 63,897. Illinois was cut off from Indiana in 1809. The capital of Indiana Territory was moved to Corydon in 1813 and Indiana was admitted to statehood in 1816 with Jonathan Jennings as its first governor.

WILLIAM HENRY HARRISON, as Governor of the Indiana Territory, in having had enacted the Harrison land law May 10, 1800, wrought a piece of legislation that was to bring far-reaching results in attracting fresh waves of immigration into Indiana from the east and south. Down the Ohio river they came, past Pittsburgh, and through Cumberland Gap. From the south they came by way of the Tennessee and Cumberland rivers.

Another contributing factor which helped to draw settlers to Indiana was the enactment of what is called the Northwest Ordinance of 1787 in which the Ohio Associates and the Virginia assembly wanted to make the western frontier more attractive to prospective settlers.

In this ordinance of unalterable rights, its first clause was freedom of religion as follows: "No person demeaning himself in a peaceable and orderly manner shall ever be molested on account of his mode of worship or religious sentiment in said Territories." The bill also included the writ of habeas corpus, the right of trial by jury and right of compensation from property seized.

This brief summary of civil progress in Indiana, up to its admission to statehood, would be incomplete without some account of the part played by Father Gibault, who, with Francis Vigo, the Italian merchant trader and patriot, enabled General George Rogers Clark to win forever possession of the Northwest Territory for the United States.

Gibault had the confidence of the people of Vincennes and the Creoles through ten years of vigorous, devoted service among them. When General Clark, at the head of the American Army of invasion, told Father Gibault that he would extend religious freedom to all peoples in the region, Father Gibault at once threw his whole influence to the support of the American cause.

WITH the moral support of Gibault in Vincennes and the active support and financial help of Francis Vigo in Kaskaskia, who loaned Clark \$12,000 in money and supplies, Clark launched his desperate march from Kaskaskia Feb. 5, 1779 and demanded the surrender of Fort Sackville at Vincennes from the British Governor Hamilton. He surrendered Feb. 25, 1779.

Perhaps the truest characterization of Father Gibault is that given him by Judge Law when he wrote: "To Father Gibault, next to Clark and Vigo, the United States are more indebted for the accession of the states comprised in what was the original Northwest Territory."

The Northwest Territory comprised the states of Indiana, Illinois, Ohio, Michigan, Wisconsin and part of Minnesota. Ross Lockridge, in his book on Clark says:

"The winning of the Northwest Territory made our western boundary the Mississippi instead of the Alleghenies and it brought under our dominion a new empire almost as vast as the entire thirteen original colonies."

Father Gibault, unjustly suspected through calumnies of the English, who claimed he had betrayed them, died in poverty at New Madrid, Mo., in 1804.

With the narration of the Clark-Gibault-Vigo achievements, we again resume our story with the appointment of Bishop Brute in 1834 as the first Bishop of the Diocese.

A brief sketch of this saintly and learned bishop is necessary in order to get the correct background of later events. Bishop Brute was consecrated in St. Louis Oct. 28, 1834, by Bishops Rosati, Flaget and Purcell. He was escorted to Vincennes and there met at the Cathedral by representative men, Nov. 8, 1834.

He was slight of build and somewhat bald, but what he lacked in personal appearance, he

more than made up by his innate piety and brilliant educational achievements. Born at Rennes, France in 1779, he studied medicine, then turned to theology and was ordained in 1808, then assigned a professorship in theology in the Diocesan Seminary of Rennes.

He felt the call of Divine Providence to the American missions and sailed for America June 9, 1810. Landing at Baltimore he was welcomed by Archbishop Carroll, who appointed him a professor at St. Mary's College and Seminary in Baltimore.

* * *
THERE he taught two years. He then was called to Mount St. Mary's, near Emmitsburg, a newly established seminary. In Mary's college in Baltimore to become its president until his resignation in 1818.

At his own desire he was given a permanent residence at Mount St. Mary, where he preferred to teach. His associations and contacts in Maryland gave him an unusual insight into the general conditions of the church in America. It was because of this and because of his profound learning and saintly character that he was chosen first bishop of the new Diocese of Vincennes.

At the time of his consecration, the new bishop had but two regular priests. Therefore, he resolved early to go back to his native France for more help. He needed financial assistance, yes, but mainly, he wanted more priests for his growing diocese. He therefore appointed Father Lalumiere as executor and deeding him all the church property, he sailed for France Aug. 8, 1835. He visited Rome on that trip and laid before the Sacred Congregation a general report of the Church in the United States, of which he could so well speak.

So successful was his mission in France that on May 30, 1836, when he was ready to depart for his diocese in America he brought with him some twenty-five mis-

sionaries, most of whom were destined to play an important part in the development of the new diocese.

Among the young priests he brought with him were M. Celestin de la Hailandiere and M. Maurice de St. Palais, both of whom were later to become bishops of Vincennes. Other priests that were later to figure in history were: M. Comte du Merle, M. Julian Benoit, M. Anthony Parrett, M. Louis Neyron, M. John Corbe, M. Bernard Schaeffer, M. Louis Mueller, M. John Vabret, M. Stanislaus Buteux, M. Maurice Berrel, M. Vincent Bacquelin, M. Michael Shawe and M. Benjamin Petit. Francis A. Bessonies, who came later to the Diocese, was left by the bishop at St. Sulpice, France, to complete his studies.

* * *
THUS with patience, piety and many privations did the saintly Brute try to spread the gospel in his fast growing territory of Indiana and Illinois. The first priests and seminarians he brought with him were not enough. On Jan. 7, 1837, he wrote to the Leopoldine Society in Austria for financial assistance. In his letter he enumerated the meager number of priests in his diocese—fourteen in all, including himself, as follows:

"1. In Ft. Wayne, Father Mueller, who has most of the Germans in his mission.

"2. In Chicago, Father Schaefer, who likewise very laudably directs the Germans.

"3. At the same place, Father St. Cyr, whose guidance of the French and Americans is also very praiseworthy.

"4. In the county of South Bend, Father Deseille has charge of the conversion of the Indians or Savages.

"5. In Logansport, Father Francois also is in charge of the Indians.

"6. Terre Haute and the regions near Paris in the State of Illinois, are assigned to Father Buteux.

"7. Father Corbe has charge of St. John on the Cat River.

"8 and 9. At St. Peter's and St. Mary's on the White River are Fathers Lalumiere and St. Palais.

"10. At New Albany and the Knobs resides Father Neyron.

"11. At Kelso, Father Ferneding has charge of two large congregations of Germans.

"12. At Vincennes resides Father de la Hailandiere as pastor of the Cathedral of St. Francis Xavier. He makes his home with me. Next to our house is the new Seminary in which there are three subdeacons and two deacons."

In the same letter the Bishop continues: "There is but one large church in the diocese and this is here at Vincennes; the other twelve are built mostly of wood and are very small . . . We are very moderate in our daily food. Like ordinary people we drink water at our noonday meal, and tea or coffee for supper; never wine or alcoholic beverages.

"A prominent gentleman, who believed that we as Frenchmen were in need of wine, presented us with a barrelful; but I had it sold and the money laid by, as contributions from our mission friends always are appreciated."

Bishop Brute's episcopal labors increased along with the burden of oncoming years. The Indian mission, mostly Potawatomes, needed special care and the meager fund of \$300 a year finally allowed him by the Government for that purpose was insufficient.

On June 30, 1838, the Bishop left for an extensive visitation

tour of his diocese. After visiting his Illinois jurisdiction he came back into Indiana, visiting St. Francisville, thence south to Madison, Lawrenceburg, New Al-sace, Dover.

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THEN again north to Shelbyville, one of Father Bacque-lin's stations where he administered confirmation to twelve persons. From there he came to Indianapolis by stage. The stage was so crowded, he had to share the driver's seat. This was the bishop's first visit to the future metropolis and capital of Indiana.

He continued to Terre Haute and St. Mary-of-the-Woods, then known as Thrall's Station. Thence on to Jasper county among the Germans.

By this time Chicago had become the largest city in the diocese. It had 7,000 or 8,000 inhabitants and only one priest, Father O'Meara, to serve them.

The closing period of his administration was one of mingled trials and consolation—trials, because of his inability to adequately care for the spiritual needs of his widely scattered flock; and the consolation that the seed of the Gospel of Christ was bearing good fruit.

On May 29, 1839, he told those about him that his health was failing. On June 21, he was given the last rites of the church and on June 26, he passed to his eternal reward. His remains were buried in the old Cathedral at Vincennes.

CHAPTER III

BISHOP DE LA HAILANDIERE'S ADMINISTRATION 1839—1847

His education and consecration . . . Arrival of the Sisters of Providence . . . Coming of Holy Cross Brothers . . . First Diocesan Synod . . . Progress of Education in Indiana . . . St. Mary-of-the-Woods and Notre Dame established.

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JOHN FISKE says that history has been made by individual men and women and until we have understood the character of those that have gone beyond us, we hardly have made a beginning in the study of history.

The bishops of the Diocese of Vincennes as supreme rulers in their jurisdiction, were responsible, more than any other set of men, for shaping the course of events outlined in this brief history. Hence, a large part of our narrative has to do with the official acts of the bishops during their respective administrations.

When Bishop Brute died, Father Hailandiere was in France trying to procure priests and students for the diocese of Vincennes. Before Brute died, Father de la Hailandiere already had been appointed coadjutor bishop (with the right of succession) by Pope Gregory XVI by a bull dated May 17, 1839.

Hailandiere had not learned of the appointment until he heard of the death of Brute, when he found himself bishop of Vincennes. He was consecrated in Paris by Monsignor De Forbin Janson, bishop of Nancy, Monsignor Blanquard De Bailleuil, bishop of Versailles, and Bishop Mercier of Beauvais.

Bishop Hailandiere was born in Combourg, France, May 2, 1798, during the stormy days of the French Revolution. It is related that a priest was concealed in his father's house the day he was born and was baptized the same day. He was educated thoroughly, finishing a classic course of studies before he was 19. He then commenced the study of law, was admitted to the bar and appointed to a judicial position at twenty-four.

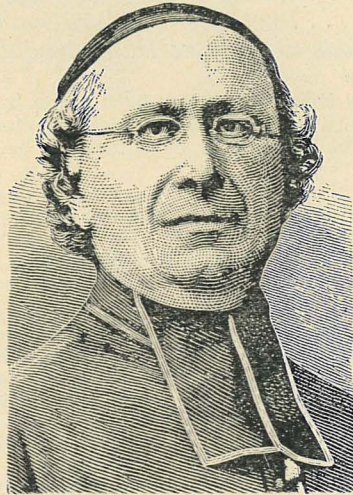
At the outset of a brilliant and promising career he felt an inward call to the ministry, like his predecessor Brute, and determined to devote his services to the church as a priest. He commenced his theological studies at Rennes in 1822. He completed his preparations for the priesthood at the Seminary of St. Sulpice in Paris, as did Brute, and was ordained May 28, 1825.

He returned to Rennes as an assistant priest. In 1836, during a visit of Bishop Brute, who had returned to France to seek assistance in building up his diocese in America, Father Hailandiere consented to leave for America with the bishop, specifically to go forth as a missionary in the wildernesses of Indiana.

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WITH him there came to Vincennes a number of young priests whose names were destined later to become famous for their missionary labors in our mid-west.

The extraordinary talents and energy shown by Bishop Hailandiere in his early youth came to full fruition



The Right Reverend Celestine de la
Hailandiere, D.D.
Second Bishop of Vincennes

as head of his diocese. Before leaving France he sent ahead a number of clerical students and priests. He soon followed them with large sums of money which he had succeeded in obtaining in France.

He was concerned particularly with the future educational development of his diocese. Therefore, he induced a number of Holy Cross Brothers to come to America and establish a school for boys in his diocese. Likewise, he secured six chosen sisters from the Mother House of the Sisters of Providence at Ruille. Among the priests was Father Edward Sorin, who afterwards founded Notre Dame university.

Among the sisters was Mother Theodore Guerin, foundress of St. Mary-of-the-Woods college, and with her, Sister Elvire Lefer. Thus was laid the seed that was afterwards to blossom into two great educational institutions.

Bishop Hailandiere came to Vincennes well equipped for the needs of his diocese. As soon as priests were ready, the bishop would send them to their new missions fully equipped with horse and saddle, vestments and sacred vessels, and enough money to start them on their new labors. He built a seminary in Vincennes with Father Corbe at the head of it.

His fast crystallizing diocese demanded disciplinary measures. He called a clergy retreat and convened the first synod of the diocese May 6, 1844. At this first convocation of diocesan priests, wise regulations and rules of conduct were approved and put into effect.

Twenty-five priests attended the synod, according to Alerding's History of the Diocese. Eleven were absent.

Knowing the importance of historical records, Bishop Hailandiere gave careful attention to the collection and preservation of all documents of his predecessors and of his own time and thus began the origin of that wonderful collection of historical material, a part of which still is preserved intact

to this day in the library of St. Francis Xavier church at Vincennes.

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UNDER his hands the affairs of the diocese grew in order. The town of Vincennes was transformed from a rude village to a place of beauty and order. Strangers were astonished at the elegance of the place. He had cleared 400 acres of land near Vincennes which belonged to the church, had it placed under cultivation and built houses for his farmers.

Notwithstanding all this, Vincennes, far from the main roads of travel, did not grow. Immigration passed north and south of Indiana to other more promising centers. Chicago was growing rapidly and in 1844 was separated from the Diocese of Vincennes and erected into a new diocese by Rome on petition of the bishops assembled in council at Baltimore. With the severance of Chicago from the Diocese of Vincennes, Bishop Hailandiere began to cast about for a more central point where his See might be moved.

The bishop had in mind Indianapolis, the capital of the state. But Indianapolis at that time was hardly as large as Vincennes and did not have a regular priest. The spiritual needs of its few families were supplied by the priest from St. Vincent's near Shelbyville, the Rev. Vincent Bacquelin. The wish of the bishop did not materialize until fifty-four years later when the See city was transferred to Indianapolis under Bishop Chatard. Meanwhile, Bishop Hailandiere determined to keep his See at Vincennes.

In 1845 he visited Rome. He told Pope Gregory XVI of the difficulties in his diocese. He told of widely scattered families arriving constantly. He said he could speak their language only imperfectly and offered his resignation. The Pope did not grant it but, on the contrary, loaded him with costly gifts and books and something more rare, the bodies of several saints for enshrinement and veneration in his diocese.

He returned to Vincennes with more priests and students. On his return, he found that dissatisfaction had increased. Being a man who performed most of his tasks himself, he would not delegate his labors to others, although he had a vicar-general. He determined to press his resignation again to Rome and this time it was accepted. This was on July 16, 1847. He assisted at the consecration of his successor, the Rt. Rev. John Stephen Bazin, then after taking leave of his confreres bishops in this country he left for France to reside on his family estate. He died in his native town of Combourg May 1, 1882. His remains were brought from France and laid at rest in the old Cathedral at Vincennes.

* * *

SO important was the development of education during the administration of Bishop Hailandiere that it is proper here to briefly review the educational progress of the diocese from the earliest time up to the date of his resignation as bishop.

Bishop Brute, whom John Quincy Adams characterized as the most learned man of his day in America, was the founder of the free school system in Indiana. He is called "the father of free schools" in this state. From France he had brought with him a library of 5,000 volumes. Father John Rivet, pastor of St. Francis Xavier church at Vincennes, opened the first school about 1795 and Father Gibault was the first teacher. Father Rivet had been a professor in France. He knew the value of education and knew how to teach. It is recorded that George Washington paid him an annual stipend of \$200. Governor William Henry Harrison, later ninth President of the United States, knowing Father Rivet's scholarly attainments, intrusted him with the education of his children as a mark of his appreciation of the priest's teaching ability. Indians as well as whites were his pupils.

In 1824, the next important step was the coming of four Sisters of Charity from Nazareth, Ky. They came to Vincennes and established an academy and day school. In 1830 these nuns opened an academy and day school in Daviess county at Black Oak Ridge, but continued privations forced them to return to Nazareth in 1834.

Under Bishop Brute, two free schools were opened, one for boys and one for girls. All were welcomed, regardless of creed. This epochal event took place almost twenty years before Indiana, as a state, organized her free school system. Bishop Brute founded at Vincennes an ecclesiastical seminary, a college for secular students; an academy for young ladies and an orphan asylum.

This gave the diocese a complete system of education, elementary, secondary and collegiate courses for young men and young women. The sisters from Nazareth had charge of the academy, elementary schools and the orphan asylum until 1838. These were then taken over by the Sisters of Charity from Emmitsburg, Md. Daviess and Dearborn counties already had schools at the time and St. Charles, at Peru, had a school as early as 1837. Father Didier conducted a school in Evansville in 1839.

We have referred to the origin of St. Mary-of-the-Woods academy and college in Vigo county, near Terre Haute. In 1840, under Bishop Hailandiere, Mother Theodore Guerin, the saintly foundress, whose life is now in process of canonization, and five other sisters from France laid the groundwork of an institution for the education of young women which is second to none in America.

* * *

THE founding of Notre Dame was in 1841. Father Edward Sorin and six Holy Cross brothers arrived from France in September of that year. Coming to Vincennes, they settled temporarily at St. Peters,

twenty-seven miles east. Father Stephen Badin, the first priest ordained in the United States, had purchased a section of land near South Bend on the St. Joseph river, as a site for a future college.

In 1836 he gave it to the bishop of Vincennes for that purpose. Later, Bishop Hailandiere offered the ground to the Holy Cross congregation, which they accepted. They established the site in 1842 and laid the corner stone of the first college building in August, 1843. Since then Notre Dame has become one of the most famous institutions of learning in the western hemisphere.

About this time (1843) another teaching order of nuns, the sisters of Holy Cross, came into the diocese, but not being able to establish their Mother House at Vincennes, they were directed to establish themselves at Notre Dame and in 1844 they located at Bertrand, Mich., across from the Indiana boundary line, eight miles from Notre Dame.

Soon afterward, they taught schools in various parts of northern Indiana and southern Michigan. Later they established themselves also in Canada and in New Orleans.

Further progress of education will be told in later chapters.



The Right Reverend John Stephen
Bazin, D.D.
Third Bishop of Vincennes



The Right Reverend Maurice de St. Palais, D.D.
Fourth Bishop of Vincennes

CHAPTER IV

BISHOP BAZIN'S SHORT RULE. ADMINISTRATION OF BISHOP ST. PALAIS 1849—1877

St. Palais as a missionary. Orphan asylums built. Diocesan priests of 1850. Arrival of Benedictines from Switzerland. Division of Diocese in 1857. Other Orders established. Bishop's death in 1877.

THE Rt. Rev. John Stephen Bazin, D. D., third bishop of Vincennes, was born in Lyons, France, 1796. He came to America in 1830 and was received into the diocese of Mobile where he labored seventeen years. He was a zealous and devoted priest and particularly interested in the instruction of youth and organizing of Sunday schools. Because of his unusual qualification, he was made vicar-general of Mobile.

On the resignation of Bishop Hailandiere, the sixth provincial council of Baltimore suggested Father Bazin as his successor. The official appointment was made by Pope Pius IX Sept. 3, 1847. He was consecrated at Vincennes in the Cathedral, Oct. 24, by Bishops Portier of Mobile, Purcell of Cincinnati and Hailandiere of Vincennes.

He was only 52 at that time and much was expected of the new prelate. His first act was to call the Rev. Maurice St. Palais from Madison and appoint him vicar-general and superior of the seminary at Vincennes.

* * *

The raw, cold winter of Indiana was much harsher than that of sunny Alabama. He contracted a cold and died after an illness of only a few days on Easter Sunday, April 23, 1848, having occupied the episcopal post only six months. On his deathbed he appointed Father St. Palais administrator during the vacancy of the see. He was buried by the side of Bishop Brute.

Father St. Palais was made bishop to succeed the lamented Bishop Bazin on Jan. 14, 1849, by Pope Pius IX. The fourth bishop of the diocese of Vincennes was born Nov. 15, 1811, in La Salvetat, France, of a noble and ancient family with ancestry dating back to the time of the crusades. The turbulent conditions of France made him resolve to enter the service of God and his church at the seminary of St. Sulpice, Paris, where he was

ordained at the age of 25. Having heard the saintly Bishop Brute, while the latter was in France, in one of his appeals for missionaries, he resolved to accompany him to Indiana, arriving at Vincennes in 1836.

* * *

HE WAS assigned to a station near Loogootee and visited the settlements of Dubois and Spencer counties. It is said that he made use of a Lutheran interpreter who translated his French and English sermons into German whenever he visited German settlements. Later he went to northern Indiana among the Indians, preaching and baptizing them. In 1839 he was given Chicago as a charge. Here he met with much opposition, even persecution, but his fine disposition finally won him the respect of the inhabitants and with private means he built St. Mary's church (now at

Wabash avenue and Ninth street) which became the first Cathedral of Chicago. He remained in Chicago till 1844 when it was raised to the status of a diocese. From there he went to Logansport and, in 1848, to Madison. In his thirteen years of missionary travel, young Father St. Palais experienced all the privations and dangers of pioneer life on horseback—hunger, cold, robbery (one time in imminent danger of death from robbers who wanted his money, but he foiled them by escaping through a window). The trying experiences of these years were to serve him most ably afterwards.

Such was the priest that became bishop on the death of Bishop Bazin. He was consecrated in the cathedral at Vincennes by Bishop Miles of Nashville, assisted by Bishop Spalding of Louisville, and Father Hippolytus Dupontavice, vicar-general. From the very day of his consecration, his first object of attention was the care of the orphans. His heart went out to these little ones and he determined to build an asylum for girls at Terre Haute where they might receive the shelter and care otherwise denied them. For the boys he built an asylum at Highland, near Vincennes. His next object was to secure more priests for his ever-growing diocese. He could not always depend upon France as his predecessors had done. He wanted to establish in his own diocese an institution which could supply him with sufficient priests for his own needs.

By 1850 his diocese had 30,000 souls, but only thirty-five priests, hence, very often, one priest had to serve two or more churches. In an area of 35,885 square miles, what a flock with so few shepherds!

* * *

THOSE thirty-five priests created history in the diocese for their generation and the next, and laid the groundwork for the great expansion of 1850 to 1877. Their names, with the parishes and sta-

tions as assigned to them at that time are as follows:

Vincennes: The Rev. Ernest Audran and the Rev. John B. Chasse at the cathedral and small stations in Knox and Sullivan counties. The German congregation at Vincennes was in charge of Rev. Conrad Schniederjans.

At Washington: The Rev. John McDermott, St. Simon's church.

Daviess county, the Rev. Bartholomew Piers, at St. Patrick's and St. Peter's.

Mt. Pleasant in Martin county and St. Mary's in Daviess county, the Rev. Patrick Murphy.

At Jasper and Celestine in Dubois county, the Rev. Joseph Kunderdeck.

At Ferdinand in Dubois county and Troy in Perry county: The Rev. William Doyle.

At Leopold in Perry county: The Rev. August Bessonies; also in charge of stations in Perry, Warwick and Crawford counties. He attended also Rome, Fredonia, Leavenworth and Rockport.

At Evansville: The Rev. Anthony Deydier, church of the Immaculate Conception; St. Joseph's Vanderburg county and St. Wendel, Posey county, the Rev. Roman Weinzoeppfen.

At Madison: The Rev. Hippolyte du Pontavice, St. Michael's church.

At Columbus: The Rev. Daniel Maloney, attending also Scipio and St. Catherine's in Jennings county and Martinsville in Morgan county.

St. Magdalen in Ripley county: The Rev. Adolph Munshina, attending also Rockford and Vernon in same county, St. Ann's in Jennings county and Muelhausen in Decatur county.

New Albany: The Rev. Louis Neyron, who also attended Floyd Knobs, Jeffersonville and Charlestown.

Lanesville: Harrison county, the Rev. John Dion.

New Alsace: Dearborn county the Rev. Martin Stahl.

Dearborn county: St. Joseph's St. Paul's and Lawrenceburg, the Rev. Andrew Benet.

Brookville: The Rev. William Engeln. Also in charge at St. Peter's and St. Mary's of the Rocks in Franklin county.

Oldenburg: Franklin county, the Rev. Joseph Rudolf, attending also Enochsburg in same county and Pipe Creek in Ripley county.

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

Indianapolis, Marion county: The Rev. John Guegen, visiting also, St. Vincent's in Shelby county; Strawtown in Hamilton county, Cumberland, Hancock county and Pendleton, Madison county.

Lafayette: The Rev. Michael Clarke, St. Mary's church, attending also Covington, Delphi and other stations.

Lagro, Wabash county: The Rev. John Ryan, also in charge of Huntington.

At Logansport and Peru: The Rev. Patrick McDermott.

Ft. Wayne: The Rev. Julian Benoit and the Rev. Edward Faller; they also attended several stations in Allen, LaGrange, Steuben, Noble, Whitley, De Kalb and Wells counties.

South Bend: The Rev. Edward Sorin, the Rev. E. Delisle, the Rev. Francis Cointet; the Rev. Francis Gouesse. At Our Lady of the Lake, the Rev. Theophilus Mainault. From their institutions, these priests also visited Mishawaka, Michigan City and St. John's in Lake county, also Goshen, Leesburg and Plymouth.

Terre Haute, Vigo county, Montezuma, Clinton and Merom: The Rev. Simon P. Lalumiere.

St. Mary-of-the-Woods, Vigo county: The Rev. John Corbe.

At Indianapolis: The Rev. A. Granger, Master of novices for the Novitiate of the Brothers of St. Joseph.

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DURING his episcopacy, Bishop St. Palais visited Europe three times, 1849, 1859, 1869—the regular "ad limina" visits to Rome incum-

bent upon all bishops. We have already referred to his constant need of priests. On his first visit to Europe he went to Switzerland at the Abbey of Maria Einsiedeln and prevailed upon Abbot Henry Schmid to send him a colony of Benedictines for his diocese. His request bore fruit about a year later, in 1852. At that time, the Rev. Joseph Kunderdeck, pastor of the German congregations at Jasper, Ind., and vicinity, visited Europe and again presented the request of Bishop St. Palais for the establishment of a Benedictine monastery in Indiana. This time, the Abbot consented and in January 1853 two Benedictine priests, the Rev. Ulrich Christen, a native of Switzerland, and the Rev. Bede O'Connor, a Londoner of Irish descent, arrived in Indiana. The site selected for the new institution was in Spencer county, in the extreme southern part of Indiana. Thus was founded that wonderful Benedictine Abbey and Seminary at Saint Meinrad, which has since sent out hundreds of priests to nearly every diocese in the middle west.

The next important event in the long administration of Bishop St. Palais, was the division of his diocese in 1857. The growth of population in Indiana with its territory extending 267 miles north and south and 142 miles east and west gave the state 1,250,000 inhabitants. Great distances and growth of parishes made a second diocese imperative. Therefore, by a decree of Pope Pius IX, dated Jan. 8, 1857, the northern half of Indiana was erected into the diocese of Ft. Wayne with the southern boundary established just north of Indianapolis, formed by a line south of the following counties: Fountain, Montgomery, Boone, Hamilton, Madison, Delaware, Randolph and Warren. The Rt. Rev. John H. Luers was made the first bishop of the new diocese. Our history from this point on will confine itself to the diocese of Vincennes, comprising the southern half of Indiana. Therefore, except for occasional references, our narrative will not concern itself with the northern diocese.

WHEN the division of the diocese was effected, Bishop St. Palais was tendered the archiepiscopal see of Toulouse, France, but he declined the honor, professing his love and chosen preference for Indiana. In 1867, with the co-operation of the Benedictine Fathers at St. Meinrad, the bishop induced the Benedictine Sisters from Covington, Ky., to come into his diocese. They established themselves at Ferdinand, in Dubois county, and erected the convent of the Immaculate Conception. One year later, the Franciscan Fathers established a seminary at Oldenburg, in Franklin county. Other orders established during the regime of St. Palais were the Ursuline Sisters, the Sisters of St. Joseph and the Sisters of the Precious Blood. Thus, with the establishment of St. Meinrad's Abbey and Seminary and the orders of priests and nuns above enumerated, adequate means were provided for the educational needs of the diocese so that the spiritual nourishment of the vast flock grew apace with other developments.

The civil and industrial development of the state surged by leaps and bounds. The digging of the Wabash and Erie canals begun in 1832, which was to link Toledo with Vansville by water routes, constituted a great factor in the development of the state and brought thousands of Irish and German immigrants to Indiana. The canal project was never completed because of the coming of the railroads with their quicker mode of transportation, but the building of the railroads brought further infusions of Irish and Germans along with many New Englanders and easterners.

The Civil war drew 208,000 soldiers from Indiana, with more than an adequate proportion of Catholics who enlisted for the preservation of the union. Among the Indiana priests who served in the war was the Rev. William Corby, C. S. C., professor of discipline at Notre Dame university who, after the war, served as president of the university until 1881. Father Corby volun-

teered his services with the famous Irish Brigade of New York and was appointed their chaplain in 1862. For three years he was in all the principal battles of the Army of the Potomac under Generals McClellan, Burnside, Hooker, Meade and Grant.

Priests of the diocese who served in the war and ordained afterward were: The Rev. Victor Schnell, beloved pastor of St. Patrick's in Terre Haute for thirty-five years, ordained Sept. 12, 1868, and died at Terre Haute, Nov. 22, 1919; the Rev. George Widerin, dean of the North Vernon district, who died at North Vernon Feb. 3, 1920, born in 1847 and ordained May 28, 1875; the Rev. Bernard H. Brueggeman, born in Germany in 1840, ordained Sept. 6, 1874. He was long pastor at Dover Indiana, in Dearborn county, where he died May 2, 1923.

* * *

AFTER the war, the reconstruction period saw further progress and growth of the diocese. In 1877, Bishop St. Palais had ruled twenty-eight years. His diocese had grown to 90,000 souls with 151 churches and 117 priests. Besides the orders of priests and nuns already mentioned, others had been established as follows: The Order of Minor Conventuals and Brothers of the Sacred Heart at Terre Haute, the Sisters of St. Francis at Oldenburg, the Daughters of Charity of St. Vincent De Paul, the Sisters of the Good Shepherd and the Little Sisters of the Poor at Indianapolis.

On June 28, 1877, Bishop St. Palais while attending commencement exercises at St. Mary-of-the-Woods, suffered a stroke of paralysis at 5 a. m. and died in the afternoon at 4. He was buried in Vincennes with solemn obsequies and with several bishops and over one hundred priests in attendance. Archbishop Purcell of Cincinnati was celebrant of the mass and the funeral oration was given by Bishop Dwenger of Ft. Wayne, who lauded the great achievements and the noble virtues of the dead prelate. He was buried in the old Cathedral at Vincennes.

CHAPTER V

ADMINISTRATION OF BISHOP FRANCIS SILAS CHATARD 1878—1918

His scholarly training, and elevation to the See of Vincennes—Episcopal City moved to Indianapolis—Diocesan Synod of 1878—The A. P. A. Movement. Catholic Societies of the early nineties—The turn of the Century—Silver jubilee of Bishop Chatard in 1903—The Rev. Joseph Chartrand named Coadjutor Bishop in 1910.

THE RIGHT REVEREND FRANCIS SILAS CHATARD, fifth bishop of Vincennes ruled for a period of forty years—the longest administration of any bishop of the Diocese.

He was an American by birth, born of French ancestry in Baltimore December 13, 1834. His grandfather had been American consul at the Island of Martinique, but later returned to America. Bishop Chatard's ancestors were fond of the medical profession. His grandfather was a member of the French Academy of Science and a well known writer.

Young Chatard was educated at Mt. St. Mary's college near Emmitsburg, Md. In 1857 Archbishop Kenrick of Baltimore sent him to the College of Propaganda in Rome where in 1863, he received the title of Doctor of Divinity. In November of the same year, he was made vice-rector of the American College in the Eternal City and in 1868, given the full rectorship.

It was during these years of contact with high church dignitaries and government officials that he acquired that polish and refinement that made him such a striking figure in later years at public gatherings on Hoosier soil over which he spiritually presided. Chivalrous by nature and a true gentleman, he owed much of his fine traits to his French lineage.

He was a fine conversationalist, speaking fluently French and Italian, besides English. He also had a good knowledge of German. He possessed the great Christian virtue of humility and was always ready

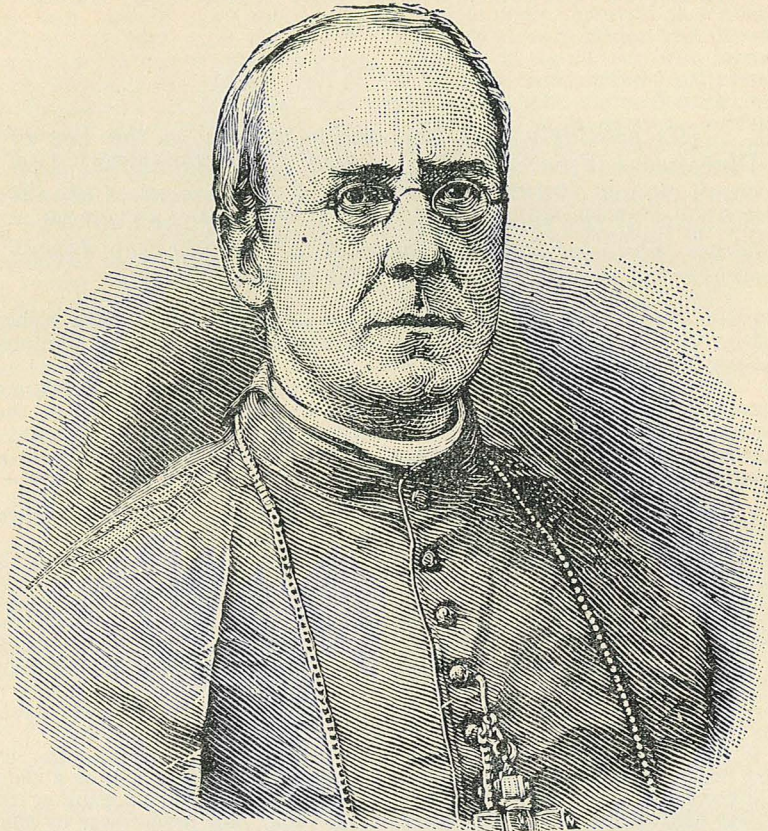
to serve the great flock committed to his care.

On March 26, 1878, while in the United States on a mission entrusted him by Rome, he was named bishop of Vincennes by Pope Leo XIII. On May 12, he was consecrated in Rome by Cardinal Franchi and was enthroned as Bishop at the Cathedral of St. Francis Xavier at Vincennes, Aug. 11, 1878.

His very first pastoral letter established the new bishop as a classical scholar and theologian of the first rank. His predecessor in office had been granted the right to move the See City from Vincennes, if he so chose, but that right never had been exercised.

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HOWEVER, as soon as Bishop Chatard had been installed at Vincennes, he announced that he would reside at Indianapolis, the capital and metropolis of the state. For the time being, his Diocese still retained the name of "The Diocese



The Right Reverend Francis Silas Chatard, D.D.
Fifth Bishop of Vincennes

of Vincennes." On his arrival at Indianapolis Aug. 7, 1878, he was met by Governor Williams and state officials as well as by Mayor Caven of Indianapolis and city officials who joined in escorting him from the Union Station to the episcopal residence.

On the following Sunday, Aug. 18, the bishop pontificated solemn mass for the first time in St. John's church on South Capitol avenue. A parade was held the same afternoon after which Father Denis O'Donaghue welcomed him in the name of the societies of the city.

On Dec. 10, 1878, Bishop Chatard summoned the priests of the Diocese for a synod, known as the "Second Diocesan Synod. At this gathering, there were present seventy-two priests out of total of 127. The synod was held at St. John's church. As a result of its deliberations, Bishop Chatard soon afterwards issued an important pastoral letter in which he dwelt at length on the pressing topics of that time—the clergy, the laity, the church, matrimony, mixed marriages, Catholic schools, secret societies and Catholic societies.

Soon after, he issued another pastoral in which he stressed the dire consequences of mixed marriages, condemning them most unequivocally. Another diocesan synod was held in 1880. These synods, affording an intimate discussion of all matters pertaining to the welfare of the Diocese and its people, were productive of great good.

By the time that Bishop Chatard had established his episcopal residence at Indianapolis, the rugged pioneer life of the early and middle XIX century largely had disappeared. Thriving towns and cities had taken place of the rude villages and settlements of the earlier days.

The life of the Catholic people of the diocese, no different from that of their fellow Hoosiers, concerned itself much with political and economic problems. Industry slowly was revolutionizing the social aspect of the state and its inhabitants. Factories and railroads in

urban centers were growing apace with the agricultural developments of the country and farm districts. In 1880 the population of Indiana was 1,978,301; in 1890 it was 2,192,404, and in 1900 it had grown to 2,516,462.

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AT THE half-way period of Bishop Chatard's reign, we find a tranquil, gradual growth of churches, charitable and educational institutions in every part of the Diocese.

In 1891 another of those sinister anti-Catholic movements with which the country is afflicted periodically, broke out and raged high for about eight years. It was called the American Protective Association, colloquially designated as the A. P. A. The movement sought to exclude Catholics from participation in federal, state and municipal affairs. The propaganda of this society was carried on through inflammatory literature and lectures. Forged documents were used in accusing Catholics of all sorts of unpatriotic motives.

The church is concerned greatly in the spiritual welfare of its members and, in all matters pertaining thereto, she never fails to exercise her authority and jurisdiction. She safeguards the inalienable civil rights of her subjects whenever the latter are assailed.

The Catholics of Indiana suffered along with their co-religionists in other states. One important episode is chronicled here because it well illustrates this phase of political life of that period.

A delegation of A. P. A.'s from Kansas City called on Governor Stone of Missouri, who was asked by them to appoint Protestants to office and not Catholics. He asked why. They told him they wanted Americans who were for America first.

He replied: "I am a Protestant; I am not a Catholic. I am unalterably opposed to the introduction of any religious test into our politics. I do not believe in their dogmas of faith, but I know a great many

splendid American Catholics who are ready to bear arms in defense of their country, who contribute much to our enterprise, literature and statesmanship and who pay taxes, and any proposition that would exclude these people from participation in our affairs is monstrous and intolerable to me. I have no sympathy with it."

* * *

A. P. A. ISM, similar to the Know Nothing Movement of 1851 to 1858, opposed so strongly by Abraham Lincoln, and the Klan movement of recent years, died a natural death. The fair-mindedness of the American people generally prevails in all movements of this sort and leaves only a scar of shame for those who exploit them.

As against the intolerance and organized bigotry of a few misguided souls, Catholic societies in the early nineties were flourishing more than ever before. In 1893, the Columbian World's Fair year, we find the Catholic Knights of America holding their ninth supreme convention in Chicago.

Their national secretary was W. S. O'Rourke of Ft. Wayne. All states of the Union, except Connecticut, were represented at the convention and included all elements of Catholic life. The society's constitution was ordered printed in English, German, French and Spanish. That same year, the Roman Catholic Union of the Knights of St. John, an insurance society with a membership of about 13,000 held its fifteenth annual convention in Pittsburgh, June 24 to 27, 1893 with the commandery from Lawrenceburg, Ind., taking the first national prize in competitive drilling. An initiation took place at Oldenburg, Ind., that summer at which 500 were present from central and southern Indiana.

The Ancient Order of Hibernians, was flourishing very strongly throughout the country. In Indianapolis, in 1893, the annual St. Patrick's Day parade was held at 2 p. m. followed by a celebration in Tomlinson hall at which the speak-

ers were Rev. Joseph Chartrand, Monsignor Bessonies, Rev. Frank Dowd, Rev. Herman Alerding and Father Denis O'Donaghue.

At the high masses celebrated in the morning, the sermons were preached by Rev. P. H. Rowan at St. John's; by Father Curran at St. Bridget's; and by Father Alerding at St. Joseph's.

Indianapolis became a very active center of the society and in 1898 the national Hibernian convention was held here. That year, the A. O. H. had a total membership of 127,000. The Knights of Father Mathew, a total abstinence, semi-military body, with a Ladies' Auxiliary, was also flourishing in the Diocese.

The annual Easter collection for the Seminary in 1893, gives a fairly accurate idea of the relative financial strength of the parishes of that period. The eight parishes leading the collection as published that year were as follows: St. John's Indianapolis, \$372; St. Mary's, New Albany, \$200; Holy Trinity, New Albany, \$200; St. Patrick's, Indianapolis, \$186; St. John's, Vincennes, \$145; St. Simon's, Washington, \$142; St. Mary's, Madison, \$112.

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S. T. JOHN'S church at Indianapolis, originally planned by Bishop St. Palais, was finished and dedicated the second Sunday in September, 1893 by Bishop Chatard in the presence of five bishops; Bishops McCloskey of Louisville, Watterson of Columbus, Spalding of Peoria, and Ryan of Alton.

In the spring of 1898, permission to change the name of the Diocese from that of "Vincennes" to "Indianapolis" was granted to Bishop Chatard. This made Indianapolis not only the episcopal city, but also the see city and seat of ecclesiastical authority for the Diocese.

At "the turn of the Century" we find Indianapolis the very hub and center of Catholic activities. A characteristic picture of Catholic social life of that time may be drawn from the roster of the following

Catholic societies published January 5, 1901:

Mothers' Club of Father Mathew Brigade, Mrs. P. E. Deery, president.

Knights of Columbus, E. J. O'Reilly, grand knight, William J. Mooney, district deputy. Met at Pearson's hall, 135 N. Delaware street.

Ancient Order of Hibernians, William Curry, county president, seven divisions.

Adelaide Ann Proctor Reading Circle, Mrs. Frances Brennan, president. meets every Tuesday at home of Mrs. S. P. Sheerin.

Ladies' Goodwill Club of St. Joseph's church, Mrs. Andrew Smith, president; meets at St. Joseph's hall on North street every other Tuesday.

Knights of St. George, George Miller, president; meets in Sacred Heart hall.

St. Aloysius Society, Richard Oberfell, president; meets in Sacred Heart hall.

Christian Mothers, Mrs. Jacob Fritz, president, meets in Sacred Heart hall.

St. Francis Benevolent Society, John J. Ohleyer, president; Sacred Heart hall.

Catholic Knights of America, E. C. Honnecker, president; Sacred Heart hall.

St. Cecilia Society, John Lauck, president; meets in Sacred Heart hall.

Women's Catholic Order of Foresters, Miss Mary Twoomey, chief ranger.

Knights of Father Mathew, Luke F. Noone, C. S. K.

Y. M. I. (Young Men's Institute) Capital council 276, Wm. P. Duffy, president; Y. M. I. Quigley council, Anselm Chomel, president; Y. M. I. Bronson council, Joseph H. Spellmeier, president; Y. M. I. Junior council, Joseph Clark, president; Y. M. I. Ladies auxiliary, Mrs. T. J. Barrett, president; Y. M. I. Weber council, Will Brennan, president.

St. John's Altar Society, Mrs. Cynthia Koontz, president.

Society of the Living Rosary, St. John's church, Mrs. Mary Fletcher, president.

St. Joseph's State League, organized in 1893, the Indiana branch of the Central Verein, Henry Seyfried of Indianapolis is one of the original founders.

* * *

ON MARCH 1, 1901, Monsignor August Bessonies, the vicar-general and beloved pastor of St. John's church who had labored in the Diocese for sixty years died at the age of 86.

The silver jubilee of Bishop Chatard was celebrated in June 1903 at St. John's church in the presence of Cardinal Gibbons and more than forty bishops and archbishops from all parts of the country. Archbishop Quigley of Chicago preached the oration and a purse of \$6,000 was presented to Bishop Chatard at the closing exercises of the jubilee held at the Columbia Club.

A civic celebration also was held at Tomlinson hall. In all, the jubilee was the most important event of its kind ever held in Indianapolis.

In 1905, the corner stone of the new Cathedral of SS. Peter and Paul at Fourteenth and Meridian streets was laid, and on Sunday Dec. 16, 1907 the cathedral was opened with a grand dedicatory concert at which all the Catholic choirs of the city joined in the rendition of Rossini's Stabat Mater.

The first solemn pontifical mass was celebrated in the new cathedral on Christmas day, 1907. The edifice, which at that time cost about \$300,000, still is incomplete.

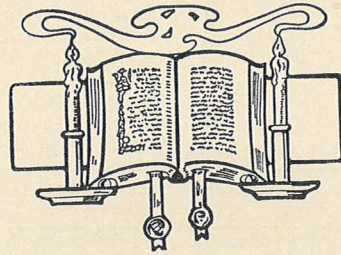
In 1900 when Bishop Chatard had suffered a stroke of paralysis, the Rev. Denis O'Donaghue, then pastor of St. Patrick's in Indianapolis, was appointed auxiliary bishop to Bishop Chatard, and was consecrated April 25, 1900.

Bishop Chatard recovered his health but his eyesight became impaired. After ten years of limited activity because of his constantly failing eyesight, he appointed Rev.

Joseph Chartrand as vicar-general in Feb., 1910, and at the same time, Bishop O'Donaghue was transferred as bishop of Louisville.

On July 27 of that same year, Father Chartrand, who had been rector of the cathedral, was named coadjutor bishop of Indianapolis (with the right of succession). On

Sept. 15, 1910, Bishop Chartrand was consecrated with imposing ceremonies in SS. Peter and Paul cathedral by the apostolic delegate from Washington, Monsignor Diomedede Falconio D. D., assisted by Bishop O'Donaghue of Louisville, and Bishop Herman Alerding of Ft. Wayne.



CHAPTER VI
ADMINISTRATION OF BISHOP JOSEPH CHARTRAND
1918—1933

His Education . . . Coadjutor Bishop at 40 . . . Death of Bishop Chatard . . . Expansion of Education in the Diocese . . . Free High Schools for Boys . . . World War Activities . . . Four Bishops Consecrated . . . Honors conferred on Bishop Chartrand . . . His Great Spirituality and Influence . . . His Death in 1933 . . . Bishop Ritter Appointed Head of the Diocese . . . Centennial Celebration.

* * *

THE administration of Bishop Joseph Chartrand virtually began in 1910 when he was made coadjutor bishop, although his predecessor, Bishop Chatard, lived until 1918. Bishop Chartrand's activities as the ordinary of his diocese, were devoted largely to three major objectives: (1) The spiritual advancement of his flock; (2) the co-ordination and spread of the educational institutions of his diocese; (3) the activities concomitant with the World war, which the Catholic church of this country entered into with full fervor and zeal.

History must be viewed through the long perspective of years to be judged aright. Years hence, Bishop Chartrand's saintliness and uplifting spirituality will be evaluated in a much greater degree than we now are able to visualize. His biography may begin by stating that as bishop of the diocese of Indianapolis, he represented an unbroken chain of French prelates in the line of Episcopal succession, the first four of which were born in France and the last two of French descent, although born in America.

Joseph Chartrand was born in St. Louis, Mo., May 11, 1870. His father was of French stock and his mother was Mary O'Sullivan, a native of County Kerry, Ireland. Bishop Chartrand said on many occasions: "I owe all that I am to the faith of my Irish mother." He completed a classical course at St. Louis university and studied philosophy at St. Francis seminary near Milwaukee. In 1888, at the age of 18, he entered the theological course at St. Meinrad's seminary in Indiana. So rapid was his advance that he was ready for major orders before the prescribed age. In 1890 he went to Innsbruck, Austria, for further studies. He returned to St. Meinrad in 1891 and completed his theology there. He was ordained in Indianapolis by Bishop Chatard, Sept. 24, 1892, at the age of 22. By that time young Chartrand had been professor of Latin and had taught English and rhetoric. He was a master of elocution and in debate he was feared by all his opponents whom he generally vanquished. Immediately after ordination, he became a curate at the cathedral of SS. Peter and Paul, where he served until 1910. On Feb. 3 of that year he was made vicar-general and on July 27, 1910, was named coadjutor-bishop of Indianapolis.

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THE appointment of Bishop Chartrand, at the age of 40, as coadjutor to Bishop Chatard, relieved the aged prelate of many official duties which he found increasingly difficult to perform due to his advanced years and near-



The Most Reverend Joseph Chartrand, D.D.
Sixth Bishop of the Diocese

blindness. However, Bishop Chatard was able to officiate at the Cathedral until close to Christmas, 1917. On Sept. 7, 1918, after several months of confinement to his rooms, he expired at the age of 84, having ruled his diocese forty years. The solemn obsequies took place in Saints Peter and Paul Cathedral with imposing ceremonies at which were present many bishops, several archbishops and abbots and the priests and nuns of the diocese. The remains were entombed beneath the high altar of the Cathedral.

The first step in the educational progress made in the diocese under Bishop Chartrand was the establishment of a diocesan school board, one of whose duties was the adoption of text books for the parochial schools of the diocese. The intensive zeal shown by the bishop in the cause of education is best understood by stating that from 1910 to 1924, over twenty-five elementary and secondary schools were opened in the diocese. Bishop Chartrand's goal in educational progress was to establish free Catholic high schools for boys in his diocese. This he achieved in several of the largest cities. In Indianapolis he saw the completion of the Cathedral high school in 1926. It has been conducted ever since by the Brothers of the Holy Cross congregation, whose mother house is at Notre Dame, Indiana. In Evansville, the Reitz Memorial high school, made possible through the generosity of Joseph Francis Reitz, was opened in January, 1925, and is also taught by the Holy Cross Brothers.

In Vincennes, the Gibault high school was completed in 1924 and is conducted by the Brothers of the Sacred Heart. Free high schools for boys are also in operation at Washington, Ind., in charge of the Sisters of Providence; at Richmond, Shelbyville and Aurora, Ind., in charge of the Sisters of St. Francis. At the time of Bishop Chartrand's death in 1933, there were in operation 126 parochial schools and nineteen high schools and academies.

BISHOP CHARTRAND, following the footsteps of his predecessors, raised the status of education in his diocese to a higher degree than ever before attained. He was only stopped by the universal economic debacle of 1929 and his own untimely death in 1933.

Not among the least of Bishop Chartrand's fine traits was his love for church music, which he acquired in his studies at St. Meinrad in charge of the Benedictine Fathers. For centuries, the Benedictine monks have been the traditional conservators of Gregorian, the official chant of the church. At St. Meinrad, it is taught and sung in all its purity.

In assuming charge of the cathedral, Bishop Chartrand evinced a desire to have the best and finest music obtainable, and by his personal interest made it possible for the cathedral to have one of the outstanding church choirs in America. The Cathedral Schola Cantorum has blazed the trail in the rendition of approved music, according to the Motu Proprio of Pius X, issued in 1903. The high standard in music set by the Cathedral Schola has gradually been felt and followed in many parishes of the diocese.

Soon after the United States entered the World war by a declaration of congress, the Catholic Archbishops of America, voicing the sentiments of the hierarchy, issued an open letter pledging support of the faithful, priests and consecrated women to the successful prosecution of the war.

The Diocese of Indianapolis may well be proud of its world war record. The honor roll of the men who served in the world war (1917-1918) from the diocese, as listed in the records of the diocesan archives contains 6,858 names. Of these, ninety-five died in service. This imposing list is headed by Brigadier-General (now Major-General) Hugh A. Drum, a member of the Cathedral parish. The roster includes names from 178 parishes in the diocese. Eleven priests of the diocese served as chaplains in the

war. Commissioned as regular army chaplains were Rev. A. B. Duffy and Rev. P. H. Griffin, Holy Cross parish, Indianapolis; Rev. David Fitzgerald, Brazil; Rev. R. R. Noll, St. Francis De Sales parish, Indianapolis; Rev. A. J. Rawlinson, Brazil, and Rev. A. G. Wicke, Corydon. Chaplains who served in connection with K. of C. activities were Rev. Joseph Bryan, Indianapolis; the late Rev. Joseph Honningford, Napoleon; Rev. Joseph G. Lannert, now of Columbus, Ind.; Rev. Julius Mattingly, now chaplain at St. Francis Hospital, Beech Grove, Indianapolis, and the late Rev. Leander Schneider, O. S. B. of St. Meinrad's seminary. The climax of Catholic war work in the diocese occurred in Indianapolis, Sunday, July 21, 1918, when the K. of C. building at Ft Harrison was dedicated with a solemn field mass in the presence of 10,000 people, at which Bishop Chartrand preached the sermon. Among those assisting were the Governor of Indiana, Jas. P. Goodrich, the mayor of Indianapolis, Charles Jewett; the commanding officers of the fort and Supreme Knight James H. Flaherty of the Knights of Columbus. The Rev. Patrick H. Griffin, then chaplain at the fort, was celebrant of the mass. The music was furnished by the Cathedral male choir.

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BISHOP CHARTRAND consecrated four priests of his diocese as bishops during his episcopacy. They were as follows: Right Reverend Emmanuel B. Ledvina, Bishop of Corpus Christi, Texas; consecrated at St. Mary-of-the-Woods, June 14, 1921. Bishop Ledvina is a native of Evansville and a priest of the Diocese of Indianapolis. At the time of his consecration, he had already been made a monsignor by the Supreme Pontiff and was vice-president of the Church Extension Society at Chicago, where he had also served as secretary of the society.

On March 25, 1924, the Right Reverend Alphonse J. Smith D. D. was consecrated bishop of Nashville

in Saints Peter and Paul Cathedral, Indianapolis, by Bishop Chartrand, who was assisted by Bishop Ledvina of Corpus Christi and Bishop Samuel Stritch of Toledo. Bishop Smith is a native of Madison, Ind., born in 1883 and ordained in Rome in 1908. He was a curate at the Cathedral from 1908 to 1920 when he established the new parish of St. Joan of Arc, Indianapolis, and became the first pastor. He remained at St. Joan of Arc until his elevation to the episcopacy.

One of the most imposing ceremonies ever witnessed in the Cathedral of Saints Peter and Paul was the consecration of Bishop Chartrand's Auxiliary Bishop, the Most Reverend Joseph Elmer Ritter, D. D. Feeling the weight of advancing years, accompanied by frequent attacks of illness and organic complications, Bishop Chartrand requested an auxiliary and Dr. Ritter, who had been rector of the cathedral since 1924, was appointed to the high post by Pope Pius XI. Bishop Ritter was consecrated as Titular Bishop of Hippus on March 28, 1933, in the presence of two archbishops and thirty bishops and abbots. Assisting Bishop Chartrand as consecrators, were Bishop Ledvina of Corpus Christi and Bishop Smith of Nashville. Bishop Ritter is one of the youngest bishops in the United States. He was born in New Albany, July 20, 1892, where he attended parochial school. He completed his theological studies at St. Meinrad's seminary, where he was ordained by Bishop Chartrand, May 30, 1917. After his ordination, he served six months as a curate at St. Patrick's, Indianapolis, and was then transferred to the cathedral, where he has been stationed since.

On March 24, the present Pope conferred upon him the degree, Doctor of Sacred Theology.

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THE last consecration ceremony performed by Bishop Chartrand was a few weeks before his death. On Oct. 25, 1933, the Most Rev. James Hugh Ryan, rector of

the Catholic University of America, was consecrated Titular Bishop of Modra, by Bishop Chartrand at Washington, D. C., in the national shrine of the Immaculate Conception. Assisting Bishop Chartrand in the consecration rites were the Most Rev. Thomas E. Molloy, Bishop of Brooklyn and the Most Rev. Bishop Ritter, the auxiliary, of Indianapolis. As rector of the Catholic university, Bishop Ryan, who served many years as chaplain and professor of philosophy at St. Mary-of-the-Woods college, now occupies the most important Catholic educational post in the United States.

One of the last official acts of Bishop Chartrand was the appointment of a committee for the celebration of the centennial of his diocese which occurred Sunday, May 6, 1934. Bishop Ritter was appointed chairman of the committee and with him, eleven members of the clergy headed by Rt. Rev. Ignatius Esser O. S. B., Abbot of St. Meinrad's abbey and seminary and the heads of the principal Catholic lay societies of the diocese.

Bishop Chartrand, on April 26, 1932, was honored by the Italian government with the decoration of Knight Commander of the Crown of Italy for his spiritual work in behalf of the Italians of his diocese. On Feb. 4, 1928, Pope Pius XI, honored Bishop Chartrand by making him an assistant at the pontifical throne. Bishop Chartrand was a staunch advocate of the Catholic press and during his episcopacy issued many letters in which he exhorted his flock to be generous and zealous in the diffusion and support of the Catholic press.

On Oct. 22, 1932, the Rt. Rev. Msgr. Francis H. Gavisk, vicar-general and chancellor of the diocese, died at the age of 76. Father Gavisk was one of the most beloved and ablest priests of the diocese and nationally known for his outstanding work in the field of charities and corrections. He had been pastor of St. John's church, Indianapolis, for forty years. He was appointed vicar-general by Bishop

Chartrand in 1918 and made prothonotary apostolic, July 16, 1919. At his death, the chancellorship was assumed by the Rt. Rev. Msgr. Joseph E. Hamill, Ph. D., who was made prothonotary apostolic in 1933. At the same time, the following priests of the diocese were created domestic prelates by the Pope at the request of Bishop Chartrand; the Rt. Rev. John P. O'Connell; the Rt. Rev. William A. Jochum; the Rt. Rev. Frederic Ketter; the Rt. Rev. William Kreis. the Rt. Rev. Raymond R. Noll, D. D.; the Rt. Rev. William Keefe; the Rt. Rev. Maurice O'Connor and the Rt. Rev. Marino Priori. All of these monsignori were solemnly invested with their insignia by Bishop Chartrand in the summer of 1933.

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WE now come to the last and most important achievement of Bishop Chartrand, his constant, dominant zeal in spreading the devotion of frequent and daily Holy Communion. It is this one enduring achievement of his amid the distractions of a sordid and materialistic world that will perpetuate his name for all the years to come. In Catholic dogma, the Holy Eucharist is the body, blood, soul and divinity of Jesus Christ. Hence, the reception of Holy Communion, when the recipient is in a state of grace, is the most perfect and sublimest act of divine worship that any of God's creatures can perform. Frequent, and daily communion was newly advocated by a decree of Pope Pius X, on Dec. 20, 1905. From that moment, when Bishop Chartrand was still a priest at the Cathedral, to the very last day of his life, his whole heart and soul were bent in the spread of this devotion among his flock. His definition of a modern saint was "one who worthily received Holy Communion every day."

In his pastoral letters, sermons, public appearances and by his constant advice in the confessional and his personal contact with those whose good fortune was to know

him, he succeeded in establishing throughout his diocese, particularly in his own cathedral parish and other parishes in Indianapolis, a devotion to the Blessed Sacrament unequaled anywhere in Christendom. His fame as "the Bishop of the Blessed Sacrament" became known throughout the world. The frequent reception of Holy Communion has spread to many parishes in his diocese to an astonishingly large degree. Hundreds of people of both sexes, young and old, may be seen any morning in many of the Catholic churches of the diocese, approaching the communion rail to receive the Sacrament. In the cathedral parish of SS. Peter and Paul, which has a membership of 4,000 souls, 352,858 people received Holy Communion in 1933, or an average of 884 daily. It remains for future historians to chronicle the permanency of the spiritual progress of the diocese reached at the time of Bishop Chartrand's death.

In 1925, the crowning recognition of Bishop Chartrand's great ability as a theologian, spiritual leader and an executive of the highest order, came to him in his appointment as archbishop of Cincinnati, the largest Catholic province in the United States, having eleven suffragan bishops and comprising all the sees in Ohio, Indiana, Kentucky, Tennessee and southern Michigan. Rome knew of his great zeal and ability as a member of the hierarchy, but did not know of his fast declining health and bodily infirmities which forbade Bishop Chartrand to accept the great honor bestowed upon him by Pope Pius XI.

He declined the honor of becoming the metropolitan of the province and of wearing the pallium and was content to remain in his own diocese of Indianapolis, which he loved with all the affection of a spiritual father. Among the many tributes paid to Bishop Chartrand at the time of his death, perhaps the truest of them was that pronounced by Archbishop McNicholas of Cincinnati, who, in delivering the funeral sermon, said: "In this day

of intricate governments of complicated organizations, of mystifying bureaucracies and elaborate mechanism for the control of affairs, Bishop Chartrand, with clear vision, went to the heart of every question that concerned souls. His keen mind evolved no complicated formulas. With true spiritual discernment, he recognized the need of making use of the divine means which Christ left to the world for the salvation of men. He saw in the Ten Commandments and in the law of Christ and of His church, but especially in the reception of the sacraments, the perfect remedy for the evil afflicting the world, and the solution of its every problem.

While most tolerant of those who did not share his views, he went on, not critically but confidently and joyously with the work of sanctifying souls."

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ON Dec. 8, 1933, the feast of Immaculate Conception, after having attended to his priestly duties as usual, he took sick suddenly about 5 o'clock in the afternoon and died at 7:05 from acute dilatation of the heart, in the presence of the priests of his household. The funeral ceremonies were held with solemn rites at the cathedral, Wednesday, Dec. 13. The Most Reverend Amleto Cicognani, apostolic delegate of the United States, was celebrant of the mass, and Archbishop McNicholas preached the sermon. Present at the funeral were three archbishops, thirty bishops and abbots, many monsignori, hundreds of priests and nuns, the Governor, mayor and many public officials and lay leaders of the community. His remains were buried in the crypt beneath the high altar of the cathedral, alongside the remains of his predecessor, Bishop Chatard.

On the day following the death of Bishop Chartrand, the diocesan consultants met in Indianapolis and named the Most Reverend Joseph E. Ritter, D. D., as administrator of the diocese until a successor would

be appointed by the supreme pontiff.

On March 19, the feast of St. Joseph, word came from Rome, through the apostolic delegate at Washington, that Bishop Ritter had been appointed as the regular bishop of the diocese to succeed Bishop Chartrand. Bishop Ritter was solemnly installed as the seventh bishop of the diocese in SS. Peter and Paul cathedral, Tuesday, April 24, by Archbishop John T. McNicholas, metropolitan of the province of Cincinnati, in the presence of all the suffragan bishops of the province, two abbots, all the priests and religious of the diocese. The celebrant of the solemn pontifical mass was Bishop Alphonse J. Smith of Nashville, Tenn. The day after his installation Bishop Ritter appointed the Right Rev. Raymond R. Noll, D. D., as vicar-general of the diocese.

This history is now brought to a close with the chronicling of the centennial celebration of the diocese which took place Sunday, May 6, at Vincennes in the old cathedral of St. Francis Xavier. Because of the historic part played by this ancient edifice in the conquest of the north-west territory, the celebration was both civic and religious in scope.

The Pope's personal representative in this country, the Most Rev. Amleto Cicognani, apostolic delegate to the United States, pontificated the solemn field mass in front of the old cathedral. The Most Rev. Bishop James H. Ryan, head of the Catholic University of America preached the sermon. Archbishop McNicholas and Bishop Ritter occupied special thrones. In the afternoon, the base of the statue to Father Pierre Gibault was dedicated. Governor Paul V. McNutt of Indiana, spoke. Civil and religious officials of the state and diocese were present.

In conclusion, we feel that this history is too brief. But it had to be, due to space limitations. Every picture is limited by a frame. Our

hope is that nothing of real value had been omitted. We conclude this chronicle of the Catholic Church in Indiana by quoting from the famous tribute to the Catholic church made by Lord Macaulay, a non-Catholic historian (1800-1859) in which, after testifying to its undying vitality, zeal and efficiency, said that "there is not and there never was on this earth a work so well deserving of examination as the Catholic church." After giving a dramatic description of its antiquity and persistence and of the innumerable dynasties which have risen and fallen while the church has stood immovable through all the centuries, Macaulay concludes as follows:

"The papacy remains, not in decay, nor a mere antique, but full of life and youthful vigor. The Catholic church is still sending forth, to the furthest ends of the earth, missionaries as zealous as those who landed in Kent with Augustine, and still confronting hostile kings with the same spirit with which she confronted Attila. The number of her children is greater than in any former age. Her acquisitions in the new world have more than compensated her for what she has lost in the old. Nor do we see any sign which indicates that the term of her long dominion is approaching. She saw the commencement of all the governments, and of all the ecclesiastical establishments that now exist in the world; and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon set foot on Britain—before the Frank had passed the Rhine—when Grecian eloquence still flourished at Antioch—when idols were still worshiped in the Temple of Mecca. And she may still exist in undiminished vigor when some traveler from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's."

THE END