

## CHAPTER XLII

### THE PAROCHIAL MINISTRY

#### § I. THE ENVIRONS OF ST. LOUIS

In the purview of their Constitutions the churches administered by Jesuits should be of the type known as collegiate, such, namely, as have no canonical parish rights or obligations but are meant to afford the priests in attendance an opportunity to deliver sermons or instructions and administer the sacraments of penance and the Eucharist. Experience, however, has shown that collegiate churches do not easily, at least in English-speaking countries, fit in with the conditions under which the Church is at present carrying on her work. The result has been that with one or other exception the churches now in Jesuit hands in the United States are parochial and not collegiate. The significance of this is that the American Jesuits, if they are to exercise the sacred ministry at all, and they cannot decline doing so without failing in the most indispensable function of their order, must do so largely through the channels of the parochial ministry. Work in this field has accordingly been always held of high account by the middlewestern Jesuits. Some of the circumstances and incidents that have marked the progress of such work as carried on by them since the Civil War period are here set down.\*

St. Ferdinand's parish in Florissant, the first taken in hand by the Jesuits on their coming to the West in 1823, claims the oldest Catholic church edifice in Missouri. It was built in 1821 and is still in daily use. The rectory, built of brick like the church, belongs to the forties. Immediately adjoining the church on the north is Venerable Mother Duchesne's historic convent of 1819, vacated in 1846 by the Religious of the Sacred Heart, whose educational work in Florissant was taken up the following year by the Loretines or Sisters of Loretto. The parish-school of St. Ferdinand's parish dates from 1887. In August of that year the Sisters of Loretto, who for almost thirty years had conducted the public school of the village, were subjected in the customary examination before the school-board to a series of pettifoggery and unduly

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\* Cf *supra*, Chap XIX, § I. For some particulars on the College Church parish, St. Louis, in the post-Civil War period, cf *supra*, Chap XL, § I. For St. Elizabeth's parish, St. Louis, cf *infra*, Chap XLII, § 10.

rigorous queries with the intent, so it was felt, of making them fail in the test. Having declined under the circumstances to answer the questions, they were unable to secure the usual teacher's license issued by the school-board Thereupon, in September, 1887, the pastor, Father William Boex, S.J., opened a school for the children of the parish in the sisters' house as temporary quarters. A year later a parochial school house was blessed by the Jesuit provincial, Father Rudolph Meyer. Pastors of St. Ferdinand's in recent years have been Fathers Michael Speich, Joseph Milet, and William Trentman.

In 1871 a church succursal to St. Ferdinand's with the title of Holy Rosary was built on the Shackelford Road (also called in the vicinity Rosary Road) about six hundred feet to the south of the Seminary buildings Previous to that year the Creole Catholics living in the immediate vicinity of the Seminary or west of it in the bottom-lands were accustomed to attend the services held for their convenience by the Jesuit fathers in the upper story of the old Indian school, a two-story frame structure dating from 1828 and situated a few yards from the main building of the Seminary. Father Charles Coppens, who later became prominent in Catholic educational life in the United States as the author of numerous text-books on various subjects, was in the early seventies resident at the Seminary as a professor, discharging at the same time the duties of a quasi-pastor for the neighboring Catholics who attended Sunday Mass on the Seminary premises To provide the latter with a more becoming house of worship than was afforded by the upper story of the former Indian school, Father Coppens collected some three thousand dollars, with which he built the neat little structure that tops the high ground at the south end of the Seminary property Father Coppens wrote exultingly at the time, 1871, of the consoling evidences of renewed spiritual life among his parishioners that were coincident with the opening of the new church. "Stringtown," as the locality for the Seminary was long known, was now to be dropped for the name "Rosarytown," and the postoffice to be opened there, according to common expectation, which, however, was never realized, was to be known as Rosary P. O. Holy Rosary Church continues to be a succursal church, without parochial rights or obligations, the sixty or more families who attend its Sunday services belonging respectively to St. Ferdinand's and the Sacred Heart parishes, Florissant, in the proportion of two to one. For baptisms, marriages and funerals, the worshippers at Holy Rosary have recourse to their respective churches in the village.

The parish of the Sacred Heart for the German-speaking Catholics of Florissant is an offshoot of the parent-stem of St. Ferdinand's In the forties and fifties German Catholic immigrants began to settle in and around Florissant. To bring them the comfort of instruction and other

priestly assistance in their own language, Father Francis Horstmann was stationed at Florissant as assistant to Father Van Assche. Later, Father Ignatius Panken was assigned the spiritual care of the German Catholics. In 1866, by which time their number had increased to thirty-five families, the organization of them into a parish had proceeded so far that plans were made for the erection of a church. Both Archbishop Kenrick and Father Coosemans, the Jesuit provincial, had sanctioned the undertaking and on June 3, 1866, the corner-stone of the new edifice was laid by the Archbishop before a great throng of people from St. Louis and other outlying localities. The title of the Sacred Heart, under which the existing Florissant church had been blessed in 1821, was bestowed on it, the former church having long since come to be called after its secondary title of St. Ferdinand. The church property, an entire town block of two and a half acres, bounded by St. Denis, Jefferson, St. Louis and St. Jacques Streets, was acquired from Dr. Hereford at a moderate price. It lies on high ground in about the center of the village and before its purchase in 1866 for the Sacred Heart Church had been selected as a site for the village hall, the foundations of which were actually begun. The property had also been picked out at one time by the Religious of the Sacred Heart as a site for a new convent. In the beginning of 1867 Father Panken was succeeded as pastor by Father Ignatius Peuckert, who on March 3 of that year gave out the contract for the new church above the foundations at a stipulated cost of sixteen thousand dollars. On September 14, Feast of the Exaltation of the Holy Cross, the cross was raised on the top of the spire, and on October 6, 1867, Rosary Sunday, Archbishop Kenrick being absent in Europe, Father De Smet blessed the church in a service of great solemnity.

Catholic education for their children has been a tradition with the parishioners from the first days of the parish. Even before the first church had been built a two-story school house had been erected at a cost of fifty-five hundred dollars and opened September 15, 1866, with two Sisters of the Precious Blood and a lay teacher in charge. In 1872 a second school house, two stories in height, was built for the larger boys at a cost of twenty-five hundred dollars. On November 28, 1889, a new school of imposing proportions, to supplant the older buildings, was solemnly blessed by Very Rev. Henry Muehlsiepen, vicar-general, Father James J. Conway, S. J., preaching a notable sermon, in which he extolled the zeal of the congregation in the cause of Christian education. In 1887 a tower, which still stands, was added to the church, which later, in 1893, was dismantled to give way to a new and more imposing structure. The corner-stone was laid by Vicar-General Muehlsiepen, April 3, 1893, and the completed church dedicated to divine service on November 23 of the same year by Archbishop Kain. The erec-

tion in 1904 of a sisters' house on the south side of the church completed the fine group of parochial buildings which the German Catholics of Florissant have raised to minister to their spiritual needs. The line of Jesuit fathers who have served the Sacred Heart parish since its beginning includes Fathers Horstmann, Panken, Peuckert, Bauhaus, Vallazza, Etten, John Otten, Kessel, Pickert, Goesse, Hoehn, Paulus and Harder.

Eight miles to the southeast of Florissant lies the village of Normandy, so called in memory of a well-known pioneer family of the locality, the Lucases, whose progenitor on American soil, Judge Jean Baptiste Lucas, was a native of Normandy in France. The first priests to minister regularly to the Catholics of Normandy were the Jesuits of St. Louis University, who undertook this charge early in 1855, a temporary chapel having been erected the preceding year by Judge Lucas's daughter, Mrs. Ann Hunt. Later Mrs. Hunt conveyed to the Jesuits ten arpents of land on the understanding that they were to hold Sunday services regularly in the Normandy chapel. On this property a handsome church of stone, which is still in use, was built in 1857 to replace the temporary chapel. St. Ann's church was enlarged in 1872, and a steeple added in 1875. A parish school was opened in 1860 and a rectory of brick built in 1868. The first regularly assigned pastor of the Normandy parish, named for St. Ann in recognition of Mrs. Ann Hunt's part in its origin, was Father Adrian Van Hulst, who was in charge over twenty years, 1858-1879. Before occupying the rectory at Normandy, Father Van Hulst resided at St. Louis University, whence at 4 45 A.M. every Sunday and holy day of the year he started with meticulous regularity in fair weather and foul for St. Ann's, driving a horse and buggy that became familiar objects of interest to residents along the way so accurately timed was their appearance at any given point. Arrived at St. Ann's, he heard confessions, said two Masses, preached two sermons, gave Benediction and taught catechism. Then in the afternoon there were visits to the sick, catechism classes in outlying districts, instruction of converts and sometimes a search for stray sheep to the limits of his far-reaching parish. St. Ann's parish, Normandy, was given over by the Jesuits to the Passionist fathers in 1889, the last pastor of the Society in charge having been Father Peter De Meester.

By 1877, in addition to the school at Normandy, other parish schools had been started in St. Ann's parish, one at Woodlawn near the Wabash Railroad and another one, apparently, at Rosehill. This latter was the district of the future St. Rose's parish, which grew out of St. Ann's. With money collected by himself, the proceeds of two bazaars, and a thousand dollars from the parish-fund of St. Ann's, Father Van Hulst built, sometime during the period 1878-1879, a frame structure,

school below and church above, on the site now occupied by St. Barbara's Church, Hamilton and Minerva Avenues. The new church, named for St. Rose of Lima, was served in succession by Fathers Real and Stephens of the Seminary at Florissant. In August, 1880, Father Kuppens was appointed pastor of St. Ann's, Father Van Hulst having been transferred in the preceding mid-December to Chicago. Late in 1880 Father Van Agt was attached to St. Ann's, whence he served St. Rose's regularly up to his removal to Chicago the following year. In 1883 the parish was taken in charge by the Archbishop.

The Catholic parish in Bridgton, near Florissant, was organized by Father Gleizal in 1851 and turned over to the diocesan clergy the following year.

The parish of St. Charles, Missouri, began to be served by the Jesuits immediately on their arrival in Missouri in 1823. Father Van Quickenborne's stone church of 1828 stood until the erection in the old graveyard square of a more capacious edifice of brick. The corner-stone of this, the third of the local churches to bear the name of St. Charles Borromeo, was laid March 2, 1869, by Archbishop Kenrick. It stood on the south side of Decatur between Fourth and Fifth Streets and was consecrated on October 13, 1872, by the Coadjutor-bishop of St. Louis, the Right Rev. Patrick J. Ryan, Mass on the occasion being celebrated by Father Van Assche, one of the few surviving members of the pioneer Jesuit group of 1823. Forty-three years later the edifice was brought down by a cyclone. "On July 7, 1915, about 4 P.M.," writes the chronicler of the St. Charles residence, "a storm of great violence passed over our little town, demolishing our church entirely and the residence in part, all in as little time as it takes you to say, 'demolish'." The school-hall was straightway fitted up for parish services and work begun on the removal of the ruins and the erection of a new church on the site of the one destroyed. On April 16, 1916, Archbishop Glennon laid the corner-stone of the structure, which was of stone and Romanesque in design, and dedicated it to public service on May 27 of the following year. A tragic accident occurred during its construction. On October 6, 1916, four of the workers on the building fell from a considerable height, one of them dying some days after as a result of his injuries, while the three others suffered prolonged disablement.

The boys' parochial school opened in St. Charles in 1829 by Father Van Quickenborne would seem to have been the first school west of the Mississippi conducted under parish auspices. Ever since that time St. Charles Borromeo's parish has steadily maintained its own schools, which since 1893 have been under the direction of the Sisters of Loretto. Previous to that year the girls' department had been conducted by the Religious of the Sacred Heart established in St. Charles since 1828. In

1894 a building to serve as residence for the sisters and school house for the girls was erected by the parish at a cost of nine thousand dollars

The spiritual care of St. Charles and the outlying district rested on the Jesuits alone up to the organization of another parish, St. Peter's, for the German-speaking Catholics of the town. Originally a Creole settlement, St. Charles has lost practically all the earmarks of its Creole origin, French as a spoken language having long since disappeared

## § 2. OSAGE COUNTY, MISSOURI

The parishes established by the Jesuits in Osage County, Missouri, had all been vacated by them before the end of 1885. At Westphalia Father John B. Goeldlin was pastor during the period 1857-1871. Father William Niederkorn was in charge for a decade, September, 1871, to September, 1881, when he was succeeded by Father Peter Krier, who remained in charge of the residence for two years with Fathers Gonser and Vallazza as assistants. With the withdrawal of Father Krier the Jesuit ministry in Westphalia inaugurated forty-five years before by Father Helias came to an end, the diocesan priest, Father Anton Diepenbrock, taking over the parish in September, 1883. Richfountain and Loose Creek were retained by the Jesuits a little longer.

The line of Richfountain resident pastors began with Father John Bax, who labored there for a short spell in 1847 before going to the Osage. Among his successors in the administration of this flourishing parish of Bavarian immigrants were Fathers Francis X. Schulak, Michael Haering, Martin Seisl and Aloysius Averbeck. Father Averbeck built a new church in 1879-1880, which was blessed by the Auxiliary of St. Louis, Bishop Ryan, on October 16, 1880. He rendered another notable service to the people of Richfountain by draining with public aid a malarial swamp in the vicinity of the village. Hundreds of excellent acres of land were thus reclaimed and a noxious breeding place of disease was eliminated. The old one-room school erected in 1858 bore, engraved in stone, the motto *Spes Patriae*. The School Sisters of Notre Dame assumed management of the school in September, 1883, and a year later Father Vallazza, the last Jesuit pastor, ceded the Richfountain parish of the Sacred Heart to the diocesan clergyman, Rev. Joseph Pope. The parish membership, numbering one hundred and thirty-five families in 1930, is still largely Bavarian in racial complexion with a slight intermixture of Westphalians and Rhinelanders. From this prosperous parish the Church had recruited, prior to 1930, six priests and twenty nuns of various sisterhoods.

Loose Creek, which had acquired the status of an independent resi-

dence with Father Niederkorn's appointment as superior in September, 1881, was the last of the Osage County stations vacated by the Jesuits. On the cession of the Westphalia residence in September, 1883, Father Krier returned to Loose Creek, of which he became superior and remained such until 1885 when the parish was taken in hand by a diocesan priest. With Father Krier, as assistants during his two years' stay at Loose Creek, were at different times Fathers Francis Vallazza, Nicholas Schlechter, Paul de Haza Radlitz, Aloysius Averbek and Henry Wolters.

With Loose Creek was also given up Linn, the seat of Osage County. This parish under the name of St. George was organized by the Jesuits at the close of the Civil War when the town began to look up and lay plans for its future. An addition was made to the town by two enterprising citizens, who, Masons though they were, offered a site for a church with a view to attracting German Catholics to the new county seat. Archbishop Kenrick accepted the offer and the deed was delivered. A committee of three, two of them Catholics and one a Lutheran, collected funds for a church, and Father Goeldlin of Westphalia drew up plans for the structure, the corner-stone of which was laid by him on Pentecost Monday, 1867. Before the year's end the church was under roof, but it was not blessed until April, 1874. Father Niederkorn, superior at Westphalia in succession to Father Goeldlin, saved the struggling mission from the collapse which threatened it. Father Averbek, first resident Catholic pastor, arrived in 1885, but was recalled by his superior in November of that year, the parish being thereupon definitely transferred to the diocese.

In the history of these German rural parishes of Missouri one circumstance is outstanding, the zeal of pastors and flock for the Catholic education of the children. Wherever possible a school was sure to be built. Lay teachers, male and female, were at first employed and often the pastors themselves turned school-masters. It was not until the sixties that the first nuns, School Sisters of Notre Dame, arrived in Osage County, taking over the Westphalia school. Their work prospered and in 1868 they opened a girls' boarding-school under the name of St. Joseph's Institute in a three-story building of brick erected for the purpose. A circular in which the sisters appealed to the public for the funds necessary to finance the enterprise described the institution as "situated in the pleasant village of Westphalia, Osage Co., Mo., eleven miles from Linn, the County seat, and twelve miles from Osage Station on the Pacific Railroad. It occupies not only a central but an elevated position in the town of Westphalia, whose population are an industrious, enterprising and moral people while the surrounding county is thickly dotted with the numerous habitations of busy farmers alike industrious

and moral and all devotedly attached to the cause of the noble institute now in course of construction in their midst" The career of St Joseph's Institute as a boarding-school was a brief one, but the School Sisters of Notre Dame continue to this day to conduct the Westphalia parish school.

At Loose Creek lay teachers were first employed, the school was placed on a satisfactory basis only with the coming of the Sisters of the Precious Blood, five of whom arrived December 7, 1874, to occupy the house which Father de Haza Radlitz had built for them that same year. Under their direction the Loose Creek school prospered greatly. At Richfountain the congregation was supporting a school close to the church, and two others, besides, in localities some distance away. The congregation was a small one. The school near the church had an attendance of only thirty, while the two out-of-town schools had even a smaller number of pupils. These parish schools were supported in part by a grant from the county funds, but the grant was never large enough to make it possible to engage really competent teachers. Richfountain, however, received in its turn a community of nuns, School Sisters of Notre Dame, who began classes in September, 1883. At the time the Jesuits gave up the parishes there were over five hundred children in the Westphalia, Richfountain and Loose Creek schools.

Father Helias lived alone at St. Francis Xavier's in Taos, dispensing with the aid of cook and other servant. His meals, prepared for him in a neighbor's house, he carried every day with his own hands into the rectory, for he would have no woman servant under his roof to cook for him or render other domestic services. His daily routine was marked by strict observance of the Jesuit rule as far as this was possible for him in his environment. He much preferred, so he was heard to say on occasion, to be in the company of his fellow-Jesuits in St. Louis, but he felt he could make himself more useful on his old battle-ground than elsewhere. Every day he rang the Angelus bell, morning, noon and night, so that its accents borne on the quiet country air became a familiar sound to the parishioners about. But on the morning of August 11, 1874, no Angelus bell rang at the accustomed hour. Presently worshippers coming for the morning services found the father dead in the rectory yard, his face prone on the ground. Apoplexy had come to him as had long been his expectation. A death-notice written in his own hand in German, English, and Flemish was found among his papers. "Pray for the soul of Ferdinand Benedict Mary Gislenus Helias, S.J., missionary. Born at Ghent, the 3rd day of August, 1796, died in America in full submission to the will of God (August 11, 1874). Take heed, watch and pray, because you know



not when the time shall come" The date of death is inserted on the scrap of paper by another hand.

Thus passed away in his seventy-ninth year the pioneer builder of Catholicism in the central Missouri counties. The author of the *Westphalia Annual Letters* of the current year wrote of his burial in Taos, August 13

We were all gathered together, the four fathers of this mission, for he was the father and founder of all the churches and congregations hereabout, having been sent hither in the year 1838. Alone for many years he visited them, alone he bore the brunt of exceeding labor, not to mention outrageous insults from ungrateful men. As to his virtues, written evidence is certainly available better [than anything which can be put down here], but this at least must be said that, having come of a very noble and wealthy family in Belgium, he became poor for Christ's sake, and that whatever he received or could spare he was wont to distribute to the poor.

Except for two years when he was attached to the College Church in St. Louis, Father John Goeldlin was engaged continuously from 1849 to 1872 in pastoral duties at Westphalia. In the latter year he contracted pneumonia while going a great distance in exceptionally cold weather on a sick-call. He rallied from the acute stage of the illness but his lungs were left permanently impaired. A visit to his native Switzerland failed to restore him and he returned in November, 1873, to the states. On August 15, 1874, he was at Westphalia to celebrate in the midst of his parishioners the twenty-fifth anniversary of his priesthood. It was a great popular demonstration witnessing to the hold the erstwhile pastor had on the affections of the parishioners and congratulations and gifts came flowing in from the stations about. Meanwhile, Father Goeldlin was in steadily declining health. The soft air of the South seemed to hold out the only hope of recovery. He arrived in a state of prostration at the Jesuit College in New Orleans and there died piously in the Lord February 11, 1875, at the age of fifty-seven. "He was always," says an obituary, "a pleasant man to deal with, child-like and without guile in private life and so all who ever knew him miss him greatly."

Like Fathers Helias and Goeldlin, Father William Niederkorn, born in Gessingen in the duchy of Luxemburg, February 18, 1823, spent most of his priestly life in the central Missouri parishes. His earliest education he received at the hands of his brother Dominic, a parish priest, who after his example entered the Society of Jesus in Missouri. William Niederkorn was one of Father De Smet's recruits for the American missions, arriving at Florissant in 1848. After ordination in 1855 he served his apprenticeship in the ministry at St. Joseph's in

St. Louis, going thence in 1862 to Osage County, where he remained until 1881. He first attended St. Boniface's and St. Thomas's and then, during the period 1865-1871, was in charge of Loose Creek, where he built a new church. He was superior of the Westphalia residence for a decade, 1871-1881, after which he was pastor of St. Gertrude's in Franklin County, 1882-1883. A chronic hernia then incapacitated him for the ministry and he died at the novitiate, Florissant, July 6, 1886, at the age of sixty-three. The people of Loose Creek and Westphalia had reason to venerate his memory for the pastoral zeal and energy with which he ministered to their needs over a long stretch of years.

At Loose Creek as in other German parishes in Missouri Father Paul de Haza Radlitz showed himself a devoted pastor of souls. He was a native of Kothen (Anhalt) in Germany, where he was born January 25, 1830, his family being of the nobility. From his arrival in America in 1867 up to his death in the Alexian Brothers Hospital at St. Louis, July 16, 1884, his occupations were always those of the sacred ministry.

The departure of the last Jesuit pastors from Osage County in 1885 was in pursuance of a policy that had been adopted by the Jesuit superiors more than thirty years before. Father Murphy, vice-provincial of Missouri, 1851-1856, in pursuance of the Father General's directions that he was to reduce as far as possible the excessive number of parishes manned at that time by the vice-province, had attempted to convey Westphalia and Washington to Archbishop Kenrick of St. Louis, but the latter was himself short of clerical workers and could not at the moment provide for these two busy centers of parochial work. The time eventually came when the archdiocese was in a position to make the desired arrangement and in the end Archbishop Kenrick accepted from the Jesuits the parishes they had founded in Osage and Franklin Counties.\*

### § 3 WASHINGTON, MISSOURI

In the designs of Providence the parish of Washington, Missouri, turned out to be the starting-point of practically all Catholic development in Franklin County and for some distance beyond. The Jesuits

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\* Father Krier, last Jesuit pastor of Westphalia, drew up in September, 1894, a list of stations served from Westphalia. The list, which is by no means complete for the entire period of the Jesuit ministry in that locality, is as follows, the distance in miles from Westphalia being indicated in parenthesis: Taos (c. 8), Wardville (Cedron), formerly called Church of the Assumption (c. 12), Loose Creek (18), Maria Hilf (18), Richfountain (9), Viesman (20), Linn (12), Bailey's Creek (18), St. Isidore, no longer in use as a church, (14), Koeltztown (12), St. Thomas (18), St. Elizabeth, diocese of Kansas City, Mo. (24)

began to organize the Washington parish of St. Francis Borgia in 1838, one of their number beginning to reside in the town that same year. Little by little all the elements of a well-developed parish were added to the pioneer and distinctly primitive organization of the thirties and forties. A sisters' convent was built in 1860 and a spacious church of brick in 1868. On December 26, 1884, a new parish hall was blessed with appropriate ceremony, a step forward in parish development which gave great satisfaction to pastors and flock alike. Its construction had involved an outlay of fourteen thousand dollars. Six years later, June 15, 1890, occurred another parochial event of note, the laying of the corner-stone of a new sisters' convent at Second and Cedar Streets. The structure was of brick, three stories in height, with mansard roof, measured fifty-five and a half by one hundred and two feet, and cost twelve thousand dollars. The expense was met, partly at least, by a conventional method of financing parochial enterprises, namely, a bazaar, which netted three thousand dollars, and by dramatic entertainments given by the young men of the parish. The completed convent, the last of the buildings erected by the Jesuits in Washington, was blessed by Father Mathauschek, January 6, 1891. In the same year sodalities for married men and women were canonically established, making altogether four Marian sodalities functioning in the parish. In March, 1886, a branch of a mutual benevolent society popular in German parishes, the Catholic Knights of America, was organized.

By the beginning of the nineties six schools had been started by the Jesuits of Washington and were under their direction. At Krakow a new school house was erected and another at Clover Bottom. Schools were also maintained at Port Hudson and St. Peter's. Though a by no means negligible tuition-fee was charged for attendance at these parish schools, four hundred children were on their rolls in 1889, not a single Catholic child being registered at the time in the neighborhood public schools. In 1892 the attendance at the Washington and other parish schools ran over five hundred, the teaching-staff being made up of a layman, five laywomen and as many nuns.

Besides the town parish of St. Francis Borgia, outlying stations were served by the Jesuits of Washington, who numbered four in 1889 and three in 1894, when the residence passed out of their hands. Twice a year the superior, Father Mathauschek, visited Gasconade County, where there were two small churches with congregations, mostly of Poles, to provide for. At Owensville, a non-Catholic physician, Dr. Gustave Ettenmueller, offered property for the erection of a church with rectory and school to take the place of the two smaller existing churches. His offer was accepted and in November, 1891, Father Mathauschek dedicated a new church under the title of the Immaculate

Conception, the congregation consisting largely of Polish immigrants. Holy Trinity congregation in Bem, Gasconade County, also dates from Mathauschek's time. In 1890 Union and Port Hudson were being visited once a month by Father Charles Bill and New Haven as many times by Father Henry Wolters, who also made trips to Pacific and Loose Creek in Osage County to hear the confessions of French parishioners.

At Krakow, five miles south of Washington, there was, as early as 1855, a chapel dedicated to St. Gertrude. Called at first St. Gertrude's, the locality had gradually developed into a village known as Krakow with Father Mathauschek, at this time one of the Washington assistants, in charge of the parish. He built a new church in the village, which was dedicated November 21, 1869, and continued to serve it until his appointment as superior of the Washington residence, September 8, 1880. He was succeeded at Krakow by Father Joseph Boever, and later by Father Joseph Rimmelé and William Niederkorn. In 1886, when Father Tschieder was for a brief spell superior at Washington, Father Mathauschek was again placed in charge of Krakow, but in 1887 he was again at the head of the Washington residence and so remained until the Jesuits withdrew from it. Krakow was subsequently in charge of Father Charles Bill and after him of Father Aloysius Averbeck, who was the last Jesuit pastor in the place. The Franciscans on taking over the Jesuit ministry in Franklin County in 1894 transferred Krakow to the diocesan clergy.

The station of the Holy Family at Port Hudson, first visited by Father Eysvogels in 1851, was taken in hand November 4, 1892, by the diocesan priest, Father Mathias Thomas Sevcik. At the end of January, 1893, Port Hudson was again in charge of the Jesuits, who attended it for some months from Washington. New Haven, originally Miller's Landing, was visited by them until 1894 when Father Sevcik took charge. The parish of St. John the Baptist, established by the Jesuits in a locality known as Rengel, subsequently Gildehouse, was ceded by them to the diocese about 1858, Father John Boetzkes being the first resident pastor after the transfer.

The parish of the Immaculate Conception in Union, seat of Franklin County, was organized from St. John's, Gildehouse, by Father Edward J. Vattmann, who subsequently became Catholic chaplain-in-chief of the United States army. When Father Vattmann left St. John's and its dependent parish in Union about 1867, the latter was placed in the hands of the Jesuits, who continued to administer it until their departure from Franklin County. The first Jesuit to attend Union was Father Mathauschek, as he was also the last, going there to bury a child July 24, 1894. St. Joseph's parish, originally known as Povelings-

ville and today as Neier, was in the hands of the Jesuits from the time of Father Eysvogels, who in 1850 built the first church, until 1881, when Father Boever, the last priest of the Society to serve the parish, was replaced by a diocesan priest, Father William Boden. The Martyrs of Japan was ceded by the Jesuits to the secular clergy in 1881 and St. Anthony's, Sullivan, in 1887. The Japan mission was under Jesuit direction four years, having been opened in 1877. Sullivan's first church of logs was built by Father Seisl.

The chief figure in the Jesuit parochial ministry in Franklin County during the last two or three decades that it ran was Father Alexander Mathauschek. He was of Silesian origin, having been born in Schlaupe, Prussian Silesia, November 9, 1835. In personal appearance he was striking, his tall and erect military figure at once challenging attention. His family was of high rank and his education had been originally for the army. "His bearing," an historian of the archdiocese of St. Louis, has written, "especially on horseback was that of a cavalry officer, and yet in his intercourse with people of town and countryside he was the Father, full of sympathy and disinterestedness." He arrived in Washington on October 31, 1864, and remained in residence there for thirty years. The twenty-fifth anniversary, September 3, 1889, of his ordination to the priesthood was an event of importance, civic as well as ecclesiastical, in Washington. "In this his field of labor for twenty-five years," said the *Franklin Observer* on the occasion, "he will ever be cherished by young and old for the radiance of his genial presence, for his careful attention to his priestly offices, for his gentleness, his dignity, his faithfulness to trust, for his long and useful services."

The house diary of the Washington residence is a witness to the ministerial activities of the pastors as they went back and forth between headquarters and the surrounding stations. It was kept up faithfully to the very day the Jesuits passed over their pastoral charge to the sons of St. Francis. A few entries occurring on the last page or two of the diary are cited.

July 23 [1894] Fr Mathauschek went to Labadie on a sick call and Fr Nieters [diocesan priest] went home in the afternoon.

July 27 Father Mathauschek went to Union for the burial of a child and from there to Krakow.

August 1 Fr Averbeck went to Krakow to bury a child. Fr Sevzick [diocesan priest] returned again today to take charge of New Haven, Port Hudson and Owensville. Father Mathauschek came home in the evening from Port Hudson.

August 24 Today the news arrived that Franciscan Fathers were about to take possession of this place.

August 30 Father Averbeck paid us a visit and returned home again The library was boxed today to send to St Louis Fr Roos will leave tomorrow for St Louis Father Averbeck is to leave next Monday and Fr Mathauschek as soon as possible Finis

The difficulty the Washington pastors had been meeting with in serving the dependent stations appears from the following entry in the minute-book of the consultorial board of the residence

January 28, 1892 Rev Fr Superior asked the Consultors what should be done for the stations as there are only three Fathers here at present He had written to the Vicar-General, but he had no priest to send just now Perhaps he might send one next summer The Consultors then informed Rev Fr Superior that Fr Hennes of Pacific was willing to visit New Haven on two Sundays of every month, saying the first Mass at home and the second at New Haven As for Port Hudson we would give them services once a month on week days and feasts not of obligation and the same for Union, as far as possible

Two Franciscan fathers of the province of the Sacred Heart, the headquarters of which were at St Louis, arrived at Washington, August 21, 1894, to take over the parishes These were Fathers Paul Teroerde, O.F.M., and Sebastian Cebulla, O.F.M. There was in 1892 a debt on St. Francis Borgia's Church of twelve thousand dollars, but the church and other parish holdings had a valuation of over one hundred thousand dollars. No compensation or consideration of any kind was stipulated for in this transfer of the property to the Franciscans, as the Jesuits apparently regarded it as diocesan in character and therefore not the property of the Society. But the library of the residence, as being their own private possession, they took with them on their withdrawal, while the household furniture was sold to the Franciscans for a modest consideration. The ministerial field cultivated by the Jesuits for six decades thus passed into the keeping of the zealous followers of the great Saint of Assisi.\*

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\* A manuscript list (Missouri Province Archives) by some unknown hand of the stations attended at one time or another from Washington runs as follows, the direction and number of miles from Washington being indicated in parentheses Port Hudson (16 w), Owensville (40 w), Durbin (52 w), Japan (30 s), Brazil (40 s), Sullivan (28 s), St Joseph (Neier) (16 s), Union (10 s), St. John's, Rengel P O (Gildehouse) (8 s w), Pacific (18 e), New Haven (14 w), Berger (20 w), Herman (30 w), Augusta (8 n e), Dutzow (5 n e), Holstein (Peers) (14 n), Rhineland (42 n) St Clair and Marthasville were also visited The latter name was sometimes applied to the German settlement at Dutzow, the two places being close together.

## § 4. CINCINNATI

From their first arrival in Cincinnati in 1840 the Jesuits had cultivated the parochial ministry in that populous city. Around St. Xavier's on Sycamore Street circled for a long space of years the currents of a many-sided and vigorous parish life, later, with the shrinking of the parish territory and its decreasing fitness as a residential quarter great numbers of families were lost to it. As a result parish activities became reduced to a smaller scale. But St. Xavier's continues to this day to be a center of spiritual influence that is almost city-wide in its reach. An incident of note in the parish history of the eighties was the burning of the church. This occurred on the night following the Holy Thursday of 1882, and originated probably in the repository or special tabernacle constructed for the Blessed Sacrament. Father Weninger put on record the emotion he felt as from a point of vantage in St. Paul's Church, several blocks away, whither he had gone to conduct the services of Holy Week, he watched his beloved St. Xavier's in the embrace of devouring flames. His lodging was a small room behind the chancel and in it were the accumulated notes and manuscripts of years. As he realized the peril to which his papers were exposed, he made on the spot an offering of them to the Divine Will if it should please God that they be destroyed. Happily when he reached the church after the conflagration had been got under control, he found to his relief that the fire had not penetrated to his room though nothing but a thin partition separated it from the raging flames without. While the interior of the church was in ruins, the walls remained intact and around them the structure was restored.

The period following the restoration of the church was a particularly prosperous one for the parish. In 1887 the sodalists numbered four thousand and twenty-one. As in Jesuit parishes generally, devotion to the Sacred Heart of Jesus, which is in effect personal love for Christ, made notable strides in St. Xavier's in the last two decades of the eighteen hundreds. In 1889 there was an average of eleven hundred and eighty communicants on the first Friday of the month. Membership in the Archconfraternity of the Sacred Heart rose from 2,826 in 1859 to 5,637 in 1869, to 10,300 in 1879, and to 15,443 in 1889. This attraction of St. Xavier's parishioners to the heart of the Man God was due in large measure to the persistence with which their pastor for thirty-six years, Father Charles Van den Driessche or Driscoll, a native of Rumbèke in Belgium, had set before them this characteristically Catholic devotion. From the October of 1848, when he assumed pastoral charge of St. Xavier's, up to his death, March 2, 1885, at the age of sixty-four, he was tireless in his care of souls, in providing for the

poor and in advancing the general interests of the parish.' He was, reads his obituary, "a man of singular patience, charity, meekness and self-denial. He ever had on his lips the words, 'Let us have purity of intention in all things.'" On his death-bed his thoughts turned to the parish. "Tell my people," these were his last words, "that I dedicate them to the Sacred Heart of Jesus and that I am going to pray for them in heaven to the Sacred Heart." Immediately after his death funds were collected by the parishioners for a memorial altar of marble in honor of their beloved shepherd. This was soon installed in St. Xavier's Church as a side altar dedicated to St. Joseph.

St. Xavier's parish schools stand on the east side of Sycamore Street between Fifth and Sixth. A new building for the boys was completed November 7, 1885, while a property fifty by two hundred and ten, adjoining it on the north, had been purchased shortly before for a girls' school. Early in the nineties the existing school-buildings were razed and a modern structure accommodating both the boys and the girls of the parish was erected on their site. For thirty years, 1898-1928, the parish schools, thus adequately housed, were directed by the widely known writer of juvenile fiction, Father Francis Finn.

Though its strictly parochial activities are no longer of the proportions of earlier days, St. Xavier's is in one respect doing as much in the ministerial field as ever. People flock to it in great numbers to share the direction of its large staff of confessors. The number of confessions heard annually at St. Xavier's is the largest recorded for any of the Jesuit churches of the Middle West.

Mention has been made of the pious zeal of Father Driscoll, the St. Xavier pastor, in commending his parishioners to the Sacred Heart of Jesus. The Society of Jesus has been brought into close historical touch with this now popular and universally practiced devotion, the essential note of which had long been anticipated in the church, among others, by St. Peter Canisius, Jesuit counter-reformer and Doctor of the Church, as we learn from a striking passage in his *Memoriale* or autobiography. With St. Margaret Mary in her divinely appointed mission of making the devotion known to the faithful was associated the Blessed Claude de la Colombière, S.J., and since his day the promotion of this form of practical piety has become one of the most cherished traditions of the Society of Jesus. In the American Middle West the devotion preceded even the arrival of the Jesuits. Florissant's second church, the corner-stone of which was laid in 1821, was dedicated to the Sacred Heart of Jesus under the invocation of St. Ferdinand and St. Francis Regis. This appears to have been the first church in the West to take up and promote the devotion in question, a unit of the Confraternity of the Sacred Heart of Jesus having been established in it by



Bishop Du Bourg. With the further spread of the cult certain middle-western Jesuits, especially of Cincinnati, were later to become identified. Of these particular mention must be made of Father Peter Joseph Arnoudt, author of the classic work, *The Imitation of the Sacred Heart of Jesus*. An admirable English translation of the same work, originally written in Latin, came from the pen of Father Joseph A. Fastré, also an earnest promoter of the cult of the Sacred Heart of Jesus in pulpit, class-room and other contacts with the laity. Father James Walsh carried on at a late date in Cincinnati the work inaugurated in that city by Fathers Arnoudt and Fastré. For some years he was in charge of the Archconfraternity of the Sacred Heart "The promise of Our Lord to Saint Margaret Mary to make fruitful the ministry of those devoted to the Sacred Heart was exemplified in his case. His penitents were few, he kept them rather long, but he made each an apostle. They used to wonder how the chapter of à Kempis which he assigned—it was one of his favorite penances—seemed always what they most needed. The love they conceived for that wonderful book led to meditation and the reading of other spiritual books." Father Walsh was followed in his ardor for the spread of the devotion to the Sacred Heart by other Cincinnati Jesuits, as Fathers Henry Bronsgeest, Eugene Brady and James Dowling. It is a circumstance worthy of note that Cincinnati became a particularly active center in the propagation of this great Catholic cult and that its subsequent widespread popularity in the Catholic parishes generally of the Middle West may probably be referred in large measure to the inspiring zeal of the Jesuits of St. Xavier's.

#### § 5. MILWAUKEE

From the day in 1855 when the Jesuits took over St. Gall's parish they have labored steadily in Milwaukee in the parochial ministry, making the while a substantial contribution to the Catholic life of that city. St. Gall's developed into a strongly organized parish with schools, sodalities and other pious confraternities, among them the Society of the Holy Name, established in 1876. At the time Marquette College was started, St. Gall's Jesuit residence had a staff of six priests and four coadjutor-brothers, with Father Stanislaus Lalumiere as superior, an office he held continuously from 1861 to 1887, when he became vice-rector of Marquette College. The development of St. Gall's and the organization of the new parish of the Holy Name were due largely to his enterprising zeal while he was also active in setting Marquette College on foot. The succursal church of the Holy Name, built on the Eleventh Street side of the college property on the Hill, was dedicated October 24, 1875, and the following year a parochial school house

was erected on a site adjoining the church on the north. Eventually, with the encroachments of business and railroads, the old St. Gall's location became undesirable for church purposes and a new site for the church began to be considered. The Holy Name had its own territorial limits and organization and functioned as a distinct parish from St. Gall's, but in 1887 the Jesuit General, Father Anderledy, with the approval of the diocesan authorities, directed that the two parishes, originally one, be reunited. Circumstances delayed for some years the execution of the plan. Meantime, in 1887 St. Gall's ceased to be an independent Jesuit residence by order of Father Anderledy, who placed it under the jurisdiction of the rector of Marquette. This status it maintained until its permanent closing in 1894. It was, in fact, with a view to effecting more readily the fusion of the two Jesuit parishes that Father Lalumiere had been made vice-rector of Marquette in 1887.

During the rectorship of Father Rudolph Meyer, 1891-1892, steps were finally taken for the erection of a Jesuit church in Milwaukee adequate to existing needs. In July, 1891, a property consisting of four distinct parcels or lots measuring altogether two hundred and eighty-five by sixty feet and situated on the south side of Grand Avenue between Eleventh and Thirteenth Streets was acquired at a cost of a hundred thousand dollars. This ambitious purchase was made possible by the sale in the course of the same year, 1891, of the old St. Gall's property, which brought the considerable sum of two hundred and thirty-seven thousand, five hundred dollars. Work on the new church was begun in July, 1892, and the corner-stone was laid by Archbishop Katzer of Milwaukee on Pentecost Sunday, May 21, 1893, in an imposing ceremony, nearly all the Catholic societies of the city marching in procession to the site. The architect's plans called for a cruciform edifice of pure Gothic design, measuring one hundred and ninety-two by eighty-eight feet and one hundred and twenty-five feet across the transepts, with a seating capacity of fourteen hundred and fifty and a similar capacity in a lower church or crypt. Two towers featured the outer construction, one two hundred and sixty, the other two hundred and twenty-five feet high. The original estimate of the cost was one hundred and fifty thousand dollars as a minimum, the actual cost went considerably beyond. Mrs. Cramer, parishioner, and wife of the editor of the *Evening Wisconsin* of Milwaukee, donated the imposing granite pillars of the interior, while the parishioners generally, both of St. Gall's and the Holy Name, helped liberally in defraying the expenses of construction. Work on the structure went through to the end without accident of any kind except for the loss of an eye suffered by one of the workmen from a particle of molten iron. The dedication ceremonies took place on December 16, 1894, Archbishop Katzer presiding. The

church, to be known as the Gesu after the name of the historic church of the Jesuits in Rome, was dedicated in honor of the Holy Name of Jesus and of St. Gall, the titles of the two earlier Jesuit parishes of Milwaukee being thus perpetuated. Property at the northwest corner of Thirteenth and Sycamore Streets, to be used for school purposes, was purchased in 1892, but the building was started only in the fall of 1898 and was first occupied a year later, September, 1899. It was a three-story structure one hundred and one by seventy-two feet in dimensions, contained a parish hall in addition to the class-rooms, and cost forty-seven thousand dollars.

Typical activities of a modern well-organized Catholic parish are sketched in an account (original in Latin) of the Gesu parish written in 1926 with no view to publication by a Jesuit domestic chronicler of Milwaukee.

In our church are several sodalities with large membership-rolls, married women, 750, young ladies, 300, married men, 300, boys, 500, girls, 570. Twice a month the sodalists meet to recite prayers and the Office of the Blessed Virgin, to hear a sermon, etc. The adult sodalists, especially the married men and women, are inspired with great and praiseworthy zeal. Under the direction of Father Louis Fusz the men sodalists have in the space of three years sent more than a thousand dollars to missions among the heathen. The married ladies' sodality, directed by Father Mark Palmer, has collected \$15,000 for the erection of a marble altar of the Blessed Virgin in the church, the same sodalists contributed in the past year a certain sum (\$1,640, I think), towards renovating the parish ladies' school. So also the married men and women have in the last three years collected \$25,000 towards renovating and enlarging the Sisters' house, which is parish property, and have furnished its twenty-two rooms.

From our parish as from the heart of the entire city the Society of St. Vincent de Paul distributes money, clothes, coal, etc., to the poor. A multitude of the faithful, which becomes greater every year, are drawn to our church by the devotion of the Three Hours in commemoration of the agony of Our Lord. This year 1,600 worshippers filled the church and a "magna vox" carried the exercises to a thousand others in the crypt and abroad over the air to unnumbered others in their homes, hospitals, etc. Likewise the devotion of the "Novena of Grace" has increased greatly during the last decade both in the number of participants and in benefit to souls. There are eight exercises every day, at which are present eight thousand of the faithful, twelve hundred of whom daily receive the Eucharist.

The Congregation of the Bona Mors has two thousand members, nineteen of whom have belonged to it for fifty years and more. This congregation practices not only its own special works but other good works also and very lately donated \$1,000 to the Society of St. Vincent de Paul.

Piety flourishes among the boys and girls of the parish school. On Sundays throughout the year almost all the boys and girls receive the Holy Eucharist,

nearly all do the same daily in May and June while many of the children approach the holy table every day throughout the year. Of all the exercises in honor of the Blessed Virgin an outstanding one is the crowning of the Queen of the May. The nuns choose from among the pupils some girl who has surpassed the others in frequent Communion, scholarship and conduct. The queen is attended by other girls according to rank and merit while boys in the same rank stand around the queen as guardians. Then they march in procession for almost a mile to the church where there is a sermon, the coronation ceremony, and solemn benediction of the Blessed Sacrament.

#### § 6. CHICAGO

Cardinal Gasquet has told of the vigorous parish life of medieval England, but it may be doubted whether the Ages of Faith ever witnessed such a many-sided and elaborately organized parochial unit as was the Holy Family, Chicago, at the high-water mark of its development. A census of the parish in 1881 showed a population of 20,320, grouped into 4,267 families, with 3,408 children attending the schools of the parish and only 592 enrolled in public schools. In another decade the parish had expanded still further, the number of children at the parish school in the early nineties being recorded as approximately forty-five hundred. The schools were six in number, the Holy Family (1857), the Sacred Heart Convent School (1860), St. Aloysius (1867), Guardian Angels (1875), St. Joseph's (1877) and St. Agnes (1888). In 1875 the Holy Family schools were educating twenty-seven per cent of the parochial school children of Chicago. If to these are added the pupils attending the Sacred Heart and St. Pius parish schools, which a few years before were integral units of the Holy Family school system, the percentage rises to thirty-six and a half per cent. After 1896 all the schools except the one conducted by the Ladies of the Sacred Heart were placed under the care of the Sisters of Charity of the Blessed Virgin Mary, whom Father Damen had brought to Chicago in 1867. As a unique instance of private educational effort and enterprise on an impressive scale the Holy Family schools attracted notice even beyond Chicago and Cardinal Gibbons was led to describe them as "the banner schools of America." For a long period of years they were under the direction of Father Andrew O'Neill, of whose crowded life one gets an idea from this rapid summary of his achievements. "Arriving in Chicago he found two little wooden school houses, when called by the Master, this good and faithful servant had built and organized six well-equipped schools. The largest of these schools, the Holy Family, had at times over 2,000 boys, St. Aloysius, the next in size, had over 1,000 girls. When the parish was in the days of its glory all the schools housed

over 4,595 children. Father O'Neil went from school to school supervising and teaching catechism."

The grouping of the parish members into associations of varying scope, religious, social and recreational, was carried to a remarkable degree. At least a score of societies, some of them with a membership running into the thousands, served the needs and promoted the interests of both sexes and all ages of life. Six Marian sodalities for as many groups, married men and women, young men and women, working boys and girls, were healthily active. There were, besides, altar and acolythical, total abstinence and temperance societies, mutual benefit associations, literary, dramatic, and athletic clubs, night schools, libraries, military cadets, brass bands, and an employment bureau. To provide rooms for these organizations, especially the sodalities, a parish hall was erected in 1880 at the southeast corner of May and Eleventh Streets. The Holy Family Total Abstinence and Benevolent Society was organized in 1870 and the Patriotic Sons of Father Matthew in 1890. It is recorded of a parishioner that after serving for more than forty years as an officer of the Temperance Society he retired with the pledge of total abstinence which he had taken from Father Damen, unbroken. One of the organizations set on foot by the Jesuit pastors of the Holy Family spread thence over the United States and even into Canada. This was the Catholic Order of Foresters, a benevolent insurance society established in 1883 under the direction of Fathers Hugh M. P. Finnegan and James M. Hayes. Since its foundation up to 1923 nearly thirty thousand widows and orphans shared its benefactions and this to the extent of more than thirty million dollars. A Women's Catholic Order of Foresters founded by Holy Family parishioners in 1891 with the cooperation of Father Edwin D. Kelly also became nation-wide in its membership and in 1923 had sixty-seven thousand members carrying insurance to the total amount of sixty-one millions.

In 1865 the first steps were taken towards organizing the parish of St. Stanislaus, later the Sacred Heart, which was an outgrowth of the Holy Family. In March of that year Father Damen built a frame school house on Evans, now Eighteenth Street, opposite John Street, the ground on which it stood being the gift of Mr. John Welsh, an alumnus of St. Louis University. In 1868 the original building received an addition fifty by forty feet and in this enlarged structure, known as St. Stanislaus Chapel, the Holy Sacrifice, the first in the history of the parish, was offered by Father Damen on January 1, 1869. Placed at first under the patronage of St. Stanislaus Kostka, the Jesuit saint, the parish was later named for the Sacred Heart, under which title a spacious church of brick was erected at the southeast corner of John and Luke Streets (Nineteenth and South Peoria). The corner-stone was laid

by Bishop Foley on June 22, 1874. It is interesting to note, as indicating contemporary concern for racial groups, that the program of the occasion called for sermons in English, German, French and Bohemian. Father John B. McMullen, who was to become first Bishop of Davenport, had scarcely begun to preach in English when a sudden downpour of rain put an end to the ceremonies. The church was dedicated by Bishop Foley September 19, 1875, Bishop Hennessy of Dubuque preaching the sermon. A spacious four-story pastoral residence of brick was erected in the seventies. Later, Lithuanian and other Slavic groups displaced largely the original Irish population of the parish, which on June 20, 1931, was taken over by the archdiocese.

In the fall of 1871 was opened St. Veronica's school on Van Horn Street near Ashland Avenue. This was later the parochial school of St. Pius's parish, organized by the Jesuits of the Holy Family in 1873 and turned over to the archdiocese the following year. With the new parishes of the Sacred Heart and St. Pius appropriating large sections of the Holy Family territory, the latter shrank within narrower limits though its Catholic population went on increasing up to the nineties. In that final decade of the century a decline began as the social complexion of the Holy Family district began to undergo transformation before an advancing tide of Jewry and other racial elements. In 1930 the parishioners of the Holy Family totalled approximately three thousand as contrasted with the twenty-five thousand of the early nineties.

#### § 7 DETROIT

The Church of SS. Peter and Paul, formerly the cathedral of the diocese of Detroit, came into Jesuit hands in 1877 and has since been the center of a busy parochial life. The parish-schools enjoy the services of the Sisters of Charity of Cincinnati. Noteworthy is the circumstance that the advent of numerous immigrant-groups, notably Italian and Syrian, within the parish limits has changed radically the complexion of the parish, which originally was largely Irish and French. At the instance in 1905 of the Apostolic Delegate, Archbishop Falconio, the Jesuits assumed spiritual care of the Italian (chiefly Sicilian) groups of the city, opening on their behalf the Church of the Holy Family at Hastings and Fort Streets. The Jesuits, particularly Father John Boschi, served the church from its erection in 1910 until the diocesan clergy took it in charge. Meantime, large crowds of worshippers continue to attend the Sunday services at SS. Peter and Paul's, the evening lectures especially proving an attraction. The sixty-five-year-old presbytery, once occupied by Bishops Lefevere and Borgess, was replaced in 1922 by a new one of the same architectural design as the college building, which

it adjoins on the west. With the acquisition of a new University site at Six Mile (now McNichols) Road and Livernois, a new Jesuit parish under the title of the Gesu was organized in the locality, a combination church and school building being built on Holmur Street immediately north of Six Mile Road. Sisters Servants of the Immaculate Heart of Mary are in charge of the school. A new Church of the Gesu, occupying a site in the immediate vicinity of the University, was later erected, services being held in it for the first time on August 15, 1936.

#### § 8. MANKATO

The parish of SS Peter and Paul, Mankato, Minnesota, was taken in hand by the Jesuits of the Buffalo Mission in 1874. Since that time the Society has steadily maintained a residence in this Minnesota town, the Missouri Province taking it in charge in 1907. Father Schnitzler, who opened the residence, had with his associates some sort of idea that Mankato would one day develop into a major centre of population and become, in fact, a gateway to the Northwest. Here, they believed, was a logical place for a college. Father Schnitzler accordingly began and carried through, with the services of Brother Paul Halfman as architect and builder, the construction of a spacious three-story brick building, one hundred and fifty by sixty-five feet, with a capacity for nearly two hundred students. The church was dedicated by Coadjutor-bishop John Ireland on October 1, 1886. The project of a college proved abortive. Mankato did not meet with the growth that had been looked for and there was little demand in the town for higher education as the event proved. On the other hand, St. Paul and Minneapolis forged ahead of Mankato in population and developed into Catholic educational centres. With St. Thomas College, St. Paul, only eighty miles away, there was little prospect of obtaining patronage and support for a college in Mankato. Even the attempts made between 1872 and 1880 to use the new building for a commercial high school ended in failure. Later one of the fathers conducted at intervals a Latin class for such boys as gave indication of a vocation to the priesthood. This modest enterprise was justified in its results, a number of Jesuit priests from the Mankato parish owing their call under God to the instruction thus received. Realization in part of the original plan came at last in 1921, when, during the superiorship of Father John B. Theis, a high school, which is still in operation, was opened in the old college building.

At the transfer in 1907 of Mankato to the Missouri jurisdiction Father Theodore Hegemann was superior of the residence. He was especially active in promoting the spiritual interests of the men of the

parish, reorganizing their sodality and obtaining for it full canonical recognition. Parish sodalities were especially well organized, that of the married ladies alone counting over four hundred members. The church and schools have between them eight of these Marian confraternities, while other societies of a religious, benevolent or social nature have also been established. In March, 1910, was laid the corner-stone of a parish house under the name of Loyola Club. The building, which was dedicated August 1, 1911, was equipped with club and recreational facilities and proved a focal point for the Catholic social life of Mankato, especially for the younger men. On the night of March 24, 1927, the pioneer college building was burned to the ground, but has since been replaced by two modern and attractive structures, one housing the grade and the other the high school. All in all SS Peter and Paul's parish, Mankato, presents an interesting type of vigorous parochial life. By the turn of the twenties nineteen young men of the parish had become Jesuits, one, a member of the Congregation of the Precious Blood, and one, a diocesan priest, while nearly a hundred young women had gone from it to various sisterhoods. A memorial tablet in the vestibule of the church tells of some fifty priests of the Society of Jesus together with a goodly number of coadjutor-brothers who gave their services to the parish during the period 1874-1924.

#### § 9. THE SLAV PARISHES OF NEBRASKA

In the late seventies Bishop O'Connor, Vicar-apostolic of Nebraska, appealed to the Father General, Peter Beckx, for priests to take pastoral charge of certain groups of Bohemians settled in the interior of Nebraska. Most of the missionaries sent in answer to this appeal were Polish, for, in addition to the Bohemian parishes, others made up largely of Poles were to be cared for. The parishes which thus came to be administered for varying periods of years by Jesuit priests included Wilber and Crete in Saline County, Olean in Colfax County, and New Posen and Chognice (or Polander) in Howard County.

Saline County, southeastern Nebraska, with its rich soil and other agricultural advantages became known as a veritable garden-spot of the state. Wilber, the county-seat, and Crete, the chief town, were both flourishing settlements situated on the beautiful Blue River. To Saline County had come in the seventies some five hundred Bohemian immigrant families of the farmer-class, who put their old-world experience to good account in successful tilling of the Nebraska soil. But the religion of such of them as professed to be Catholics sat upon them lightly. The errors of John Huss have done their work in diluting and thinning out the faith among great masses of his countrymen down to



the present day. A German priest on occasional visits to Wilber found his labors so poorly requited that he discontinued them altogether. He was followed by a native Bohemian priest of zeal and energy, who, taking up his residence in Wilber, contrived to get funds enough together to put up a church under the invocation of St. James, but the prevailing apathy of his flock in religious matters together with the virulence of the anti-clerical element of the place so discouraged and depressed him that he sickened and died. The church was thereupon put up for sale and auctioned off by the parishioners.

Bishop O'Connor, not knowing in what other manner to remedy the distressing situation, now appealed, as was said, to the Jesuit Father General, to send him priests to work among these difficult Slav folk of his jurisdiction. Happily the General was able to accede to his request. In 1879 Father Philip Maly arrived from Prague, followed later by Fathers Francis Turk and Francis Pold and Brother John Kramar. Bishop O'Connor wrote to the provincial, Father Higgins

It gives me great joy to know that, at length, substantial, systematic, permanent help is so near at hand for our poor Poles and Bohemians. In my humble opinion the Society has never undertaken a work in this country as fruitful of good as this will be on which it has now entered for these people. Twenty-five years hence, we will have a hundred thousand Bohemians, and, perhaps, as many Poles in this state, settled on the soil. At present I see no certain way or indeed any way of saving these thousands to the Church except through the ministry of your Fathers. If they undertake it, it will be done and well done. Secular priests cannot be procured for these peoples and before the Benedictines and Franciscans could give them the assistance they need, the fate of the great majority of them would be decided. Will you please give the Father General my heartfelt thanks for the interest he manifests in them and the efforts he is about to make to save them.

With five hundred dollars donated by the Vicar-apostolic Father Maly on his arrival at Wilber was enabled to purchase a vacated Protestant church. For living quarters he had to content himself with a ridiculously small annex built on to the church until, after he had occupied it three years, the parishioners were moved to pity and provided him a more seemly habitation. When Father Maly first opened the church for services, his congregation numbered some forty families, but on his beginning to preach to it the necessity of observing the Church's laws in regard to marriage, support of the pastor and other matters, this number visibly declined. But eventually results were obtained. Father Pold's salary rose from zero in 1884 to one hundred and ninety-three dollars in 1889. During the same period baptisms increased from thirty-eight to ninety. But the virus of free-thought ran riot in the

parish. At the same time the minority that remained orthodox was most devotedly so, as the chronicler of the incidents we are rehearsing is at pains to emphasize "They have given themselves entirely and loyally to Christ and practice all the Christian virtues. But Christ's ignominy is their portion also together with insults and persecution from the members of the other party." It appears, in fact, that the bulk of the Wilber Czechs had quite fallen away from Catholic belief and practice. On this little stage was exemplified the cleavage that obtained generally in the Czech body between the loyally Catholic and the anti-clerical, free-thinking groups..

Religious conditions at St. Wenceslaus's in Crete, Saline County, where most of the Catholics were of Bohemian stock, were also a challenge to pastoral zeal. Father Pold, who had been stationed for a while in Praha, Colfax County, was (*c.* 1885) made resident pastor of this town by Bishop O'Connor. Nativism and its twin-sister, anti-Catholicism, ran riot for a while in Crete, but Father Pold bravely took up the cudgels in defense of the old Church, putting out a pamphlet in rebuttal of the gross calumnies that were being bruited about. This energetic clergyman returned to Europe in 1888, followed by Father Maly in 1889, and the parishes of Crete and Wilber were thereupon restored to the Bishop.

The Bohemians were not the only Slav people to find new homes at this period in Nebraska. In the mid-seventies Polish families to the number of two hundred emigrated to the same region, settling principally in three contiguous counties in the middle of the state, Howard, Sherman and Valley. In answer to a further appeal from Bishop O'Connor for priests to minister to the immigrants, the Jesuit province of Galicia (or Poland) sent him Fathers Joseph Sperl and Francis Stuer, who arrived in 1882 in New Posen, Howard County, where they made their headquarters. On May 1, 1883, Father Sperl died suddenly of apoplexy, leaving Father Stuer to carry on the work single-handed, a highly difficult thing to do as he was in declining health and some of the outlying stations were distant sixty miles from the residence. Then, early in May, 1884, came from Cracow Father Ladislaus Sebastyanski, who had already seen sixteen years of strenuous labor in preaching missions up and down his native Poland. He was accompanied by Brother Marcellus Chmielewski, who was to prove himself a capable assistant as school-teacher and organist. Though he spoke Polish fluently, Father Stuer was German-born and so unacquainted with Polish ways with the result that his ministry at New Posen was attended with embarrassment. He accordingly withdrew thence to Chognice, ten miles distant, where he had built himself a residence and where with the

Bishop's approval he made his headquarters. From New Posen as a center with six dependent missions Father Sebastyanski now carried on a vigorous ministry, saying Mass on week-days in the out-of-town missions. The two stations of St. Liborius and SS. Peter and Paul were soon well provided for as regarded church and rectory and turned over to diocesan priests. Three new churches were built, St. Joseph's in Elba, St. Stanislaus's in Boleszyn and St. Anthony's in New Posen, the last to replace an earlier church destroyed by fire. New Posen was given, moreover, an attractive-looking rectory and a parish-school. All in all sixteen thousand dollars had been expended by Father Sebastyanski at the end of five years and the entire mission served by him was unburdened with debt.

The labors of the energetic Father Sebastyanski were not confined to his Nebraska parishes. Two or three times in the course of the year he withdrew from them to preach missions to Polish congregations in various parts of the country, having to his credit after a few years the erection of seventeen mission-crosses. As he was personally quite unable to meet all the demands made upon him in this necessary and fruitful phase of the ministry, the plan was suggested of a central house for Polish missionaries. On assurance of sympathy and financial support from clerical friends he accordingly took steps towards its realization by purchasing with the cordial approval of the Bishop of the diocese and his own provincial, Father Rudolph Meyer, a piece of property of five acres adjoining St. Anthony's Church in New Posen. For a time the hope, a rather extravagant one perhaps, was entertained that this obscure little settlement in Nebraska would become the "central mission of all the Polish missions and parishes in America." At all events the pastoral zeal and energy expended upon this corner of the Lord's vineyard yielded fruit abundantly so that Bishop O'Connor, on making a visitation of New Posen in 1888, declared openly from the pulpit his keen satisfaction over what was being done there for the good of souls.

At our Lady of Mt. Carmel, Chognice, Howard County, resided during the period 1884-1896 Father Stuer and Brother Chmielewski. An incident occurring more than once in the immigrant period of the Church in the United States is recorded of the little station. In their efforts to clear the new church of debt the parishioners arranged a loan through one of their own number, a man apparently above suspicion, for he had himself donated the ground on which the church was standing. But he was, as the event disclosed, at heart an anti-clerical and in the process of negotiating the loan contrived to secure a lien upon the church, which he thereupon claimed as his own. Nothing was left for the congregation to do but liquidate the church debt without delay, which they proceeded to do. The obligation was apportioned among the

one hundred and five families of the parish, special religious services were held for the success of the undertaking and, beyond all expectation, money flowed in freely enough to extinguish the debt in a very short time. It was a triumph for the parishioners and their pastor, who did not delay to thank God earnestly for so happy an issue of the embarrassing situation. The Jesuit residence of Polander (Chognice) was closed in 1896, Father Stuer having been the only pastor in charge since its beginning in 1884.

Olean (Oleyen) in Colfax County was the center of a group of stations, which in 1890 numbered nine, each having its little church. Father Turk was in residence here as early as 1882, being joined the following year by Brother Kramar in the capacity of school-master. The Jesuit ministry in Olean centered around these two, who remained there steadily up to June, 1892, when the place reverted to the care of the Bishop. The congregation of the Sacred Heart at Olean was of mixed complexion, German and Bohemian, with the former element predominating so that there was preaching in Bohemian only once a month. Two other Bohemian parishes were found in the vicinity, St. Wenceslaus's at Dodge, and St. Mary's at Tabor, both five miles distant from Olean. The first church at Olean, later turned into a school house, was replaced by a second one of more ample dimensions and with a steeple of a hundred feet while in 1889 a rectory of frame was built for Father Turk and the coadjutor-brother, who before that time had been left to their own devices to secure lodging where they might. Olean, though for a period on the way of development, came to grief. Lack of vision on the part of the townsfolk proved their undoing. Olean was picked out for a railroad station, which however, on account of a pronounced grade at the town itself would have to be placed about a mile away. But when the company sought to purchase property here for the station, their efforts were blocked by the citizens of Olean, which as a result lost all the advantages of railroad communication with the outside world. Two stations, around which settlements grew up, were located on either side of Olean, east and west. The effect on Olean was disastrous. Business was ruined, the post-office transferred elsewhere and, with the arrival of resident priests at Dodge, Tabor and Howell, all within a radius of five miles of Olean, the latter parish lost three-fourths of its territory. Some of those responsible for the unhappy outcome were inconsiderate enough to attempt to fix the blame of it on Father Turk, who withal had the sympathy and support of the more sensible part of the congregation. Olean owing to its reduced importance seemed in a fair way of losing its resident pastor, but was reassured on this score by the Bishop. But the Jesuits soon discontinued their ministry in this place, Father Turk and Brother Kramar being transferred thence

to New Posen in the June of 1892. Much good had been effected at Olean and more would have resulted if only a way had been found to harmonize the two elements, German and Bohemian, that made up the congregation.

The departure of the Jesuits from Olean marked the termination of their ministry among the Bohemians of central Nebraska. There remained in their hands only the two Polish residences of Polander and New Posen, and these were turned over to the Bishop in 1896. Central Nebraska, at the time the Polish Jesuits arrived there in the seventies and eighties, was really a missionary country, a designation which was in fact technically applied to the United States generally up to their withdrawal from the jurisdiction of the Propaganda in 1908. But by the mid-nineties diocesan priests began to be available for the parishes of central Nebraska, which were bettering their organization, while the region generally began to emerge from the crudities and drawbacks of the pioneer period.

#### § 10. WORK FOR THE NEGROES

Though lack of men and other circumstances made it possible to attempt it only on a modest scale, ministerial work on behalf of the Negroes was taken in hand at an early date. It would have been strange indeed if with their own domestic tradition of the heroic ministry of St. Peter Claver before them, the middlewestern Jesuits had shown themselves indifferent to the urgent spiritual needs of the colored folk about them. Whatever was actually attempted on behalf of this class of the American population has been practically restricted to six centres, St. Louis, Cincinnati, Florissant, Omaha, Chicago, and Toledo. Father Joseph Joset, assigned by Father Roothaan to the Oregon Missions, arrived in St. Louis too late to join one of the spring mountain expeditions of 1843. His departure for the Far West thus delayed for a year, he was set to learn German to qualify himself thereby for service in the German-speaking parish of St. Joseph, but the forlorn condition of the Negroes moved him and he would have labored by preference among them. He wrote to Father Roothaan in July, 1843: "As the Negroes have no church and pastor of their own, they fall into the hands of the heretics. How gladly I should spend myself for these souls also!" The General was impressed by Joset's words and wrote to him: "Would it were possible to help the Negroes also! Your Reverence must not fail to acquaint Superiors with anything that may occur to you as helpful towards the spiritual relief of so many souls." Like this devoted Rocky Mountain missionary of later years, Father Arnold Damen, eminent Jesuit preacher of his day, was also drawn towards the

Negroes. On a visit to Natchez in 1855 he was visibly impressed by the distressing religious status of the southern blacks and wrote thence to the Father General asking that he be permitted to labor in this inviting field. A few years later Father Peter Arnoudt was making a similar appeal to the General. Residing in St. Louis, he was acutely alive to the religious needs of the free colored population of that city and felt within himself what he could not but regard as a divine call to work on their behalf "I know by experience," he assured the General, "that these people when they give themselves to Christ are treated by Him with marvellous liberality and can live a life of singular innocence with the utmost ease."

In 1856 the Sisters of Mercy of St. Louis began under Jesuit direction to conduct a night school for colored children. Two years later Father Peter Koning, a convert from Lutheranism, was assigned the spiritual care of the Catholic Negroes of the city, being the first St. Louis Jesuit to receive a commission of this kind. The upper of the two galleries of St. Xavier's (College) Church was fitted out as a chapel and here Father Koning held services for the not very numerous congregation which he managed to get together. He even succeeded in organizing a Marian sodality for Negro girls. But, so Father Druyts let the General know, "greater good would be accomplished if these people had their own church." Father Koning was in charge of the Negro congregation until the beginning of 1861 when he was replaced by Father Maes. A remarkable incident occurred in connection with his death, which took place at St. Louis University January 21, 1862. When the body of the deceased father was laid out in the College Church, a young Protestant lady, Mary Wilson by name, on touching it, suddenly and unexpectedly received the light of faith and was subsequently received into the Church. She entered the Society of the Religious of the Sacred Heart and while a novice at Grand Coteau, Louisiana, was cured of a critical illness by St. John Berchmans, which miracle was officially accepted in the cause of his beatification. Another striking circumstance is related in connection with the last illness of Father Koning. When his case seemed to be beyond human aid, Father Coosemans, then rector of St. Louis University, solicited on his behalf the prayers of a holy lay sister in a local convent whom he knew to be a very special recipient of divine favors. Some days after the father's death, the nun on meeting Father Coosemans assured him that she had prayed earnestly for Koning's recovery until God made known to her that she should rather pray for the fulfillment of the divine will. For, added the nun, God calls the men of the Society to a high perfection, to which all do not attain. Some of them He quickly calls to Himself in His

mercy while others He rejects from the Society, for it cannot be that anyone dying a Jesuit should be lost. "These words," added the pious Father Coosemans in reporting the incident to the Father General, "did me good and inspired me to be more faithful to the grace of God so that I may have the happiness not only of living but of dying a devoted child of St. Ignatius and of the Society."

"The little Negro congregation," wrote the vice-provincial, Father Murphy, in January, 1861, "has made a new spurt under Father Maes who took over its direction since the beginning of this month. This good Father, who is full of zeal especially for the poor, has also charge of the parish school [of St. Xavier's], which counts about four hundred pupils" Three years later Father Coosemans, in view of the circumstance that the chapel where the Negroes assembled on Sundays was quite too small for their needs, was expressing the hope that it might be possible to do in St. Louis what had been done by the Maryland Jesuits, who bought a Protestant church and put it at the service of the Negroes. All along Coosemans showed himself deeply interested in the venture made by his associates to promote the spiritual welfare of the colored folk of St. Louis, the last letter which he wrote to Rome as provincial being taken up with the arrangements finally made with Archbishop Kenrick to provide a separate house of worship on their behalf.

Father Maes was followed in the care of the Negroes by other Jesuits, as Fathers Henry Baselmans, Philip Colleton, James M. Hayes, and Michael Callaghan, none of whom remained more than a year or so in the charge, except Father Callaghan, to whom was due much of the preliminary work that made possible a church for the Catholic Negroes of St. Louis. This came during the pastorate of Father Ignatius Panken, successor in 1872 to Father Callaghan, who had withdrawn from the Society of Jesus to attach himself to the diocese of Covington. During the Christmas week of 1872 a fair for the benefit of the Catholic Negro congregation was held in Vinegar Hill Hall at Fourteenth and Gary Streets, a building that had already served as a Baptist and earlier as a Presbyterian meeting house. Father Panken while attending the fair one night conceived the idea that the hall in question might be made to serve as a church for his colored flock. The building was accordingly purchased for five thousand dollars, put in repair at a merely nominal expense by a Mr. D. Sullivan, and on May 18, 1873, with a procession of ten thousand Catholics featuring the occasion, was dedicated as St. Elizabeth's Church by Coadjutor-bishop Ryan of St. Louis. Here the Catholic colored people of St. Louis continued to worship for forty years until Father John McGuire, pastor of St. Elizabeth's,

acquired the old Walsh mansion at 2721 Pine Street and in the summer of 1912 opened church and rectory in these new quarters.

For twenty-two years, 1872-1894, Father Panken, with one brief interruption, was in charge of St. Elizabeth's, devoting himself with singular zeal to his Negro flock. Fathers Boarman and Meuffels were pastors for short terms while Father Michael Speich filled the post without interruption for sixteen years, 1896-1911. His successors in the pastorate of St. Elizabeth's were Fathers John McGuire, Joseph Lynam, Joseph Milet, William Markoe, Augustine Bork, David Hamilton, and again William Markoe. In 1928 Father Markoe succeeded in acquiring a choice property at Taylor and Cook Avenues as a site for a new St. Elizabeth's church and school house, but circumstances have not permitted of its use for this purpose.

On October 12, 1880, a group of four Oblate Sisters of Providence (Colored) arrived on Father Panken's invitation to take in hand the direction of St. Elizabeth's school. Previous to their coming classes had been held in the basement of the church, but three weeks after the arrival of Sister Mary Louis Noel and her companions the school was installed in a building purchased a few weeks before for twenty-seven hundred dollars. A boarding-school was added to the day school as also later on an orphanage, which was soon detached and conducted as a separate institution. The original school-building received in the course of years new additions, providing increased classroom space and other facilities. The Oblate Sisters of Providence remained in charge until the opening of the new St. Elizabeth's on Pine Street in 1912 when the schools were placed under the direction of Mother Drexel's Sisters of the Blessed Sacrament.

The organization of the Catholic Negroes of Cincinnati into a congregation was begun about 1865 on the initiative of the Jesuit missionary, Father Francis Xavier Weninger. He made generous contributions to the project while Father Adrian Hoecken, who was put in charge of the new congregation, collected money in the city with the result that some four thousand dollars were made available for a church and school. On May 10, 1866, property was purchased on the north side of Longworth between Rice and Elm Streets, title to it being held by Father Driscoll, pastor of St. Xavier's. Later, at Father Weninger's suggestion, the title was transferred to the Archbishop of Cincinnati, since the property "was acquired on behalf of the Negroes who belong to his flock." Meantime, however, the Jesuits were to continue to take care of these poor souls "out of charity and zeal," leaving to the Archbishop the strict obligation of providing for their salvation. Services for the Negroes continued to be held on the Longworth Street site until 1873 when another location for the church was found on New



Street immediately east of Sycamore. Finally, in 1908, St. Anne's Church, under which title the house of worship for the Catholic Negroes of the city had been known all along, was established on John Street between Richmond and Court. With this last change of location charge of the congregation passed from the hands of the Jesuits into those of the diocesan clergy. The first Jesuit pastor of St. Anne's Church was Father Adrian Hoecken, who had seen twenty years of service as Indian missionary in the Rocky Mountains. He remained some seven or eight years in this charge when he was followed, 1874, by Father Henry Bronsgeest and later by Fathers Victor Van der Putten, Joseph Rimmelé and John Driessen. The last named remained at the post for nearly twenty-five years, being the last Jesuit to be charged with the spiritual care of the Catholic Negroes of Cincinnati.

Numerous families of Negroes are to be found scattered in the environs of the Jesuit Seminary at Florissant. Work on their behalf had been undertaken at intervals by the pastors of St. Ferdinand's in Florissant, but organized and sustained effort in this direction may be said to have begun with the inauguration October 30, 1915, at Anglum, four miles south of the Seminary, of catechism classes conducted by the junior scholastics of the Seminary. Numerous baptisms of Negroes followed. Mass began to be said in a private house with the Archbishop's permission and on August 4, 1918, took place the dedication of a neat little chapel, eighteen by thirty feet, put up by Brother John Ward, the Seminary furnishing the labor gratis. In this chapel, dedicated to St. Peter Claver, the Apostle of the Negroes, Sunday morning services were held followed in the afternoon by catechism classes for the Negro children. The following year a second chapel for the Negroes, twenty-eight by fourteen feet, was opened at Sandtown on the banks of the Missouri directly opposite St. Charles. It bore the graceful name of St. Mary's ad Ripam and in it Mass was celebrated once a month. Services in this chapel were later discontinued. In 1926 still a third house of worship for the colored folk of the Seminary environs was built. It stands in South Kinloch, is dedicated to the Holy Angels and is served regularly by a resident Jesuit priest. Holy Angels Church has its school, which is taught by School Sisters of Notre Dame. This ministry on behalf of a neglected portion of the Lord's flock was originally and is still in part carried on by the Jesuit professors of the Seminary, who find therein occasion to exercise that zeal for souls which the Society of Jesus would see energizing in the souls of all its members. The pioneers in this field were Fathers Matthew Germing, under whom the Anglum and Sandtown churches were erected, and Arnold J. Garvy, to whom is due the church at South Kinloch. This last has been served for many years by Father Otto J. Moorman.

Work on behalf of the Catholic Negroes of Omaha was taken up by Father Francis B Cassilly in 1918. Only five colored persons, two of them non-Catholic, could be mustered for the initial gathering, but the numbers interested in the venture grew rapidly. Services began to be held monthly, first in the parish hall of the Sacred Heart parish and later in a chapel of the Sacred Heart Church. As the colored congregation grew, services become more frequent and finally a meeting-place of its own became a necessity. Accordingly, in June, 1920, a frame residence at 2429 Parker Street was purchased for five thousand dollars and the Community House of St Benedict the Moor established therein, the patron-saint chosen being, as the Roman Martyrology for April 3 declares, "surnamed the Black on account of the color of his skin." Mass was subsequently said every Sunday for this first Catholic Negro congregation in Omaha, which soon outgrew its new home. On April 3, 1923, Father Cassilly made a fresh purchase, acquiring an improved piece of property on Grant Street between Twenty-fourth and Twenty-fifth. The building was blessed on April 14, had its first Mass the following day and on August 27 began to house a grade-school conducted by Sisters of Mercy. The Catholic Negro population of Omaha was estimated in 1923 at about two hundred souls, whose spiritual needs were being provided for by the Church of St. Benedict the Moor.

In 1933 the building which had previously housed St Joseph's School of the Holy Family parish, Chicago, began to be used for the education of Negro children. The school is under the direction of Father Arnold J Garvy, S J, assisted in the teaching by Sisters of the Holy Family of Nazareth.

In Toledo, in 1931, Father Augustine A Bork began, at Bishop Alter's request, to take spiritual care of the Catholic Negroes of the city. The work progressed satisfactorily and a church for this neglected portion of the flock was eventually secured.

Father Weninger's activities on behalf of the Negroes of Cincinnati have been adverted to. One major contribution of his to the Catholic movement for the religious uplift of the colored race in the United States deserves to be noted. He originated, it would appear, the idea of the annual collection taken up by the American Catholic hierarchy for the Indians and Negroes. He proposed the idea by letter to his Holiness, Leo XIII, so he assures us in his memoirs, the result being that instructions were issued by the Holy See for the introduction of the collection in question into the dioceses of the United States.