CHAPTER VI

DR. JOHN PURCELL, BISHOP OF CINCINNATI — HIS INSTALLATION — ST. PETER’S BENEVOLENT SOCIETY — HOLY TRINITY CHURCH — REV. J. J. MULLON — URSELINE CONVENT AT CHARLESTOWN — BISHOP BRUTÉ — SCHOOLS IN RICHMOND, VINCENNES, AND NEW ORLEANS — BALTIMORE COUNCIL — RETREAT OF CINCINNATI CLERGY

1833–1838

IMMEDIATELY after his consecration Bishop Rese went to Baltimore to attend the Provincial Council and was present at the consecration of Bishop Fenwick’s successor, Dr. John B. Purcell, President of Mount St. Mary’s College, Emmitsburg, Maryland. This took place on Oct. 13, 1833, in the Baltimore Cathedral. The names of Rev. P. Kenny, S.J., John B. Purcell, and John Hughes had been submitted to Rome for the Cincinnati diocese, but some of the Cardinals objected to the youth of Rev. Dr. Purcell, and the General of the Jesuits asked that Father Kenny’s name be dropped from the list. Bishop England, in Rome at the time, was consulted by one of the cardinals who said: “The members of the Sacred College cannot decide between Rev. John Hughes and Rev. Dr. Purcell, and they will be thankful if you can mention even the slightest circumstance to help them form a judgment.” Bishop England having a very high opinion of both gentlemen, and believing either would successfully fill the position, was perplexed.
At length he remarked: “I can think of nothing, your Eminence, unless the fact that the Rev. John Hughes is an entirely self-made man, might prove more acceptable to the Western people.” The Cardinal was pleased and thought this would satisfy the Sacred College. The following day his Eminence met Bishop England and said: “My Lord, I told the Cardinals what you said of Rev. Dr. Purcell’s being an entirely self-made man and they at once drew up the papers and sent them to the Holy Father for his signature.” Bishop England said to himself: “The Holy Spirit has done this,” and the Cardinal never knew of his blunder, nor did Bishop England mention it in his letter sent to Rev. J. J. Mullon at Cincinnati:

REv. AND DEar SIR:

Probably the same packet which takes this, will also convey to Dr. Purcell his appointment for the See of Cincinnati, comprising the State of Ohio. It was at length finally arranged on Sunday evening after a variety of delays. This is now definitive, and I congratulate you and the diocese upon it, as I know Purcell well, and feel that amongst you he will be exceedingly useful. I would suggest to you, to write to him immediately to secure his acceptance as it is by no means unlikely that efforts will be made to urge his resignation and such a step at this moment would probably produce results which would do an injury not to be repaired for a century. I am at this moment too close upon the hour of post to permit my entering upon the particulars, but I do strenuously urge you to this step or any other correct one which will ensure his acceptance. Hughes and he with Kenny were on the first list. Another was sent out with the names of Dubuisson (Marked as the very last choice) and McSherry. The General of the

PENS May 18th – 1873

To [Recipient]

Perhaps the same packet which today this will also convey to Mr. Penrose by appointment for the use of your Reverence containing the [illegible] of this... It was at length partially arranged in the day evening after a variety of days that this has been written. I beg to say that when the Bishop opens it, as I know Penrose, and I know that amongst you, he will be exceedingly grateful. I would suggest to you, to write to him immediately to thank him for his acceptance, as it is by the means by which that effort will be made to urge his acceptance, to such a step just at this moment would probably produce results, which would be an injury but to be referred for a considerable time at the moment, too close upon the hour of past to permit the re-turning upon the particular. But I do strenuously hope you to this step on any other correct one which will secure his acceptance. Your own, as well as others, at the point last mentioned, with the Bishop and Mr. Penrose, will naturally of the present, objected to his three, that person who cordially chose Penrose believing him to be the most likely to have you first with your own heart to this. After this last, Penrose, as I can be heard for Detroit, when bishop French's letter of the Bishop's own knowledge of him...
As far as I am for pride it is not worth noting you know
that of the fact which I add, you may hope the propriety he has in mind, set of Provincial councils. (The Pope has directed the Archbishop to write to the Archbishop that it is his wish they should be held; you may write
how that our administration will be greatly improved
by Rome.

In haste,
yours very sincerely,

[Signature]

[Name]

You can show this to Doctor Reid, with my best respects.

[Signature]

[Name]

Nothing done yet about [Name].
Jesuits objected to his three members, and the cardinals chose Purcell, believing him to be the one most likely to serve you, and not wishing just now to take Hughes from Philadelphia. Rese had already and at once been named for Detroit upon Bishop Fenwick's letter and the Pope's own knowledge of him. As far as you think prudent but without stating your knowledge of the fact which I add, you may urge the propriety of Provincial Councils. (The Pope has directed the Propaganda to write to the Archbishop that it is his wish that they should be held.) You may be assured that our administration will be greatly improved by Rome.

In haste —

Yours very sincerely,
Bishop of Charleston.¹

You can show this to Dr. Rese with my best respects. Nothing done yet about Vincennes."

Father Mullon wrote at once to Dr. Purcell at Emmitsburg.

"CINCINNATI, July 28, 1833.

"RT. REV. AND BELOVED SIR: —

This morning's mail brought me from the Rt. Rev. Dr. England the enclosed; and in conjunction with him your devoted Mullon conjures you for the good of our Holy Religion, not only to accept of what Heaven has imposed upon you by this appointment, but also to expedite it as much as possible. It is all necessary at this moment — things are in a dreadful condition here at present owing (I must say it) to Mr. Rese's want of energy and disposition to evade difficulties merely imaginary. When you accept, which I humbly beg you will, notify me that I may make the necessary arrangements for continuing the college, which never could be reopened with respect, with the present members. Its prospects are fair and even flattering, but, Rt. Rev. Sir, I entreat you, for its

¹ Archives of Mount St. Joseph, Ohio.
support, to use your efforts to send some four or five efficient and exemplary young men to assist us in the duties of it—the present with the exception of three are everything but what you would expect to see in Seminarists. I will soon say more, when I hear from you. I write with haste, and with a heart beating for the accomplishment of what I now see so happily begun.

I am, your ever devoted

J. J. MULLON."

From Bishop Purcell’s diary we learn the following: “Rev. Mr. Hayden declined the Presidency of Mt. St. Mary’s College. Rev. Mr. Jamison was proposed by Rev. Dr. Purcell and approved. Rev. Mr. Wainwright of the Baltimore Cathedral took the Apostolic Brief to Dr. Purcell at Emmitsburg in the beginning of August, 1833. Dr. Purcell made a retreat with the Seminarists conducted by Rev. Mr. Bruté. He was consecrated October 13th, had made a retreat for the occasion at Conewago under the hospitality of Messrs. Lekeu and Paul Kohlman. Rev. John Hickey went there to hear his confession and remained with him until his consecration. The Council lasted from the 13th to the 20th of October. Rt. Rev. Bishops Dubois and Kenrick went to the Mount, Dr. Purcell staying in Baltimore with Mr. Francis Elder. The Bishops dined at the homes of Mr. Caton and Mr. McTavish. Dr. Purcell returned to the Mount on November 2d, sang Pontifical Mass and preached at St. Joseph’s. He left on Thursday—Paid $100.00

1 Archives of Mount Saint Joseph, Ohio.
2 Most Rev. James Whitfield was the consecrator, Bishops Dubois and Kenrick assisting. Bishop Eccleston preached. The Council opened at once and Bishop Purcell took his place in the deliberations.
3 During a farewell entertainment given him at the Academy the following address was read. It shows how eastern people regarded the West eighty-three years ago and we fear the sentiment has not disappeared entirely. The water color painting above the greeting is the dove descending on a mitre, crozier and episcopal cross. At the bottom is a pen and ink sketch of St. Joseph’s Academy. The original is in the Archives of Mount St. Joseph, Ohio.
Curriat: July 28th. 1833.

P. R. & beloved Sir,

Humble’s note brought me the enclosed from Mr. Blackwood, and in conjunction with your latest letter Mullon conjures you for the good of our holy religion not only to accept of what Chemn has agreed to you by this application but also to support it amount of property. It is an

inquiry at this moment; things are in a very

crisis at present, only (I must say it) to

old R. very wise, every and disposition to which

difficulties many imaginary—When you acce to

I hardly try you will, nothing more than I may make

the now my unanimous for continuing the college

which will come before us with respect and the

present number. The project was fair on its

flattering; but P. R. did I refer you for its support to our yours efforts to and some from

or your efficient support to your man to what

in all duties of it. The project with the projec

tion of there are any thing but what you would

expect to be in proportion—Until some may

more, when I hear from you I write with

haste and with a heart longing for the accomplishment of what I now am for happy

sake—In your ever devoted

J. J. Mullon.
for stage from Frederick (Father McElroy) to Wheeling. Two accidents which might have been serious but were not, thank God. Reached Wheeling, Sunday morning at 5 o’clock. Heard the Sisters’ confessions — Alphonsus and Cephas — said Mass and preached — preached again in the evening — by special request. Two Sisters and little Wm. Ryan staid with good Mrs. Magruder, formerly of Frederick, — also Miss Ann Marr from Frederick. Left Wheeling on Monday at 2 P.M. sailed down the river in the steamboat, ‘Emigrant.’ Paid $8.00 a head. Reached Cincinnati on Thursday, November 14th, at 10 A.M. Went to the house of Mr. Santiago opposite the church and dressed in pontificals. Clergy assembled for reception — procession to the Church. Addressed by the venerable Bishop Flaget. Bishop David was present. Chanted the prayers prescribed in the pontifical and observed all the other ceremonies.”

Bishop Purcell at the time of his consecration was a young man of thirty-three years. His courtly and dignified manner gained for him the title of the “Prince Bishop.” What he was called in those early days he

ADDRESS

“On the present occasion of universal festivity, one thought of sadness is mingled in our address to our dear Father; yet for a moment we beguile our brief, to hail you the ‘Prelate’; since your new career will be glorious and replenished with merit. Yours will be the task, honoured Father! to soften the savage mind, to instil religion, to subdue by your mildness and piety the wildest of the wilderness. Yours the consolation to enlist under the banners of Faith, the untutored Indian and many more who will gather from distant regions and rally round the same standard. We see in anticipation, the hearts that will twine round your own; and already hear the sacred songs of gladness which will replace the horrid yells of War. Delightful, glorious cause! — but for ourselves, how sad the parting! The moment hastens when you will be torn from the dearest spot on Earth, where kindest hearts have long reciprocated your Affection; and we who have till now felt the influence of your zeal and pious cares, must too soon take a sad adieu! And whilst our grateful prayers ascend to Heaven for our absent much loved Father, may the memory of his words and example be long cherished, to improve our hearts, and render us worthy of the name we would ever cherish. — that of ‘Your Children of the Valley.’”
remained through the long, long years even when the dark clouds of calamity lowered over his august head, and when figures stood by the millions against the credit of the Church in this diocese, no one, friend or foe, could find aught to say against the life which through so many decades had been lived wholly, truly, and sublimely in God: for he was ever faithful to the honor of the Most High and always consumed with zeal for the good of his flock. Called by Pope Gregory XVI to feed the sheep and lambs in the West, he left his eastern mountain home full of fervor and self-sacrifice. The Daughters of Mother Seton were well known to him and to them he looked for assistance in the work of his diocese, nor was he disappointed, as his own words shortly before his death, testify. Standing at a window of the Cathedral residence and noticing the Sisters pass, he said to a friend from whom we have the account: "Ah, there go the dear Sisters of Charity, the first who gave me help in all my undertakings, the zealous pioneer religious of this city, and the first female religious of Ohio, — who were never found wanting, and who always bore the brunt of the battle."

Among the episcopal party which came to Cincinnati on November 14, 1833, were two more Sisters — Alphonsa and Cephas. About 11 o'clock A.M. the boat reached the landing where carriages and an escort were waiting to conduct the Bishop and his party to the Cathedral residence. 1 When the Bishop had donned his pontifical robes he was escorted by a procession of the clergy to the foot of the altar in the Cathedral,

1 Archives of Mount St. Mary's Seminary, Bishop Purcell's Journal; Archives of Mount St. Joseph, Ohio, Community Record; Ibid., Miss Marianne Reilly's Journal.
and there remained in prayer until the moment of installation arrived. He then ascended the steps of the altar where he intoned the prayer prescribed, and was conducted to his Episcopal Chair by Bishop David of Bardstown in the presence of the venerable Bishop Flaget, which fact added to the dignified solemnity of the occasion. Bishop Flaget addressed the new Bishop, reminding him that he imparted episcopal consecration to his predecessor, whose remains were mouldering beneath the hallowed limits of the sanctuary; that he was pleased to be present when the widowed Church of Cincinnati cast off her mourning garb and attuned her notes to strains of thanksgiving to God because the voice of a Father was heard in the midst of His children. He painted, too, the awful responsibility of the Shepherd of the Flock, warned him that thorns and thistles would beset his path, that the cup of bitterness would be presented to his lips, and of which he would be forced to drink, and that after all these trials, a crown of never fading glory would be the reward of his faithful perseverance. Did Bishop Flaget speak in prophecy; or was there given to his mental eye a picture of that young lord of thirty-three advanced fifty years, with the snows of eighty-three winters bowing his venerable form? Did he see the awful burden of that terrible calamity which brought undying grief to the Cincinnati diocese, and broke the heart of its beloved patriarch? Well for Bishop Purcell that such a vision was not placed before his youthful fancy. Only the eternal records will bring to light the true history of the sad event which clouded his latter days.

Bishop Purcell began at once his great work of

education by filling the office of President of the Athenaeum, and by inviting efficient professors. His Lordship, as well as the other Reverend gentlemen, displayed an active interest in the schools conducted by the Sisters, and the fatherly prelate was quick to evince the tenderness of his heart for the orphans now given to him by Holy Church as a sacred trust. Father Hickey, the Superior of the Sisters, wrote him from Emmitsburg:

**RT. REV. FATHER:**

I profit by the hands of Bishop Rese to say a word or two to my beloved friend and a Prince of God’s Church. I expect you will have as rough spiritual, as you have crossed rugged roads. Your diocese, I trust, will be a rich crown for yourself and a plentiful and productive field in God’s Church. I heard by young Shorb, who passed you in Frederick, that our dear Victoria was on the point of death. I hope our dear Lord’s will is to spare her yet some time, and that the Salubrity and rest of Vide Poche ¹ will restore her somewhat. If she is well enough to travel and there is a good opportunity, perhaps it will be better to send her on with Sister Fanny before Bishop Rosati gets to you. When your perfect convenience allows you to remit the $200.00 please send me a draft on any bank in Baltimore or Philadelphia, or New York. Please to be a Father to my dear Children. Respects to Rev. Mr. Mullon, Collins &c —

with profound respect R¹ Rev² Father

I remain y¹ sincere fr² and

humble Servant

Jno Hickey.” ²

The Catholic Telegraph of December 6, 1833, announces: “The Right Reverend Dr. Purcell will

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¹ Vide Poche is now Carondelet.
² Archives of Mount Saint Joseph, Ohio. Original Letter.
preach a Charity Sermon in the Cathedral on Sunday the 15th inst., for the benefit of the Orphan children in St. Peter's Asylum. We hope that the congregation will evince a corresponding feeling on the occasion. The Charity sermon is unavoidably deferred a week longer than was intended, as it is necessary that the Bishop's Pastoral to the clergy and laity of his flock should be published as soon after his arrival in his See as possible." The amount taken up after the charity sermon was $110.00, but a more lasting effect of the Bishop's glowing words, was a meeting of the gentlemen to form an association for aiding in the maintenance of the Orphans at St. Peter's Asylum, the support of the little ones having hitherto depended on casual charity and the exertions of the Sisters.

Christmas, 1833, was truly a feast of joy to the Catholics of Cincinnati. It was kept with great solemnity, and the consoling sight of six hundred communicants gladdened the day for all worshippers of the Infant Jesus. Only fifteen years before, Bishop Fenwick could number but two Catholic families in Ohio — and now, Bishop Purcell could count on the Feast of the Nativity seven thousand souls, the faithful of his flock in Cincinnati.\footnote{Catholic Telegraph, Vol. III, p. 39: "This solemnity, fraught with so many consoling associations for the devoted followers of an incarnate God, was celebrated on its last return by the Cincinnati portion of the One, Holy, Catholic and Apostolic Church, under circumstances of a peculiarly gratifying character. The mustard seed, which had been sown by the amiable and zealous Fenwick some fifteen years ago, exhibited a spectacle which would extort from scepticism itself an acknowledgment that it had increased to a stately tree. He had been an instrument, in the designs of heaven, to plant and water; but it was the great Pastor of pastors, who gave the increase. He saw it, we trust, from the bright and blissful abode, where the just rest from their labors, and whither their works follow them. It has pleased the Almighty, that he should be succeeded, in his responsible and laborious charges by another of the apostolic band whose piety, zeal, and distinguished acquirements might infuse new energy into the work so auspiciously commenced. From two
the morning was not the full measure of their piety as the following article will prove:

St. Peter’s Benevolent Society of Cincinnati for the support and Education of Female Orphans.

“On Christmas evening, 1833, a meeting was held in the Athenaeum for the purpose of forming a society to aid in the maintenance and education of the female Orphan Asylum of Cincinnati. The meeting was numerously attended and a spirit of charity and benevolence manifested that well accorded with the day in which the Redeemer’s charity for the poor and needy human race was manifested to the world. It was known that between twenty and thirty orphans had been provided for upwards of four years without any definite means of support chiefly owing to the indefatigable exertions of the excellent Sisters of Charity. In addition to this exalted charity these mothers of the orphan conducted a school which afforded the benefits of moral and religious education to one hundred and thirty females annually. All were permitted to attend the school without distinction of creed, and also without overture, design, or attempt to imitate the proselyting system so prevalent in the Catholic families, which at that period constituted the infant church of Cincinnati, the present prelate, the Rt. Rev. and esteemed Dr. Purcell, could enumerate more than six hundred communicants on this festival, and a congregation of more than seven thousand souls. When we connect these happy results with the associations of our newly created city, so flourishing and so extensive, redeemed, as it has been, from the grasp of the savage and the appalling obstacles of a wilderness within the last half century and presenting its thirty-odd thousand of a highly cultivated and enterprising population, who can refuse to exclaim with the great apostle of the Gentiles, “O the depth of the riches, of the wisdom and of the knowledge of God: how unsearchable are his ways?” During the entire day the Cathedral was thronged, and among the number were to be seen some hundred converts who, having found the “old path, in which is the good way,” returned thanks to their heavenly Father for the blessing they enjoyed in being so happy as to participate in the true celebration of Christmas, namely, Mass celebrated in honor of the Nativity of Christ.”
free schools of our city. These and similar considera­
tions led to the formation of this meritorious and laud­
able association. A constitution and by-laws have
been adopted. Officers have been appointed and
the Society placed on a footing that promises to be
highly beneficial in its results in the cause of this
best and holiest of this world's charities. We feel
sure that there are numbers who are acquainted
with the existence of the Society who will cheerfully
enroll themselves among its members. The next
meeting will be held in the Athenaeum, on the evening
of the first Sunday in February, immediately after
Vespers. All who are desirous of becoming members
are requested to call, and leave their names with the
Right Reverend Bishop, J. J. Mullon, M. W. Byrne,
C. Johnson, or C. Garvey. It may be proper to state
that the initiation fee is fifty cents and the monthly
contribution twenty-five cents."  

After the formation of this Society, we notice fre­
quently in the Telegraph a card: "The Bishop of
Cincinnati acknowledges the receipt of $5.00 (more or
less) in an anonymous letter during the past week.
The orphans' prayers for their benefactors ascend to
Him Who 'seeth in secret and rewardeth publicly.'"  
The corner-stone of Holy Trinity Church was laid
on April 15, 1834. The Bishop delivered an address
to the large gathering assembled to witness the novel
ceremony. The site of the Church was one of the
finest that could be conceived, for in those days it was
in full view of the beautiful Kentucky hills, the Ohio
and its lovely banks with the Old Mound and its mys­
terious traditions in close proximity. In the Telegraph
of June 6, 1834, a notice appears entitled "Fair."

"A fair will be held on Wednesday, Thursday and
Friday, the 18th, 19th, and 20th inst. in the bazaar

1 Archives of Mount St. Joseph, Ohio; Catholic Telegraph, Vol. III, p. 55.
(Mrs. Trollope’s) for the benefit of the Orphan Children of St. Peter’s Asylum. Many ladies of the city have evinced a deep interest in this work of charity by contributing for the occasion many beautiful fancy articles which we flatter ourselves will not be left on the table for want of purchasers, when offered for the benefit of the little orphan girls. Further comment in such a cause we deem superfluous. N.B. Editors of papers in the city, friendly to the object herein set forth, are respectfully requested to give the above a few insertions."

This Fair did not bring the good results expected, or at least hoped for. The year 1834 was one of unusual difficulties and trials; the number of orphans had been increased by the epidemic of a year previous; business had suffered from the same cause, the Association for the Orphans was just beginning, the diocese had been for a whole year without its chief head, and the result of all these circumstances became evident in this present year. There were thirty-two orphans in the Asylum and the number of applications was increasing daily. Besides the current expenses, a debt of four thousand dollars had been contracted for a Home. A school now sufficiently large for the day pupils had been rented for eighty dollars per year. Considering that there was no permanent fund from which to draw it was a matter of surprise to the thoughtful how an institution so useful and so necessary and having so many orphans had been able to subsist, and all saw that relief was urgent. This was a happy conclusion, for with the truly charitable, it is only necessary that the need shall become known and relief will follow.¹ In all departments the Sisters felt the strain of poverty and work. From a correspondent

¹ Archives of Mount St. Joseph, Ohio.
of the *Telegraph* we learn of their straitened circumstances. This writer, "F," says that he had attended with great pleasure and interest the examinations and distribution of premiums in the Sisters' School each year since their coming to Cincinnati, and not wishing to be deprived of the gratification in July, 1834, he inquired of friends when the exercises would be held. He was informed that the Sisters had conducted the examinations privately, and closed the school at an earlier date than usual, July seventh. The reasons for so doing were the excessive heat of the weather, the limited space in their school-rooms, the indisposition of the Sisters, and chiefly their inability to give deserving pupils the testimony of their regard. The names of the meritorious pupils were read in the presence of their teachers and companions by Reverend J. J. Mullon who made some appropriate remarks. After this one of the young ladies came forward and addressed the Reverend gentleman in the name of her companions. They had learned that the zeal of this devoted priest was to find a larger field for missionary work and that this was possibly the last opportunity of meeting him. They paid him the tribute of their gratitude and love for his untiring and devoted interest in their education and spiritual welfare. They felt they were losing a father and friend and were deeply moved at his departure, since his care had been bestowed on the institution from the day of its opening. His words in reply showed how deeply he was touched by this manifestation of loving gratitude and the assurance of their constant remembrance in prayer.

A card in the *Catholic Telegraph* of August 8, 1834, will show more than our words the true character of Father Mullon:
"We regret to state that the official ties which have for the last ten years connected this eloquent Preacher and pious and zealous clergyman with the Cathedral and diocese of Cincinnati were severed during the past week. He leaves our city with the reluctant consent of the Bishop and an unblemished reputation for moral worth and sacerdotal purity of life and integrity of purpose, and will be followed to the field of his future toils in the City of New Orleans, by the blessings, the tears, and the prayers of all whom he has here reclaimed from vice, disabused of error, or sustained in virtue."  

While zealous missionaries were giving up the homes of their adoption and Sisters of Charity were spending themselves and being spent for the good of others, all true-hearted Americans were put to the blush by the news which spread over the country, that the Ursuline Convent at Charlestown, Mass., had been destroyed by fire, the work of a fanatical mob, on Monday night, August 11, 1834. For several weeks previous, a false report had been spread that a young lady was detained in the convent against her will, was locked in a dungeon, and cruelly treated. This was made the subject of a sermon in some churches, notably in the Baptist, with a view to incite the people against Catholics. Lyman D. Beecher made use of it to warn his hearers against Popery. On Monday night men were seen hovering about the Convent between 8 and 9 o'clock. Shortly after, a car laden with tar barrels and combustibles was halted near by and these were forthwith set on fire as signals for the crowd to assemble, which it did very speedily and made its presence known by horrid yells, blasphe—

1 Archives of Mount St. Joseph, Ohio; Catholic Telegraph, Vol. III, p. 293.
2 Ibid., pp. 317-19, 380, 388.
mous speeches, and vile imprecations. The windows of the Convent were broken with stones and other missiles, the door forced open, and immediately the men entered the house and began their work of plunder and destruction. The children were hurriedly taken out of bed and fortunately, although with scant clothing, escaped to neighboring houses. The nuns were the last to leave and scarcely were they beyond the threshold when the entire building was ablaze. After securing such money as they could find and such valuables as they could conveniently remove, these vandals desecrated the Altar, broke open the tabernacle, carried away the Ciborium, and scattered the particles it contained on the ground. Some of these were found after the departure of the miscreants and reverently gathered up and carried away to a place of safety. Even the graves of the dead Sisters were not spared; they were desecrated and the bodies of some half dozen buried nuns exposed.

The next morning the Mayor of Boston called a meeting of the citizens at Fanueil Hall — the Old Cradle of Liberty — to devise a method for investigating this outrage to American honor, and measures for the proper punishment of the offenders as well as plans for repairing the injury done to the Sisters. Hon. H. G. Otis, with the “frost of age on his brow” but the old desire of liberty still glowing in his heart, rose and addressed the immense multitude with the same musical voice, and the same felicity of expression that had characterized his younger efforts. Every heart there burned with indignation at the dastardly deed perpetrated on innocent helpless women, whose days and nights were devoted to the best good of the Republic. Fears were entertained of fresh disturbances the follow-
ing night, for it was learned that several hundred Irish laborers were en route to Boston to help their brethren avenge the insult offered by the destruction of the Catholic Convent at Charlestown. They came, indeed, in great numbers, but obedient to the voice of Bishop Fenwick, 1 who called them together in the church at Franklin St., at six o’clock in the evening, they desisted from any acts of violence.

The Bishop took for his text a part of the fifth chapter of St. Matthew—“You have heard that it hath been said ‘An eye for an eye, etc.,’” he spoke of the awful deed that had been perpetrated, of the beauty and utility of the Institution just destroyed, and denounced the work of the incendiaries in appropriate terms. Then he added—“What is to be done? Shall we say to our enemies, You have destroyed our building—we will destroy yours? No, my Brethren, this is not the Religion of Jesus Christ. Turn not a finger in your own defence and there are those around you who will see that justice is done you.” He told them, the burning of the Convent was an act of the most degraded of the human species and met with no favor of the intelligent people of Boston, that it was not their duty to seek revenge for this vile act, that they would put the Catholic Church in jeopardy if they raised a finger against their opponents, that he had no fears of those present, but that others from a distance might rush in and with perhaps commendable ardor and alacrity, act without knowing the truth. He asked them to regard it as a solemn duty, to spread and inform such individuals of his words and advice, and to be themselves assured and to assure the others that the Public Authorities were not idle spectators

1 Rt. Rev. B. J. Fenwick.
of what was passing, but were on the alert and would see them righted.\textsuperscript{1}

The loss to the Sisters in buildings and furniture could not have been less than $50,000, a loss for which no compensation was ever received from the commonwealth of Massachusetts. When morning dawned on Tuesday, August 12, 1834, and Bishop Fenwick heard the shocking news, he sent carriages for the nuns and pupils, who were found in various houses of the neighborhood where all night long they were tortured with the spectre of their beautiful home in ruins, and even more so by the horrid voices of godless men. The nuns were taken to the house of the Sisters of Charity in Hamilton St., Boston, suffering numberless insults during their drive from Charlestown to Boston, and the young ladies were sent to their homes. Both nuns and pupils were destitute of even necessary clothing. One of the nuns was dying of consumption, another was completely prostrated from the horrors of that awful night, and all were nervous wrecks from watching and apprehension of what was to come, as rumors had reached them several days before that an attack was to be made on the Convent.\textsuperscript{2}

The Mayor of Boston and other city authorities were prompt in action and cannot be sufficiently praised; but the civil authorities of Charlestown, to say the very least, were very remiss in their duty.

The Bishop was himself a great loser by the fire, as his lodge near the convent was burnt, and not a book out of his very valuable library saved.

The \textit{National Gazette} of that day, after recounting

\textsuperscript{1} \textit{Catholic Telegraph}, Vol. III, pp. 318, 319.
the horrors of this event and proving that the atrocious act was more than incendiaryism, that it was a massacre, since death would invariably follow from the exposure, from fright, and the strain upon the nerves of such delicate females, adds: "It is in our boasted Republic, with our boasted general intelligence, spirit of order, and refinement of civilization, in the nineteenth century, that a seminary of females, altogether such as this, should be assailed, sacked and utterly laid waste in the midst as if were of a very large incorporated population! So far as religious antipathy and excitement formed part of the impulse to those excesses, we might expect, if this bigotry were indulged or excused, to hear that the Sisters of Charity, whose conduct and services, during the prevalence of the Cholera in 1832, all religious denominations concurred in admitting and extolling, were on a similar occasion ruthlessly butchered at the bedside of the patients in the hospitals, while at the risk of their own lives, they serve as ministering angels."

Happy were the Sisters of Charity to shelter the dear Sisters who came to them that morning, after the sufferings of an awful night, and what must have been the feelings of the Ursulines returning to Boston, where Bishop Fenwick had found them in 1825, poorly lodged near a theatre and without a spot of ground for exercise in the open air! The aged Bishop at that time, seeing the injury such a location was to the health of the community, lost no time in looking for a more desirable site for their Academy. Ploughed Hill, west of the famous Bunker Hill, at Charlestown, had a house and grounds which the Bishop considered suitable for a convent and Academy. The Superior
agreed with the Bishop and the property was purchased and called Mt. Benedict, where in a short time, Mary Barber, the noted convert, entered as a novice. Here the nuns had lived, enjoying what seemed an earthly paradise after their close quarters in Boston, and here they had trained some of the first young ladies of Massachusetts. Their lives were known to the honorable people of Boston, although from time to time priests and religious heard with surprise accusations which could come only from ignorant and corrupt human beings. Hence rumors of an attack were disregarded or treated lightly, and Bishop, priests, and religious, felt that the nuns were safe. Even the parents of the children had the same trust in American honor and no steps for protection were taken. Alas! for the work of a ruffian mob! The burning of the convent and all the attendant scenes were hardly surpassed by the shocking atrocities of revolutionary France. What would the heroes of Bunker Hill have thought of the liberty and honor which they purchased with their blood? And what Charles Carroll? When the work of plunder was finished at Charlestown, crowds gathered menacing the Cathedral and even the house of the Sisters of Charity, but the Third Brigade Infantry under arms, aided by respectable citizens, kept the mob at bay, while the voice of Bishop and clergy restrained the righteous indignation of Catholics.

The nuns remained with the Sisters of Charity until October, when Gen. Dearborn put at their disposal Brinley Place, Roxbury, but they could not remain there as they were constantly annoyed by parties of unprincipled wretches. There had been a farce of a trial; all the offenders were acquitted and so the mob
grew bolder and threatened this new convent and the churches of Boston. The Bishop, who by his sacred character kept Catholics from avenging the former insult, now authorized them to prepare for defence, since the proper authorities were remiss in their duty. The Bishop of Quebec recalled Mother St. George in April and after selling their household furniture, the Sisters set out for Canada in May. The words of the Lamentations must have come home to these dear religious: “O my people, what have I done to you?” They had come to bring blessings to the people of Massachusetts, had left home and friends and were being spent through love of God and humanity, and what a return! No compensation was given them, although several times the voice of great ones in the land was heard demanding that a due reparation be made in order that the stain on American honor might be washed away. The spot still remains, as the stains of the Deicide of old, which naught can cleanse but the Mystical Blood of Calvary. In atonement good people, followers of the Crucified, were preparing in all parts of the country new altars for the offering of the Eternal Holocaust.¹

At this time, through the bounty of Mr. C. R. Springer of New Orleans, an Orphan Asylum and the Church of the Mother of God were built in Covington, Kentucky. The present Church of the Mother of God was built by Father Kuhr of whom it is related that when a poor boy in Germany he felt drawn to God’s altar and that he and a companion by some means succeeded in reaching Rome and interesting two of the Cardinals in their desire to study for the Church. Afterwards Father Kuhr’s companion

became Cardinal Archbishop of Cologne and honors were offered to Father Kuhr, likewise, but he declined, stating that he heard an interior voice saying: "Go to the new world and build a Church in honor of the Mother of God." He accepted Bishop Purcell's invitation to work in the Cincinnati diocese and later he built the church in Covington in honor of the Mother of God. He did not have the pleasure of saying Mass in it, but his funeral services were held there.\(^1\) It was he who brought from Rome the painting of St. Philip Neri in ecstasy, an original by Guido Reni now in the Art Gallery at Mt. St. Joseph-on-the-Ohio. When he told a Cardinal friend that he would take his treasure with him to America, His Eminence replied: "You dare not; the Pecci Law is written forbidding masterpieces to be taken from Rome." Knowing that a law is not in force until duly promulgated, Father Kuhr left Rome quietly at night, and took his St. Philip Neri with him. At his Month's Mind his effects were sold and Father Hundt of Aurora, Ind., bought the Guido Reni which he sold afterwards to Rev. Thomas S. Byrne, chaplain of the Sisters of Charity in 1883. It is the greatest picture of the large and valuable "Bishop Byrne Collection" now at the Mother House.

At the request of Bishop Flaget, Rt. Rev. Dr. Purcell dedicated the Church of the Mother of God on Sept. 21. Rt. Rev. Henni preached in German and Rev. S. R. Montgomery, O.P., in English. This Church was attended twice a month by priests from the Cincinnati Cathedral. The Church of the Holy Trinity, the corner-stone of which had been laid in April, 1834, was opened Oct. 5, Feast of the Holy Rosary. The

\(^1\) Archives of Mount St. Joseph, Ohio.
Cathedral of St. Louis was consecrated Oct. 26, and on Oct. 29, Feast of Saints Simon and Jude, Bishop Bruté was consecrated Bishop of Vincennes, the “Oldest City of the West,” in the Cathedral of St. Louis by Bishop Rosati. Bishop Purcell preached on both occasions; his text on Sunday for the dedication of the Cathedral was “The Stream of the River maketh the City of God joyful, the Most High hath sanctified His Own Tabernacle”; for the consecration of Rt. Rev. Simon Gabriel Bruté, “Simon, lovest thou Me more than these?” The following day Bishop Bruté issued his Pastoral and sent a copy to the Sisters of Charity at Emmitsburg, his former much loved charge. He told the Sisters that his dear brother and friend, John (Bishop Purcell), had kindly aided him in putting his beautiful thoughts into good English. The Catholic Telegraph of that time published a Vincennes letter, so the Sisters in Cincinnati could follow in prayerful love the works of their very dear Father, and they had occasionally an opportunity of seeing him and of being refreshed by his words of zeal.

During an early visit he told them of his departure from the “Mountain and Valley,” adding that Mother Rose gave him $200 to help him in his journey, that the news of his appointment as Bishop of Vincennes came to him while at St. Joseph’s, and that he had written Mother Rose to expect a call from him for Sisters. Writing from Vincennes he said to Mother Rose:

1 Catholic Telegraph, Vol. III, pp. 406, 407. “Bishop Rosati kept the octave of the dedication by having High Mass and a sermon, English or French, every morning, and Vespers and a sermon in the evenings. The Revds Mssrs Abell, A. Hitselberger, Verhagen, Timon, Smith, Vandevelde were heard with pleasure and profit. On the Feast of All Saints Bishop Purcell pontificated and Bishop Bruté preached. On November 2 (Sunday), Bishop Bruté pontificated and Bishop Flaget preached.”

I am left much in doubt about recalling to Vincennes, the Sisters of Nazareth, or asking some of St. Joseph's. I would call for you even through the advice of Rev. Mr. Reynolds, did I think that you could grant me immediately four for an Academy in Vincennes. I know you are inclined to take large poor schools, hospitals, orphan asylums rather than pay school and Academy. It is a pity that the two houses, Nazareth and St. Joseph's, can scarcely now be united, as the Bishops here wish it so much; but I see little opportunity as yet. I have been at Nazareth, a beautiful house,—Loretto, too."

Sister Margaret George was on the Mission in Richmond. She says in her Journal that she, Sisters Edith and Ann Catherine, left home by the way of Baltimore and went thence by steamboat to Richmond. At the end of the above statement she added "Sister Margaret's last writing in this book. When no longer a busy active member of this too dear community, those that remain do pray for her poor soul." She remained but three years in Richmond and was recalled to the office of Treasurer at St. Joseph's, when Sister Benedicta volunteered her services to Bishop Bruté's diocese in Vincennes. Sister Margaret was fond of Richmond. From her private journal we transcribe the following:

"1834, November 22, Feast of St. Cecilia.

Left the Valley this day for Richmond at half-past two. Breakfasted at Taney Town; my companions Sisters Ann Catherine and Sister Editha. Miserable horses as far as Winchester, happily changed them. Arrived at Neisters' Town. Old Mrs. Torney inquired if we knew 'Deluol.' I replied in the affirmative. 'I have his cap' said she 'he passed through here last week going to Pigeon Hill, I believe.' The dear
old lady seemed pleased to speak of him. 'Well said she in conclusion, 'here, take his cap, give it to him and tell him he got up too early.' At half-past six arrived in Baltimore — drove to the Infirmary — 'no room.' The New Orleans missionaries, who had preceded us two days, were still in Baltimore. We drove to the Asylum and were kindly received by Sister Clotilda. Sunday ½ past 4 went to the Infirmary — confession to Rev. Superior, Twenty-two Sisters received Holy Communion in Chapel of Infirmary. Half-past ten, Sister Olympia came for me in the carriage, visited with her Father Deluol and Rev. Mr. Elder; Sister A. C. and E. went also, dined at the Asylum. Spent the evening at the Hospital. Visited St. James' after dinner. Monday, 11, — Rev. Mr. Elder came for us in a carriage, put us on board the Pocahontas for Norfolk — bag and baggage. Bay pretty rough. Passengers are all very kind and agreeable. The Misses Harrison of Virginia, relatives of the Bird Family — also the Misses Page — all polite and friendly. Met on board a Miss Alexander to whose kind attentions we were much indebted; yet, notwithstanding felt much embarrassed when summoned to table with 70 or 80 gentlemen, each one of course taking the liberty to stare at 'the Black Caps,' whether agreeable or not. No doubt the youthful appearance of my two young Sisters surprised many who know not 'how sweet it is to serve God from one's youth.' Capt. Chapman not on board. His clerk extremely respectful, polite and attentive. Spent another rough night in the Bay. Twelve years ago, spent an awful one in the same Bay. At 8 o'clock next morning put into Norfolk to change boats — did not go on shore as time did not permit. Made inquiries for Rev. M. O'Brien who had promised to meet us on our journey but who was prevented doing so by duty and our own bad management. Our new boat Patrick Henry had to cede in point of elegance and comfort to the Pocahontas. After leaving the bay and turning 'round old Point Comfort, we had much less rough times. James
River, truly a picturesque stream, rendered more so, by the many associations of ideas which crossed my feeble imagination. I had just passed a spot on which for a moment I could only gaze, where reposed the ashes of a fond and never-to-be-forgotten Father — too young when I lost him fully to appreciate his worth, yet on my infant mind were impressed recollections that awakened feelings of pain, of sorrow for his early loss. Yes, I remember, tho' but six years old, his ever watchful care with regard to preserving his children from all that might contaminate or give to their minds a wrong hint, his care not to leave us with servants, not to permit us to be alone, to go to the door or in the streets without a proper guide — but I must stop — God is all! I was ascending that River which a few years back our forefathers ascended and, in their endeavors to discover New Worlds, drove the hapless Indian from his unadorned simple home. Here Capt. Smith, saved from an untimely and cruel death by female devotedness — requited not — but it is not for me after a lapse of time to call in question his manner of acting, in feigning himself to be no longer an inhabitant of the Western World; yet I like not artifice. Time has rolled on, Pocahontas, and your kind, good generous loving heart has ceased to throb, has ceased to feel the pain of knowing those you loved, reciprocated not. Peace to thy gentle shade! Lost in these reflections I thought of scarcely anything else until one of our passengers in a sweet and engaging manner addressed me by saying: 'Sister, there is Jamestown' — 'Where' said I, and she pointed out a spot, a ruined wall with an old chimney against it, two or three old log cabins, three cows. And that is Jamestown in 1834, yet I felt a deep interest. The good lady observed that the wall was the remains of the first church ever erected in this part of creation — 'Episcopal' she added. Time! what changes thou hast made. Wind and tide against us. 'Cannot cross the bar' cried out the Captain — resigned to remain on board all night in sight of the destined spot, like Moses—
when lo! the keel of *Patrick Henry* scratched a little on the Bar at City Point and at nine o'clock safely landed the missioners of Charity on Virginia shores. The good kind Father waiting for us — two carriages — one took our baggage, another ourselves. In crossing the boats a gentleman accosted me — no matter who. 'Take my arm' said he. 'Thank you, Sir,' I replied very laconically. 'Surely,' he replied, 'in such a case your rule does not bind.' I again answered: 'there is no just necessity to transgress a Rule.' Martha-like, I always keep an eye on the baggage and so before Governor Tazewell's carriage drove off with us poor Sisters of Charity, three in number, I saw the whole in safe keeping. His Reverence stood at the carriage door, and asking permission to accompany us, to which we assented, we all drove off, and in a half hour were received by half a dozen good ladies who had prepared for us a splendid supper. Roasted turkey at one end — cold corn beef at the other, delicious tea, loaf sugar, cream, etc. I must not forget china cups and saucers. We had already supped on board, yet through politeness we took a cup of tea, more, indeed, to put our good Father at his ease to eat his own supper, for he had waited for us and would, he said, have waited till 10 o'clock at night ere he would resign the sight of his Sisters. Soon we were left alone in our dwelling. Six coal fires were burning briskly to dry the walls which had been plastered recently. Examined our dwelling, said night prayers and went to bed. Slept none. Our good pastor had engaged Miss Bondar to call and accompany us to Mass, next morning, but not satisfied with this he came himself for us, observing that we would of course be objects of curiosity and he was fearful we would be embarrassed. I replied: 'Do not be uneasy; I feel quite at home. I am an old missioner and my Sisters though young are not wanting in courage. The people will only look, — let them look and pass on.'

Wednesday, November 26, 1834. Many visits from
persons of the first standing — many presents, &c the amiable French Consul and Lady. Three poor colored women first offered an opportunity to say some words of life — scarcely do they comprehend — yet, Jesus, my most sweet and compassionate Jesus, you, who guided this first Mission to the shores of Virginia, give grace and efficacy to the exertions of your poor servants, your poor Sisters. A singular coincidence: the two colored women who have visited us to-day with so much kindness, bear the names of Elizabeth. Elizabeth has just come to see if we need milk and water. My Jesus, give her of the water of Life. You promised not to let a cup of water pass without its reward. She comes to offer water to your children. Give her in return the eternal water of life. Saw very little of our good Father to-day. Gone into the country on duty. School commenced the first week in December. Visit from Mrs. Judge Clapton and her children also from Mrs. Dr. Beals — Doctor all kindness.”¹

A missionary spirit seemed to belong to all the religious of that day. Such was needed and the promise of our Lord verified. “I shall send the Holy Spirit to abide with you forever.” Those were days of true simplicity in faith, in work, in manner of life and enjoyment. Our old Queen City did not then boast of hill-top resorts, except for birds of the forest, nor were there attractive entrances to houses of game and reason-destroying beverages. The early writers tell us that billiards were forbidden by law, and a game of cards was unknown in the city. In old papers of the times we see a notice —

Sinclair’s Grand Peristrephic or Moving Panorama of the different events in the life of Napoleon Bonaparte. “The Panorama was brought from Spring Garden, London,” the notice says, “and is nothing

¹ Archives of Mount St. Joseph, Ohio. Mother Margaret’s Journal.
of a theatrical exhibition, so that no religious scruples need prevent anyone from visiting it.”

What a homily on the amusements of our day in Cincinnati! The children of the schools and the little orphans had the pleasure of seeing these moving pictures, just as the wee folks now in the care of the Sisters witness vitascope displays and listen to the phonograph. How it would have startled the little ears, and big ones, too—eighty years ago, to hear a talking machine, though history tells us that Roger Bacon and Albertus Magnus understood the principles and had made such machines, and that St. Thomas Aquinas, the Great Angel of the Schools, when examining the work of Albertus Magnus, broke the instrument, whereupon his teacher exclaimed “There goes the labor of thirty years.”

What a consoling chapter in the early history of Catholicity is the tender solicitude for the orphans showed by the great men in all parts of our country. In Cincinnati, the St. Peter’s Benevolent Society had its Anniversary celebration at the Athenaeum, Sycamore St., January 1, 1835. The address was delivered by J. W. Piatt, Esq. The collection taken up in the Cathedral, Christmas Day, in behalf of the Orphans of St. Peter’s Asylum, amounted to more than One Hundred Dollars, the result of an appeal, which was said to be a happy combination of reasoning and feeling, delivered by Rev. Mr. Hitselberger. As the first Report of the St. Peter’s Benevolent Society has many interesting points, it is quoted in full.


"The Committee to whom was referred the drawing up of a report on the Situation of the St. Peter’s Benevolent Society, for the maintenance and instruction of destitute female orphans, consider it conducive to the more satisfactory and faithful discharge of the duties assigned them, topreface their report by a brief History of the Asylum since its establishment in Cincinnati. Acquaintance with the difficulties with which from its commencement to the present time, the Asylum has constantly to struggle, and the good it has accomplished in the midst of us, notwithstanding these difficulties, will, it is earnestly hoped, excite the zeal and enlist the sympathies of the public for its continuance and support. The first Bishop of the Diocese, the Rt. Rev. Edw. Fenwick, having had frequent cause to deplore the injury done to Religion and Society by the neglect of the moral culture of the destitute female youth of his flock, and having been deeply afflicted by the constant view of orphan suffering under some of its most aggravated forms, resolved at an early period of his Fatherly and mild government, to apply the proper remedy to those great evils. In Europe, charitable institutions had been reared in almost all the principal cities in which the means of subsistence were liberally provided, and the blessings of education conferred on a large number of interesting and forlorn children. The spirit of this most excellent charity found its way to the United States. We are chiefly indebted under Providence, for its introduction and diffusion in our country, to Mrs. Elizabeth Seton, daughter of Dr. Bailey of New York, and Mr. Samuel Cooper, formerly a sea-captain, who sailed from Philadelphia and was, we believe, a native of that city. These two individuals distinguished in the annals of Christian benevolence, were converts to the Roman Catholic Faith. In the fervor of their new attachment
to the Religion they had embraced, they resolved to devote themselves and their resources to the promotion of that virtue which is its highest ornament — Charity. A small farm, called St. Joseph’s in Frederick County, Md., was purchased by Mr. Cooper and generously placed by him at the disposition of the Archbishop of Baltimore for the endowment of the first convent, in which a few pious ladies might be trained for the great and good work they had in contemplation. Mrs. Seton, aided by a few female associates, induced or inspired to emulate her example, governed the new establishment. Not connected in any manner with similar institutions in Europe, except in the purity of their views and sanctity of their avocations, they chose a dress and name not peculiar to any order or religious society of their own country and the rule of the Daughters of Charity instituted in France in the 17th century by St. Vincent de Paul. Guided by the counsel and sustained by the charity of the present Bishop of New York (Bishop Dubois) then President of Mt. St. Mary’s College, the community made rapid advances toward the attainment of the benevolent objects for which it was established. In the chief cities of the East, their aid was invoked in favor of the diseased in the Hospitals and the children of the poor and the unfortunate, left frequently until then, to perish in the streets, in exposure to wretchedness and vice. At the suggestion of a member of his flock, who promised to furnish a house and contribute to the support of the orphans, Dr. Fenwick obtained four Sisters from the Mother House at St. Joseph’s to take charge of the projected Asylum in our city. They arrived on the 27th of October, 1829, and commenced their school on the 3rd of November of the same year. From the opening of the school to the present date, the Sisters have had under their charge from one to two hundred children receiving instruction in all the useful branches suited to their years and future prospects in life. The number of orphans boarded and clothed in the asylum has varied, each year, from
eight to thirty. For a few months of the year 1834, there were thirty-two orphans in the asylum. The house promised and given to the Sisters, they occupied until March, 1834. It was then taken from them. After fruitless attempts to rent a convenient dwelling for so many helpless sufferers, again cast out of doors, an expense of four thousand dollars was incurred by the present Bishop of Cincinnati for the purchase of the house the Sisters now occupy in Sixth St. It is far too small and otherwise inconvenient for so large a number of children, whose health, should they be obliged to continue in it, must certainly suffer for want of sufficient play-ground. Of the sum contracted for the residence, a large amount is still unpaid, nor are there means at hand to liquidate it. The funds for the support of the Asylum have mainly been derived from the voluntary contributions of the humane and charitable. By the proceeds of the school, where many of the children paid what their parents or friends could afford, the burden of the institution has been considerably alleviated. Of those liberal bequests to the Society by Messrs. Mullanphy of St. Louis, Major Dugan, and Mr. Kilgour of Cincinnati, deceased, only Three Hundred Dollars have been received by the Guardians of the Orphans. The annual expenses, notwithstanding that the strictest economy has been used by the good Sisters, exceed at present Twelve Hundred Dollars. Indeed, when we consider the number of orphans boarded, clothed and educated for this sum, it must create surprise that it is not considerably larger. With the charitable hope of establishing the Asylum on a firm and permanent basis, a society was formed at the beginning of last year. Its first preparatory meeting took place on New Year's Day, and on the following Sunday the Society was duly organized, the operations of which for the furtherance of the Orphan Asylum, we shall now proceed to lay before the meeting. The Constitution of this Society provides that each member shall pay on admission the sum of fifty cents, and twenty-five cents at
each succeeding meeting, which is held on the first Sunday of every month. The whole amount received for the past year is $282.23, out of which $236.50 has been appropriated at various times for the use of the orphans, leaving a balance in the Treasury of $45.73. Any other information respecting the asylum and omitted in this report, if deemed necessary by the meeting, will be published with the other business of the meeting." ¹

The above report needs no comment. It proves many things about which we might have doubts in this late day.

The Emperor of Morocco at this time presented to President Jackson a lion which was sold in Washington for the benefit of two Orphan Asylums and brought $3500.00, so we see the greatest minds of the country turned to the care and advancement of the little ones deprived of their natural protection, and the prosperity of our country may in a great measure be due, to such Charity, which God counts as done to Himself. Bishop Purcell, who like his predecessor left no spot of his extensive diocese unvisited, now selected Dayton as an eligible place for a Church. Mrs. Prudence Purson made his project possible by presenting him with a lot 96 by 166 feet. Her generous act inspired others to do good and in a short time Rev. E. Thienpont had secured a subscription of $1300.00 from the liberality of the Protestants and Catholics of Dayton. On Sunday, July 19, 1835, Rt. Rev. Dr. Bruté preached in the Cathedral on the words of St. Paul, "We are fools for Christ's sake." ² He proved the wisdom of the folly of the Cross by the life of St. Vincent de Paul, whose feast was celebrated that day. The Bishop was on his way to Europe to ask of the Holy Father

assistance in the work of his poor diocese. It strengthened the piety and courage of Mother Seton's Daughters to see their old Spiritual Father and listen to his oft-repeated stories of the old days in the Valley and the beautiful virtues of their foundress. He was accompanied as far as Steubenville by Bishop Purcell who dedicated the Church of St. Pius, founded in 1832, by Rev. Father McGrady. It is recorded that Bishop Purcell often travelled on horseback to the valley of the Great Kanawha to attend the sick and dying. On Sunday, October 4, 1835, he confirmed one hundred and eighteen persons in Holy Trinity Church. Rev. Mr. H. D. Juncker preached a charity sermon in behalf of the St. Peter Orphan Asylum and the poor of the congregation. The collection amounted to $130.00.

The Bishop received a letter from His Holiness, Gregory XVI, announcing the safe arrival of a missionary and a seminarist, Rev. J. M. Henni, and Joseph O'Mealy. The Sovereign Pontiff expressed his regret that the number of the diocesan clergy was so small but felicitated the Bishop on the testimony he was able to give to their piety, efficiency, and zeal, and imparted to them and to the Sisters his apostolical benediction.

Mrs. Julianna DeWitt, sister of Rev. Adolphus Williamson of Baltimore, in virtue of a bequest of her former husband, Mr. David Kilgour, gave the Bishop $2100.00 for St. Peter's Orphan Asylum. Mr. Kilgour had left $5000.00 for charitable purposes subject to Mrs. Kilgour's approbation. She gave to the St. Peter Orphan Asylum $2600.00, to the Cincinnati Orphan Asylum $1600.00, to the St. An-

drew’s Society of which Mr. Kilgour was President, $200.00 and to the Treasurer of the House of Employment for indigent females $500.00. Two interesting notices appear in the Christmas papers of 1835.

**FAIR**

“A Fair, for the benefit of the Female Orphan Asylum, will be held on Monday, the 28th inst. in the south wing of the Cincinnati College, corner of Fourth and Walnut Sts., the chapel having been kindly given up by the Faculty for this purpose. Persons wishing to make contributions on this occasion are requested to call at the Orphan Asylum, Sixth St., where they will be received by the young ladies who have charge of the Fair. Charity to the orphan is particularly acceptable at this season, whilst the rigors of winter remind us of the wants of suffering humanity. ‘Charity covereth a multitude of sins.’ The room will be open at 7 o’clock p.m.

**Anniversary Oration**

The anniversary oration of St. Peter’s Benevolent Society will be delivered by Joseph Reese Fry, Esq., in the Cathedral, Sycamore St., January 1, 1836. The public are respectfully invited to attend.”

This Fair was a great success financially and socially. It lasted but two days, during which more than $1200.00 was received. After deducting the cost of articles and other expenses, upward of six hundred dollars remained. This was quite in advance of other attempts and showed the liberality of people of all denominations. The young ladies who presided over the tables were nearly all of other denominations than Catholic and were most energetic in their work for the little orphans. Judge Hall wrote the following beautiful lines for the occasion.

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“THE ORPHANS’ APPEAL

Thrice welcome, gentle visitants!
To this fair scene of ours,
By generous hands adorned
With wreaths of costly flowers.
Rich buds by fostering care,
Preserved in Winter’s spite,
To bloom in beauty here,
And grace our festal night.

We are plants like those
That out of season grow,
And neither native soil,
Nor summer sunshine know.
The bosoms that should nourish us
Lie buried in the earth,
And we are Orphans reared,
Beside the stranger’s hearth.

In playful hour, ’tis not our joy
To clasp a father’s knee,
And when we mourn, no mother’s tear
Is dropped in sympathy;
But God was very good to us,
When we were left alone,
And bade these holy Sisters claim
And guard us as their own.

Then, welcome, gentle visitants!
To this fair scene of ours—
Which kind and generous ladies
Have decked with gems and flowers.
And when of happy homes you think,
When cheerful friends you see,
O think of us! Poor Orphan babes!
No happy home have we!”

1 Catholic Telegraph, Vol. V, p. 44.
The fate of the homeless little ones and of the suffer­
ing was the subject of much consideration and tender
interest, the highest in the land turning their pen and
oratorical powers to alleviating the condition of both.
Mr. Prince of St. Louis County in the Legislature of
Missouri expressed the following sentiments: “I am
not the advocate of the Sisters of Charity; they need
no advocacy from me or any one else; and I only utter
sentiments that are deeply felt, I only pay a tribute
that is richly merited when in the presence of the con­
gregated wisdom of the land I declare that if there be
in this world any such thing as purity of heart, devotion
of soul and holiness of virtue, it is to be found in the
Sisters of Charity.” He then enters into the details
of the Sisters’ work and adds, “If in the days of yore,
angels were known to assume humanity for the purpose
of instructing many, in our day, humanity in the Sis­
ters of Charity has assumed the angelic nature to bless
our suffering fellow-beings. The Hospital in the
city of St. Louis is placed under the charge of the Sis­
ters of Charity; it is the only hospital in the state,
and the Lottery for the benefit of these ladies is in­
tended to place within their power the means of prose­
cuting those works of charity, to the performance of
which they have devoted their lives. The necessity
of a hospital in St. Louis need not be insisted on. It
is the point to which commercial and mechanical
enterprise is directed, and through emigration flows
into the state. The hospital under the care of the
Sisters of Charity is the only one, I believe, which can
be sustained at this time, in the land. The personal
labor and industry of the Sisters, aided by occasional
contributions from charitable individuals, occasional
donations by the country, and appropriations by the
1888-1888] SISTERS OF CHARITY OF CINCINNATI 231

city, are about the only resources which have sustained an institution that does honor to human nature."

The oration of J. Reese Fry at the second anniversary meeting of St. Peter’s Orphan Association, Cincinnati, was spoken of as the product of a “clear head, and a classic, chaste, and elegant mind.” ¹ It produced much good to the orphan’s cause. The President announced that the Society had doubled its members and receipts during the past year, and that a generous donation of ten lots in Louisville, given by Rev. Vincent T. Badin, made him hopeful that during the coming spring an eligible site might be procured and a commodious building erected thereon for the comfort of Sisters and children, now so crowded in their small abode. The wish of the President was realized in the Spring, when the Bishop purchased the beautiful property recently occupied by Major Ruffner, corner of Third and Plum Sts., for the sum of $15,905.00. The committee composed of Mr. John Rogers and several others wrote a most beautiful address to the Public, asking aid and showing the good resulting from the Institution. They stated that eighty-seven children had been cared for in the Asylum, twenty of whom were Protestants, that the St. Peter’s was the first Asylum established in Cincinnati, and that in the school attached to the Asylum, six hundred children had received elementary instruction and many were taught the higher branches. They hoped to receive much aid from a city of over 30,000 people.²

Bishop Bruté accompanied by several clergymen who had left sunny France to labor for souls in the forests of a new country, visited Cincinnati on his way

² Ibid., p. 244; Archives of Mount St. Joseph, Ohio. Community Records.
from Europe to his diocese—Vincennes. He gave the
Sisters and children under their care an hour of great
happiness, and related to them all the interesting fea-
tures of his voyage. The missionary work of Bishop
and priests during this time was not only full of physi-
cal hardships, they were also often called upon to
denounce slanders against the Church and to refute
falsehoods against her teachings. While the “Hughes
and Breckenridge Controversy” was claiming the at-
tention of truth seekers, and truth possessors, the lower
ranks of society were aroused by the *Awful Disclosures
of Maria Monk*. This woman, who falsely asserted
that she had been a religious, was disgracing woman-
hood by her vile lectures. Satan was truly ubiquitous,
followed always by “seven other spirits more wicked
than himself.” We need no proof other than these
malicious attacks to show how strong a foothold the
Church was gaining in our loved country. Like the
Master so must the follower be. “The Prince of this
world cometh, and in Me he findeth nothing.”

On Monday, September 19, 1836, Cincinnati was
honored by the presence of Rt. Rev. Dr. Eccleston of
Baltimore. He visited the pupils of St. Peter’s School,
the little orphans, and then called at the Athenaeum
where he was greeted by one of the students
with a poetical address to which he replied in his usual happy
and eloquent style.\(^2\)

**LINES**

**Addressed to the Archbishop of Baltimore, on His Late Visit
To Cincinnati**

*If words can speak the feelings of our hearts,*
*If lips can breathe what soul alone imparts,*
*Then each may lean his hand upon his breast,*
*And bid thee welcome to our native West.*

\(^1\) Catholic Telegraph, Vol. V, p. 300. \(^2\) Ibid., p. 352:
Look forth and gaze upon our boundless clime,
Still fresh and glorious as in early time;
Behold our forests deep'ning in the sun,
See our vast rivers to the ocean run;
Here the wide prairie all the prospect fills,
There tow'r to heaven the everlasting hills,
Tell me has man a nobler country trod,
With prouder cause for gratitude to God!

But future years will other glories bring,
And Fame above us wave her starry wing,
When Mind, like summer sunbeams, shall embrace
Our native land, through all its wond'rous space.
Then Learning shall prevail, whose grateful dews,
A sacred freshness o'er the heart diffuse;
Religion too, with meek but holy eye,
For ever fix'd upon her own blue sky,
Will shed o'er all the land her hallow'd fire,
Our souls illumine, and our thoughts inspire.

Be still my heart, nor thus with pride portray,
Thy country's glory in some future day;
Let not thy youth too sanguine of her fame,
With fancied splendour decorate her name.
And yet the hope, how bright so o'er it be,
Received its lustre and its tint from thee!
The friend of science and of virtue's cause,
Of knowledge, honour, liberty and laws,
Sprung from the land where freedom first began,
To sound her march and glitter in the van,
How could I gaze and feel not that my breast,
By truth was guided and by hope caress'd.

Bright be the skies which bend above our home,
Whilst o'er our wide domains thy feet shall roam:
May every scene some native gift supply,
To lift thy spirit and to bless thine eye,
May no rude tongue thy peaceful ways offend,
And all who meet thee claim thee for a friend.

As the news of Cardinal Cheverus' death, which took place July 14, had only recently reached the United States, His Grace spoke of the great man who had done so much for Catholicity and who had been the chief instrument in God's hands in leading Mother
Seton to found the Sisters of Charity in America. He spoke of the grandeur of the funeral cortège and how the Cathedral of Bordeaux had not beheld for ages a ceremonial of such mournful and solemn grandeur, and yet, the Cardinal Archbishop would have desired to sleep by the side of the poor in some humble country place, in this missionary land which he left only because his feeble health forbade further work.

The death of another great man is recorded—Tuesday, Oct. 4, 1836, that of Aaron Burr, who passed away in the eighty-first year of his age, at Staten Island. He was a conspicuous character in American history, not only during the Revolutionary Period, but as Senator, Vice-President, and duelist with General Hamilton; this last event drove him from the country for a time. He was arrested, tried, and acquitted in 1807. Afterwards he practised law and settled very important cases, in the highest courts.

An Association called the “College of Teachers” met in Cincinnati during November, 1836. Bishop Purcell addressed the meeting at its first session. At the close of the lecture, a short but interesting debate arose between the Bishop and Dr. Wilson. Harmony and good-will prevailed throughout the deliberation of the assembly, and Protestants congratulated themselves on the unanimity as boding well for the cause of education, but alas! Mr. Alexander Campbell surprised his entire audience at the following session by an unprovoked attack on the Catholic Church. Bishop Purcell felt it his duty to express his disapprobation of Mr. Campbell’s language and stated that the disputation did not belong to the College. Mr. Campbell notified the public through the daily papers that

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1 College of Teachers. Cincinnati, 1838.
he would preach in the Baptist Church on Monday evening. Bishop Purcell attended, and at the close of the lecture he was invited to reply. It was almost ten o’clock but the Bishop told the audience he would make his objections then, or the following evening, as they wished, and the people called for an adjournment. It was a novel sight the following evening to see a Catholic Bishop in a Protestant pulpit and to see Protestants captivated by all the polish of eloquence, all the strength of reason, and all the power of truth to which they paid many an involuntary compliment, and at the end of the lecture, which lasted almost three hours, the greater part of the audience gave a proof of their hearty approbation by a loud burst of applause. Mr. Campbell then arose and stated that the controversy should assume a more regular form, moderators being appointed, and a limited time given to the speakers. The Bishop declined an oral controversy but said he would publish his views on the subject and dedicate them to the College of Teachers and would invite reply.¹

On October, 11, 1836, General Harrison visited the Academy of the Sisters of Charity at Emmitsburg, Md., and the College of Mount St. Mary, at each of which places he was greeted with a beautiful address, and he responded in a manner to give the highest gratification and to inspire the young with true patriotism. When Sister Margaret George was looking at General Harrison and listening to his address, did she have even the slightest hint that one day her Community would occupy a hilltop close to that occupied by Ohio’s first President, both overlooking La Belle Rivière?

In the novitiate of St. Joseph’s Valley there were two

young women whose name and fame would be known in Ohio and extended throughout the country. Mary Ann Harvey of Brooklyn, N.Y., and Mary O’Connell of Maine, — Sister Eleazer or Mother Josephine Harvey of the Cincinnati Community and Sister Anthony O’Connell, “Angel of the Battlefield.” Sister Sophia Gillmeyer of Maryland, their lifelong companion in this western country, had a start of a decade of years in the ways of mercy. Philadelphia had already registered her name, and Charity Hospital of New Orleans knew the tone of her voice and the ministrations of her hands.

Sister Ann Simeon was on mission in Cincinnati and pronounced her vows there August 15, 1837, as a Daughter of Charity under Mother Seton’s Rule. Less than fifteen years later she was sent from Emmitsburg to effect if possible that change in the Cincinnati Sisters which had been made at St. Joseph’s Vale. The mission was fruitless.

Father Collins received word from his sister, Sister Josephine, that she was in Richmond where an infirmary as well as a school had been opened. Sister Josephine succeeded Sister Margaret and wrote her: “Here I am at last in your beautiful Richmond and you may expect me to abuse it for the next six months. Although Sister Matilda insists that the views around are beautiful, I can see nothing but hills that take your breath to climb. There is a little nigger standing by me whom I asked where God is and he told me in the cage. I wish you could see him; he is about two years old and very intelligent. He is talking now as fast as his tongue can run.”

Sister Basilia, at this time Directress of the boarding

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1 Archives of Mount St. Joseph, Ohio.
school at Martinsburg, Va., wrote of their success and plans. The institution was on Shockhoe Hill, corner of 1st and 4th streets. News came, too, that St. Mary’s Church, Burlington, Vt., had been burned by fanatics. The clergy and religious were like members of a great family. All had gone forth from the one great centre—Archbishop Carroll’s diocese, and all kept in touch with the joys and sorrows of every foundation. In Cincinnati, the property of Joseph Bonsall on Fourth, between Western Row and John Streets, was purchased at this time, for the German male orphans. The event was celebrated by a Temperance procession. One of the orphans made an address.

On Thursday and Friday, December 21 and 22, a Fair was held in the Chapel of the Cincinnati College for the benefit of St. Peter’s Orphan Asylum. This Asylum, the first in Cincinnati, was still depending upon the charity of individuals, since it had never received a cent from state or city. Rev. Mr. J. A. Reynolds of Louisville, Ky., was to have preached a charity sermon for the same object at the High Mass in the Cathedral on Christmas day, but he was unable to reach Cincinnati, and the Bishop took his place. $119.00—the result.

The Purcell and Campbell controversy began Friday, January 13, 1837, in the Sycamore St. meeting house (now St. Thomas’s Church) to continue seven days from 9:30 A.M. to 12:30 and from 3 P.M. to 5:00 each day. The proceeds of the debate were to be divided between two charitable institutions.

On February 22, 1837, a Committee waited on the

Rt. Rev. Bishop and in the name of the English Catholics of Cincinnati, presented him with various articles of plate, among which were two large and handsome silver pitchers bearing the following inscription:

PRESENTED TO THE
RT. REV. BISHOP PURCELL, D.D.
BY THE ROMAN CATHOLICS OF CINCINNATI
AS A TESTIMONIAL OF THEIR GRATITUDE, FOR HIS
LATE ELOQUENT AND TRIUMPHANT VINDICATION
OF THEIR HOLY RELIGION. 1

The above named pitchers are at the Mother House of the Sisters of Charity, where they are highly prized as a souvenir of the eight days’ magnificent contest of their lamented Superior, and also as a reminder of the deep interest taken in it by their dear Sisters, the only religious then in Cincinnati. How fervent were the prayers of Sisters and children during the controversial battle which they knew must end in the victory of Truth. From the secular press we learn that Alexander Campbell’s defence of Protestantism was a grand failure, as he in nowise “tortured Catholicism.” Mr. Campbell at the opening of the controversy stated that he wished as an opponent a “full grown man.” If he was a Goliath he met his David. The event was in every way advantageous to the Church. It taught Catholics the duty of knowing her teachings so as to answer objections and explain her truths to the sincere inquirer. The Bishop’s clear exposition of the Catholic Doctrine not only removed prejudice from the minds of many, but brought a number of his hearers to the True Fold. During the debate a collection was

1 *Campbell and Purcell debate, Cincinnati, 1837, J. A. James & Co.; Catholic Telegraph, Vol. VI, p. 100.*
taken up for the benefit of the two Orphan Asylums — the one conducted by the Sisters of Charity, and the other belonging to the city. Mr. Disney was the presiding Moderator for the Debate, copies of which were sold for the benefit of the Orphans.¹

Archbishop Eccleston following the example of his predecessor convened a Provincial Council which met on the 16th of April, 1837 — third Council of Baltimore.² Bishop Purcell, before starting for Baltimore, urged his flock to invoke the Holy Spirit on the deliberations of the Prelates. To the Sisters of Charity, the orphans, and school children, he looked especially for earnest prayers in behalf of this all-important work.

A concert was given by the Musical Fund Society for the benefit of the Orphan Asylums. Tickets were 75 cents each, and sold at Mr. Tosso’s Music Store. On Saturday, May 20, the Bishop conferred Minor Orders on his brother, Mr. Edw. Purcell. Tonsure was conferred on Mr. Wm. Murphy, Deaconship on Rev. Mr. Mich. McGann, and Priesthood on Rev. Basil Shorb. The ceremonies took place in Holy Trinity Church, as the Cathedral was undergoing repairs. Samuel Lewis, Superintendent for Common Schools in Ohio, was called upon by the Legislature for a full account of the needs of the school system. He sent a circular address to the County Auditors and the Officers of Schools for statistics, and called upon the citizens of Ohio to aid him in making a full representation to the Legislature. In some parts of the United States, even in Massachusetts, the Catholic schools were held as Public, and received their portion of the appropriation.

¹ Archives of Mount St. Joseph, Ohio.
² Baltimore Catholic Centennial, Baltimore, 1906.
Rev. M. Spalding of Bardstown, Ky., lectured in the Cathedral July 10 and 17, 1837, on the Holy Eucharist. He had been a student of the College of the Propaganda Fide, Rome, where he received the title of Doctor of Divinity. On Sunday, August 6, Right Rev. John Hughes entertained the Cathedral congregation for an hour and a half with a discourse of great power on the establishment of the Church, its conflicts, and its victories. In the evening the Right Reverend orator attended a meeting of the St. Peter's Benevolent Society and delivered a short address to the members, promising to return August 25 and deliver the third anniversary oration.¹

The Sisters at St. Peter's Orphan Asylum and the little ones under their care were also visited by him. The school had only recently closed, as the following will show:

"St. Peter's Asylum and School.

The result of the public examination held during the last days of July, in the female school under the care of the good Sisters of Charity, has reflected much credit on the directress of that institution and fully justified the confidence of its friends in its judicious and faithful management. It was indeed gratifying to observe the improvement, neatness and order evinced by the pupils and the promptness and accuracy with which the first class, in particular, answered various questions in Grammar, Geography and History. The specimens of various kinds of needle work, exhibited in the Parlor, were very creditable to the little orphans and the scholars generally; and the modesty and grace with which original and selected pieces, in verse and prose, were recited at the close of the examination, left in the minds of a numerous and highly respectable audience, the most favorable impressions of the utility and excellence of the institution. We subjoin a list

¹ Catholic Telegraph, Vol. VI, p. 255.
of the premiums distributed on the occasion by the Bishop, assisted by the Revs. Mr. Collins and Henni.

I. Orphan’s Department

The Crown awarded to Miss Elizabeth LaLumiere. The Gold Medal awarded to Miss Teresa Murray.

*Premiums of Improvement* to Miss Margaret Robinson, Elizabeth LaLumiere, Elizabeth Murray, Teresa Murray, Catherine Kerdolf, Jane Robinson, Rosalia Hatz, Mary Norman, Ann Donley.

*Premiums of Improvement in the Second Class* awarded to Jane Hurley, Mary Donley, Susan LaLumiere, Margaret O’Mealy, Mary Mahady, Agatha Norris.

*Premiums for Neatness and Diligence in Tapestry*—Miss Frances Stephens, Miss Elizabeth LaLumiere.

*For Neatness in Plain Sewing*—Miss Margaret Robinson, Susan LaLumiere, Jane Hurley, Mary Norman, Mary Donley, Rosalia Hatz.

II. Free School

The Crown and *Queen* medal awarded to Miss Julia Dowen for good behavior.

First Premium in Orthography awarded to Miss Ann McKenna.

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<th>Reading</th>
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<td>Writing</td>
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<td>Arithmetic</td>
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<td>Christian Doctrine</td>
<td>Ellen O’Connor</td>
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*Premiums of Improvement* awarded to Miss Jane Diarmid, Larina Bennett, Barbara Ayler, Jane Wright, Mary A. Smith.

A premium awarded to Miss Julia Dowen for good application to her studies generally.

A premium awarded to Miss Magdalen Ayler for Tapestry.


*Medal of Merrit* to Miss Ellen O’Connor.
III. Pay School

Crown and Medal of Queen Excellence awarded to Miss Hepsa Andrews.
Medal of Excellence awarded to Miss Elizabeth Hall.
Medal of Diligence awarded to Miss Mary Richelman.
First Premium in Orthography awarded to Miss Sarah B. Francisco.

Reading           Rosetta Cobb
Writing            Elizabeth Green
Grammar            Mary Lee
Geography          Eliza Thompson
Arithmetic         Elizabeth Green
History            Bridget Corboy
Christian Doctrine Julia Hilton

Second Division — first class
First Premium in Orthography to Miss Eliza Phillips.
Arithmetic        Ellen Kerdoff
Christian Doctrine Catherine Meara

Premiums of Improvement in the first class awarded to Miss Hepsa Andrews, Mary Montfort, Sarah Covert, Ann Barry, Sarah Williams, Rosanna McManus, Cecilia Beatty, Louisa Bywaters, Elizabeth Hall, Olivia Bywaters.

Premiums for Diligence and neatness in tapestry awarded Miss Catherine Meara, Rosetta Cobb, Mary Frazer, Elizabeth Hall, Ann Jane Pausen.

For Lace Work to Miss Mary Lee.¹

We remark here Mother Seton's plan: Orphanage, Free School and Pay School with the same rewards for all.”

On August 24, 1837, the corner-stone of a new church was laid in Fayetteville, Brown County, Ohio, by Rt. Rev. Dr. Purcell, assisted by Rev. Francis Masquelet, and in September the people of Chillicothe, through the efforts of Rev. H. D. Juncker, were blessed with a

¹ Archives of Mount St. Joseph, Ohio; Catholic Telegraph, Vol. VI, p. 284.
church and a resident priest. It is related that during the dedication tears fell from the eyes of the aged who for years had been as sheep without a shepherd.

A retreat for the clergy of the Cincinnati diocese began November 13, and lasted until November 20th, after which a Synod was held. The Bishop had begged of the laity earnest prayers that this reunion of the ministry might result to the greater glory of Almighty God. The Bishop preached the retreat and the Very Rev. Stephen Theodore Badin, Vicar General of the Diocese, presided at the conference on ecclesiastical science and discipline.

Bishop Bruté again urged his claim on St. Joseph’s and appealed for help in August, 1837. He writes:

“The Feast of St. Rose was Wednesday last; I arrived too late but the day could not be, — was not forgotten here. Oh, what a family has our Lord given to St. Joseph in his Valley near Emmitsburg and to St. Vincent! Will ever the banks of the Wabash enjoy the same? Adoration, annihilation, and love! Only the Will of God in the secret of His Providence. Some lines from your hand announced to me that the Council would consider and do for the best. My only hope is in your zeal. — Both you and Father Hickey for the good you may see at stake.

September, 25, 1837.

Your kind letter seems to open such good hopes for this new diocese and you will permit me to say in my eagerness, for St. Joseph’s also, already so useful to this most important Valley of the Mississippi and its future promise for our Lord.”

THE KASKASKIAS, NOV. 12, 1837.

I know not if the Sisters have arrived, or what you have written me, or Mr. Hickey — no news from Vincennes for fifteen days.”

1 Ibid.
Consoling news was on its way to the dear friend of early days. On Nov. 24th, it was decided that Sister Benedicta Parsons and Sister Mary Margaret Cully should go to Vincennes to answer Bishop Bruté’s prayer for help. On December 15th the Bishop wrote his thanks and expressed his views about sending candidates to the novitiate at Emmitsburg. He says: “In fact, the very origin of Nazareth, you know as a separate branch, was because Mr. David claimed to have a Novitiate in Kentucky, and Mr. Dubois to have but one for all the United States which has so well succeeded. As for the Rules observed by the Sisters of Nazareth, they were a copy of those of St. Joseph’s; so that when I was at Bardstown coming here, when I asked to see the Rules I found the book put in my hands was the very one which Mr. Dubois had made me make a copy of, my own writing, to be sent to Mr. Dubois. I see, however, some slight changes (for example — the cap), which I said in my letter would have most simply and unconditionally to be reduced to St. Joseph’s Rules.”

The Sisters left for Vincennes December 11, 1837. Four Sisters for New Orleans accompanied them. The choir sang at Mass “Soldiers of Christ, Arise!” and tears were shed by those departing and by those who remained. Mother Rose’s ingenuity was taxed to its utmost to find warm wrappings, shawls, leggings, etc., to protect the travellers from the inclemency of the weather, since crossing the Alleghanies by stage in December was a hazardous undertaking and required brave hearts as well as all possible comfort. The Sisters were more than two weeks on this journey, but finally arrived in our Queen City and

1 Archives of Mount St. Joseph, Ohio.
rested for a short while. The New Orleans Sisters bade them good-bye here and went on to the Southland. A letter from Bishop Bruté told the Sisters that he had been ordered South by his physician, but that he welcomed them to his diocese and placed them in charge of his Vicar-General, Father De la Hailandière, until his return in March. The Sisters sailed down the Ohio and no doubt looked up at the very location of our present Mother House — Mount St. Joseph.

When they stopped at Evansville, they had a joyous surprise in finding Bishop Bruté at the home of their host. He told them not to open school until his return. The following day the Sisters continued their journey in an open stage, old, dilapidated, and half filled with the roughest kind of men, the Wabash not being navigable at that time of the year. They travelled all day passing wretched little huts but no inn at which they could get a meal. Towards night the stage stopped and they were told they must remain until morning. An uncomfortable meal was offered and a log room adjoining the building, — “chinked” but not even filled with mud, so that the December wind found easy access, and there was no ventilation. There being no fire to warm them, they took from their trunks the extra clothing which thoughtful Mother Rose had provided. The next morning they started and travelled all day without finding a place to get a meal until at nightfall they reached Vincennes, where some young girls had supper prepared for them in their own humble abode.¹

Bishop Bruté wrote from New Orleans, January 20, 1838:

¹ Ibid.
"I ceased not to remember with joy and with gratitude to you, that arrival; as I was sailing for seven days to come to New Orleans, it was my consolation. What remains for me now but to express as I try to do my acknowledgment to St. Joseph's. I speak, write, feel, not half so well as a Bishop ought and I must leave it so, as simply as I can to your charity and to your own prayers. I was this morning at the Hospital, hearing a few of the confessions of the retreat which they have all the happiness to have from Mr. Simon — arrived here with some Lazarists — one priest, Bishop Blanc, going to explain the Rules and also to hear confessions. I went also to the Asylum where Sister Loretto remained alone to see Sister Francis Xavier arrived very weak. She came with Sister Angela."

Bishop Rosati had informed Mother Rose that the physicians ordered Sister Francis Xavier to New Orleans for the winter for she could not live until Spring in St. Louis and he considered her recovery of great importance since "She is absolutely necessary to the Institution." He sent her in care of Rev. Mr. Buteux of the Vincennes diocese, seeming to forget that he declined the same charge a year earlier when he went to the Provincial Council. Mother Rose then suggested to the Bishop that a little change might benefit Sister Francis Xavier and as he was coming to the Baltimore Council Sister might travel with him. His reply was:

"I am glad that you have given her permission to visit St. Joseph's. I consent to it but on condition that she must be sent back to St. Louis. As to her coming with us, I think it will be better that she should go in company with some good female friend. I will tell you plainly I do not like much to travel with women even when they are Sisters and very good Sisters, besides I will have to stop in several places on my way."
Father Deydier wrote from Evansville a long letter explaining the hopes and needs of his parish, where no priest had ever resided before him and soliciting for a not very distant epoch the assistance of Sisters well qualified to keep a good school and prophesying that they will "sweep everything before them." He said that he bought a large piece of ground to contain Church and an establishment for the Sisters knowing "they would never consent to be far separated from the place where is their True Treasure upon earth." Sister Margaret George tells in her journal that Rev. Mr. Deydier visited St. Joseph's in October in that year on a begging expedition and adds "We and our workmen gave our mite." ¹

Bishop Bruté wrote to the Sisters in Vincennes encouraging them and urged them to visit Terre Haute to see what prospects there were for establishing a school, as he wished them to open schools in the principal towns of his diocese. Sister Benedicta's brother, Mr. Parsons, encouraged the enterprise in Terre Haute but the difficulty of obtaining Sisters deterred Sister Benedicta from holding out too great hopes. Bishop Bruté returned in March with health improved and full of enthusiasm regarding the opening of a Boarding and Day School with a separate Free School. He purchased property near his poor Cathedral—a fine large corner lot with extensive gardens. There were four buildings on the grounds but very dilapidated. The Sisters started out very bravely, had the house whitewashed, did the painting themselves excepting the front door. The painter engaged to do this laughed and said: "The Sisters will take away my trade." The change made in the surroundings was a marvel

¹ Archives of Mount St. Joseph, Ohio.
to the people of Vincennes. The houses looked well in their white coat and the paint on the wood inside hid age, etc. Walks were laid out and the ground prepared for a garden by a man of the parish, then the Sisters and their pupils planted seed and cultivated the garden. Then as now, help was requested before the establishment seemed well under way. Bishop Bruté wrote of all the work the two Sisters had and truly it was wonderful. Sister Benedicta penned her entreaty likewise and the Mother House as ever examined its forces and sent relief.

The Fourth Anniversary oration of the St. Peter’s Benevolent Society was delivered on New Year’s evening in the Chapel of the Cincinnati College by Lieut. Semmes, U. S. N. The discourse was as the occasion called forth, one enforcing in strong dignified language, the claims of the orphan. He reviewed the life of Mrs. Seton and Captain Cooper and said it gave him proud satisfaction to trace the naturalization of so noble a system of charity to two persons so intimately connected with the profession to which he had the honor to belong, Mrs. Seton being the mother of Lieut. Seton of the Navy, and Mr. Cooper having been a sea-captain before his conversion to Catholicity. According to the statistics furnished by him, there were at that time the following houses: — “In Baltimore, St. Mary’s Female Orphan Asylum and Free School and two other free schools, the Maryland Hospital and Baltimore Infant-Asylum; Free School in Richmond, Va.; St. John’s Asylum and Free School in Frederick, Md.; St. Vincent’s Asylum, Free and Pay School in Washington, D.C.; — Mount St. Mary’s College; Free School in Norfolk, Va.; St. Joseph’s and St. John’s Female Orphan Asylums, St. Mary’s Pay School,
and St. Michael Free School in Philadelphia;—St. Paul School in Pittsburg;—St. John the Baptist Asylum at McSherry’s Town;—School in Pottsville; two Boarding Schools at which poor children are also educated—at one of them 300,—a Catholic Asylum and Catholic Half-Orphan Asylum for children with one parent, and St. Peter’s Free School in New York City; St. Mary’s Asylum, Brooklyn, L.I.; St. Joseph’s Asylum and Day School in Albany; and Asylum at Utica, N.Y.;—Asylum, Free School in Boston; Hospital, Orphan Asylum, and Day School in St. Louis; Orphan Asylum in Louisville,1 Ky., and two charitable institutions in diocease of Charleston;2 Charity Hospital in N. O.; Orphan Asylum in Acadia, La.; and St. Peter’s Orphan Asylum and Schools in Cincinnati."

On Sunday, Jan. 7th, Rev. Edward McMahon of Lexington, Ky., preached a charity sermon in the Cathedral. Before the discourse the audience was surprised and deeply affected by the following hymn sung in the sweetest manner by the little orphans.

**HYMN**

"While mortals hail their Saviour’s birth
   And Angels publish peace on earth;
O let the Orphans’ voices rise
   In grateful numbers to the skies.
Our feeble lips will bless the morn
   On which our Infant God was born,
Extol the Author of our days
   And sing His mercies, sing His praise,
And next to God, our Patrons bless
   Who shield our weakness from distress,

1 Nazareth Sisters of Charity. 2 Bishop England’s Community.
The kind and generous hands that feed,
That clothe and help us in our need.
We feel alas! no father's care,
No tender mother's fondness share;
Yet, from our Patrons' hands receive
All that a parent's love could give.
Oh, may the approving smile of Heaven
Be to such generous bounty given;
And never may those streams be dried
From which the orphans are supplied."

Rev. Father McMahon took for his text a part of the 17th Chapter of third Book of Kings where Elias demands food of the famishing Widow of Sarepta, and streams of charity flowed from the hearts while tears flowed from the eyes of the audience as they listened to the ardent and eloquent pleadings of the speaker. The collection after the sermon was $160.00 and dues collected at the meeting of the St. Peter's Benevolent Society $128.00. Another proof of the living charity among the Catholics of Cincinnati at this time was the formation of the

Mary and Martha Society. ¹

This society was organized for "the spiritual and temporal relief of the sick and the indigent" by charitable ladies of St. Peter's congregation. Previous to its organization, the poor and sick had to depend on the precarious sympathy of the public, and were seldom relieved or visited. The members paid monthly a contribution of 12½ cents. There was a Visiting Committee of eight ladies, whose duty it was to seek for the distressed, give them instant succor, and report on their condition at the next meeting of the society.

The officers of the Society were:
Pres.  Mrs. Julianna DeWitt,
Treas.  Miss Marianne Reilly,
Sec.  Eleanore E. Miles.

Visiting Committee for the first month,
Mrs. Elizabeth Nourse, Mrs. Catherine Warden,
Mrs. Bullock, Mrs. Bridget Downey, Julianna
DeWitt, Miss Moreland and Miss Connor.

The Sisters of Charity superintended the work.

Balls in Cincinnati in 1838 must have been looked upon in the same manner as by the Puritans of early days for the Catholic Telegraph thus announces a Charity Ball for the Orphans: "We once heard of an Archbishop's being at a ball somewhere in France. He went to beg for the afflicted, from the gayest and wealthiest of his fold. Let the publication of the subjoined in the Telegraph be weighed in the same scale with the ingenuous charity of the Archbishop."

"Charity Ball for the Orphans

Madam Blaique begs leave to inform the citizens of Cincinnati that a ball will be given in her Ball Room in the Bazaar, on Monday, January 29th, for the Benefit of the two Orphan Asylums of this city. She sincerely hopes the public will aid her in her efforts to add to the comfort of this unfortunate portion of the community. Messrs. Morgan Neville, P. S. Symmes and Jos. Longworth have kindly consented to act as trustees, to receive the proceeds of the Ball, and deliver it to the agents of the Asylum. Tickets for gentlemen $1.50 — Ladies $1.00 to be had at the Bazaar.

'The rich who are with plenty crowned,
And who abundance have in store,
With lib'ral hands should e'er be found
Dispensing blessings to the poor.'"

1 Archives of Mount St. Joseph, Ohio, Community Records; Catholic Telegraph, Vol. VII, p. 58.
2 Ibid., p. 55.
The day selected for the Ball, January 29th, Feast of St. Francis de Sales, seems to us particularly auspicious, as the gentle Bishop of Geneva would have looked with mild indulgence on this gayety for so worthy an object and would have appeared in the midst of it to gain help for the needy.

It has been mentioned previously that Sister Benedicta volunteered her services to the Vincennes diocese, when the Sisters of Nazareth withdrew. A letter to Mother Rose from Father S. Vabret, Eudist, a very holy man, urging her to send help to Sister Benedicta will show how the Sisters lived and what they accomplished in Vincennes.

GOOD MOTHER:

Being intrusted by the Bishop with the care of your good Sisters, I think it my duty to make you acquainted with their present situation and entreat you to pity them. Indeed they are in need of pity, for both of them are sick, having a great deal too much to do. Sister Benedicta has been confined to her bed during two days, Sister Margaret Mary had of course the whole charge; but she also has been the victim of her zeal, and became sick. Happily for them, they have three days of vacation — yesterday, to-day and to-morrow — otherwise they would be obliged to close their school being unable to keep it. The school is too large for two Sisters only. They are obliged to refuse admittance to many applying. The number of boarders is increasing, but they are obliged to receive as few as possible, being incapable of attending to any greater number. Sister Benedicta has been until now, stronger than she has been for a long time. She was indeed so healthy that she felt quite another being, but being exhausted by excessive labors she loses her usual strength. She would want to be in many places at the very same time; but, good Mother, until she will have acquired a universal omnipresent capacity she
needs your agency to furnish her with three healthy Sisters. All the citizens of Vincennes, except very few, are very well pleased with the Sisters; the girls are not less so. It would be very difficult indeed not to be pleased with so good Sisters. All for us, we are extremely thankful to you for having granted them to us. They have cheering prospect of rapid increase, but it is absolutely necessary for them to receive immediate assistance. They have a good, new and large brick house, large yards, garden well planted with good fruit trees, etc. They are very well fixed and sometimes to amuse myself I quarrel with them, telling them that they are too well fixed for Sisters of Charity and that if you were to see their papered rooms you could not prevent yourself from scolding them for acting so contrary to the spirit of poverty. Please, good Mother, consider the situation of your two good and truly worthy children. Have pity on them and do not forget our infant mission; its present condition is such as would cheer you, and induce you to afford promptly other laborers. Religion is making rapid progress in our poor diocese and from time to time we have the happiness of seeing some wandering children re-enter the pale of our Holy Church: Many Churches are built or being built in different parts of our vast diocese, and we hope in less than six months there will be about twenty-five churches, where two years ago there were but two or three. May Heaven bless our poor Indiana! Next Wednesday, a fair which will continue for three days will be held at Vincennes, even Protestants are very active for its success; your boarders, too, have made a great many fine little things. I hope, good Mother, your Charity will be great enough to excuse me for writing you such good English. It is to obey you that I write you such idioms. Nancy Brown is always in the same dispositions and they await an opportunity to send her to you. Sister Benedicta has without doubt spoken of her to you. She possesses an admirable disposition, gentle, obedient, pious, always disposed to do what she is told is for the
Sisters Gabriella and Aurea were sent to help Sister Benedicta. French was taught in the Free School, Boarding, and Day School. The schools prospered and soon were self-sustaining. Mother Margaret’s journal says Nancy Brown (Sister Aurelia) entered the novitiate at St. Joseph’s the following September. She was a good edifying Sister, cheerful, laborious, exact to rule. When playing with a brother in early childhood she had lost the first joints of the fingers of her right hand, but energy of character supplied the want. She became an expert seamstress, loved work, and knew how to manage it. She died May 3, 1857, in most edifying sentiments and during the three following nights appeared to Sister Marcellina Dorsey in the infirmary and warned her of her approaching death and told her to prepare for it. The last time she appeared she said to Sister: “Is not God good to let me finish my Purgatory here?” Sister Marcellina died of paralysis a short time after this.

On August 30th, 1838, Bishop Bruté wrote to Mother Rose that he was “dreaming of Sisters in Chicago. Mr. Beaubien offered lots.” Sister Margaret was then Treasurer. She wrote “Dear Mother Rose’s heart was busy with churches that very day, but not with the future churches of Chicago.” Her Journal says:

“Mother dined in the refectory, was addressed and crowned as usual. About half past six, Mother

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1 Archives of Mount St. Joseph, Ohio.
2 Ibid.
and some of the Sisters were invited out to the spot on which the church is to be erected. Rev. Mr. Butler presented a spade. Mother dug out the first spadeful, Sister Bridget (Sister Margaret’s own mother), the second; before doing it she made the sign of the cross and then took three spadesful in the Name of the Father, and of the Son, and of the Holy Ghost. Each of the Sisters took turn, all thinking themselves highly honored to be thus the first laborers. May our Jesus bless the work! for if He does not they labor in vain who build it.”

Sister Appolonia Gruber who entered the community October 8, 1821, died December 4, 1838, at Mount St. Mary’s College. She always regretted that she had not reached St. Joseph’s before Mother Seton’s death. It is believed that in her last illness Mother Seton came to her. She called to Father McCaffrey: “There she is” and pointed to the place; her eyes alone beheld the fair vision. Sister Margaret writes: “Sister Appolonia’s remains were brought by night from the Mountain. Sister Josephine, Sister Margaret, Sister Mary Felicitas, Sister Julia and Sister Mary Xavier accompanying them in the carriage and Mr. Brawner and Mr. York on horseback. Many of the Sisters with Mother remained up waiting for them. The funeral took place next day at two o’clock.”

In Cincinnati the St. Aloysius Orphan Asylum on Sixth St. between John and Western Row was opened June 21st. A notice in the Catholic Telegraph says:

“It is expected that the Sisters of Charity will be induced to take charge of this Institution as soon as members can be spared to answer this among the other imperative calls of a like nature made from all parts of the United States to the Mother Institution, St. Joseph’s, Emmitsburg.”
Palm Sunday, 1838, was a day of victory for the pupils of St. Peter’s School, as the Bishop, assisted by Rev. Joshua M. Young, cousin of Bishop Fenwick, awarded pictures and books to those who had been in constant attendance at Catechism. An hour and a half in the morning and two hours in the afternoon were given to the study of religion. It was necessary to have the young well instructed, on account of the frequent attacks on the church and the falsehoods uttered, and still more so because, as in all times, the hope of the Church is in the proper education of the young.

The “Coronation Oath” which has so lately been settled, filled the minds of great men in those past days when Queen Victoria, previous to the delivery of the royal speech, made and subscribed to a Declaration against Popery. Dr. Lingard addressed a letter to the Lord Chamberlain laying bare the sentiments of men of sober judgment who lamented seeing a young and female sovereign brought forward not to profess belief in the doctrines of one church and disbelief in those of another, but to condemn in the most solemn manner the worship and practices of the greatest body of Christians in the world, and to apply to them, without

\[1 \text{ Catholic Telegraph, Vol. VII, p. 150:}

“CHRISTIAN DOCTRINE

On Palm Sunday, after Vespers, nearly two hundred of the children of both sexes, who had been in constant attendance at the Catechism classes, were publicly rewarded in St. Peter’s Cathedral, in this city, with books and edifying pictures, by the Bishop, assisted by Rev. Joshua M. Young. We congratulate the parents and masters of the congregation on the zeal which they have evinced in sending the youth under their care to instruction and we hope that during the spring and summer, the number of pupils will be still greater than it has been. To afford more time for the interesting duty of teaching wisdom to these little ones of Jesus Christ, the Vespers on Sundays, from the first Sunday of May to the first Sunday in September, will not commence until 4 o’clock in the afternoon. The Catechism classes will be held as usual, in the morning, from nine to half past ten; and in the afternoon from two to four o’clock.”
any redeeming qualification, the epithets of superstitious and idolatrous. He says it was thought cruel and indecorous to exact such declaration and condemnation from the Queen, and ungracious also to a most numerous portion of her people in England, Scotland, Ireland, and in her transmarine dominions, at the lowest calculation, nine millions of her subjects. Nor was that all. The declaration was a sweeping censure of the whole Roman Catholic world, and by it the Queen was made to pronounce her beloved friend, the royal consort of her uncle of Belgium, an idolater; her sister Queens of Spain and Portugal, idolaters; her ally, the King of France, an idolater; and of the parties to the Quadruple Alliance, all but herself were, in the meaning of the declaration, idolaters, and if so, could she hope for the blessing of Almighty God on such an alliance? He asked why this obnoxious declaration, so revolting to the feelings of some, so distressing to the consciences of others, and so unproductive of benefit to any, was suffered to remain in the statute book. He suggests the example of every kingdom of Europe, which requires only civil allegiance as a qualification for office in the state, and a test of doctrinal adhesion as a qualification for office in the church, and he said no reasonable man could require more. We have lived to see the great change which Edward VII advocated but which has just come to pass in George V’s reign. The papers, and the world at large have shown the same interest in the coronation oath as in the time of Lingard. The year 1838 was as deeply engrossed in Victoria herself and Albert, father of Edward. The Catholic connections of Prince Albert as well as Victoria, both having Catholic blood in their veins, led the children of the true Church to
hope for justice at their hands. The pages of history show whether their hopes were well founded.

Between five and six o’clock on Wednesday evening, April 25, 1838, Cincinnati was startled by the noise of an awful explosion and it was soon learned that the steamboat Moselle, bound for St. Louis with one hundred and fifty passengers on board, was a total wreck and almost immediately filled with water and sank, carrying to a watery grave some of those who had not been hurt by the explosion. Those who escaped were left destitute and dependent on the sympathies of the citizens. The priests were among the first to appear on the scene of the disaster, where they ministered to the mangled and dying. About seventy-five were killed or drowned—all the result of carelessness. The Sisters did all in their power to alleviate the sufferings of the injured.

A letter from the Bishop during October, 1838, written in his old birthplace, Mallow, Ireland, tells of a public dinner given in his honor and of a toast: “Prosperity to the American people in general, and to the people of Cincinnati in particular.” False impressions of our Republic had been carried abroad, and these the Bishop took occasion to correct. He also explained the apparent inconsistency between the words of American charter “All men are born free,” and the existence of slavery. His inquiries from far away about his charge at home, were full of fatherly love, and he exacted a constant remembrance in prayer. Orphan lips then prayed as orphan hearts still pour forth their petitions for the “Shepherd of the Flock.” He wished all the children to be diligent in study, especially in the learning of their religion,

1 Daily News, April 26, 1838.
and told them how a Catholic nobleman who was a Bishop and a Saint, Charles Borromeo,1 was the Founder of Sunday Schools, which he introduced into every church in his great diocese. The classes were taught not only by priests, but by gentlemen and ladies, often of the very first rank. He wished, too, that the Children’s Catholic Magazine,2 issued during that year, would receive encouraging patronage. The reading of this magazine by the young, besides the entertainment derived from it, would correct false impressions given in some of the school-books, especially regarding Catholic countries, the education of the people, and the influence of the clergy.

The Bishop visited Belgium and was received as an apostle of the New World by the Belgian clergy then in retreat in Hainault, to the number of 260 priests, although another had been held at Tournay where 200 more made the exercises. So great an assemblage of clergymen in so small a country moved the Bishop to tears, when he told them that in his diocese, many times the size of Belgium, he could scarcely collect ten priests for the most solemn occasion. The Bishop spoke of Rev. E. Thienpoint, one of their countrymen, who braved every danger to gain souls to Jesus Christ, and who had lately passed six months often lying on the bare ground in the discharge of his duty along the public roads in the northern part of Ohio. The Belgian clergy were deeply impressed with the religious bearing of the Bishop and the strength and apostolic simplicity of his words. They began to speak to each other of all they had read of his knowledge and piety in various Catholic journals and exclaimed: “Ah,

2 This magazine began in March, 1838.
we are nothing. We have seen John the Baptist. We have seen Paul the Apostle of Nations — the Apostle of the New World." ¹ This was pleasing intelligence from afar, the more so as the Cincinnati Journal was making itself obnoxious to Catholics by an editorial dated December 27, 1838, and signed "N," written against Mr. Mason for daring to introduce into the last concert of the Eclectic Academy’s Choir the beautiful and impressive piece of music "Ave Sanctissima." The words were written by Mrs. Felicia Hemans, and the music was composed by her sister. After this article, every Child of Mary learned words and music and showed love for the Immaculate Mother of God by a frequent outpouring of heart in this beautiful hymn.²

¹ United States Miscellany, copied from Dublin Register of October 20th.
² Catholic Telegraph, Vol. VIII, p. 38. "For the benefit of those who may not have the subjoined beautiful hymn, we insert it in this day’s Telegraph. We have ever been accustomed to admire this production of the gifted Hemans, and few, if any, have ever stood higher in our estimation than this. The thoughts themselves are not only beautiful, but they also breathe forth such a tender love and devotion towards the Blessed Virgin, as makes them of peculiar interest to the children of Mary. The piano accompaniment, as added by her sister, is characteristic of much taste and expression, and very easily learned; and when the words are sung as a duet, the effect produced is most pleasing and agreeable. We recommend this piece to our young friends as worthy of their notice.

EVENING HYMN TO THE VIRGIN

1 Ave sanctissima,
   We lift our souls to thee,
   Ora pro nobis,
   Thou bright star of the sea.
   Guard us when sin is nigh,
   Snares round our path are spread;
   Hear the heart’s lonely sigh,
   Thine too hath bled.

2 Thou that hast look’d on death,
   Aid us when death is near;
   Whisper of heav’n to faith,
   Sweet Mother, sweet Mother, hear!
The anniversary address of the St. Peter's Benevolent Society in January, 1839, won for Mr. James Meline many just encomiums, the style being beautiful and the sentiments admirable, while the eloquence of the speaker was warmed by the cause of charity.¹

Ora pro nobis,
From sin our slumbers keep,
Ora, Mater, Ora,
Star of the deep.

3 Ave purissima,
List to thy children's pray'r,
Audi, Maria
And take us to thy care.
When darkness comes o'er us,
Whilst here on earth we stay,
Thy light shine before us,
Guide of our way.

4 Thou that hast look'd on death,
Aid us when death is near;
Whisper of heav'n to faith,
Sweet Mother, Sweet Mother, hear!
Ora pro nobis,
Let angels guard our sleep.
Ora, Mater, Ora,
Star of the deep."

¹ Ibid., p. 30.