CHAPTER VII


1839–1843

THE beautiful Ohio, always interesting, became during the Spring of 1839 an object of deep thought. Whether a bridge might span it to the advantage of Cincinnati and its trans-Ohioan cities became the subject of much speculation even as it had been in the earliest years of the Queen City.¹

On April 8, 1839, Revs. Wm. Peter Murphy and Joseph McNamee were raised to the dignity of the priesthood in the Cathedral. Rt. Rev. Dr. Chabrat, Coadjutor of Bardstown, officiated, while the venerable proto-priest of the United States the Very Rev. Father Badin, Vicar General of Kentucky, assisted as Arch-deacon.²

The first iron steamboat of American iron was made in Pittsburg at the Washington Works of Rob-

¹ Drake and Mansfield, Cincinnati, 1826.
² Kelly and Kirwin, History of Mount Saint Mary’s of the West, p. 6, Cincinnati, 1894.
inson and Mims and was launched on July 4, 1839. The first steamboat on the Ohio was built by John Sprague and called the Comet — 12 tons. She sailed from Pittsburg in the fall of 1809. Ohio was never far behind. The first sea vessel from above Cincinnati passed down the river April 27, 1801 — Brig St. Clair built at Marietta and bound for the West Indies — Com. Whipple. Thirty-three boats were built in Cincinnati in 1840.¹

Prof. S. F. B. Morse wrote from Paris, March 9th, of the invention of the daguerreotype by M. Daguerre. He calls it one of the most beautiful discoveries of the age and says that he had experimented on the same lines trying to fix the image from the camera

¹ Cincinnati in 1836, p. 72. "The first steamboat launched upon the waters of the West was built at Pittsburgh, in 1811. The first one built at Cincinnati was the Vesta launched in 1816. It was not, however, till 1817 that steamboat building was actively and extensively pursued in the West. Since that time, they have come into general use, and have employed much of the labour, skill, and capital of the chief towns above the mouth of the Ohio. In this business, Cincinnati has been conspicuously engaged, and in number of boats has exceeded any other place in the West: indeed, it is doubtful whether any one place in the world has built more.

FIRST STEAMBOAT ON THE OHIO. — An article has been published in several of the newspapers, stating that the first steamboat that ever floated on the Ohio was built at Pittsburgh by Robert Fulton, and was called the Buffalo. It seems that this is not wholly correct. Mr. Mahlon Rogers, the oldest engineer in the West, has furnished the Pittsburgh Statesman with the following interesting facts: (Pennsylvania Enquirer).

"The first steamboat built on the Ohio, was not built by Fulton and Livingston, but belonged to Samuel Smith, and was built by John Sprague, and called the Comet — 12 tons. She sailed from Pittsburgh in the fall of 1809. In the spring of 1810, Fulton and Livingston commenced building a steamboat on a large scale (300 tons), called the New Orleans. She was built at the shipyard, mouth of Suke's run. The ship carpenter's name was Robinson, that of the engineer was Stondinger, and the whole was under the superintendence of Nicholas Roosevelt. The writer of this was employed to forge the shafts, and cannot be mistaken in his statement. She went direct to New Orleans about the time New Madrid was destroyed by an earthquake. The Buffalo was not built until five years afterwards, and was under the superintendence of Benjamin H. Latrobe. The writer of this rode in a steamboat down the Schuykill, and up the Delaware rivers, in 1802, made by Oliver Evans, called the Orookter, or amphibious digger." — Catholic Telegraph, December 10, 1835.
obscura, but finding that light produced dark, dark light, he concluded that a true image of an object could not be obtained, and gave up the attempt as impracticable. As a stranger in Paris, he asked of M. Daguerre the favor of seeing his results and invited him to see his Telegraph. Only through politeness to the stranger did M. Daguerre consent, as he had determined not to show them until the Chamber had passed definitely on a proposition of the Government to purchase the secret of the discoverer. On March 7th, Prof. Morse called at the Diorama and was delighted with the admirable results. The following day M. Daguerre visited Prof. Morse to examine his Telegraph and while the two scientists were enjoying an exchange of experimental knowledge, the great building of the Diorama, with the house of M. Daguerre, all his beautiful works, his valuable notes and papers, were a prey to devouring flames. The secret was safe, and the French Government awarded M. Daguerre a sum sufficient to cover his material losses, but his researches, which had been made at such an expense of time and labor, were irreparable. 1

A letter from the Bishop written at Lyons, May 3rd, expressed the hope that August would find him in the midst of his beloved flock. Bishop Flaget had just returned to Lyons from Sardinia, where he had gone to interest the King in the Association for the Propagation of the Faith. Both prelates expected to make the return voyage together.

The German Catholic Paper The Friend of Truth 2 June 6, 1839, announced the near accomplishment of a noble and benevolent object, long the desire of

2 Wahrheitsfreund.
Cincinnatians, an Orphan Asylum for Boys. "This is the outcome of the St. Aloysius Union, the constitutions of which provide that they shall take immediate care of the forsaken ones and when means allow, purchase an Asylum, or House of Education. About three thousand dollars having been subscribed, a house on Sixth Street between John and Western Row, was purchased. The house is of brick with a vacant lot sufficient for garden and playground for the children. As soon as possible a more suitable and permanent place will be secured."

On Saturday, June 1st, Bishop Dubois, the founder of the College at Emmitsburg and of the Mother House at St. Joseph’s, was welcomed home by his children on the Mountain and in the Valley. He left on June 5th to the sorrow of all to whom he was bound by the strongest heart ties.

On June 9th the Archbishop of Baltimore gave the tonsure and four minor orders to Messrs. John McCloskey, John Larkin, John Loughlin, and Wm. H. Elder. How little did those present suspect the dignities awaiting these gentlemen and what important members of the hierarchy they were to become! The last named, our Most Reverend Superior during a quarter of a century, came to the relief of Archbishop Purcell in the hour of heavy trial. Rev. John McCloskey became the first American Cardinal, and Rev. John Loughlin became Bishop of Brooklyn.

Wednesday, June 26th, opened the gates of Paradise to Right Rev. Simon Gabriel Bruté. He died of pneumonia, but had attended to his episcopal duties almost until the very last. No words could paint the

1 Archives of Mount St. Joseph, Ohio.
sorrow of his friends, who were numberless. He was known and loved everywhere, for his pupils at Emmitsburg College came from all parts of the country. As Superior of the Sisters of Charity at Emmitsburg, he had a share in furthering the charitable works opened in various parts of the country as well as of impressing his own gentle zeal on the hearts of the sisterhood. His character was enriched with every trait to make him beloved by mankind. His knowledge was very great, but so softened by his religious feelings that his conversation was pleasing alike to the simple and the enlightened. He sacrificed every temporal comfort to advance the glory of God by the extension of His Church. The news of his death was a deep note of sorrow in the joy of Bishop Purcell's home-coming. The strongest bonds of affection had united these two prelates and their mutual sympathy had smoothed many a toilsome journey. Shortly after the death of Bishop Bruté, one of his spiritual children, Sister Genevieve Tyler, cousin of Rev. Virgil H. Barber, died on July 2, 1839, at St. John's Asylum, Frederick, Md.

The pleasing news reached Cincinnati July 1st that Bishop Purcell would sail from Havre on the ship *Silvie de Grasse*, July 8th, in company with Bishop Flaget, the Dean of the American Hierarchy, and with a number of missionaries secured by the two prelates for their respective dioceses. Bishop de la Haillan-dière, who was appointed Coadjutor of Vincennes, at the death of Bishop Bruté, became the Ordinary. He sailed with missionaries for his diocese, July 15th. Bishop Purcell worked incessantly for the good of his diocese, while in Europe. During the winter he

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had journeyed to Munich and Vienna to lay before the Leopoldine Association the needs of his struggling diocese, and succeeded in arousing the interest of the Society. He spent much time in Rome and had several audiences with the Holy Father, who testified his esteem by many marks of kindness. The Bishop conferred often with the Cardinal prefect of the Propaganda and with the Secretary of the Congregation concerning the state of religion in America and its future. The Bishops arrived in New York August 22d.¹

Travelling was not the rapid transportation of our times, nor were the vessels the floating palaces of the present day. At that time the British Queen was the noblest steamship the world had ever seen, its extreme length being 275 feet. How would it compare with the Lusitania or other vessels close upon

¹ From the Ami de la Religion, June 13th: “M. Purcell, Bishop of Cincinnati, who came last year to Europe for the interests of his diocese, is about to quit Paris, to embark soon at Havre on his return to America. This prelate has made the past winter a journey to Munich and Vienna, where the Leopoldine Institute continues to feel an interest in his mission. He has also visited Rome, and passed some time in that Capital. He had, while there, frequent interviews with the Cardinal Prefect of the Propaganda, and the Prelate Secretary of the Congregation, communicating on the present state of Religion in America, and the hopes which it is permitted to entertain of it for the future. M. Purcell has had frequent audiences with the Holy Father, who has testified his esteem by many marks of his kindness. Since his return to Paris the prelate has undertaken with great kindness to officiate for the Archbishop, who is not yet in a state to visit the parishes to administer Confirmation. The Bishop of Cincinnati has administered this sacrament at St. Ambrose de Popin court, at St. Gervaise, at St. Etienne-du-Mont, and at St. Jaques-du-Haut-Bas. He has also visited with the same object, several communities and establishments. The prelate closed the exercises of the Month of Mary at St. Germain-des-Prés. He has given some days ago Confirmation in some parishes at St. Denis, at Montmartre, at Belleville, etc. It is thus that he has been anxious to render to the diocese of Paris in passing all the services which were in his power. The voyage of that prelate has not been infructuous to his own diocese. He returns to America with eight new missionaries willing to consecrate themselves to the exercise of the ministry in this far distant land. This reinforcement will be very acceptable and grateful to a vast diocese which at present has no more than twenty-eight priests, and where the Catholics are disseminated widely and sparsely.” — Catholic Telegraph of August 22, 1809, Vol. VIII, p. 294.
900 feet long and fitted with magnificence unthought of then! Our greatness now is due to the untiring activity of our ancestors in every department. The United States was beginning to surprise our transatlantic neighbors, who still experience some of that sensation when they see Yankee grit and progressiveness. Spain recognized the merits of our Mr. Prescott, the historian, by an Act of the Royal Academy of Madrid which furnished him with valuable and yet unpublished documents for his Conquests of Mexico and Peru. This was granted to Mr. Prescott as the Academy’s testimonial of the high approbation of the History of Ferdinand and Isabella, for which work the historian was admitted as a Member of the Royal Academy of Madrid.¹

At this time the country lost Matthew Carey, whom the National Gazette calls “a firm supporter of rational liberty and sufferer in its cause.” He was a writer and publisher and made himself felt in all departments of literature. He was a devoted friend of Mother Seton, and an uncle of Sister Maria Murphy. “In the death of Matthew Carey sound republicanism lost an advocate, the poor a benefactor, the oppressed a patron, society a friend, and religion a devoted son.

On September 19, 1839, the St. Peter’s Benevolent Society presented the Bishop a touching address of welcome and the congratulations of his flock on his safe return. As the reply of the Bishop gives a full account of his journeyings through Europe and their purpose, it will be read with deep interest, and those who knew him can hear the voice and feel the love which went with every word.

¹ Copied from the National Gazette, Catholic Telegraph, Vol. VIII, p. 303.
Beloved Friends: The felicitations of the St. Peter's Benevolent Society, which you have so eloquently and kindly conveyed, afford me peculiar pleasure. To God, Whose protecting care hovered round me during all my sojournings in foreign lands, and Who has vouchsafed to grant me at my return to sweet home, the heartfelt satisfaction of seeing the members of the St. Peter's Benevolent Society blessed with health, happiness and union in their labor of love, be devout and endless praise given. They were the spiritual and temporal necessities of my flock, that compelled me to leave them for a time. For their sakes, despising shame, I knocked with the pilgrim and the beggar, at the gate of the rich and the cottage door of the poor, in Europe. The little ones who ask for bread when there is not any found to break it unto them, the destitute congregations who cannot go up with their more favored brethren to the beautiful festivals of Jerusalem, the sinful, who though they loathe sin, are yet, too timid and too weak for virtue, the dying whom there are none to comfort in the departing of their spirit, the prejudiced against our matchless Faith, whom there are none to enlighten,—all were heard, through their unworthy representative, in the halls of the Charitable Associations in the Fatherland. Their sighs were fervently breathed in the ears of the humane, and their sorrows and wants deposited in the bosom of the common Father of the Faithful. If the success of the appeal thus earnestly made, has not fully corresponded with my hopes, my efforts have not been altogether vain. Constant as has been the drain of the Charity of Europe, by the many churches of the East and West, that charity is still inexhaustible. It has enabled us to liquidate a large portion of the debts which we had contracted in the building of churches throughout the state, in the purchase of the Orphan Asylum, in the support of the Seminary and maintenance of the clergy. It has furnished vestments for the sanctuary and paintings to decorate our churches. It has replen-
ished our libraries with works of science, learning and piety. It has added to the number of our missionaries, men whose piety and zeal have induced them for Christ’s sake, to abandon the loved land of their birth, the parents that doted upon them, and the flocks by whom they were honored with obedience and affection. They are now associated with the devoted priests who have thus far borne, unaided and alone, the burden and heat of the day in this diocese. These are favors which call for our liveliest thanksgivings to Almighty God, which should induce us to address our most fervent petitions to the throne of grace, for every temporal and eternal blessing, to the various countries which have thus munificently responded to our call for relief and sympathy. And now, beloved Brethren, that I have summarily alluded to the result of my exertions, permit me to assure you how greatly I was cheered in my protracted absence from my flock, by the recollection of what you are doing to comfort and provide for the destitute female orphan. Whether walking and musing alone, while my humble carriage was being slowly dragged up the snow-capped peak of the Apennines, or lapped on the deck of a crowded steamboat, by the wintry surges of the Atlantic, I knew that the orphans, under your fostering care, were sheltered from the piercing blast and caressed and warmed by the Sisters of Charity with a love as pure and intense as ever glowed in the maternal bosom. I knew that the helpless and interesting class of human sufferers, at least, were fondly cared for. And when I stood in the august presence of the Sovereign Pontiff and was privileged to relate to him all the blessed fruits of your charity, benevolence and zeal my words are inadequate to convey to you even a feeble idea of the emotions which the recital awakened in his paternal bosom, of the affectionate solicitude with which, with hands and eyes raised to Heaven, he blessed you. Continue, beloved brethren, the Godlike work which you have begun. Let it grow, like the sun, into the bright meridian of a perfect day. Let it run like a
giant unimpeded and free, in the trackway which the finger of a God who is love has traced for it. May it dry up the tears of the orphan, quicken the flower of all Christian virtues into the brightest bloom around you, attract the cooperation of your fellow citizens, at present unacquainted with its existence, shed a mild radiance over your own declining years and illumine for every member of your society the path which leads through the dark valley of death to the realms of light and life immortal. Gentlemen of the Committee, I cannot conclude without beseeching you not only to present my most sincere thanks to the St. Peter’s Benevolent Society for this highly prized mark of its regard, but likewise to accept for yourselves the assurance of my gratitude for the very amiable mode in which it has been communicated. In two of your committee, I recognize the specially favored and the beloved of Heaven, who, with their families, have been called, as by a miracle, to the blessings of the True Faith; while in your chairman, I behold a new and auspicious alliance with another family, which soon after its entrance into the ‘one fold’ under the one Shepherd, Jesus Christ, had the honor and happiness of presenting the first native born citizen to the Visible Head of the Church, to be fitted, near the tombs of the Apostles, for the sacred work of an Apostle (Chas. Conahan, Caleb E. Nourse, A. B. Dormay). Beloved friends, we are surrounded by extraordinary graces. Let us husband them well. The account must one day be rendered, and it is written that ‘From them to whom much is given, much will be required.’ May the talents intrusted to us increase in our hands a thousandfold, and the mustard seed sown amongst us grow into a mighty tree which will overshadow all the earth! I remain with gratitude and sincere affection,

Devotedly yours in Christ,

JOHN B. PURCELL, Bp. of Cin’ti.”

1 Catholic Telegraph, Vol. VIII, p. 351.
The Association for the Propagation of the Faith had been founded in 1822 at Lyons, France. The Catholic countries of Europe had been most munificent in their liberality. During 1838 the amount collected was $280,000.00, of which France alone gave $180,000.00.¹

The successor of Bishop Bruté, Bishop Hailandière, was consecrated in the Sacred Heart Chapel in Paris. The ceremony was exceedingly imposing. Rt. Rev. Dr. Janson, Bishop of Nancy, was assisted by the Bishops of Versailles and Beauvais. The Archbishop of Chalcedon recently from Rome, was present, also the Archbishop of Irenopolis in communion with Rome but of the Greek Rite, the Pope’s legate, the Vicar General of New Orleans, and the American Consul, so that on this occasion the East and West were united. It was a noble illustration of the unity prevailing in the great Church of Christ, to see an American Bishop, consecrated by a Prelate of France, in presence of the representative of the Holy See of Peter and of the Oriental Bishops of the Levant and of a representative of the American Nation.²

Shortly after the Bishop’s reception there was a public examination of the St. Peter’s School, Cincinnati. The Catholic Telegraph gives the following account:

**St. Peter’s School**

“The examination of the pupils of this excellent school conducted by the Sisters of Charity, took place in the first week of the present month. As large a number of friends of the institution as the school rooms could contain, assembled on the occasion. Notwithstanding that the scholastic year had commenced

but about six weeks previously, the result was highly gratifying to the spectators. The young ladies and children in the various departments of the school, answered, in general, remarkably well, in Grammar, Geography, History and Arithmetic. The proficiency of the scholars in all these branches, as well as Reading, Orthography and Composition was peculiarly pleasing to the audience. But what all seemed to admire was the good order of the pupils. In no other similar institution have we observed more silence among so great a number of children—nearly 150—more respect for their teachers or more amiable deference and regard for one another. The school of the Sisters, we say it without intending in any manner to disparage other schools, but simply to state a fact, is indeed a school of good manners. A few days after the examination the distribution of premiums took place. It was attended by very many kind and intelligent ladies and gentlemen. The venerated Bishop Flaget condescended to preside on the occasion, having the Bishop of the diocese on his right, and the Rev. Mr. Chazelle, President of St. Mary's College, Washington Co., Ky., on his left. The two prelates delivered very affecting addresses to the interesting company before them, the latter at the beginning, the former at the close of the exercises. By them and their Reverend friends the crowns were placed on the heads of the most deserving and premiums distributed to the distinguished for application, behavior, and success in their studies. We hope at the next distribution to take place, God willing, next June, to see the names of many children omitted at present, added to the list of those who are here enumerated as having merited and won the honors of the school. The devotedness with which the Sisters have fulfilled their arduous duty to every one of their scholars, has for its object a higher reward than either our words, or this world can bestow. Theirs is the sweet consciousness of having not omitted anything to improve the minds and hearts of the youth committed to their care, to
content the parents or guardians, and to deserve the Divine approbation.

**First Department**

The medal for Queen Excellence and first crown were awarded to Miss Mary A. A. Mann. The medal for excellence and second crown to Miss Cecilia Beatty. The medal of diligence to Miss Josephine Jackson.

First Class Orthography. — The first premium was awarded to Miss Belinda Smith, the second to Miss Rosetta Cobb; for improvement to Misses Mary Ryan, Susan McGroarty, Cecilia Beatty, Mary O’Connor, Mary May.

First Class Reading. — The first premium awarded to Miss Rosetta Cobb, second to Miss Cecilia Beatty, third to Miss Mary Cook; the premium for improvement to Misses Sophia Bennett, Mary Hammond, and Mary O’Connor.

First Class Grammar. — The first premium was awarded to Miss Mary Mann; second to Miss Rosetta Cobb; third to Miss Clarinda Clemens; the premiums for improvement to Misses Ellen O’Connor, Mary Hammond, Susan McGroarty.

First Class Geography. — The first premium was awarded to Miss Belinda Smith; second to Miss Mary Ryan; the premiums for improvement to Misses Ellen O’Connor, Rosetta Cobb and Mary Mann.

First Class History. — The first premium awarded to Miss Rosetta Cobb; second to Miss Belinda Smith; the premium for improvement to Miss Ann Jane Pawson.

First Class Arithmetic. — The first premium was awarded to Miss Mary Ryan; second to Miss Pauline Drayton; third to Miss Rosetta Cobb; the premium for improvement to Misses Susan McGroarty, Belinda Smith, Sarah Murrin.

First Class Composition. — The first premium was awarded to Miss Mary A. A. Mann; second to Miss Rosetta Cobb; third to Miss Cecilia Beatty.
Second Class Orthography. — The first premium was awarded to Miss Mary Clemens; second to Miss Mary Mathers; third to Miss Mary Moore. The premiums for improvement to Misses Anna Moore, Esther Byrne.

Second Class Grammar. — The first premium was awarded to Miss Anna Cobb; second to Miss Anna Barry; third to Miss Margaret Beatty. Premiums for improvement to Misses Mary Moore and Anna Moore.

Second Class Reading. — The first premium was awarded to Miss Ann Jane Pawson; premiums for improvement to Misses Susan McGroarty, Anna Moore, Mary Moore, Esther Byrne.

Second Class Arithmetic. — The first premium was awarded to Misses Mary Mathers, Anna Cobb, Mary Moore.

Second Class Geography. — The first premium was awarded to Miss Ann Jane Pawson; second to Miss Josephine Jackson; third to Miss Mary Jane Mathers.

Second Class Writing. — The premiums for improvement were awarded to Misses Mary Butcher, Amelia McLean, Susan McGroarty, Esther Byrne.

Third Class Orthography. — The first premium was awarded to Miss Mary Galivan and the second to Miss Rebecca Warden. The premiums for improvement to Misses Anna Wise, Almira Cobb, Caroline Jackson, Eliza Smith and Susan Smith.

Extra premiums for regular attendance were awarded to Misses Mary Mann, Rosetta Cobb, Belinda Smith, Mary Hammond, Ellen O'Connor, Cecilia Beatty.

SECOND DEPARTMENT

The medal of Queen excellence and Crown were awarded to Miss Mary Hedrington.

The medal of Good Conduct to Miss Margaret Griter.

1 Susan McGroarty became Superior Julia of the Notre Dame Community and had the honor of founding Trinity College, D.C.
First Class Orthography. — First Premium, Miss Mary Smith; second, Misses Margaret Griter and Jane Wright.

First Class Reading. — First Premium to Miss Ann F. Connolly; second to Miss Ellen Irwin.

Second Class Orthography. — First Premium awarded to Miss Ellen F. Baer; for improvement to Misses Mary Bender, Ellen Higgins, Mary Hedrington, Mary Gormley and Ann Vance.

Second Class Reading. — First Premium awarded to Miss Ann Doherty; second, Ellen Baer. For improvement to Misses Mary Connolly, Susan Evans, Frances Heardzig, Elizabeth Sherry, Catherine Costello, Elizabeth Doherty and Eliz. Dausberger.

Extra Premiums. — For Regular Attendance were awarded to Misses Ann F. Connolly, Eliz. Adams, Mary Connolly, Elizabeth Sherry, Hannah Corrigan; for Good Behavior were awarded to Misses Sarah Corrigan, Julia Riley, Frances Heardzig and Mary J. Traynor.

Orphans’ Department

The Gold Medal and first crown were awarded to Miss Catherine Kerdolf.

The Queen Medal and second crown to Miss Mary McLaughlin, the medal for Good Behavior to Miss Catherine Lynch.

First Class Orthography. — First premium was awarded to Miss Margaret Turney, second to Miss Ann Denley, third to Miss Catherine Lynch; for improvement to Misses Teresa Murray, Agatha Norris, Sarah J. McAuliff, Maria Murdock and Ellen Mahady.

First Class Reading. — The first premiums were awarded to Miss Josephine Young, second to Miss Eliz. LaLumiere, third to Miss Eliz. Murray; for improvement to Misses Catherine Lynch, Teresa Murray, Ellen Mahady, Maria Murdock, Sarah J. McAuliff and Agatha Norris.

First Class Writing. — The first premium was
awarded to Miss Josephine Young, second to Miss Eliz. LaLumiere and third to Miss Eliz. Murray.

First Class Grammar. — First premium was awarded to Miss Josephine Young, second to Miss Elizabeth LaLumiere, third to Miss Catherine Kerdolff; for improvement to Miss Ann Donley.

First Class Geography. — The first premium was awarded to Miss Eliz. LaLumiere, the second to Miss Cath. Kerdolff and the third to Miss Agatha Norris.

First Class Arithmetic. — The first premium was awarded to Miss Cath. Kerdolff, second to Miss Eliz. Murray; for improvement to Misses Agatha Norris and Teresa Murray.

First Class History. — First premium was awarded to Miss Cath. Kerdolff, second to Miss Elizabeth Murray.

Second Class Orthography. — The first premium was awarded to Miss Harriet Green; for improvement to Misses Susan LaLumiere, Ann M. O’Neill and Elizabeth Lynch.

Second Class Reading. — The first premium was awarded to Miss Ann M. O’Neill; for improvement to Misses Harriet Green, Susan LaLumiere, Eliz. Lynch and Margaret O’Mealey.

Third Class Orthography. — For improvement premiums were awarded to Miss Magdalen Haitz, Mary O’Connor, Mary McLaughlin.

The premiums for good behavior were awarded to Misses Mary O’Connor, Mary McLaughlin, Catherine O’Hagan, Catherine Kean, Margaret Ewing, Helena Redden, Magdalen Haitz.

The following sweet lines were composed at St. Peter’s Orphan Asylum and delivered by one of the Orphans at the Commencement.

FAREWELL

Long an inmate I’ve dwelt in this home of delight,
A child of religion contented and blest,
But ah! too rapid was time in its flight,
Too quickly have vanished the scenes I loved best!
Yet, still, beloved home of my childhood, forever,
Thy Mem'ry shall be in this bosom enshrined;
Tho' Fortune may smile, her caresses shall never
Efface the remembrance of thee from my mind.

But alas! should the cloud of adversity lower
And spread o'er my soul and my pathway its gloom,
The days spent in thee shall be then like a flower,
Whose fragrance remains when it ceases to bloom.

Yet, whate'er be my lot, still my heart's dearest feeling
Shall be where I've passed the sweet days that are flown;
When sorrow's sad tear-drop is silently stealing,
I'll think of the joys that my childhood has known.

Yet, why tell of joys that have dream-like departed?
Why speak of those hours which shall no more return?
I'll wipe off the tear which unbidden has started,
And check the full sigh, tho' I cease not to moan.

Farewell, then, my home, and the friends that watched o'er me,
When Childhood demanded their fostering love,
Your lessons shall shine like a beacon before me,
And guide me in peace to my Father above.

And you, beloved patrons, whose bounty has given
A home where the Orphan is dwelling in peace,
May you find an abode 'mid the glory of Heaven
Where angels rejoice and the song shall not cease.¹

The editors of the Catholic Telegraph had at this time resolved to discontinue the publication of the paper on account of a want of adequate financial support; but when the Catholics of Ohio and Kentucky learned of this, they held a mass meeting and appointed a committee to beg for its continuance.² The meeting

¹ Archives of Mount St. Joseph, Ohio; Catholic Telegraph, Vol. VIII, p. 359.
² Ibid. pp. 380, 382.
of the people brought about strenuous efforts for the life of the Telegraph and also the formation of a Catholic Society called "Roman Catholic Society for the Diffusion of Knowledge." 1

Dr. Jerome Mudd delivered the Anniversary Oration before the St. Peter's Benevolent Society January 1, 1840. Bishop Purcell lectured weekly on "Rule of Faith and Canon of Scripture." The lectures were attended by Protestants as well as Catholics. There was at this time a yearning, we might say, for the truth, and where could people hope to find it if not in the Catholic Church, the pillar and ground of the Truth?

The Sisters of Cincinnati rejoiced with their Sisters in New Orleans in the success of their Fair held from December 18–21 for the benefit of the Female Orphan Asylum at which the receipts amounted to $14,083.00. 2

"This item published in the daily papers should awaken a spirit of emulation in those who will listen to the Charity Sermon to be delivered to-morrow morning in the Cathedral by Rev. Joseph O'Mealy. The collection is to be added to the funds of the Mary and Martha Society." — Catholic Telegraph.

"In the eloquent discourse of Dr. Jerome Mudd, published two weeks ago in the Telegraph, it was stated that a branch of the Society of the Sisters of Charity instituted in France was sent to this country under the auspices of the Most Rev. Dr. Carroll. This is not accurate. The society now doing so much good among us originated in the United States." 3 This

1 Archives of Mount St. Joseph, Ohio.
The duty of this Society was to attend to the publication of the Catholic Telegraph and of Catholic works selected by proper authority. Officers: Rev. E. Purcell, Pres., M. P. Cassily, V. Pres., Jas. F. Meline, Cor. Sec., Chas. Conahan, Rec. Sec., C. E. Norse, Treas.; Committee on Publication: Chas. Conahan, Wm. P. Momfort, J. F. Meline, Wm. O'Hara, J. N. Armstrong.

2 Catholic Telegraph, Vol. IX, pp. 21, 23. 3 Ibid., p. 46.
statement in 1840 shows a jealousy of American Rights.

**Charity Ball**

"When thou makest a feast, call the poor, maimed, the lame, the blind. And thou shalt be blessed, because they have not wherewith to make the recompense; for recompense shall be made thee at the resurrection of the just." The spirit, if not the letter, of the merciful precept of the Saviour, has been complied with by our citizens, and the handsome sum of four hundred dollars realized from the 'Feast,' to be distributed among four charitable institutions of the city. The Sisters of Charity in behalf of the Orphans of St. Peter's Asylum gratefully acknowledge the receipt of one hundred dollars, as their allotted part of the proceeds of the Ball, by the hands of John P. Foote, Esq., Treas. of the Committee."

February 15, 1840, Bishop Purcell's pastoral letter announced that a retreat of the clergy would be held at the Cathedral, Cincinnati, beginning March 6th, for eight (8) full days, under the auspices of the Rev. John McElroy, S.J., Pastor of St. John's Church, Frederick City, Md. In the same letter the Bishop expressed a hope that the time was not far off when missions such as were preached to the people of Europe would be preached in this country.²

It is very interesting to read the apostolic letter of Pope Gregory XVI on slavery.³ Even then he was termed by the press the right kind of Abolitionist.⁴

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¹ Author of Schools of Ohio.
³ Apostolical letters of the Pope, published in the most solemn form, *ad futuram rei memoriam*, and prohibiting the slave trade, were placarded on all the walls of Rome. These letters, dated December 3d, and signed by Cardinal Lambruschini, severely forbid the Catholic laity or clergy to teach publicly or privately that this traffic is lawful. — *Catholic Telegraph*, Vol. IX, p. 53.
⁴ *Ibid.,* p. 86.
On Sunday, March 15th, the retreat of the clergy closed. All the priests who had made the exercises, assisted in surplice and stole at the Pontifical Mass celebrated by Bishop Purcell, and all except those who had offered the Holy Sacrifice during the morning, received Holy Communion at his hands. They were, with the seminarists, thirty-eight in number. The Very Rev. John McElroy, S.J., preached on the nature and origin of a Retreat. Some gifted soul, possibly Father Edw. Purcell, poured forth in verse his thought and feelings on so impressive an occasion.

“What heart was touched not when we saw
Within the altar’s solemn shade
The Priests of God’s Most Holy Law
In Faith’s unsullied robes arrayed!
They came o’er many a weary mile,
In Virtue’s sacred gifts to share,
And Heaven did not refuse to smile
On hearts so fondly joined in prayer.

The Nazarenes — the chosen few,
Whose ministry doth pierce the sky,
Whose hands dispense the mystic dew,
The Living Manna from on High!
How beautifully calm they stood,
The pillars of the sacred place,
Whose lips imbued with sacred blood,
Draw down from Christ His holy Grace.

Faith’s chosen band together met
From France and Alpine Hills afar,
From Erin in the Ocean set —
The Cross, their holy guiding star!
The branches of that mystic vine
Whose buds and leaves forever bloom,
Whose fruits gush forth on every shrine,
Whose joys can dissipate our gloom.

Go forth, ye Priests, the tidings spread,
Whilst yet your lips with fervor burn,
Your words inflamed a light will shed
And men from earth and vice will turn.

Go forth! The Lamb will be your guide,
And Angel hosts your steps attend;
Your joy is by the mourner’s side,
Your home—where virtue wants a friend.

Rejoice, Queen City of the West,
Ye hills and ancient woods be glad,
Behold our God the lands has blessed
And hearts that drooped no more are sad,
The heavens have bowed and he who flies
In glory on the Seraph’s wings,
Has heard on earth His children’s sighs
And peace and hope and mercy brings.”

The week following the clergy’s Retreat, was given to Spiritual Exercises for the laity who, impelled by the example of their zealous pastors, bent all their energies to acquire the spirit of the preacher, Father McElroy, the first Jesuit to visit Cincinnati. At the conclusion of the Retreat on Sunday, the learned Jesuit preached an eloquent sermon and then informed the audience that as the funds of the Orphan Asylum were almost exhausted he would take up a collection for that institution. Five hundred dollars were given on that occasion.

1 Catholic Telegraph, Vol. IX, p. 91.
2 Ibid., p. 102; Archives of Mount St. Joseph, Ohio. Community Records.
The Roman Catholic Total Abstinence Association of Cincinnati was organized, March 29, 1840. The Very Reverend E. T. Collins was made President; Rev. Joseph O'Mealy, Vice-President; Chas. Conahan, Secretary. Young Cincinnati was full of energy in those days. Here we find the St. Peter's Benevolent Society, the Cincinnati Catholic Society for the Diffusion of Religious Knowledge, and now the Total Abstinence. 1

On May 3d, the children of the First Communion Class, fifty in number, received our Lord for the first time at the seven o'clock Mass. Bishop Rosati of St. Louis officiated. Several converts received for the first time the Bread of Life. 2

During the week the city and institutions were honored by visits from the Bishops of New Orleans, Vincennes, and Bardstown with Bishop Janson of Nancy, France. The prelates were on their way to attend the Provincial Council of Baltimore. 3

On May 6th, Rev. Demetrius A. Gallitzin died at his residence near Loretto, Pa. He was son of Prince Gallitzin, Minister Plenipotentiary of Russia to the court of Holland. He was born at The Hague, December 22, 1770. At the age of twenty-two he came to America to prepare himself by travelling for the high station in life he was expected to occupy, but he soon chose a different career and, embracing the Catholic Faith, entered the Seminary of St. Mary, Baltimore, on the Feast of St. Joseph in the year 1795. He lived among the poor whom he supported as well as instructed. For forty-one years he labored in the mountainous districts of Pennsylvania and had the pleasure of

2 Ibid., p. 150.  
3 Ibid., p. 150.
seeing the wilderness blossom for Christ. A beautiful Church is erected to his memory at Loretto, Pa., by Mr. Charles M. Schwab and near by are his tomb and monument, both offerings of Mr. and Mrs. Schwab.

On Sunday, May 17th, the Fourth Provincial Council of the Catholic Church in the United States was opened in Baltimore. It was the year of jubilee, being the fiftieth from the consecration, August 15, 1790, of Right Reverend John Carroll, first Bishop of Baltimore and of the whole United States. The number of the Bishops, thirteen in all, calling to mind our Lord and the twelve apostles, was the largest ever convened in the New World. Bishop Forbin Janson of Nancy and Tours and Primate of Lorraine, France, attended the Council at the invitation of the Archbishop and the eleven suffragans. The eleven decrees of the Council were forwarded to the Holy See and received the Pope's confirmation, November 22d. Bishop Purcell called at Emmitsburg before returning from the Council. He, as well as other prelates, besought the superiors to give more and more Sisters, but it seems to have been from the very beginning, even as it is now, though our numbers increase almost miraculously, the demands are far in excess of them. All this may be in the order of God's Providence, for when St. Joseph's had no Sisters to give in answer to Bishop Purcell's urgent appeal, he applied to the Sacred Heart Convent in Paris and Mother Barat promised to send him a colony of Nuns. As early as 1834, just after Bishop Purcell was settled in Cincinnati, he had asked the Sisters at Emmitsburg to open a

2 Archives of Mount St. Joseph, Ohio.
boarding-school on the Lytle Farm, but Father Hickey wrote that the demands for Free Schools were too numerous and that the Council had closed one Academy in Washington to get Sisters for a needy parish. The Catholic Telegraph voiced the Archbishop's language in an editorial: "Three young ladies home from Loretto and Nazareth with prizes! When shall we have our own Boarding School?" Father Hickey, the Superior at Emmitsburg, again wrote the Bishop of their inability to supply the demands and said:

"Had we the Sisters we could monopolize half of the high and low schools in the United States. We have passed a constitutional regulation from which we cannot depart: that no novice can quit the Mother House for the mission before fifteen months' stay in the novitiate at home: — and in three years from this time, the novitiate to be made in this House will be two years and three months. The establishments, which in the meantime may want Sisters, will suffer. I trust you may have success in your second choice."

But the Bishop's hope of the Sacred Heart Nuns was doomed to disappointment, as the following extracts will show:

Msgr. Hercules Brassac wrote him from Marvajols, Oct. 30, 1839:

"I suppose the Superior General of the Sacred Heart has already announced to you the new plan adopted in the grand council of the Society held in Rome for its better Government and which prevents for a while the departure of the colony of those ladies intended for Cincinnati. Mr. Jeanjean had been asked to delay his sailing until the 10th inst. in order to take charge of them and afterwards counter orders were sent to him. The Society has been divided into eight prov-

1 Archives of Mount St. Joseph, Ohio. Father Hickey's Letter.
inces of which the United States forms one; in consequence instead of a lady visitor they will have to send a provincial. I am aware of the disappointment this measure will cause to you. Such procrastination cannot be but prejudicial to the plans you had formed. 'Man proposes, God disposes.' I always regret you did not determine to take with you some of the Sisters of Notre Dame at Namur. They seemed so ready and I do not know whether their simplicity would not particularly fit them for your Western people."

On Feb. 22, 1840, he wrote from Paris: "I called immediately after my arrival here on the Ladies of the Sacred Heart but found the Superior General absent (she is in Rome). Mde M. Bouchaud, Superior of the Novitiate, told me that she knew for certain that Mde Barat was in the intention of sending out the projected colony but she knew nothing about the epoch fixed for their departure. She has written to Mde Barat on the subject and is to let me know her answer as soon as she receives it. I wrote myself to the Mother General and pressed her as much as I could to hasten the departure of her daughters and concluded by stating that, however painful the sacrifice would be to you, your wants were of so pressing a nature that if the embarkation of the intended colony was to be subject to greater delays, you had charged me to procure ladies from another order. As soon as she will have made her intentions known to me on this interesting subject, I will act accordingly either in forwarding the shipping of the Ladies of the Sacred Heart, or in going myself to Namur to make arrangements with the dames françaises, provided they can incur themselves the expenses of their forthcoming establishment and they have obtained their approbation by the Holy See. Meanwhile I will write to the Superior to know of their intentions and dispositions in case you should want them; taking care not to commit yourself or me by any positive and immediate proposition."
On March 10th he wrote again from Paris: "I had the honor to address you a pretty long letter about three weeks ago informing you of the conversation I had had with the Ladies of Rue Monsieur in regard to the establishment so long since contemplated by them in Cincinnati. Things have turned out just as I had expected; they cannot come for two years. Herein you will find the letter I have just received from Madame de Bouchaud containing the answer of the general Mother Barat. I answered it expressing how bitter your disappointment would be in learning such a result of the solemn promise made to you, but saying nothing which might prevent you from obtaining them two years hence if you thought it proper. Meanwhile I have written to the Superior of the Dames Francaises of Namur to ask her whether she could send you a colony of her Daughters and pressing her to do it. I did not say a word about the refusal of the Ladies of the Sacred Heart but stated that the present circumstances being such as to enable you to receive them you had desired me and even requested me to offer them to found an establishment of their order in your diocese. I begged them to answer the following queries: 1. How many Sisters could she send? 2. When would they be able to embark? 3. Could they go to the expense of voyage by land and sea and of first settlement, etc.? 4. Was their institution approved by the Holy See? I told her moreover that if she had a chaplain of her own choice willing to accompany her missionaries you would approve of it, but that at all events I would procure a priest to cross the Atlantic with them. I also promised her, in case she determines to send out that colony, that I would go myself to Namur and attend to all the troubles and preparations necessary and be their escort from thence to Havre and on board ship. As soon as I have her answer I shall send it to you and if it be favorable you may be sure I will spare no pains to forward its object as quickly as possible, knowing as I do the anxiety you feel to see an establishment of that
kind permanently made in your fair city. I received at this moment the answer of Madame Barat to my letter and I send it to you in preference to that of Madame de Bouchaud. I have begun my Stations of Lent at St. Elizabeth’s. I preach five sermons a week, you see that I have my hands pretty full. Our good friend Borderiez is very ill with an inflammatory fever. He received the last Sacraments two days ago. We fear much that he will die, being of so delicate a health habitually. All our other friends, especially Eglé desire their respects and love to you; but none more sincerely than your all devoted

Servant and friend

H. BRASSAC,
V.G.

I have no news from M. de Coppens, nor from Munich or Vienna.”

Bishop Purcell wrote to the Bishop of Namur and again to Msgr. Brassac, who replied as follows:

“PARIS, July 7, 1840.

RIGHT REV. AND VERY DEAR FRIEND:

This will be a very short letter but still I wish to write a very few words by to-morrow’s packet to confirm my letter of the 26th elapsed. In answer to your favor of the 30th of May brought me by Bishop Rosati, and which I sent per steamship from London. I have had a few days of very severe illness, a most violent fever and my head, as it were on the racks. I left my bed a few moments yesterday and this morning I feel better but still very weak, and I do not think, however, I will die with this. I have received since my last to you, a very amiable letter from the Superior General of the Sisters of Namur, Sister Ignace, sending me the copy of your really first-rate communication to the Bishop of Namur. The good prelate, a matter-of-fact man like a Belgian, gave permission to prepare

the departure observing to the good Sister that though there were not in that letter all the guarantees desirable, they might go. Herself on the contrary found too many of them and expressed a sorrow that so much human prudence has been expressed and used on their side for this engagement. I think they will be of immense service to you as soon as they arrive, because they seem to consider the choice made of them as one of the greatest blessings of Providence. They will be eight and will leave Europe at the latest on the 16th of September next. Abbe Rappe will accompany them. He is here in good spirits and pretty good health. What will occupy me now will be to see whether it will be cheaper to send them by Havre or by England, without passing through France but going outways. I understand the sail packets of England have lowered their prices in consequence of the steamers and this may rule me. On the other side if I can obtain from the steam company through their agent here anything like accommodating terms, I will send you the whole company per steam, in order that they may arrive in Cincinnati before the cold weather, and be able to go to work immediately. I shall send you the amount for all. These Nuns are very desirous to settle in Cincinnati in order to remain under your own eye, they say. Madame Gallitzin is arrived from Rome, ready to sail with other Sisters of the Order for the United States. From what I hear, these ladies regret very much to have refused holding their promise to you. They thought you would not succeed anywhere else. Madame Gallitzin has expressed intentions of seeing me before she leaves Paris. I answer that I would wait on her as soon as I would be able to walk out. She starts by the Iowa on the 16th inst. under the patronage of our friend Reynolds, who takes charge also of young De Goesbriand. He is deacon only. His spiritual Director has advised him to go as soon as possible. He is himself anxious of it and as soon as the New Bishop of Quimper has received his Bulls I will get his exeat and send it to
you. He has promised it most solemnly. He is fully provided with vestments, books, chalice and would have bought more things if I had not stopped him. I will pay his passage. I am going to write to Abbé Louis of Rheims for your Seminary. I do not anticipate much result. Bishop Miles left Paris last week for Belgium, he pressed me very much to accompany him on his voyage thro' Europe but, tho' very desirous to oblige him, I could not do that. Bishop Rosati is still here and will remain for some time at the Lazarists. The association wants him to do for the Dioceses of the resort of the central Council of Paris what Bishop Flaget did for that of Lyons. It is too much his own interest to accept it that he will not refuse it. Bishop Portier is gone direct thro' Lyons and Marseille to Rome. He expects to sail from England for America the 1st of October. It seems that the establishment of the Sacred Heart in New York will not take place until next spring. Have you bought Beecher's church? ... farewell, pray for me and believe me always

"Your friend and devoted servant

H. Brassac, V.G." ¹

The Sisters of Notre Dame reached Cincinnati in November, 1840, and were at once welcomed by the Sisters of Charity.² Bishop Purcell had intended them to open an Academy in Brown County, where General William Lytle had conveyed to Bishop Fenwick 200 acres of ground for educational purposes.³ The Theological Seminary of St. Francis Xavier was located here from 1839 to 1845 when it passed into the hands of the Ursulines who still conduct the St. Martin's Academy there. When the Sisters of Notre Dame heard that they would be about forty miles from the

¹ Archives of Mount St. Joseph, Ohio. Letters of H. Brassac, V. G.
³ Kelley — Kirwin, History of Mount Saint Mary's of the West, Cincinnati, 1894, p. 18.
city and that there would be but a small free school in connection with their Academy, they told his Lordship that they must abandon the undertaking rather than violate their rule. The Bishop spoke of an opening in Chillicothe and suggested that the growing cities might need other schools very shortly. He conducted the Sisters to the house of the Sisters of Charity where they were received with affection and where they remained for about six weeks. During these weeks the Sisters studied English with great assiduity, only one of the number knowing this language. A very deep and lasting friendship between these first Sisters of Notre Dame and Mother Seton’s Daughters was the result of the little delay and God repaid the missionaries for their first disappointment by giving them a very beautiful home where they opened school, January 18, 1841.

The Bishop and the clergy at the Cathedral were so busy with parochial and missionary works that it was decided to transfer the Athenaeum to the Jesuit Fathers of the Missouri Province. The College was opened in 1841 and was chartered in 1842.

What a constant joy it must have been to our early Sisters to witness the spreading of religion, the increase of dioceses, the introduction of the different religious into the various districts of the country and to feel that they were allowed all over the country to extend Sisterly hospitality to the newcomers.

July 25th, Mother Rose White died at St. John’s Orphan Asylum in Frederick, Md. She had succeeded

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Mother Seton in 1821 and held the office of Mother for six years until 1827. In 1833 she was again called to this office until 1839. The news of her departure from this world was a very sad message to the Sisters in so many different States. In their sorrow came the remembrance of God's great Providence and His inscrutable designs, and they thought with awe and gratitude of the wonderful increase of their community and the great works assigned to the Sisters. They were literally helping to form the various dioceses of the country and working side by side with each holy missionary bishop.¹

In Cincinnati they had seen the beginning of religion, watched with interest the history of each new church, and prepared the altars for the Sacrifice of Immolation. Even in the Councils they took an earnest part, praying and getting their young charges to beg blessings and using spare moments copying manuscripts or translating books of devotion, and in mending or making linens for the Lord's Anointed. The institutions under their care were increasing in number and growing in importance as the following will show.

"REPORT

Of the Superintending Committee of St. Peter's Benevolent Society: read at the Seventh Anniversary Meeting on the 3d of January, 1841, and ordered to be printed in the Telegraph, by an unanimous resolution of the Society.

The Superintending Committee in the discharge of the duty assigned them by the Constitution of the St. Peter's Benevolent Society, respectfully submit the following report. Our Father 'who is in Heaven,'

¹ Archives of Mount St. Joseph, Ohio. Mother Margaret's Journal; Journal of Miss M. Reilly.
but who filleth the earth also with his bounty was not invoked in vain for their daily bread by the once destitute female orphans who have enjoyed the advantage of a happy and comfortable home, under the devoted care of the Sisters of Charity, in the St. Peter's Asylum during the past year. At every visit which we paid the institution in the fulfillment of our trust, we found those little beneficiaries of the charity of which God has honored this society by making it a faithful steward in their regard, blest with every good and perfect gift which the care of their health, the formation of their tender minds, their instruction in religious knowledge, the cultivation of cheerful dispositions, and pure morals, in a word, either their spiritual or their temporal wants required. These children are all contented and happy. They love one another; they learn, before it is too late, to curb their tempers, to yield to the will of their companions on every proper occasion, to obey the sisters from affection and respect, without any mixture of servile fear, at the raising of a finger! What is elsewhere seen only in beautiful theories, is here, with wonderful simplicity, reduced to practice. To the sceptical, if any there could be in our community, we would only say 'Come with us and see.' Shall we pay the first visit to the refectory? What you now behold so white, so pure, so well lighted, well ventilated, and commodious, was, when the orphans were first placed here, a dark, unwholesome wood-room and cellar. See how the busy little feet of so many artless, healthy children, with their neat white aprons and well washed hands and faces, hasten, each one to her appointed place, at the ringing of the bell! They reach not a hand, they touch not a particle of food until grace has been said and the signal given. Mark the keen, fresh appetites with which they dispose of their bread and milk — of which no stinted measure for the young lambs — without the least sign of greediness. They are now in recreation. Have you ever seen such laughter-loving, merry-making little groups? Now there is a gleam of warm sunshine and
they are ranged along the Terrace of their delightful playground, singing 'Hail, Columbia,' as a greeting to the passers-by; or the beautiful hymn 'Hail to the Mistress of the Skies' for they are guileless in the twin love of their native land and Heaven! The clock has struck and now to the school-room. Have you elsewhere observed better order, or more edifying regularity? Every bonnet, slate, pencil, book and copy-book, and map in its proper place. In spelling, reading, writing, arithmetic, geography, catechism, give they not proof of as much progress as could be expected at their years, of as tender solicitude and enlightened care, as the most affectionate mother could lavish on her offspring, or the most faithful preceptress devote to her pupils? The ferule, or the harsh word, is not the secret of the good discipline that gives you pleasure. It is only to be found in the celestial influences by which every thought is hallowed, every feeling chastened! Will you now take a range through the Asylum? Have you ever witnessed better house-keeping? From the kitchen, where everything is as bright as a looking-glass to the garret, where the plain and appropriate wardrobe of the orphans, each in its own labelled number on the shelf, is stowed away so carefully, everything is a lesson for the thrifty house-wife. 'This,' you will say, 'is a part of female education which is admirably well attended to; I wish certain wives and daughters of my acquaintance could see it.' You are not the only one who has made the observation; but you have not yet been in the matchless Dormitory. Look at that! one for each, the counterpanes glossy, the blankets warm as wool, the sheets as white as snow. Did you ever? Do not kind angels watch over the slumberers? Not an insect to disturb their rest, not a word to terrify them through the gloomy night; their smiles of peaceful dreaming are nothing else but the whisperings of the celestial spirits!

Let us now descend and kneel together in the imitable chapel, and bless the God to Whom alone the
glory of this creation of His own Divine Religion is due. How, like the Holy Innocents, do those privileged little ones surround the footstool of their Heavenly Father's Throne! How do the words of more than human Wisdom fall upon their sinless hearts, like good seed upon a fruitful soil. How do they learn, like Jesus when He was young like them, to grow in grace, as they increase in age, before both God and man. How do they remember their Creator in the days of their youth, trained up by His ministers in the way they should go, that when they are old they may not depart therefrom. How do their voices and their young affections sweetly blend to sing the praises of the Almighty! Can earth enjoy a foretaste, a glimpse of Heaven, if neither is afforded here? Did Clovis contemplate a more beauteous spectacle, when he assisted for the first time, at the splendid and spirit-stirring worship of the Catholic Church, and asked Remigius 'Is this Heaven?' Or could the wisdom of the ancient pontiff give a more exalted idea of its bliss and purity than by answering 'No, it is only the path that leads to Heaven.'

Some one will ask, who forgets his own faults and that these children after all, are but flesh and blood, what may be the practical effects of this system of instruction, if it leave no room for defects in riper years and actually not to disqualify for the part all must take in the turmoil of life? We cannot answer the unkind enquirer better than by asking him a question in our turn. Is anything but God infinitely perfect? Have you ever seen a field of good grain without weeds? A green wood without a single dead tree, or at least some withered branches? And if this be the lot of all that is created, would we wonder if the Orphan Asylum have not, in every case, eradicated all the bad qualities which vicious parents might have bequeathed to their unhappy children? Is it not enough to inspire gratitude to God and confidence in this all but wonder-working institution, that it cures all natural or acquired defects that admit of a remedy and mitigates those
that still remain, and prepares the heart for reformation and repentance at a later day, after the spirit's bloom has been perhaps blasted by some sad tribute to one or other of earth's frailties? These children are not yet angels. This world is all a scene of imperfection and where defects abound no one is supposed to be exempt, but 'he is best who has least.' Apply this rule to the inmates of the Asylum, make some allowance for the injudicious or careless hands to which their destinies, notwithstanding every precaution on our part, may sometimes chance to be confided, and then you will judge them with better knowledge and more charity.

The number of Orphans, in the Asylum, during the past year, was generally rather over than under fifty. The number at present is fifty-one. Of these there are four children whose dying mothers requested that they may be taken care of by the 'Sisters,' the surviving parent paying their board and providing them with clothing. The expenses of the Asylum during the last year were as follows:

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<thead>
<tr>
<th>Item</th>
<th>Amount</th>
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<tr>
<td>Washing</td>
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<td>Marketing</td>
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<tr>
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<tr>
<td>St. Joseph's</td>
<td>315.00</td>
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$1,529.57

(For this year and balance of the preceding)

Of this sum $742.22 was supplied by the monthly collections of the St. Peter's Benevolent Society, $391.00 by tuition fees in pay school, 100 by Charity
Ball, 129.50 by Board; by Charity sermon, sale of fancy articles and contributions of charitable friends, the balance. Leaving out of the account the interest of the money paid by the Bishop, for the property, improvements, insurance, etc. it will be seen that the average expense of each orphan for the last twelve months has not exceeded thirty-five dollars. No higher praise than this brief statement contains could be rendered to the good management and economy which preside over the administration of the Asylum.

We must here take occasion, we hope without offense to that Evangelical spirit which, in point of charity, wishes not the left hand to know what the right hand has done, to state that the orphans are under special obligations to the firm of Messrs. C. & J. Bates, for medicines, always given the moment called for, without charge; to Mr. Reuben Springer for one bbl. sugar, one do. molasses, one keg rice, one bag coffee; to Mr. Rice, merchant, Pearl St. for many considerable presents in groceries, and to Mr. Creagh of Main St. for his liberal provision of nuts and other nice ‘fixins’ sent to the Orphans during the Holidays. There are other benefactors whose names it would be tedious to mention.

There were received into the Asylum thirty-three children, within the past year; and thirty sent out to suitable places. During a season of more than ordinary mortality among children, generally, only one of the orphans died. Its mother, and this is an instance of the gratitude and correct feeling to be found in an humble station, enhancing the merit of a charity which is thus exercised in behalf of many a virtuous sufferer, whom misfortune alone had reduced to want — its mother insisted on paying, out of her own scanty wages, the expenses of the funeral.

It may not be uninteresting here to advert to the steady increase in the resources of the St. Peter’s Benevolent Society, during the last four years, by which the well founded hope is inspired that by noble persevering in the God-like work of Charity, it will be
enabled to extend its sphere of usefulness in proportion to the constantly increasing demands on its charity. In the year 1837, the amount collected was $535.15; 1838, $683.43; 1839, $717.09; 1840, $742.22.

We have already trespassed much longer than we intended on the time of the meeting. But we cannot conclude without encouraging all to continue, with unabated ardor, to sustain this most beneficial Association, by all the means in their power. The fact cannot be disguised that in a community so numerous as ours, and so constantly increasing, a large number of destitute orphans must be turned from the door of the Asylum, where there is neither sufficient room to receive them, nor means for their support, unconscious, where in a dreary and cold world to seek for shelter, or protection. The present Asylum should be much enlarged, to admit all the destitute female orphans alone, who would apply for admission—and there is no institution for the male orphans in the congregation! Let us Brethren band together and, animated by that faith which is able to remove mountains, determine that these monuments of our love for God and our fellow creatures shall exist, and their speedy erection and endowment will be a new memorial of the invariable energies of our Holy Religion in surmounting all the obstacles to the happiness of the human race, and plead for us that the Father of the fatherless may receive us when we shall fall into everlasting habitations prepared for the merciful in Heaven.”

The opening of the school by the Sisters of Notre Dame drew from Rev. Edward Purcell a striking editorial wherein he gave an account of the Society formed by Julia Billiart and her five companions in the midst of the French Revolution to offset the “desolating doctrines” then in force.

He says, “Like many of the religious communities of ancient and modern times, this benevolent Sister-
hood, in the commencement, was bound together by no particular Rule; but in the course of a few years, it was found necessary to establish it on a more solid basis, and, accordingly, a new organization having taken place, at Amiens, in France, the first vows of fidelity to their ‘labor of love’ were plighted, in that city, under the protection of the Sacred Hearts of Jesus and Mary, on the second of February, 1804. These vows were taken only for one year, and are then, if the disposition for a religious life continue, freely renewed for the same length of time. Nor are the ‘Soeurs Notre Dame’ a cloistered community, unless we adopt the admirable words of St. Vincent of Paul, in his instructions to the ‘Sisters of Charity,’ and say, that, ‘at home or in the streets, modesty is their religious Veil, the fear of God their iron grate, His Holy love their best enclosure.’ It is quite needless for us to remark on the more, or less, of congeniality, which these wise regulations may chance to have, with the spirit of the present times, or the nature of our free institutions; for we hold the ‘pursuit of happiness’ to be one of those inalienable rights of nature guaranteed to us all by our matchless Constitution, and whenever this can be attained without unwarrantable interference with the happiness of others, or unjust violation of their rights, we consider every individual accountable to God alone for his sentiments and conduct. We confess, however, that we are mightily pleased with the system as it now obtains in the two religious communities which grace our Queenly city; for we do like that our esteemed fellow citizens of every religious denomination should clearly understand that there is no restraint allowed in any of the orders instituted, or sanctioned by the Catholic Church, but the restraint of conscience, the voluntary obligations of a will firmly bent, like Jesus’, on ‘doing good.’ This we are happy that the pious and devoted Sisters should likewise understand, and to them it must be peculiarly gratifying that whenever they appear abroad it is only to reassure the world that
they are content with God—that one day in His courts is better than a thousand years in the Tabernacles of sinners; that to serve Him, as they try to do, is to reign; and that their chiefest joy on earth is to draw near to Him with confidence, and pray to Him with fervor for those whose vocation is to the strife and turmoil of secular life, rather than the peaceful seclusions of religion, until we all shall meet, in bliss and glory ineffable, round the eternal throne.”

While the necessity of active orders was understood by those bearing the chief burdens at that time in our country, it would seem there were a few persons then, as there are some now, who estimate lightly the vocation to a life not cloistered. Father John F. Hickey, Superior at Emmitsburg, writing to Bishop Purcell in those early days says,

“Let the dear——go to the wished-for home. We (the Council) have nothing to say or do in it. It is not this place or that, this society or that, but the Holy Will that is all. As for penance, it is certain that she is leaving a very laborious, painful, penitential, humiliating, charitable way of living for the calm and secrets and delights of a monastery. If the will of God and not self-love, self-will, and a flying from trouble is in the proceedings, we are rejoiced. You know that when one takes or receives such notions (Nun) we can do nothing but let her go in peace, not willing to have such a one continue with us even should she change her mind. Nobody knows but those who have experienced it, the humiliations, hardships, dangers, privations, &c, &c, of a Sister of Charity, and this is what makes us fear the illusions of self-love. Our Lord, you know, prayed for His disciples, not to be taken out of the world but to be preserved in the world. I think that the *ordinary* Confessor ought to pray and examine well into the real motives and reasons

before he could determine a second vocation—and for any person or Priest else to undertake such an office as that of director of a vocation, I cannot see thro', according to the common mode of vocations or changes therein."

Father Hickey's ideas about the sacredness of vocation must have been impressed very deeply on the early Community and handed down to posterity, for there exists among the Sisters in general an almost superstitious fear of influencing the young in the choice of a religious home.

On April 3, General Harrison died at Washington and Bishop Purcell issued the following pastoral showing his appreciation of the great man.

"TO THE CLERGY AND LAITY OF THE ROMAN CATHOLIC CHURCH IN THE DIOCESE OF CINCINNATI

VENERABLE AND BELOVED BRETHREN:

Saint Paul in his inspired instructions to the Bishop of Ephesus, I Tim. ii: 1, 'desires in the first place that supplications, prayers, intercessions, and thanksgiving be made for all men, for kings and all that are in high stations, that we may lead quiet and peaceable lives in all piety and chastity, for this is good and acceptable in the sight of God our Saviour.' Such has been the practice of the Catholic Church in every age, in all nations and under every variety of civil government.

Jesus Christ has promised that where two, or three, were assembled in his name, he should be there in the midst of them; but the sacred books and the annals of our Church conspire to teach us the peculiar efficacy of public worship—that God cannot resist the holy violence offered to him by a whole people 'of one mind' in prayer; and that 'to sanctify a fast, to call a solemn Assembly, to gather together the people' is the most effectual mode to avert his anger, conciliate his favor, acknowledge his supreme dominion and render due
homage to that tender and fatherly providence from which alone every good and perfect gift descendeth.

We deem it, Beloved Brethren, an occasion of devout congratulation with you and most auspicious for the continual prosperity of our beloved country, that the chief magistrate of this mighty nation unites with the Prophet of the Old and the Pontiff of the New Law—with him who comforted a penitent people with promises of future blessings in Christ—and him who on this day ordained the Litany and Procession as a refuge against the pestilence, to record his testimony to the necessity and efficacy of kneeling, one and all, with humble and contrite hearts, in prayer, and penitence, and sorrow for the national bereavement, but yet with christian resignation, before the throne of grace.

Among the train of mourners for the death of the 'Father of his Country,' the Catholics of the West, but especially of Cincinnati, may justly claim a foremost place, for William Henry Harrison was far from being an enemy to themselves or to their creed. He was too just, too magnanimous, and, to use his own words, too little of a knave, or a fool, or a bigot, to entertain, much less give utterance, to one unfriendly sentiment against so numerous and respectable a denomination of his fellow citizens as the adherents of the Catholic Faith. When Governor of the Northwestern Territory, the French Catholic settlers received the most substantial marks of his kindness and protection; their missionaries he paid and trusted and kept constantly near his person, as his interpreters with the Indians and the loyal and uncompromising assertors of the glorious cause of liberty and independence against British tyranny; and when, a few years ago, the venerable Bishop of Vincennes transcribed for our edification some of the most interesting records of the old parochial Register of the 'Post,' he pointed out as a most proper subject of most sincere gratitude to our late lamented President, the advice which had been written therein by a dying
Pastor, to his flock, 'if they needed any favor from the Government, after his death, to apply for it through General Harrison—a man who was incapable of deceiving them.' Nor can we soon forget the open-hearted hospitality and the cordial welcome with which our clergy were entertained at his mansion, whenever duty summoned them to attend the laborers on the public works in the vicinity of North Bend.

Having, therefore, Venerable and Beloved Brethren, ample reason to participate in the National Mourning, let us unite with our fellow citizens, on Friday, the 14th of May, in commemorating the virtues and distinguished services of the deceased President, imploring the Divine blessing on his successor and fervently praying that his enlarged and liberal views, his patriotic projects, fond anticipations and last dying wishes for the faithful administration of the Government and the independence and integrity, the prosperity and honour of our beloved country may be fully realized!

For this purpose we invite the Clergy of the diocese to offer the Votive Sacrifice of the Mass (Pro quacunque necessitate) commencing with the words Salus Populi Ego Sum, to read the Admirable letter for the authorities, Spiritual and Temporal, composed by Archbishop Carroll, and to address such wholesome admonitions to their respective congregations as this awful lesson of the instability of earthly happiness and power and the necessity of a firm trust in the Divine Providence in every calamity, public or private, may seem to them to require.

Given under our hand at Cincinnati, this 25th day of April, Festival of St. Mark, 1841.

J. B. Purcell,
Bishop of Cincinnati."

The Most Reverend Hyacinthe de Quelen, Archbishop of Paris, from whom Bishop Purcell had received ordination in 1826, died early in March. His

funeral discourse was pronounced by Reverend Father Ravignon, S.J.

On May 20, 1841, Ascension Thursday, the cornerstone of the new Cathedral, Eighth and Plum streets, was laid. Bishop Purcell wrote his flock as follows:

"TO THE CLERGY AND LAITY OF THE DIOCESE OF CINCINNATI:

Grace be to you, Beloved Brethren, and Peace from God our Father, and from the Lord Jesus Christ.

The Gospel informs us that our Divine Redeemer, in order to inculcate the necessity of renouncing all things if we would become his disciples, addressed this question to the multitudes who had thronged around his sacred person, to hear his heavenly instructions: 'Which of you having a mind to build a tower doth not first sit down and reckon the charges that are necessary, whether he have wherewithal to finish it; lest after he hath laid the foundation and is not able to finish it, all that see it begin to mock him, saying: this man began to build and was not able to finish.'

It was in accordance with the Wisdom which spoke in the parable that David prepared Gold and Silver, and Brass and Iron and Cedar Trees without number and all the charges necessary for the construction of the temple, which his son, Solomon, was to build unto the Lord; and that the heads of families and the princes of the tribes of Israel, and the people and all who had materials of different kinds required for the house of the Lord, emulating the example of the man 'according to God's own heart' offered their gifts willingly to the Lord, so that humble and great rejoiced with great joy and blessed the Lord before all the multitude 'Behold I, in my poverty, have prepared the charges of the house of the Lord, who am I and what is my people, that we should be able to offer thee all these things! all things are thine and we have given thee what we have received of thy hand. For we are sojourners
before thee and strangers as were all our fathers. Our
days upon earth are as shadow and there is no stay. O Lord, our God, all this store that we have prepared
to build thee a house for thy holy name, is from thy
hand. And all things are thine. I know, my God,
thou provest hearts and lovest simplicity; where­
fore I, also, in the simplicity of my heart, have joy­
fully offered all these things, and I have seen with great
joy all thy people which are here present, offer thee
their offerings. O Lord, God of our Fathers, keep
forever this will of their heart, and let this mind remain
always for the worship of thee.' 1st Paralip., xxii
and xxix.

Have we, Beloved Brethren, in proceeding as we
have recently done, to bless the Corner-Stone and dig
the deep and broad foundations of a Temple and a
Tower to the Lord, without any, or but little indeed,
of this store of gold and silver and other useful metals,
been guilty of an unpardonable indiscretion? Have
we evinced a culpable disregard for the suggestions of
prudence, the examples of the prophets and the coun­sels of the Saviour? Our anxious, trembling heart
would fain answer, We have not. For when the
Saviour came to build a Temple wide as the world, knew
he where to lay his head? When he sent his apostles
without scrip or staff, or money in their purses, did
they want for anything? Because Peter said at the
beautiful gate of the Temple 'Silver and gold have I
none' did he, therefore, hesitate to advance toward
the imperial City of Rome and found there the Capitol
of a vast Spiritual Kingdom, compared with whose
extent and duration, the empire of Caesars, is but as
time compared with eternity, or the works of man
with the wonders of omnipotence? Did St. Paul,
because his bodily presence was weak and his speech
contemptible, and his resources none of those upon
which men ordinarily rely for success, despair of the
Gospel of Christ, view the superstitions of paganism,
with an unexcited Spirit, from the hill of Mars, or
fail to employ those weapons which were not carnal,
but nevertheless powerful through God to the destruction of the strongholds of error, the subverting of counsels and of every height that exalted itself against the knowledge of God? Beloved Brethren, we shall always be rich enough as long as we retain a firm trust in God. We shall always escape the scorn of those who pass by, and our own reproaches for temerity, and the pain of disappointment, and the penalties of failure, if we seek first the kingdom of God and His justice, desiring no success in any of our enterprises if they be not for the glory and salvation of his people. By keeping the great principle steadily in view, no matter how formidable the obstacles which are to be surmounted, we shall infallibly succeed. What mountains has not our Faith removed in every part of the world? What glorious monuments of more than human power has she not erected? From which grand designs for the glory of God and the happiness of mankind, which she alone was capable of conceiving has she ever yet retired confessing her inability for their accomplishment? Those Domes which she has suspended in the air, the Gothic Cathedrals which she has raised at incredible expense, the Hospitals which she has founded, the Colleges which she has endowed, the arts and sciences which she has munificently patronized, the stagnant marshes which she has converted into green pastures and teeming fields, the deserts which she has made to bloom like the rose, the afflicted of the human race whom she has relieved, give the answer and bear convincing testimony to the unaltering energies and inexhaustible resources of the Catholic faith. The history of these various institutions and improvements refers us to the piety, not the wealth, of our ancestors, for the true cause of their existence and support, informing us ‘how many hands made a light work’ and how these stupendous projects which would have speedily exhausted the treasury of kings were realized on a scale of surpassing magnificence by the alms of the poor. Soldiers, mechanics, fishermen, families, in-
dividuals, strangers, religious associations, contributed to them in the honor of God and they rose, like the universe, out of nothing, under the plastic hand of the Creative Spirit of Faith. Cannot we, Beloved Brethren, do what these and those have done? If we have not much, can we not give a little, but cheerfully? If we have not wealth, can we not give labor? If we cannot do either of these, can we not at least address fervent prayers to heaven for the success of an undertaking in which all are interested? If every family would furnish the expense of a window, a door, a few perches of stone, an altar or a portion thereof, a Tabernacle, or a part of its furniture, how soon would not an entire edifice be built, decorated, and paid for? It is thus that our religious ancestors prospered. 'They knew what association can accomplish, when the multitude of believers were so united as that it could be said of them, as the pagans said of the first christians, that 'They had but one heart and soul.' It was thus that those venerable structures, still subjects of admiration to the traveller and which carry back the mind of the spectator a thousand years, were made to point their aerial spires to Heaven, sanctifying the high places with the sign of Redemption, cheering earth's voyagers amid the waves and tempests by which the sea of life is tossed, with a beacon of light and of safety, on their way to rest and endless joy, and testifying to the world how our forefathers 'loved the beauty of the house of God and the place where his glory dwelleth.'

A new illustration of the wonders, which even poverty can accomplish when animated by the spirit of Faith, is furnished by the Society, established within our own memories at Lyons in France, in aid of the Foreign Missions whose branches are extended throughout most of the nations of Europe, and whose benefits have been felt in pagan climes, to the farthest ends of the world. The matchless organization of this Society, and the system and order that pervade its several departments and preside over its operations,
are such that the humble pittance, the mite of one cent per week from every contributor is sufficient for the attainment of the objects contemplated by the Association,—the triumph of truth over error, of civilization over barbarism, and of the blessings of the Gospel over the revolting destitution of Heathen Nations. The United States have largely participated in the charities of this institution, and among others, perhaps none more so than the States of Ohio and Michigan which composed the diocese of Cincinnati. We are still exceedingly in need of assistance, for the wealth of the Catholics of Ohio is far from having increased in the ratio of their numbers. A heavy and oppressive debt still hangs over the churches that have been built since the division of the diocese. New churches are indispensable to fold the flock of Christ now wandering over the extensive Territory without a watchful Shepherd’s care, and exposed to all the dangers consequent on the loss of faith and the corruption of morals. But without an adequate provision made by ourselves for the diffusion of religious knowledge through all classes of the community, for the support of the Orphan, the instruction of the youth, and the consolations of the infirm and afflicted, we can establish no claim to be His disciples ‘who went about doing good.’ Without a serious, united, persevering effort to meet the increasing wants of the age and country in which we live, we shall not be able to convince our distant brethren that we too have been reached and agitated by that eminently Catholic Spirit, which at the present day, perhaps more than at any former period of our history, is everywhere exerting itself to renew the face of the earth. Brethren, let us know the day of our visitation and the things that are for our peace. Let us register a vow to the God of Jacob, nor give slumber to our eyelids until it be accomplished. Under what peculiar, interesting, and soul-exciting circumstances is not the Catholic Church placed upon a new trial before the human race in the United States, to afford to it the last, the crowning proof that her institution
was Divine, and that she received capabilities from the Saviour to promote the happiness of His people in all the varieties of their social, intellectual and religious progress towards the state of final blessedness and perfection reserved for them in Heaven! In the early ages she was opposed by heartless edicts and bloody persecutions until from very sympathy the pagan world felt half inclined to adore the faith which inspired its followers with such an heroic and unparalleled contempt for pleasures and for death. From Constantine to the Reformation, at one time she had kings for her cherishing fathers, as the Scriptures had foretold; at another time she encountered their hatred and their tyranny for her advocacy of human rights, for she always aided with the just against the unjust, the weak against the strong, the oppressed against the oppressor. These favors the people again forgot when they beheld her again basking in the sunshine of courtly favor and they imputed to her the crimes of their rulers in which she had had no fellowship. So far from it, that if the long account of the benefits conferred, and the wrongs inflicted on her by Kings could be settled, as it has been done in part, by such impartial Protestant testimony, as the recent lives of Gregory VII, and Innocent III contain, she would be found to have suffered far more than she gained, in the oppressive embrace of the civil power. From the Reformation to the present time, who shall portray her chequered destiny? Let the Fifth Charles and the Eighth Henry, the prominent figures of Augsburg and Trent, the Rulers of France and Austria, her Cardinals dispersed and again congregated, her Pontiffs imprisoned and free in Florence and in Fontainebleau, in Valence, and once more presiding peacefully in Rome over the interests of Christ's spiritual kingdom, appear upon the stage of her eventful history, and direct every eye to the Almighty Being by whose wisdom, love and power, she was still sustained amid all the harassing vicissitudes of national love and of hatred, of patronage and of persecution. In the
United States she descends into the Arena, under far different auspices, prepared to rise or fall after a fair, and if need be a protracted trial with the numberless religions purporting to be Divine, which she encounters here, unaided, unimpeded by the temporal authorities, and trusting to truth alone for the victory.

Can we, beloved brethren, look with unconcern on this spectacle? Can we, while so many religious denominations are making such prodigious effort to assert their vain pretensions, to be every one, the only true Church established by the Saviour, remain cold and uninterested in the issue of this controversy? Shall we not on the contrary, do everything that God has a right to expect from our Faith and zeal and love for truth to obtain a fair trial for that venerable and time honored Church, which has begotten us to Jesus Christ by the Gospel, transmitted to us his religion undefiled through the long lapse of ages, preserved for us the treasures of ancient learning and covered us with her glory? Far be from us the example of such degeneracy. Rather let us say with David 'If I forget thee, O Jerusalem, let my right hand be forgotten. Let my tongue cleave to my jaws if I do not remember thee; if I make not Jerusalem the beginning of my joy.' P. 136.

It is now time, beloved brethren, to specify the objects of the society which it is contemplated to form and the means by which a fund may be created and applied for the furtherance of these objects.

The first and most urgent want of this diocese is a suitable Cathedral to accommodate the Catholic and the inquiring population of Cincinnati. There are three Masses every Sunday and Holy-Day celebrated in the present Cathedral at six, at eight, and at ten A.M. and at each of these there are several compelled to remain out of doors for want of sufficient room in the inside of the building. Hence the impossibility for many Catholics of receiving religious instruction, and the ignorance of saving Faith in which many of our sincere brethren of other denominations...
leave the stage of life, whereas they would, doubtless, prove bright ornaments of our religion, if it could only appeal through its ministers on the Sabbath day to their minds and affections. It is estimated that every day for the last five years there have been from thirty to fifty applications for pews which, notwithstanding the erection of galleries in the Cathedral, it has been impossible to satisfy. The dedication of a German Church in 1834 had no other effect that we can discover but to attract a still larger number of our German Catholic brethren to this city and to call not only for the new German Church, which they are zealously erecting, but for two more, if we had only the necessary funds for their construction. The congregation of the Cathedral will not appear to have diminished when these two churches are crowded to overflowing; and when St. Xavier’s and St. Peter’s are regularly organized, it is obvious to every observing mind that the places of our Tents must be still further enlarged and their cords lengthened on every side.

The Cathedral is the mother church of every diocese. It is of it in particular, that every Catholic belonging to the diocese, should say that he loves its beauty for the sake of the great God who has chosen it for the dwelling of his glory. From the Cathedral, the light of Truth radiates to every point of its surrounding spiritual jurisdiction. In it priests are ordained to go forth, like the seventy-two disciples chosen by the Saviour, on their labors of mercy, coöperators with Christ, in the great work of our Redemption. In it sacrifices and prayers are daily offered to God for all churches and for every worshipper in their several congregations throughout the diocese. Its influence extends for good or for evil to the home of every one of the faithful, who like the people of God, under the first Covenant turned their hearts and minds towards the Temple, where God Promised that prayers should be specially acceptable and He would relieve His people from every calamity that oppressed them. The present Cathedral of Cincinnati was once the most
beautiful of the churches of the city. It is so no longer. Another must be built for this and for more urgent reasons which we have already stated, that our Faith may have a Sanctuary in some manner more worthy of the majesty of the ever present Deity, and of the sanctity of the Sacraments which are therein administered.

The mode which we recommend for the creation of funds to be in the first place devoted to the building of the following is

1st. The establishment of a Society to be called The Church Building Society of the Diocese of Cincinnati.

2nd. All the members of the Catholic Faith in Ohio to be members of this Society.

3rd. Every member to pay at least twelve and a half cents per month. Besides this little mite, they may subscribe more if they please, and pay an annual amount their zeal may dictate or their means admit.

4th. Collectors will be appointed in every ward of the different cities in the diocese who will transfer the amount by them collected monthly to the local Treasurer taking his receipts.

5th. The local Treasurers who will be presented to the Bishop by their respective pastors for his approbation, will transmit the amount placed in their hands every three months to the general Treasurer of the society of Cincinnati.

6th. Subscribers’ names will be not only enrolled in their parish register, but they will also be sent to Cincinnati to be recorded in a book, to be forever carefully preserved in the Cathedral archives, containing the names of all the members.

7th. The officers of the Society will be a President, Secretary and Treasurer, assisted by a Council or Committee consisting of all the clergy engaged on the Missions of Ohio.

8th. An annual Statement of the receipts and disbursements of the Society shall be published in the Catholic Telegraph together with such statistics as
may seem likely to be of interest to the members generally.

9th. Every member will feel authorized and in duty bound not only to induce all his neighborhood to join the Association but likewise to solicit donations from friends and acquaintances elsewhere or transient strangers, to enable the society to establish its objects — the providing of churches for the destitute congregations of Ohio — and in every case the name of the donor and the amount given and the time and place at which it has been given shall be faithfully set down and transmitted for publication. Should a benefactor be unwilling that his name should appear in print, the amount, time and place must at least be specified and published, that there may be no mistake.

10th. As soon as the Cathedral is completed, the proceeds of the society shall be appropriated according to the wants of the various congregations throughout the diocese. In order that these wants may be carefully ascertained and that impartial justice may regulate all the proceedings of the Society, the clergy of the diocese will assemble every year at Cincinnati as faithful representatives of the wants and wishes of their respective flocks, and on these occasions, the amount of the Treasury will be appropriated as the majority with the consent of the Bishop or Vicar General will determine.

11th. In order that sufficient time may be allowed to organize the society in every part of the State, the first monthly contribution will be taken on the Feast of St. Peter in Chains, the title of dedication of the old and new Cathedral being Sunday, the first of August of the present year.

12th. The Holy Sacrifice of the Mass will be offered annually on the day above stated by all the clergy of the diocese for the members of the Society: and a Solemn Mass will be celebrated at Cincinnati on some day of the same month for all deceased members.

In these regulations we only present you a rough
draft of the design and principal operations of the society. By your individual and collective wisdom, the plan must be matured in all its details and carried faithfully into execution — too much time perhaps has been suffered to lapse in Ohio without attempting anything to the proposed organization, the motives of our delay we trust all will appreciate for they were no other than a fear of the difficulties to be encountered, chiefly on the ground of the poverty and the scattered condition of the Catholic emigrants within our limits. These motives no longer exist to the same extent. The example of what the poor of France and other countries associated with it have done for the propagation of the Faith in the foreign climes: the blessings and unparallelled increase which have crowned that association, and originated what is aptly termed its complement in a new society for the protection and relief of Catholics in Europe, on the same principle and by similar means; and the absolute necessity of the strict and rigorous obligation from which the eternal God will never dispense any amongst us of devoting a liberal portion of their earthly goods to promote His glory, the welfare of their fellow-citizens of which religion and virtue form the only solid basis, and their own salvation, all convince us that the moment has arrived when we can no longer look with sloth and indolence on what our fellow Catholics are everywhere doing. Our cause is the same, let our hearts be one. Let parents set the good example to their children and the young and the old, the young man and the maiden rival one another in helping the work of God to a prosperous termination. But let us also and above all secure the divine approbation convinced that ‘unless the Lord build a house, in vain do they labor that build it,’ — and so live in the faithful observance of his commandments and attention to prayer and all our religious duties that we may not only be found worthy to build him a temple on earth, and our souls and bodies may continue to be his sanctuaries here, but that we may be received
when we die into everlasting tabernacles which he has prepared for us in Heaven!

Given under our hand at Cincinnati on the Feast of Pentecost, 1841. J. B. PURCELL,
Bishop of Cincinnati.”

The Cathedral of Vincennes was solemnly dedicated on Sunday, the 8th of August. Bishop Purcell sang the High Mass and preached the sermon. In the evening he again officiated and preached, and on the following day sang a requiem for Bishop Bruté and used a sermon on the death of the just, preached by Bishop Bruté at Emmitsburg in 1811. Bishop Bruté’s tomb was adorned befittingly, and Bishop Purcell, pressing his forehead and lips to the cold marble slab which now covers that body, once the Temple of the Holy Ghost, and which will shine with more splendor than the sun, asked leave to preach in his Cathedral.

A Retreat for the clergy began in Cincinnati September 5, 1841, and was followed by a Mission for the laity, conducted by Rev. Fr. Larkin, S.J. The zeal of God’s House never abated in the hearts of the pioneer ecclesiastics, and the Sisters also felt urged to do all in their power to spread Christ’s Kingdom on earth.

Frequently the news came that one of their number had been called Home, and they, too, looked to the end of their earthly pilgrimage, whenever the Master should will. The Catholic Telegraph of May 21 says: “Sister Ann Joseph, after suffering from consumption for fifteen months, died on the first day of May in the scene of her pious labors, the Charity Hospital at New Orleans. She was a Sister of Charity — what more can be said?”

2 Ibid., pp. 286-87.  
This Hospital had over thirteen hundred patients and the Asylum sheltered over 400 children.

The Orphans in Cincinnati were remembered by the Academy of Fine Arts and also by the pupils of the Sisters of Notre Dame. The young ladies had a May Party and Crowning of the Queen, and after paying all expenses they found they had a balance of $8.00 left in the hands of the Treasurer. This was given to the Orphans in charge of the Sisters of Charity. The Orphans’ gratitude made “perfect praise.”

Another colony of Sisters arrived from Emmitsburg to take charge of the German Orphan Asylum and St. Aloysius’ School. On May 30, 1838, Bishop Purcell had gone to Emmitsburg to beg for Sisters for these undertakings and Mother Margaret, then Treasurer, gives the following account in her journal: “But hark! what rumor causes the commotion I hear? Bishop Purcell arrived and at the Mountain! Here comes Sister Julia (Shirk) quite anxious to see our good Superior’s wardrobe in perfect order ere he goes to escort the dear Bishop from the Mountain to the Valley. Sister Josephine (Collins) everywhere. Mother Rose (White) all animation.

Shortly before two his Grace arrived accompanied by our good Superior. Sister Margaret (George) on the watch, — received instructions to ring the bell. The school bell added its chimes, and Mother, apprehensive that these two were not sufficient, got her small bell and rang it. In a few minutes the Bishop was seated in an arm chair in the midst of the Sisters, Novices and Candidates. After a few minutes the clock struck three. He read the Adoration prayer, resumed his seat, and after conversing twenty minutes

1 Archives of Mount St. Joseph, Ohio.
with a few, he was ushered into the school-room. Miss Petinos played; Miss Ennis addressed him in a few lines composed for the occasion; other young ladies played and sang. The Bishop appropriately answered to these greetings, after which he visited the new part of the establishment with the Reverend Superior and Sister Josephine (Mother Assistant); then proceeded to the Stationery (where refreshments had been prepared), conversed with some of the Sisters who met him here and there in a kind and friendly manner and visited the infirmary. Rev. Mr. McCaffrey came for him about five, and after supper went with him to the Mountain. Mother received a letter from Bishop Rosati loudly calling for ten Sisters for three different places—Bishop Purcell quite urgent for three to take charge of the German children of his diocese. They must be acquainted with the German language. That is a *sine qua non*, so of course I do not go on that mission.” (Sister Margaret was Treasurer at Emmitsburg at this time.) How little she suspected that in less than a decade she would be in Cincinnati and a few years later be the Mother Superior of the Cincinnati Sisters.

Sister Margaret continues her journal. “Bishop Rosati. Indeed he called loudly!” “I expect a favorable answer,” he writes, “or rather I look for the Sisters before any answer. No excuse—no delay! The river is high. Send them to Pittsburg and for the expenses of their journey send to Capt. May of Pittsburg, a draft upon me at sight. No excuses, Mother. St. Vincent will not receive them.” The Sisters not coming, a little later he cries out: “If you do not send them next Spring early, you will compel me to come to St. Joseph’s to take them myself
in person.” Was there ever, will there ever be a sufficient number of Sisters to satisfy the demands of our zealous Bishops and clergy?

Pittsburg (Pa.) had welcomed the first colony of “Black Caps” in 1840. Sister M. Chrysostom was now the Sister Servant and in the band of Sisters were the future Mother Isidore of the Sisters of Mercy, Pittsburg, and Mother Josephine of the Sisters of Charity of Cincinnati.¹

Sister Margaret George was then in Boston in charge of the Boston Catholic Female School, near the old Cathedral in Franklin St. Her journal tells of the annual excursion, July 13th, with 400 children.²

The St. Vincent Male Asylum in Baltimore opened this year and a Preparatory School for boys between four and twelve years was established near Emmitsburg and called St. Francis Xavier Institute.³

On the Fourth of July, the Teetotalers took up a subscription for the orphans in Cincinnati.

Letters from the Sisters in the East told their companions in Cincinnati of the celebration in Baltimore, Philadelphia, and Emmitsburg of the landing of the Pilgrims (Catholic) and of Dr. John McCaffrey’s great sermon on the occasion.

April 11th brought the sorrowful news of Bishop England’s death and July 12th, that of Bishop David,

² Ibid. Mother Margaret’s Journal.
³ Catholic Telegraph, Vol. XI, p. 451: “We solicit the attention of our readers to the following Prospectus which we have been requested to publish. Whatever the Sisters of Charity undertake is sure to flourish. As a religious association they have secured for themselves in the mind of the American Catholic a feeling of lasting gratitude and veneration. The site of this new establishment is also happily chosen. It is in the neighborhood of the Mother House of the Sisters of Charity, and one mile from Mount St. Mary’s College — from that long celebrated institution which has given so many Bishops and Priests to the Catholic Church in the United States.”
once Superior at Emmitsburg. Devout prayers were offered for the eternal rest of these two great workers and devoted friends of the Sisters of Charity, both of whom had taken to their respective dioceses the plan and rule of Mother Seton’s Sisterhood.

The *Children’s Catholic Magazine*, edited for the instruction and entertainment of the young, was welcomed in all Catholic homes and furnished much edifying reading matter. On the 6th of May the Convent Church at Emmitsburg was consecrated. The site had been selected by Mother Seton twenty years before, and the corner-stone was laid on March 19, 1839. Most Rev. Archbishop Eccleston, with the Bishop of Richmond, Rt. Rev. Richard Whelan, performed the solemn ceremonies of the ritual assisted by a large number of priests from Mount St. Mary and other places. The procession formed to convey the sacred relics to the altar was very imposing. The young ladies of the Academy, one hundred and sixty (160) dressed in white and wearing white veils followed, three of their number carrying a banner of the Blessed Virgin. After these walked one hundred Sisters, then the students of Mount St. Mary’s College led by their band of music. The seminarists in surplice came next and the Reverend clergy in chasuble. The urn containing the sacred relics was borne by four priests followed by the bishops in cope and mitre with their respective attendants. On the way to the altar the band played and the chanter sang the *Te Deum*.

After the Pontifical Mass, the Rev. Dr. Moriarty delivered an appropriate discourse in masterful style.

The chapel is of Tuscan architecture, one hundred and twelve feet long and ninety-one wide, with a lofty steeple.
A statue of St. Joseph ornaments the façade and a Latin inscription tells that this Temple, erected at the expense of Mother Seton’s Daughters, was dedicated by them to the glory of God in honor of their chief patron.

Beautiful altars and statuary were presented by friends and the Alumnae of the Academy, and the bell which hangs in the steeple was brought from Spain with others during the time of spoliation and offered for sale in Baltimore. When Rev. Thos. R. Butler went to select the bell he stood some distance away to notice the tone as the bells were struck in numerical order. Having signified his choice, what was his surprise on examining the inscription to find that it had been cast in 1809, the date of the establishment at Emmitsburg, and that it had been dedicated to St. Joseph, special patron of the Sisters of Charity.

Several of the older Sisters, foundation stones of the community, had been called to their eternal reward within two years. SISTER ADELE SALVA died May 2, 1839; SISTER ANN GRUBER, November 14, 1840; SISTER JOANNA SMITH, January 21, 1841, SISTER FRANCIS XAVIER LOVE, first Sister Servant of the Cincinnati mission, December 12, 1840.

Sister Margaret tells of Sister Isabella’s death on July 14th and of her exclamation: “Who is that beautiful lady at the foot of my bed?” Her eyes did not move after this but none other saw the apparition. Sister Isabella was attended by Father McElroy who was conducting the Sisters’ Retreat. She had been on mission in Baltimore, was one of the heroic nurses who attended the cholera patients in Philadelphia in 1832, when so many of the Sisters volunteered their

1 Archives of Mount St. Joseph, Ohio.
services not only in Philadelphia but all over the country, and many died martyrs.


The prosperity of the Community and the growth of the Academy at Emmitsburg called for another building to provide larger study halls and more music rooms, and, three years later, a building was erected for the exclusive use of the Sisters and novices. It was designed by Mr. Eugene Giraud after the style of convents in the 14th and 15th centuries.

Mother Xavier Clark, who had succeeded Mother Rose White in 1839, was, to use her own words, a “child of revolution.” She was a native of San Domingo and during the insurrection of the negroes in the French Colony her family fled with some valuables having escaped the general massacre through the fidelity of some of their slaves. She married Capt. Clark when she was about seventeen years old. God sent them a beautiful boy but took the father a few months later, leaving his young widow of nineteen years the victim of misfortune, his affairs being in a very embarrassed condition. Nine months later her boy, the joy of her heart and hope for future years, was taken to Heaven.

Later she met Fathers Kohlman and Fenwick and they saw in all her trials a call from God to the household of Mother Seton, which she entered without delay. She travelled to Emmitsburg with Father Gallitzin, the Prince-Priest, who like all the rest of the clergy had a deep interest in Mother Seton’s struggling community. Sister Xavier having expressed a doubt as to
God's will in her regard he said to her at St. Joseph's: "This is your dwelling place for the remainder of your days and from hence your soul will wing its flight to Heaven." She became Assistant to Mother Seton shortly after the term of her novitiate and governed the Community from the time of Mother Seton's death until Mother Rose returned from Philadelphia.¹ Later on she was Mistress of Novices, and Mother of the Community when Elizabeth Mattingly (Mother Regina of Cincinnati) entered the novitiate at Emmitsburg in 1843.

Mr. Benjamin M. Thomas of Philadelphia addressed the pupils of St. Peter's School, Cincinnati, after the distribution of premiums in July. Arrangements had been made to conduct the exercises in a beautiful arbor within a shady grove, but a thunder storm compelled visitors and pupils to hasten to the Refectory which was soon changed into a picturesque exhibition hall. The bright-hued crowns, treasure books, and shining medals, rewards for the diligent, were the admiration of all.

The premiums were conferred by the clergy on the children of the Free and Pay schools, while Mrs. Woods, mother of Mr. Jas. F. Woods, a student of the Propaganda, solicited the honor of rewarding the orphans. There were addresses from each department by a senior, a junior, and a little orphan.

It was a coincidence that Mr. Thomas of Philadelphia, a convert, and Mrs. Woods, likewise a convert, the mother of Philadelphia's future Archbishop, should be present on this occasion. Mr. Thomas said that he had visited Cincinnati anticipating much from its reputation of being the Philadelphia of the West

¹ Archives of Mount St. Joseph, Ohio.
and had found its commercial prosperity equal to his highest expectations, but that leaving its animated business walks and visiting in company with the Rt. Rev. Bishop such peaceful abodes of religion and instruction he found its greatest glory — the successful vindication of its character as Queen City of the West. He reminded the pupils that their parents, like the Roman matron, turned to them as their jewels, valuing wealth only as a means of preparing them for society, their country, and Heaven, and urged them to treasure the advantages offered them.

He told the Orphans that they were the jewels of the Church and the Sisters of Charity the Angels delegated by God to watch over them, that the Sisters sustained by the purest zeal and by the smiles of Heaven which beam upon their labors, fulfill perfectly their pious mission. “The Sister of Charity,” he said, “retires from Society, which she could adorn and in whose honor and praises she so largely partakes, and dedicates to the service of Heaven those talents that could change the world,—the object of admiration of the good and by her conduct extorting unwilling praises even from the enemies of her religion.”

He spoke of the Sisters of Charity in the abodes of misery, where contagion abounds, at the bedside of the dying, giving relief to the poor and sheltering the homeless, and added: “Their praises may be heard on earth, but their reward can be attained only in the regions of bliss.”

To the pupils he remarked that as the child of the Grecian ruled Greece, so on them depended the destiny of their country, the glory of their city. He appealed to them to uphold their beautiful institution and urged them by every motive of laudable ambition to improve
their minds and thus gladden the hearts of their parents, to compensate their teachers by their proficiency, bring renown upon their school and their city, and to pay the debt of patriotism to their country. He reminded them, too, that the happy day of premiums here foretokened the one in Heaven when their Saviour would Himself crown them and be their reward exceeding great.¹

Bishop Purcell listened with delight to these words addressed to the students and to his dear little orphans. God was manifestly blessing all his works. The Asylum was enlarged and more comfortable arrangements were thus secured for Sisters and children. All the institutions of the diocese were growing, the result of great energy and zeal on the part of the Bishop and his clergy. There were now fifty-five churches and others in prospect. The Vincentian Fathers ² had been invited by the Bishop to take charge of the Seminary in Brown County, and the Fathers of the Precious Blood, under Father Brunner, to settle in Mercer County, Ohio. Fathers Lamy and Machebouf, destined later to spread Catholicity in the far West, were now doing missionary work in northern Ohio.

News came that the great, the good, the indefatigable, Bishop Dubois had died in New York, on December 12, 1842.

It was a great grief to Bishop Purcell and the Sisters for had he not been their Father, their Founder, their strong support and wise guide?

Bishop Purcell rejoiced, too, that life’s weary exile was over for this great leader of souls. Surely one scene presented itself to his mind — the conflict

² Ibid., p. 231; History of Mt. St. Mary’s of the West, p. 20.
between human honor and spiritual loyalty which battled in the breast of Bishop Dubois when called upon to give over to his coadjutor the powers now to pass from him forever! It was Bishop Purcell, himself a dutiful and loving son, who throwing himself on his knees with tears flowing from his eyes, besought the "Little President" of earlier days to resign the sceptre into the hands of Bishop Hughes, another able and devoted son. Bishop Dubois then made a full surrender and gave himself to a preparation for his journey to the City of God. At the news of his death the whole country resounded with his praises and on altars through the whole extent of the United States and farther, Mass was offered for the eternal repose of his soul.