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## INDIANA'S DEBT TO THE CATHOLIC FAITH.

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UT in Indiana a series of centennial celebrations which attracted nation-wide attention have just been completed. The occasion was the rounding out by the Hoosier commonwealth of one hundred years of statehood. Every town and city in the State celebrated the occasion in some way. The principal feature of the various celebrations was usually a pageant depicting the growth and development of the territory from the days of the Indians until the present time. These pageants in the larger cities were elaborately staged by popular effort and by popular subscription. The South Bend pageant, one of the best in the State, was participated in by nearly six thousand persons, and witnessed by a great many more. The magnificent State celebration in the capital city, Indianapolis, lasted for two weeks, drew hundreds of thousands of visitors to the city, and cost several hundred thousand dollars to produce. Being historically correct in most details these pageants had a great educational value and conveyed to the present generation, as hardly anything else could, an idea of the spirit of heroism and patriotism, and it might be added religion, which pervaded the lives

of the pioneers of Indiana, as indeed of all the other States of our great Union. But not least among the good effects of the centennial celebrations was the fact that they educated the people to the important part played by Catholics and Catholicism in the State's history. With the possible exception of Maryland, California, New York and Florida, there is no State in the Union that has a more brilliant history of Catholic men and achievements than Indiana.

Indiana's history as a State dates back only a hundred years, but the history of Catholicism in Indiana is a glorious record of struggle, self-sacrifice, and achievement which covers a period of nearly two hundred and fifty years. The first white man to set foot within its territory was undoubtedly a French-Canadian, and a Catholic. The early Catholic missionaries and explorers were the first to bring the light of civilization and Christianity to the territory. The first settlement was by Catholics, and indeed, the

whole history of the territory until the time of its admission into the Union is largely the history of a Catholic people. Above all, it is to a Catholic priest, more perhaps than to any other man, that we owe the fact that the State, as well as the whole of the great Middle-West, holds its allegiance to the American rather than to the British flag.

Before the English had dared to lose sight of the sea in planting their colonies along the eastern coast of our country, the French in Canada had pushed their explorations thousands of miles inward to the very western extremity of the Great Lakes and had heard of the mighty "Messipi," "The Father of Waters."

In these explorations, venturing where the soldier or adventurer dare not go, the Catholic missionary blazed the way. In his

zeal to spread the word of God he traversed the pathless forests, paddled his canoe along the great waterways as yet unknown to the white man, and penetrated into the most remote wilderness, preaching the Gospel everywhere to the savage tribes, and singing the praises of God and His Blessed Mother in the very names he gave the streams and lakes.

The first name that history associates with the territory that now comprises the State of Indiana is that of the most noted of these early missionaries, the saintly Father Jacques Marquette. It was after he had explored the Mississippi in 1673, and founded the mission of Kaskaskia, that he first entered the territory of the State. Sick and weary from hardships and suffering he bade his dear children, the Illinois, farewell, and having offered Mass for the last time in Kaskaskia, Easter morning, 1675, set out for his beloved mission of St. Ignace, in northern Michigan. In his anxiety to reach the mission before the hand of death closed upon him, he accepted the advice of his Indian guides, and took the shorter route, which was up the Kankakee, across northern Illinois, and into Indiana, thence by portage to the St. Joseph River, and down stream to Lake Michigan. But death overtook him on the way, and on the shore of the lake, not many miles from St. Ignace, his blessed soul took flight on the eighteenth day of May, 1675. That Father Marquette passed through Indiana on that last sad journey before his death, most authorities, including John Gilmary Shea and Justin Winsor, agree. The spot where he embarked upon the waters of the St. Joseph is only a mile from where the University of Notre Dame now stands, and the fact is treasured as one of the most sacred traditions of the great Catholic university. Following the

return of Joliet, Father Marquette's companion, on his trip of exploration to the Mississippi, the Mississippi country was for the next century and a half the fruitful field of missionary endeavor, and the El Dorado of the traders of New France.

First among the early explorers of the Mississippi country in importance, as well as time, was Sieur Robert Cavalier de La Salle, who explored the Mississippi to its mouth in 1682, and whose work played an important part in fixing the early history of Indiana. It seems certain that as early as 1669, La Salle had explored the Ohio to its falls, being in all probability the first European that ever looked upon its waters. But the discovery of the Ohio had at the time little influence upon the history of the adjoining territory. The next route to the West, discovered by La Salle, was the Maumee-Wabash River and portage route, over which he probably first journeyed for some distance about 1671. The discovery of this route opened the way for the series of French settlements which some years later lined the Wabash River, and which were the first permanent settlements in the confines of the present State. It was in 1679, on his epoch-making trip to the Mississippi, that La Salle crossed the third important route to the West, the St. Joseph-Kankakee River and portage routes. It is an interesting point of history, recorded by Father Lewis Hennepin, the Franciscan Recollet, who accompanied him, that in searching for the portage La Salle became separated from his party and wandered for two days in the beautiful valley of the St. Joseph before he again found his friends. The spot where La Salle landed on the St. Joseph is still known as La Salle's landing. It is near where Notre Dame University now stands, and only a few miles from the place where two years later on his return trip he signed the famous treaty with the Miamis, which secured peace for the

French explorers and settlers for the next half century. A short distance down the river he erected, about 1682, Fort St. Joseph, which was, however, a few years later abandoned.

The St. Joseph-Kankakee portage route was now rapidly becoming the principal highway of travel to the West, and it was probably because of this that Father Claude Allouez, S.J., who had succeeded Father Marquette as head of the mission at Kaskaskia, decided about 1680 to plant a mission on the St. Joseph, and thus added to his many other distinctions the honor of being the pioneer priest of Indiana. That Father Allouez did establish a mission on the St. Joseph there is almost positive evidence, and that having established this mission he labored among the Indians of what is now northern Indiana is certain. There is evidence to indicate that he penetrated as far into the country as the great Miami village, near the headwaters of the Maumee, where the city of Fort Wayne now stands. ,

Father Allouez's labors among the Illinois and Miamis continued for nine or ten years after he had founded the mission of St. Joseph, and he went to his reward in 1689. His remains still lie somewhere along the St. Joseph. Pere Allouez was one of the most remarkable of the many remarkable men who went out from France in those early days to convert the savages of North America. Thirty-two years of his life of seventy-six he spent among the Indians. He preached to twenty different tribes, and baptized with his own hands ten thousand neophytes. He was the first Vicar-General of the United States, having been assigned to that office by the Bishop of Quebec, Monsignor Laval. John Gilmary Shea calls him, " the founder of Catholicism in the West," and it is a most fitting title.

Soon after Father Allouez established his mission on the St. Joseph, or the river of the Miamis, as it was called before he renamed it, the government of New France, realizing the importance of the position commanding, as it did, the great highway to the West, erected a fort at the point which is known in history as Fort St. Joseph. Fort St. Joseph and its mission continued to be the centre of French exploration and trade and Catholic missionary activity throughout the whole region until 1759, when it was captured by the British, and its garrison and settlers removed. Besides Father Allouez, we find laboring at the mission many other of the most distinguished of the early Jesuits, including Fathers Claude Aveneau, James Gravier, Peter F. X. Chardon, St. Pe, Du-Jaunay and Peter Potier, the last Jesuit of the West. The famous traveler and missionary, Father Charlevoix, also visited the mission about 1721, and wrote interestingly of the surrounding country. After the British occupancy the mission was never reorganized, but occasionally missionaries visited the country and strove to keep alive the fires of Christianity in the breasts of the savages. Fort St. Joseph's interesting history came to an end, when it was captured and burned by a Spanish force from Fort St. Louis in 1781. It is interesting to note, that as Judge Howard observes in his history of Notre Dame, the capture of Fort St. Joseph by the Spaniards marks the extreme northern limit of the power of Spain in the New World. Its flag then floated from the Straits of Magellan to this little outpost in the wilds of southern Michigan. Meanwhile events of great moment were occurring in the southern part of the territory now comprising the State of Indiana, but the development of the northern section was much slower, and the frontier-Indian period in this part did not come to an end until sometime later.

Following the destruction of Fort St. Joseph, the Christian Pottawatomies and Miamis were left for many years without a spiritual adviser, and the way they kept the Faith in spite of the bad example set them by the wild and licentious adventurers and *coureurs des bois* is the best evidence of the wonderful influence for good which the early missionaries exercised over them. How the Indians yearned for the return of their "Black Robed Fathers" is best expressed in the beautiful words which the great Pottawatomie chief, Pokagon, addressed to Father Gabriel Richards, the Vicar-General of Detroit, when he went at the head of a band of braves to supplicate a priest for the tribe in 1828. "I implore you," he said, "to send us a black robe to instruct us in the word of God. If you have no care for us old men, at least have pity on our poor children who are growing up in ignorance and vice. We still preserve the manner of prayer as taught our ancestors by the black robe who formerly resided at St. Joseph. Morning and evening with my wife and children we pray together before the Crucifix in the chapel. Sunday we pray together oftener. On Fridays we fast until evening, men, women and children, according to the tradition handed down to us by our fathers, for we ourselves have never seen a black robe."

Father Richards, himself one of the most interesting figures in the history of the Church in the West, a pioneer in Catholic journalism in this country, one of the early priests of Indiana, and the first and only priest that ever sat in Congress, listened to the chief's plea, and through his efforts, Bishop Flaget, of Bardstown, was persuaded to send to the northern Indiana missions Father Stephen Theodore Badin, "the proto-priest of North America," who had already labored for many years in the missions of Kentucky.

Father Badin reached northern Indiana in 1829 and established the mission of Ste. Marie du Lac where Notre Dame University now stands, purchasing from the Government the section of land that later came into the possession of Father Sorin, founder of the University. His health becoming exhausted by his strenuous labors, Father Badin was forced to return to Kentucky after a few years, and was succeeded by Father Louis Deseilles, whose brief but fruitful career came to an end a few years later, when he expired at the altar of the mission of Ste. Marie du Lac, surrounded by only a few whites and his Indian children.

Father Deseilles' successor was Father Benjamin Mary Petit, the last of the Indian missionaries in Indiana. Father Petit's life, as recorded in his writings and letters, is typical of all the holy men who had gone before him, and as his character is one of the most beautiful of them all it will not perhaps be amiss to attempt to sketch briefly the man and his work.

Petit was a young lawyer of Rennes, France, in 1835, when at the age of twenty-four he felt himself called to the religious life. At that time Bishop Brute, first bishop of the newly-created diocese of Vincennes, Indiana, was in Rennes seeking aid for his new see. Petit decided to return with him to the new world. Two years after his arrival in Indiana he was ordained by Bishop Brute, and immediately afterwards started for his first pastorate, which was, as he had requested, the Indiana mission of St. Mary's, in the northern part of the State. In a letter, eloquent with love, which he wrote to his mother on the day of his ordination he says:

"I am now a priest My hand is now consecrated to God

How my lips trembled this morning at my first Mass

Within two days I start hence all alone on a journey of three hundred miles, and yet not alone, for I shall journey in company with my God Whom I shall carry on my bosom day and night, and shall convey with me the instruments of the great Sacrifice, halting from time to time in the depth of the forest, and converting the hut of some poor Catholic into a palace of the King of Glory. I have always desired a mission among the savages: there is but one such in Indiana, and it is I, whom the Pottawatomies will call 'Father Black Robe.'"1 Father Petit's arrival brought forth from the Indians shouts of joy: " We were as orphans and, as it were, in darkness, but you come among us and we live," they cried.

His labors were heavy, his hardships many. Frequently he had to ride fifty miles or more to answer a sick call. The room in which he lived was over the chapel, which was constructed of logs by the Indians without the use of hammer, nails or saw. His furniture consisted of a table, chair and bed. He shared with the

'Quoted from Judge Howard's *History of Notre Dame*.

Indians their corn and meat, with water as his drink. His work was, however, soon interrupted. That very year the Government ordered the removal of the Pottawatomies to the West, and with a sad heart Father Petit exclaims: "I shall have to level the altar and the church to the ground and bury the cross which overshadows their tombs to save it from profanation." The order for the removal of the Pottawatomies, a peaceful and God-fearing people, from their homes to the West, and the manner in which it was carried out by some of the agents of the

Government, is one of the most shameful incidents of our history. The suffering among the women and children, and even among the men, was rendered unutterable by the oppressive heat and the unhealthy climate through which they passed. The fever claimed hundreds on the way, or as Father Petit, who had been permitted to accompany them, puts it, " At every stop we left graves under the shadow of the cross." The young priest himself fell a victim to the scourge which was destroying so many of his charges, and at St. Louis he was forced to abandon the party, and a few days later he died. With the departure of the Pottawatomies from Indiana, the frontier-Indian period of the State's history came to an end, and with the death of Father Petit passed away the last of the Indian missionaries to labor in that section.

We must now turn back more than a century and trace rapidly the progress and development of Christianity in the middle and southern parts of the State where the Church was now making rapid strides.

After its discovery by La Salle the Maumee-Wabash river- portage route from Lake Erie to the Mississippi was not long in becoming the principal thoroughfare of trade between New France and the West, and for the next century communication between Canada and New Orleans continued to be carried on over this route. Just when the first settlement along the Wabash, which was also the first settlement in Indiana, was made, is uncertain, but by 1705 the Government of New France, carrying out its policy of securing the country, had established the posts of Vincennes, of Ouiatenon, where the city of Lafayette now stands, and of Maumee, near the present city of Fort Wayne. As all these posts were garrisoned by French Catholics and were the headquarters of a large number of traders, it

is quite certain that from the very first they were the centre of missions. For nearly a decade or so these posts grew rapidly, and the fur traders and settlers reaped rich profits from their labors. Between 1720 and 1730 we find Fort Ouiatenon, which was situated at the point on the Wabash, where the large pirogues transferred their cargoes to the smaller craft, shipping annually to Canada twenty thousand furs and skins. About the latter date, however, troubles between the Miamis and the whites broke out, and after 1845 we lose trace, of the posts of Ouiatenon and Maumee, which were evidently abandoned. It is interesting to note, however, that before its abandonment there was born at Fort Ouiatenon a child, Anthony Foucher, who was to be the first native of the territory now comprised in the present State to be ordained to the priesthood.

Vincennes further south and out of the Miami country, continued to prosper and the history of this isolated Gallic settlement for the next century is one of the most interesting and romantic chapters of American history. The people of the French posts were, with all their lack of industry and their pleasure-loving disposition, generally speaking, good and pious people who loved their pastors, and supported the Church as well as their scanty means would permit.

The first priest of whom we have any positive record as having labored at Vincennes was a Father Mermet, S.J., who was there as early as 1712. Just how long he remained at Vincennes is uncertain. Father Mermet's successor was Father Senat, another Jesuit, who lost his life in 1736, when he accompanied Francois Margane, Sieur de Vincennes, the founder of the post on an expedition against the Chickesaws on the lower Mississippi, and remaining on the

field of battle in one engagement to administer to the wounded, was captured and put to death with much cruelty by the Indians. After Father Senat we find four other Jesuit pastors at Vincennes, Fathers Sebastian Louis Meurin, Louis Vivier, Julian Duvernay and Pierre Du Jaunay. Then the little flock was without a shepherd for some time until, with the coming of Very Reverend Pierre Gibault, priest and patriot, in 1770, a new era of history was opened up for the territory.

The cause of the long delay experienced by Vincennes in securing a priest is to be found in the decline of the Illinois missions, which began about the middle of the eighteenth century, and which was due to the mismanagement of the government of Louisiana, which now controlled affairs in the Northwest Territory, to the suppression of the centre of the missions in New Orleans in 1762, which shut off the supply of priests, and finally to the trouble which arose between the Indians and the English, who lacking the conciliatory spirit of the French and the powerful influence which the early Jesuits exercised over the minds and hearts of the aborigines, found themselves from the very beginning involved in continual strife which was only ended when General Harrison crushed forever the power of the Indian in the territory in the famous battle of Tippecanoe in 1819.

Consequently when Father Gibault, the newly appointed Vicar-General of the Bishop of Quebec, arrived in 1770, he found himself the only priest in that whole territory, and his parish extended from Mackinac and Detroit to Kaskaskia and Vincennes. For nineteen years Father Gibault continued to labor in his vast parish. " His zeal was admirable and his labors almost surpassed belief." " He was a leading character in everything pertaining to the

spiritual, social, educational and material prosperity of the ancient French villages." Is it any wonder, then, that the good priest early acquired such a tremendous influence over the people of the settlements, or that when the Revolution broke out he so warmly espoused the cause of American liberty, and worked so earnestly to bring the people to his way of thinking, that long before George Rogers Clark appeared upon the scene with his small army, the people of Vincennes and Kaskaskia were already won over to the American cause? In 1778, General Clark was able to take Kaskaskia without the shedding of a single drop of blood, largely through the efforts of Father Gibault. Immediately after this the patriotic priest hurried to Vincennes, assembled the people in the church and so fired them by his eloquent plea on behalf of the American cause, that he was actually able to administer the oath of allegiance. After the capture of Vincennes by Governor Hamilton, in 1789, Father Gibault again came to the rescue; and it was largely through his efforts in raising two companies of Catholic men in Kaskaskia that Clark was able to retake Vincennes and firmly establish the American possession of the territory of the Northwest. Without the support of the French Catholics of the settlements led by their patriotic priest, the small army of General Clark would in all probability have been annihilated by the much larger force of British and Indians. It is a curious fact of history that the three men to whom this country owes the possession of the Northwest Territory, General Clark, Father Gibault and Colonel Francis Vigo, a Catholic gentleman of Vincennes, were all left to die in poverty, their small requests for favors refused by the Government, and their great services to the country almost entirely ignored. Father Gibault finally departed from Vincennes in 1789 and where he spent his remaining days and died is uncertain.

Vincennes was again without a priest until 1792, when Rev. Benedict Joseph Flaget, afterwards first Bishop of Bardstown, became the pastor. Father Flaget found the condition of the mission deplorable. The church had almost fallen down, and of the seven hundred souls of which the congregation was composed, only twelve could be induced to approach Holy Communion even at Christmas time. But Father Flaget set to work with a stout heart and established a school—the first of which we have record in the State—hoping to reach the hearts of the parents through their children. The method, backed by Father Flaget's zeal, proved so successful that before he completed his two years and a half of pastorship, practically all the people of the town were faithful attendants at church. More than thirty priests in all had labored at Vincennes, up till 1834, when the diocese was erected. Besides those mentioned before, the best known were: Rev. Stephen Theodore Badin, Rev. Father Nerinck, Father Rosate, who later became Bishop of St. Louis, and Father Anthony Blanc, later Archbishop of New Orleans.

After the War of Independence the population of the territory north of the Ohio grew rapidly, but not at first from Catholic sources. On horseback, in two-wheeled carts, in the great Cones- toga wagon or prairie schooner, down the Ohio on flatboats and rafts, and even afoot, the early settlers poured into the State from the East and Southeast in a continuous stream. Practically all of these early settlers were of English or Scotch-Irish descent, and were generally Presbyterians, Methodists or Baptists. It was not until after the first quarter of the nineteenth century that the Catholic settlers began coming into the State in any considerable numbers.

For a short time after its conquest by George Rogers Clark, the territory north of the Ohio and east of the Mississippi remained a county of Virginia. Then it was turned over to the Government and called the Northwest Territory. Ohio was the first part to be made into a State. In 1800 the territory was re-christened Indiana, but shared the name with Michigan until 1805, and with Illinois until 1809. In 1816 the people residing within the present limits of the State, who then numbered about sixty-five thousand, petitioned that the territory be admitted into the Union and the petition was granted.

After Indiana Territory became a State, Catholics began to come in more rapidly from the Catholic settlements of Kentucky and from the Eastern States. The arrival of a number of immigrants from Ireland and Germany also helped to swell the size of the Catholic element. The rapid growth of the West had already necessitated the division of the huge diocese of Bardstown, and the erection of the sees of Cincinnati in 1821 and of Detroit in 1832. In 1834, another diocese was erected in the West with Vincennes as its seat. Dr. Simon W. G. Brute, at that time superior of the seminary at Mt. St. Mary's, Emmitsburgh, Maryland, was appointed its first bishop. The diocese of Vincennes was the thirteenth to be created within the present limits of the United States.

The same brilliancy which had marked Bishop Brute's scholarly pursuits showed itself when as an executive he took charge of his new diocese. He was consecrated in the Cathedral of St. Louis, October 28, 1834, by the venerable Bishop Flaget, and took possession of his see on November 8th. He found his diocese, which included the now great States of Indiana and Illinois, without schools, with only about a dozen churches

and missions, and with but three priests to administer to the wants of the thousands of Catholic settlers. With but four hundred dollars in actual money. Bishop Brute set himself to his herculean task. His labors could scarcely be exaggerated. So great were his zeal and organizing ability that at the time of his death in 1839, or only four years and a half after his consecration, there were in the diocese twenty-four priests, twenty-three churches, two religious communities, two free schools—the first of the State—a seminary, a college for boys, and an academy for girls.

The saintly Brute was succeeded by his Vicar-General, Very Reverend Celestine R. L. G. de la Hailandiere, who, like his predecessor and so many others of the great figures of the Church in the West, was a Breton, and a student at St. Sulpice. He was ordained priest in 1825 by the Abbe Dupanloup, afterwards the celebrated Bishop of Orleans. When in 1836 Bishop Brute arrived in Rennes looking for laborers for the fruitful vineyard of the newest diocese of the Western world, he asked the bishop to give him a priest whom he could designate as his Vicar-General and coadjutor. Father Celestine de la Hailandiere was chosen, and he gladly accepted the burden, and accompanied by Bishop Brute, Fathers

Corbe, Petit, Shawe, Julian Benoit, later to become Vicar-General of the diocese of Fort Wayne, and Father Maurice de St. Palais, afterwards Bishop of Vincennes, started the same year for the new world. For two years after his arrival in this country, Father de la Hailandiere's activities were confined to caring for the French missions in and about Vincennes. Then he returned to Europe to seek help for the new diocese, and soon after his arrival there learned of the death of Bishop Brute. He succeeded to the



see, and was consecrated in the chapel of the Sacred Heart, Paris, by Monsignor de Forbin Janson, August 18, 1839.

Before he returned to America, Bishop de la Hailandiere had secured in Europe much financial and material assistance, and a large number of young priests and religious for the diocese. To his work in this respect is due in no small measure the rapid progress which Catholicism made in Indiana during the next half a century. In Rennes the bishop secured a number of Eudist priests for a college in Vincennes; the newly established Society of the Holy Cross contributed a priest and several brothers to the work of educating the Catholic youth of the new diocese, and the Congregation of the Sisters of Providence, whose mother-house was at Ruille, sent six sisters to teach the daughters of the pioneers of the West. The Eudist college in Vincennes, overwhelmed by misfortunes, did not long survive, but the seeds planted by the Sisters of Providence and the members of the Holy Cross Congregation grew into the flourishing Academy and College of St. Mary-of-the-Woods, the equally prosperous St. Mary's College and Academy in the northern part of the State, and the great University of Notre Dame. The story of the founding of these great educational institutions—how the six courageous Sisters of Providence labored to build up their splendid institution at Terre Haute, how Father Sorin and the seven brothers of the Holy Cross Congregation went into the wilderness of Northern Indiana, and with only forty-six dollars in cash set to work to found a Catholic college, and how from these humble beginnings the present splendid colleges and universities grew into the great seats of learning that they now are, is one of the interesting chapters of the history of the Church in the West which cannot be given here.

During the next five years after his return to Vincennes, Bishop de la Hailandiere labored with all the zeal of his predecessor to promote the spiritual welfare of his diocese. Churches sprang up on all sides, new schools were established, colleges were erected, and many new priests, both regular and secular were brought into the diocese. But all was not well. The bishop's difficulties seemed to grow, bigotry hindered the work in many quarters, unexpected misfortunes came upon the diocese, and its debts increased rapidly; finally dissatisfaction was voiced by some of the clergy with the bishop's management of affairs. At last convinced that he was unsuited for the work that had been given him, and thoroughly discouraged, the bishop petitioned Rome to be allowed to resign. His request was finally granted in 1847. He returned to his native place, Cambourg, France, where he died in 1882. Bishop de la Hailandiere was undoubtedly a brilliant and capable, as well as a holy man, but he was unsuited both by temperament and training for the work he was called upon to do in the new diocese of Vincennes, and his lack of acquaintance with the customs, conditions, language and manners of America added greatly to his difficulties.

Bishop de la Hailandiere's successor, Right Reverend John Stephen Bazin, had been qualified by seventeen years of labor in the diocese of Mobile for his new work. He was consecrated in Vincennes on the twenty-fourth of October, 1847, by Bishop Portier, of Mobile. But his career as a bishop was cut short less than six months later by his sudden death, April 23, 1848. He was buried beside Bishop Brute in the Cathedral of Vincennes.

Shortly before his death, Bishop Bazin had chosen Father Maurice de St. Palais as his Vicar-General and the head of his

seminary in Vincennes. Father de St. Palais had labored in a number of the missions of the diocese since his arrival in 1836, and there was probably no one in the diocese better qualified to fill the sacred office left vacant by Bishop Bazin. He was accordingly appointed to the see and consecrated by Bishop Miles, of Nashville, in the Cathedral at Vincennes, January 14, 1849.

Within ten years after the death of Bishop Brute, the Catholic population of the territory comprising the diocese of Vincennes had grown so rapidly that it had been found necessary in 1844 to separate Illinois from Indiana and create the new see of Chicago. Even with this loss, when Bishop de St. Palais took charge of the diocese of Vincennes it comprised thirty thousand souls, to care for whom there were only thirty-five priests. Quite different was the state of affairs when after forty-one years of fruitful labor, thirteen of which had been spent as a humble missionary priest and twenty-eight as the head of the see, Bishop de St. Palais died in 1877. At that time, despite the fact that the diocese had again been divided and the diocese of Fort Wayne established in the northern part of the State in 1857, there were in the diocese of Vincennes ninety thousand souls, one hundred and fifty-one churches and one hundred and seventeen priests, besides those included in the religious houses of the Franciscans, Benedictines, and the Congregation of the Holy Cross.

Rev. Francis Chatard, D.D., President of the American College, Rome, was chosen to succeed Bishop de St. Palais. Father Chatard was born in Baltimore, Maryland, in 1834, and was thus the first and only native-born bishop of Vincennes. He was consecrated May 12, 1878, in Rome, but did not reach Indianapolis, which, on account of its more central location and more rapid growth, he

had chosen as the episcopal seat, until August 17, 1878.

Bishop Chatard's capable administration of the affairs of the diocese of Vincennes, or of Indianapolis, as it is now called, still continues, and the Catholic Faith continues to make rapid strides in the territory under his charge. In 1900, Right Rev. Denis O'Donoghue was appointed his auxiliary, but on the death of Bishop McCloskey, of Louisville, some years later, Bishop O'Donoghue was assigned to that diocese. Despite his venerable age, Bishop Chatard continues actively to direct the affairs of his diocese.

A sketch of Catholicism in Indiana would be incomplete without a word in regard to the diocese of Fort Wayne, which divides with Indianapolis the spiritual domain of the Catholic State. When the diocese was erected in 1857, Rev. John Henry Luers, a German by birth, but since early boyhood a resident of Ohio, was appointed first bishop. When Bishop Luers arrived in Fort Wayne in 1858, to take charge of his diocese, he found it even poorer than he had expected. He had for a cathedral a small dilapidated frame church, and there were in the whole diocese only fourteen priests to administer to the spiritual needs of twenty-thousand or more scattered Catholics. But the progress of the Church in northern Indiana under the administration of Bishop Luers and his successors, Bishops Joseph Dwenger, Joseph Rademacher and Herman Alerding, the present incumbent, was marvelous, and more than kept pace with the rapid development of that part of the State. Today the diocese of Fort Wayne vies with that of Indianapolis in size and importance. It numbers approximately one hundred thousand Catholics, more than two hundred priests, and nearly three hundred churches, chapels, stations and missions.

Interesting has been the history of the Church in Indiana and most promising is its outlook. Nurtured by the zeal of hundreds of priests and thousands of religious, whose number is steadily being augmented from the four seminaries and numerous convents and novitiates in the State; by the work of two hundred parochial schools, where nearly forty thousand children grow in faith and wisdom; by the achievements of its institutions of higher learning such as the thriving colleges of Jasper and St. Joseph, the girls' colleges and academies of St. Mary's at Notre Dame and St. Mary's-of-the-Woods at Terre Haute, the University of Notre Dame, which this year has more than twelve hundred students from all parts of the world, and the great Benedictine abbey, college and seminary of St. Meinrad, which educates for the priesthood hundreds of young men from three dioceses; by the power of its Catholic press, the Faith is kept strong and alive in Indiana, and the Catholic influences of the commonwealth reaches throughout the nation.

And the power of the Church in the State is only beginning. As the prosperity of the scores of rapidly growing cities in the State continues to attract to them thousands of people from other races and lands, but none the less loyal sons of the Church and good citizens of the State, as the barriers of the prejudice which still lingers among many of the natives of the State continues to be swept aside, the Church will continue to grow in power and importance. Indeed it is safe to predict that during the next century the Church in the great Hoosier commonwealth will have a growth almost unprecedented in the history of its marvelous progress in this country.