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HISTORY

OF

CATHOLICITY

IN

NEW ALBANY AND JEFFERSONVILLE,

And Floyd and Clark Counties, Ind.,

WITH FOURTEEN WHOLE PAGE ENGRAVINGS INCLUDING THAT OF RT. REV. BISHOP CHATARD, THE LOCAL PASTORS, CHURCHES, ETC.

BY M. W. CARR.

PRICE, TWENTY-FIVE CENTS.

INDIANAPOLIS:
CARLON & HOLLENBECK, PRINTERS AND BINDERS.
1890.

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PREFATORY REMARKS.

The needs for this little work are twofold. One is to preserve the annals of the Church for the future historian, and the other is to make such a presentation of facts as will serve to encourage Catholics, and stimulate them to greater exertions in the line of Christian duty.

It is true our researches have not been very deep—they need not be when we consider the scope; but having received great assistance from the pastors of the several Churches, each of whom is more or less familiar with the facts, we send forth this pamphlet, believing that, while it has many imperfections, it is not entirely without merit. Even the little merit it may have, when coupled with the primary impelling motive, must work good to some degree in some direction. To be conscious of this alone is sufficient compensation for

THE AUTHOR.

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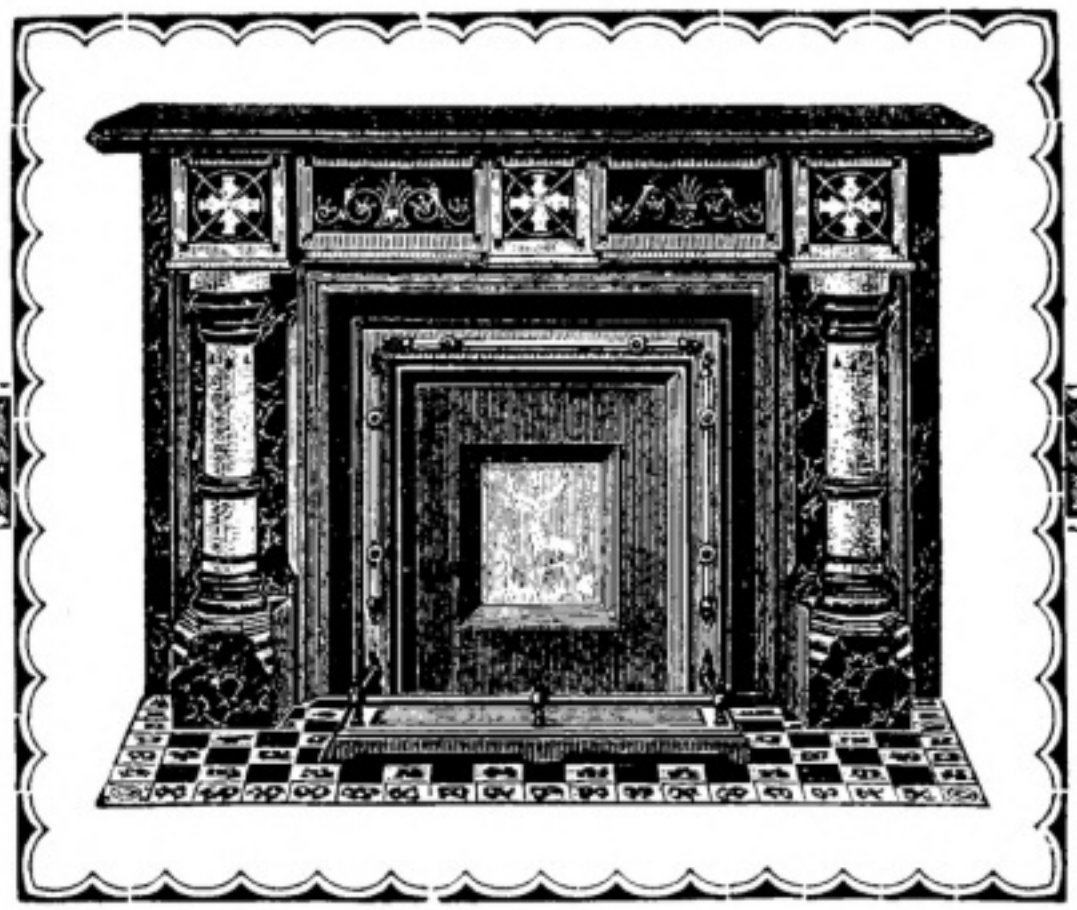

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WHY WE PUBLISH ADVERTISEMENTS.

The reader will notice that the fly-leaves of this little work, with a few additional pages, are devoted to publishing the cards of leading business houses of New Albany, Jeffersonville and Louisville. This may appear mercenary at first sight, but it is not so in fact. It may also seem to detract from the dignity of the matter and character of the work, but this is all in seeming. Some of the very best works published devote more or less space to advertising.

When it is understood that a large edition of this work is quite expensive, and when it is known that Catholics are now taxed very heavily, the unreasonableness of expecting them to bear the additional burden of this publication will be manifest.

On presenting the case in this light to the merchants and business people of the Falls Cities, they readily consented to couple their kindly feeling for Catholics with their business notions, as seen in our advertising pages. This is quite creditable, and it is business, too.

The reader need not be told that such not only wear the garb of friendship, but are friends, indeed.

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CATHOLIC TRUTHS AND HISTORY.

It is rather fashionable now to appear to be ignorant of the truths and doctrine of the Catholic church, and this obtains even among those who would be classed among the educated. The young lady of fashion rustling in silks, esteems it a sort of negative accomplishment to be unacquainted with the "Mummery of Romanism," but she will sit up late to read Mrs. General Wallace's unveiling of the inner workings of a Turkish harem—to add to her knowledge, of course. The jurist, the medical man, the average preacher, and many others who look wisely through nose glasses, are equally indifferent about, and shamefully ignorant of, Catholic doctrine and history of the church.

How can we account for this? Are not such aware that a finished education requires a knowledge of these things? Do they not know that the Catholic church as a factor and a figure is inseparable from the history of the past 1,900 years? Has not that church witnessed the rise of all the civilized governments in the world, and has she not looked on the crumbling away of many such earthly institutions? "No other institution," says Lord Macaulay, "is left standing which carries the mind back to the time when the smoke of sacrifice rose from the Pantheon, and when cameleopards and tigers bounded in the Flavian amphitheater."

Even if not for belief or practice, the history and doctrines of the church ought to be studied by all who wish to be classed among the educated. Such study and information are essential to correct speaking and writing on religion or the history of Christianity. Scarcely anything is more deplorable than to exhibit ignorance of these things. It is far worse than not to know the latest novel.

The Catholic church is the immovable rock in the ocean of life, which is sighted by every passing ship. It is as a mountain seated upon the top of mountains and can not be hidden.

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I have put in the Art Glass in Holy Trinity Church, New Albany, Rev. J. B. Kelly, Rector, to whom I refer as to the quality and artistic excellence of the work.

H. W. RUDOLF,

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ORIGIN OF MODERN RELIGIOUS SECTS.

The Lutheran Church came into existence in Germany about the year 1524. Its founder was Martin Luther, a priest of the Order of St. Augustine, who left his convent, burnt the Pope's letter reproving him, married a nun, and preached in favor of reformation.

The Episcopal Church was founded in 1534 by Henry VIII, King of England, who ceased to be a Catholic when he failed to obtain a divorce from his lawful wife, Catharine. Once out of the Catholic Church, he married and murdered his wives without fear of God or man.

The Methodist Church is the same as the Episcopal, except in some minor points introduced by John Wesley, an Englishman, about the year 1739.

The Presbyterian Church owes its origin to John Calvin, an apostate from the Catholic Church, who fled from France to Geneva, where his adherents were first known as Calvanists. This happened in 1561.

The Baptist Church sprang up soon after the Lutheran. The sect was first known by the name of Anabaptists. Its doctrines were propagated in Germany, in the year 1520, by Nicholas Storch and Thomas Muenzer.

The Congregationalist Church was founded in England in 1583, by Robert Browne. His followers were at first called Browneists, but were afterwards known as Puritans.

The Church of the Disciples was organized in Virginia about 65 years ago, by Alexander Campbell. He was a native of Ireland, born in County Antrim, in the year 1786. He died at Bethany, West Virginia, March 4, 1866.

These are but a few of the more important religious denominations that have sprung up in various places since Luther's defection in Germany.

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THE LATIN LANGUAGE

IN THE LITURGY OF THE CATHOLIC CHURCH.

The Catholic Church was the only visible embodiment of Christianity known to the world for many centuries. When it was established in the Roman Empire there were in existence two principal languages, the Greek and the Latin. The gospels and epistles were written mostly in Greek, which was then the learned language; and the liturgies formed by the Apostles were in Greek for the Eastern Christians and in Latin for the Western. The Latin became, in time, the official and learned language of the whole empire. After the fall of Rome and the dismemberment of the empire of the Cæsars, it continued to be the language of learning and of the Church, as it remains to this day.

The Latin is no longer the language of any particular nation or people. It undergoes no changes, as living languages do. The student who wishes to learn it, reads yet the orations of Cicero and the poems of Horace and Virgil.

This was the language in which the Sacred Scriptures were read to the people, and in which the dogmas of faith were defined and the prayers at public service recited. It was used in the administration of the sacraments and in the offering up of the sacrifice of the mass. It was the language in which the decrees of councils and the laws of the Church were written and promulgated, and in which the early Christian writers defended the faith and refuted the errors of their time.

By the use of this unchanging tongue, the exact unity and identity of faith is always and everywhere preserved, and the doctrines of the Church remain ever the same, not only as regards their meaning, but in the very words in which they were first handed down.

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POINTS OF OBSERVANCE IN AND ABOUT THE CHURCH.

It is a vulgar practice to stand outside the doors of the church while mass is being celebrated. Some give the excuse that they are waiting for the next mass. If this be so, let them select some other waiting place.

No one should walk up the aisles of the church during the sermon. If you arrive late, wait in one of the lower pews until the sermon is over, then go to your place. There should be no moving up or down the aisles while the congregation is being addressed.

At low mass it is proper to kneel the entire time, except at the Gospels. When the service is prolonged by a sermon, as it is at eight o'clock mass generally, it may be permitted to sit from the end of the *Credo* to the *Sanctus*, and from and after the communion until the blessing.

At high mass the people always stand while the priest sings. They should kneel from the beginning of mass until the Gloria, and from the *Sanctus*—that is when the bell rings the first time until the *Pater Noster*. They kneel during the communion and rise at the last Gospel. At the elevation, the most solemn part of the mass, all should bow the head and pray.

Avoid the practice of coming late to church. In order to get there in time, leave home in time. Start at least as promptly for mass as you would for the depot if you intended to take a train.

What shall be said of those who always stand in the back part of the church, near the door? Nothing. All has been said that can be said, and still they stand there.

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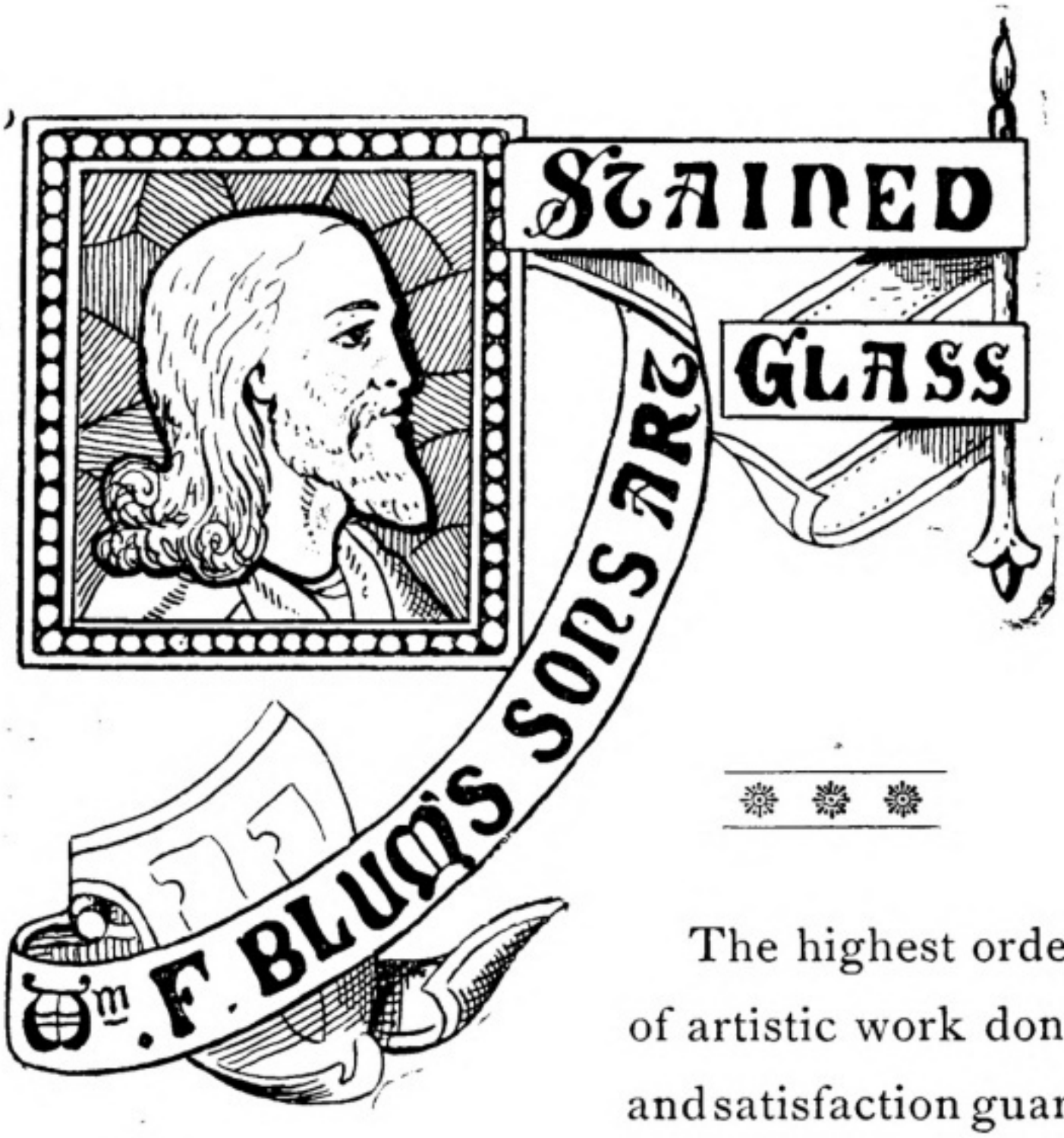

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THE PROTESTANT LORD MACAULAY'S ESTIMATE OF THE CATHOLIC CHURCH.

The history of this church joins together the two great ages of human civilization. The proudest royal houses are but of yesterday, when compared with the line of the Supreme Pointiffs. That line we trace back in an unbroken series from the Pope who crowned Napoleon, in the nineteenth century, to the Pope who crowned Pepin, in the eighth, and far beyond the time of Pepin the august dynasty extends, till it is lost in the twilight of fable.

The republic of Venice came next in antiquity. But the republic of Venice was modern when compared with the papacy, and the republic of Venice is gone and the papacy remains, not in decay, not a mere antique, but full of life and useful vigor.

The members of her communion are certainly not fewer than one hundred and fifty millions; and it will be difficult to show that all other Christian sects united amount to one hundred and twenty millions. Nor do we see any sign which indicates that the term of her long dominion is approaching. She saw the commencement of all the governments, and of the ecclesiastical establishments that now exist in the world, and we feel no assurance that she is not destined to see the end of them all.

She was great and respected before the Saxon had set foot on Britain, before the Frank had passed the Rhine, when Grecian eloquence still flourished in Antioch, when idols were still worshiped in the temple of Mecca; and she may still exist in undiminished vigor when some traveler from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's.

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RT. REV. DR. CHATARD.

The present Bishop of the Diocese of Vincennes, was born in Baltimore, December 13, 1834. He was educated at Mt. St. Mary's College, Maryland, and graduated in 1853. He became a physician after the custom of his family, his father and grandfather both having been distinguished members of that profession. For a year he was a resident physician in the city alms-house hospital in Baltimore, but without tiring of his profession he abandoned it for a higher calling. In 1857 he began to study for the priesthood, and later was sent as one of Archbishop Kenrick's students to Rome to study in the Urban College. He remained there closely applying himself, and at the end of six years took the degree of Doctor of Divinity, in 1863. He then became Vice-Rector of the American college, and in 1868 assumed the Rectorship, holding the office for ten years. Failing health induced him to revisit his native country, where, during his sojourn and vacation, he took part in the work of collecting funds for the American college in Rome. Before his return to Rome to resume his labors in the government of the famous college, he was named by Pope Leo XIII. for the Diocese of Vincennes as its fifth Bishop, and was consecrated in the "Eternal City" by Cardinal Franchi, May 12, 1878.

Bishop Chatard is a man of deep learning and a linguist of great note. He is an excellent writer, a profound theologian and philosopher, and a thorough master of everything pertaining to the Church. The dignity of his high office finds a fitting resting place in his character. His splendid bearing, rare refinement and power of impressing do not fly from him on your nigh approach. He bears acquaintance well, and the more he is seen and the better known the more he is liked, respected and revered. He is approachable, simple and genial, and is capable of accommodating himself to circumstances. He is an honor to the diocese of Vincennes and is highly esteemed by all classes of our citizens.

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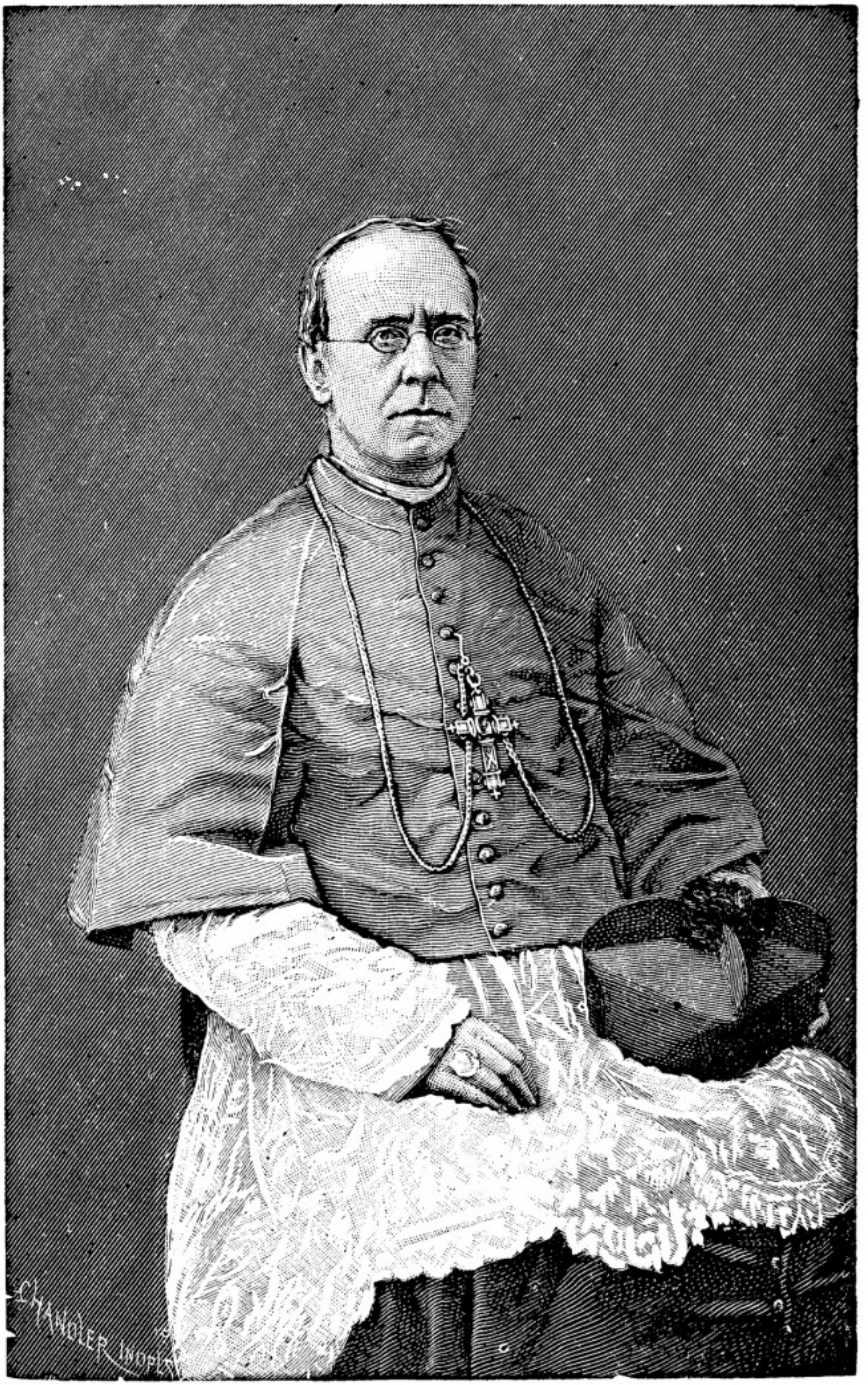

RT. REV. FRANCIS SILAS CHATARD.

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HISTORY OF CATHOLICITY,

IN NEW ALBANY AND JEFFERSONVILLE, AND FLOYD AND CLARK COUNTIES, IND.

Catholicity in this section of Indiana had its beginning, some say on "Floyd Knobs," in Floyd county, while others claim equal distinction for other points along the river, notably Clarksville, which adjoins West Jeffersonville, in Clark county. Clarksville was originally a small settlement on the Indiana shore of the Ohio, just opposite Rock Island, where General Clark used to have his headquarters.

There are old settlers who affirm that there were groups of Catholics along the Ohio on the Indiana shore at and near the present sites of Jeffersonville and New Albany before they began to settle on the "Knobs," and that there are traditions of their meeting to recite the rosary in common on Sundays. Among them, aside from a number of Kentuckians, were the ubiquitous Irish, the more easily contented German and the daring and penetrating French. Some few of the Irish drifted farther on, or retraced their steps, while the great majority remained; the Germans, determined on settling down, betook themselves with some of the Irish to the higher grounds, the "Knobs," for instance, while the French, who came first following in the steps of the missionaries, scattered about, some going back into Kentucky, others, through love for their kind, bent their steps toward Vincennes, and yet a few remained and are now represented in the population.

Of course there are no records to prove these statements; not even were records made or kept when

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these Catholics began to be visited by the French missionaries, and by Bishop Flaget and Father Abel as late as 1829. The writer called on Father Stremler, pastor of the oldest congregation here, the Church of the Assumption, "Floyd Knobs," for some data of the early Catholics, but there were none to be had. Not even could information as to the date of the building of the old log church be learned. Many other things which ought to be known could not be obtained even if knowable.

One thing is certain, however, that among the early settlers in both Floyd and Clark counties there were many Catholics. The great body of the descendants of these remain good, practical members of the Church, while a few are careless, or as a plain-spoken Irishman puts it, "as not much."

It is an old and true saying that what is easily obtained is not appreciated. This is verified in the case in point. The old Catholic settlers, most of the time without church or priest, preserved their faith and the blessed memories of happy childhood spent in its practice, while some few of their descendants with both priest and church within easy reach have suffered shipwreck of the faith. Was it in punishment of this neglect that there was a "Bloody Monday" over the river in Louisville within the memory of many? Or are the more recent Catholic backsliders to be accounted for through fear of a second "Bloody Monday" on this side of the Ohio?*

If there have been a few fall-aways among Catholics in this part of the state, it must be remembered that there have been bad Catholics in every age. Over against such misfortune tower high in loyalty to the faith and in large growth the flourishing congregations that form the subject of these pages. They are

*The writer has studiously avoided making any reference to the Know-nothing outrages perpetrated upon Catholics in the Falls Cities during the year 1854-5, as the few surviving participants in the disgraceful abuse of men, for conscience sake, are now heartily ashamed of it, as are also the descendants of all of them.

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the work of God for the salvation of the people, and serve as beacon lights to direct the straying sheep to the true fold.

"ST. MARY'S OF THE KNOBS."

The first organization of Catholics in this district into anything like a parish was begun at "Floyd Knobs," in Floyd county, Indiana. Those who in earlier years gathered in twos and threes along the river began to assemble in greater numbers at the "Knobs," and in this way a settlement and sort of congregation began to be formed.

Perhaps before Father Abel's time, 1820, mass was said on the "Knobs" in the log cabins of the faithful who settled there. It is known, however, that Father Abel did say mass for the people there in 1820, and subsequent to that time the much talked of "old log church" was built.

In 1829, when Bishop Flaget was making his sixth round of visitation he said mass in the "old log church" on the "Knobs," where were settled about eleven Catholic families. At intervals these were ministered to by Father Abel and others until the arrival of Father Louis Neyron, in 1837. He built the present brick church, St. Mary's of the "Knobs," in 1837. It is in a good state of preservation and is sufficiently large to accommodate the 130 families which comprise the congregation.

Father Neyron was succeeded by Father Bessonies in 1854; he in turn gave place to Father Wm. Doyle in 1858, who was the first resident pastor. In 1861 Father L. Gueguen took charge. He was succeeded by Rev. G. Ginnsz in 1864, who remained until 1873, when the present pastor, Rev. James Stremler, took charge. He built the present parsonage.

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HOLY TRINITY CHURCH,

NEW ALBANY, FLOYD COUNTY, IND.

Holy Trinity Parish is the first and oldest congregation in New Albany. It was organized by Rev. Louis Neyron, in 1837.

Before Father Neyron's time, in 1829, Bishop Flaget said mass in New Albany, at which time there were only five Catholic families permanently settled in the place. No attempt was made at organization until Father Neyron came. At first he said mass in the humble homes of the Catholics until the fall of 1837, when he built the old frame church, the first Catholic church in New Albany.

The faithful continued to attend divine service each alternate Sunday in this church (Father Neyron having to attend at the "Knobs" also) until the erection of the present brick church, in 1851, when he took up his residence in New Albany. It is said that he built the church largely with his private means, as the members of his congregation were then too poor to be able to donate anything like large sums. He purchased all the parish grounds, and remained the pastor of Holy Trinity Church until 1863, when, broken with labor and years, he retired to the University of Notre Dame, St. Joseph county, Indiana, to spend the remainder of his life. For years thereafter he taught physiology and surgery at the University. The writer knew him well, and had many chats with him there about his experience in southern Indiana. He was a native of France, and was a surgeon in the army of the first Napoleon. He died at Notre Dame, January 7, 1888, in his ninety-eighth year. Holy Trinity congregation paid him an annuity of five hundred dollars in consideration of his great services and generosity.

He was, in 1864, succeeded temporarily in Holy Trinity Parish by Rev. L. Gueguen, until the arrival of

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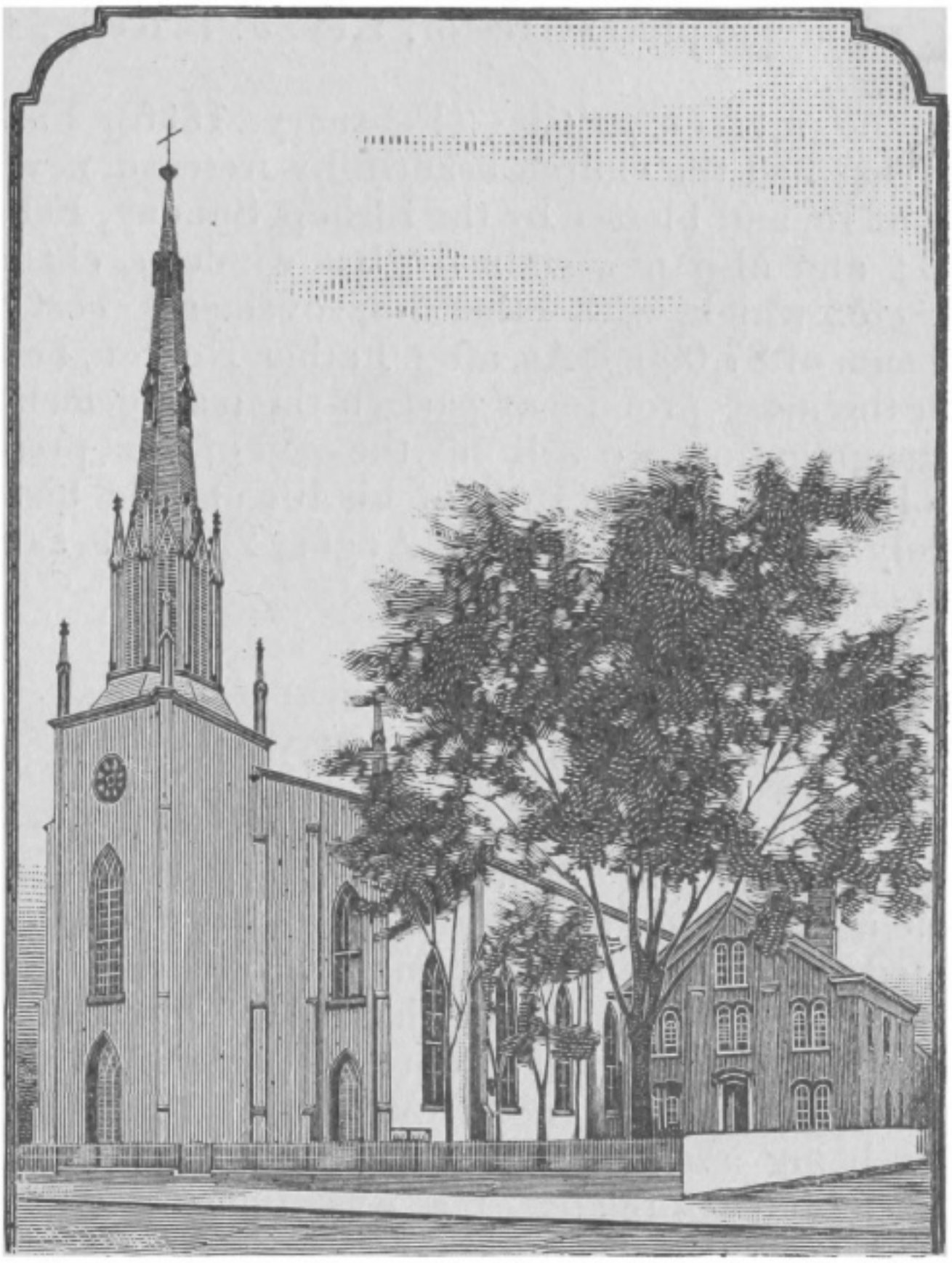

HOLY TRINITY CHURCH,
New Albany, Ind.

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Rev. John Mougin the same year. Father Mougin built the present parish house, and also a brick school, and was in charge of the congregation, part of the time with Revs. Ginnsz and Fleischmann as assistants, until 1881, when the present rector, Rev. J. B. Kelly, was appointed.

At the present writing (February, 1890), Father Kelly has had the church beautifully frescoed, new altars put in, and blessed by the Bishop, Sunday, February 9; and also new stained glass windows, chandeliers, etc., which, with other improvements, cost the large sum of $7,000. As, after Father Neyron, he has taken the most prominent part in the management of the congregation, we will let the pen of his present school teacher tell the story of his life and the history of Holy Trinity Parish up to August 22, 1889, as follows:

(From the Catholic Record August 22, 1889.)

REV. J. B. KELLY.

"Rev. John B. Kelly, a native of Ireland, arrived in America in the year 1863. His classical studies were commenced in the Provincial Seminary of St. Thomas, situated about three miles from the city of Bardstown. He completed his studies in philosophy and theology at the grand seminary at Montreal, Canada. He was ordained in 1874 at Indianapolis by Bishop de St. Palais, being amongst the last of those ordained by that celebrated prelate. He was immediately appointed pastor of Cambridge, Wayne county, Ind., where he erected St. Elizabeth's church. Of his labors in Cambridge the history of the diocese of Vincennes says: 'Under his administration the congregation flourished financially and religiously. He built on the new lot a neat church and parsonage, leaving after him a debt of only $3,000.' One thousand of this was a pre-existing debt. In October, 1881, Father Kelly was transferred to New Albany. With charac-

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REV. J. B. KELLY,

Rector Holy Trinity Church, New Albany, Ind.

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teristic energy he at once turned his attention to the improvement of the church property, spending in the first three months of his pastorship over $1,000 upon interior improvements in the church building, such as remodeling the seats, increasing their number, enclosing and re-arranging the gallery. Next year, 1882, he began building the Holy Trinity school, one of the finest scholastic buildings in southern Indiana. This noble undertaking was completed the following year at an outlay of $20,000. No sooner was this work accomplished than Father Kelly was called upon to superintend the erection of a home for the Sisters of Providence, the cost being defrayed by the Order of the Sisters of Providence, but all the labors of unremitting supervision falling upon Father Kelly.

"Allowing a few years to pass, during which the congregation was steadily reducing the debt, which, of necessity, had been incurred in 1886, Father Kelly raised $3,000, with which he replaced the shingle roof of the church by a permanent fire-proof covering of tinned iron, and erected hot air furnaces of the most approved construction for heating the building, the old stoves being both unsightly, inadequate for the required purpose, and taking up room which has since been furnished with additional seats. In 1888 he erected a neat and comfortable residence for the teacher of the boy's senior class, the old residence having become uninhabitable. This will cost, when out offices and brick walks are completed, about $3,000. On the beautiful Irish Catholic Cemetery, situated on Green Valley road, about two miles from the city, Father Kelly has expended, in fencing, draining, making of carriage ways, leveling and erecting a handsome entrance, over $1,000, while further improvements are in contemplation. During the present year he has succeeded in raising $3,000, which will be devoted to the decoration of the interior of the church, frescoing the walls, furnishing new altars, and improving the gas arrangements by which the church is lighted. By

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the liberality of pious individual members of the congregation, Father Kelly hopes to furnish the church with splendid stained glass windows. This work will be undertaken in the fall of the present year. Father Kelly has visited churches near and far, celebrated for their frescoing, etc., to obtain the fullest information on the subject before deciding upon a suitable design or accepting any estimate. To a direct artistic taste, Father Kelly unites a shrewd business capacity; the congregation may, therefore, rely upon receiving ample value in church decoration for the generous contributions they so willingly bestowed. The second, third and fourth Synods of the Diocese of Vincennes, in 1878, 1880 and 1886, were attended by Father Kelly. At the last of these Synods, in which he officiated as one of the 'Judices Querelarum et Excusationum,' he was made a 'Rector Immovable.'

"In the spring of 1887 Father Kelly visited Ireland and the continent of Europe, entered the Eternal City, kissed the hand of His Holiness, prayed for his people in the home of the Blessed Virgin at Loretto, and returned in September of the same year, bringing with him many souvenirs blessed by Pope Leo XIII, and carrying with him also the Apostolic benediction for his congregation. May he live to enjoy the fruits of his labors *ad multos annos.*

"In the year 1886 the Right Rev. Bishop Chatard sent to New Albany to aid Father Kelly in his arduous and ever increasing pastoral labors, the Rev. J. P. Matthews, who was the first assistant priest in Holy Trinity parish. * * * * Rev. Dennis McCabe succeeded him, as second assistant, January, 1889. Holy Trinity Church stands upon the southeast corner of Market and Seventh streets. It is 145 feet long, 54 feet wide and 40 feet from floor to ceiling. The spire is 130 feet high. It is built in the pointed Gothic style of architecture.

"The interior was remodeled by Father Kelly in 1881. It was furnished with a fire-proof tinned iron

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roof by Father Kelly in 1886. Interior improvements are in progress right now, and Father Kelly will spend between $5,000 and $10,000 upon them. The church is comfortably warmed by hot air furnaces in the basement. It provides a sufficient number of seats for a congregation of 1,500.

"There are five double lanceate windows on each side, two behind the altar, and one in the tower above the front door, over which there is a pretty circular window.

"From the interior side of the walls, at about two-thirds of their height, there springs a succession of irregular Gothic arches whose bases rest at one side upon the wall, and at the other upon the capitals of imaginary pillars separating the nave from the two side aisles. The effect of these pendent arches is remarkably light and fine.

"In the tower there are two ponderous bells, sounding F and A flat in the ascending scale of E flat concert pitch. The larger bears the inscription 'Benedixit ill. R. R. M de St. Palais, 1859.'

"The organ is a curiosity, as it belongs to the days of Handel, being a G organ. and perhaps the only one of its kind in the United States. It will, it is understood, be shortly replaced by a larger instrument of modern construction." * * * *

Holy Trinity congregation has about 400 families, or nearly 2,200 souls. Over 300 children are in regular attendance at the parochial schools.

(From New Albany Ledger, Feb. 7, 1890.)

No religious body in this city has displayed more liberal enterprise in the way of church improvement during the past year than the congregation of Holy Trinity Catholic Church, of which Rev. J. B. Kelly is the popular pastor. It was determined by Father Kelly and his parishoners that Holy Trinity should not be behind other churches in interior decorations, and they at once set to work and secured the

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necessary funds to defray the cost of such improvement. The members of the congregation were liberal in their contributions, but not more so than Father Kelly himself. As a result Holy Trinity is to-day as elegant and artistic in decoration as any church in Indiana.

The frescoing of the walls and ceiling is a work of genuine art. The walls are frescoed in oil—the ceiling in water colors. In both ceiling and walls there is the most harmonious blending of colors—the bright and cheerful predominating. It is doubtful if a more artistic, beautiful and harmonious piece of work can be found in the west.

Three magnificent and costly new altars have been placed in the sanctuary. These altars are very beautiful, and as works of art real gems. In coloring they harmonize with the frescoes and the colors in the windows, and the blending gives a fine effect.

The windows have all been changed to cathedral glass of exquisite construction and the soft, mellow colors add a charm to the other decorations, with which they harmonize. These windows are genuine works of art.

The total cost of these improvements exceeds $6,000. Other improvements will follow next year.

On Sunday the new and beautiful altars will be consecrated by Rt. Rev. Bishop Chatard. The service will be solemn and deeply impressive, and will no doubt be attended by a large assemblage of the people, both Catholic and Protestant.

Father Kelly has done, and is still doing, a grand religious work in Holy Trinity parish. He is a priest of public spirit as well as of religious consecration.

(From Louisville Post Feb. 8, 1890.)

Rt. Rev. Francis S. Chatard, Bishop of Vincennes, arrived in New Albany to day, and to-morrow morning at 10:30 o'clock will officiate at Holy Trinity Catholic Church. The occasion of the Bishop's presence is to

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bless the new altars recently erected in that church, as well as to show his appreciation of the work of the good people of that congregation. This congregation is one of the largest in Indiana, organized forty years ago by Father Neyron, a distinguished priest. It has flourished at all times, but never so successfully as at present. The pastor, Rev. John Kelly, is a man of untiring energy, and the late improvements made under his direction are very fine. A feature of the church decoration are the new stained-glass windows, made by Henry Rudolph, of Louisville. Many of these windows were donated. They are memorial windows with the following inscriptions:

The Altar Society: Roger and Mary Doherty; Charles and Maggie Schwartzel; in memory of Thomas and Anna McClurtick; Owen and Ellen Tagert; Louis and Mary Vernia; the Young Ladies' Sodality; St. Patrick's Benevolent Society; Miles and Rose Kahoe; C. T. A. Literary Society, established 1886; Henry and Florence Terstegge; John and Ida Russell; John and William Lyons, John and Catharine Vernia; Thomas and Rose Dowd; in memory of the deceased parents of Rev. J. B. Kelly. Altar of St. Joseph presented by Herman and Mary Knirihm. All the parties mentioned paid for the windows individually. They cost about $2,000 and are very pretty. The three new altars were built by F. & H. Schroeder, of Cincinnati. The main altar is after the pastor's own design. The church has also been beautifully frescoed by the Leber Bros., of Louisville. The church altogether presents a very beautiful appearance, and will no doubt be highly pleasing to the Right Reverend Bishop.

Bishop Chatard deserves a great deal of credit for the energy of his priests. Since he has been Bishop, some twelve years, the churches under him have all been improved, and the pastors thereof required to show more energy. The Bishop, being a man of talent himself, is surrounding himself with clergymen of

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ability, and the 87,000 Catholics in his diocese are well pleased with his work Bishop Chatard will probably remain in New Albany until Monday evening. Several priests will be present at the ceremonies to-morrow from various parts of the diocese.

CHURCH OF THE ANNUNCIATION

NEW ALBANY, FLOYD COUNTY, INDIANA.

St. Mary's Congregation, as it was at first called, dates back to 1852, when Rev. Otto Jair, O. S. F., of Louisville, held separate services for the first time for the Catholic German's of New Albany. This took place shortly after the occupancy of Holy Trinity Church, then newly built, by the English-speaking Catholics, who turned over to the use of the Germans the little old frame church, the first church built by Father Neyron in 1837. The transferring of the old church to the Germans was in consideration of their contributions and assistance in building the new one.

The organization, properly speaking, of the Annunciation Parish was not effected, however, until the time of Father A. Munschina, about the latter part of 1853. He was succeeded by Father Joseph Weutz in 1854. He built the first school house, a small brick structure, in the fall of that year.

March 3, 1857, the present rector, Very Rev. Dean Faller, was first appointed and appeared on the scene that very day. He found half the present grounds purchased; also an unpretentious little brick school, which was permitted to stand until the extention of the church in 1886 required its removal. He also found the little frame church above mentioned, which was abandoned to the use of the Germans. These items constituted the visible property of the Annunciation Parish, upon which there was a $5,000 debt when Father Faller assumed the pastorate.

April 19 of the following year (1858), Father Faller

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caused to be laid the corner-stone of the present church, at which time he placed the church and congregation under the patronage of the Annunciation of the Blessed Virgin Mary. He finished it that year and had it blessed the 12th day of December. The church improvements cost $20,000, every cent of which he paid, together with $2,200 of the original debt of $5,000, which he found when he took charge. In 1858 he also purchased ten acres of ground for cemetery purposes for the sum of $2,500. The land alone is now worth $15,000.

April 3, 1867, Rev. C. Doebbener assumed the pastorate. He built, in 1872–3, St. Mary's Academy, a five-story brick structure, at a cost of $29,000. It has since been sold to the Sisters of St. Francis for $17,000, on condition that they continue it as a parish school. They are carrying out the contract satisfactorily. Father Doebbener remained a little over nine years, and was succeeded by Rev. F. Ign. Klein, August, 1872. He did much for the congregation. He erected St. Joseph's Hall building, the lower part of which is now the boy's school, at a cost of $12,000, acquired the lots and built teachers' residences costing $2,000, and was engaged in enlarging and beautifying the church when he received an injury by a fall on the building which caused his death the following day, June 5, 1886. Bishop Chatard attended his obsequies, held in Holy Trinity Church, and his remains were interred in Annunciation Cemetery, where a fitting monument is erected to his memory.

Rev. Father Jos. Dickmann, of St. Joseph's, Clark county, was temporarily in charge until the reappointment of Rev. Father Faller, July 14, 1886.

After an absence of nearly twenty years Father Faller returned to resume the labors he inaugurated in the parish. He continued the improvements begun by Father Klein, and finished them the same year in time to have the church solemnly consecrated by Rt. Rev. Bishop Chatard, December 12, 1886. The im

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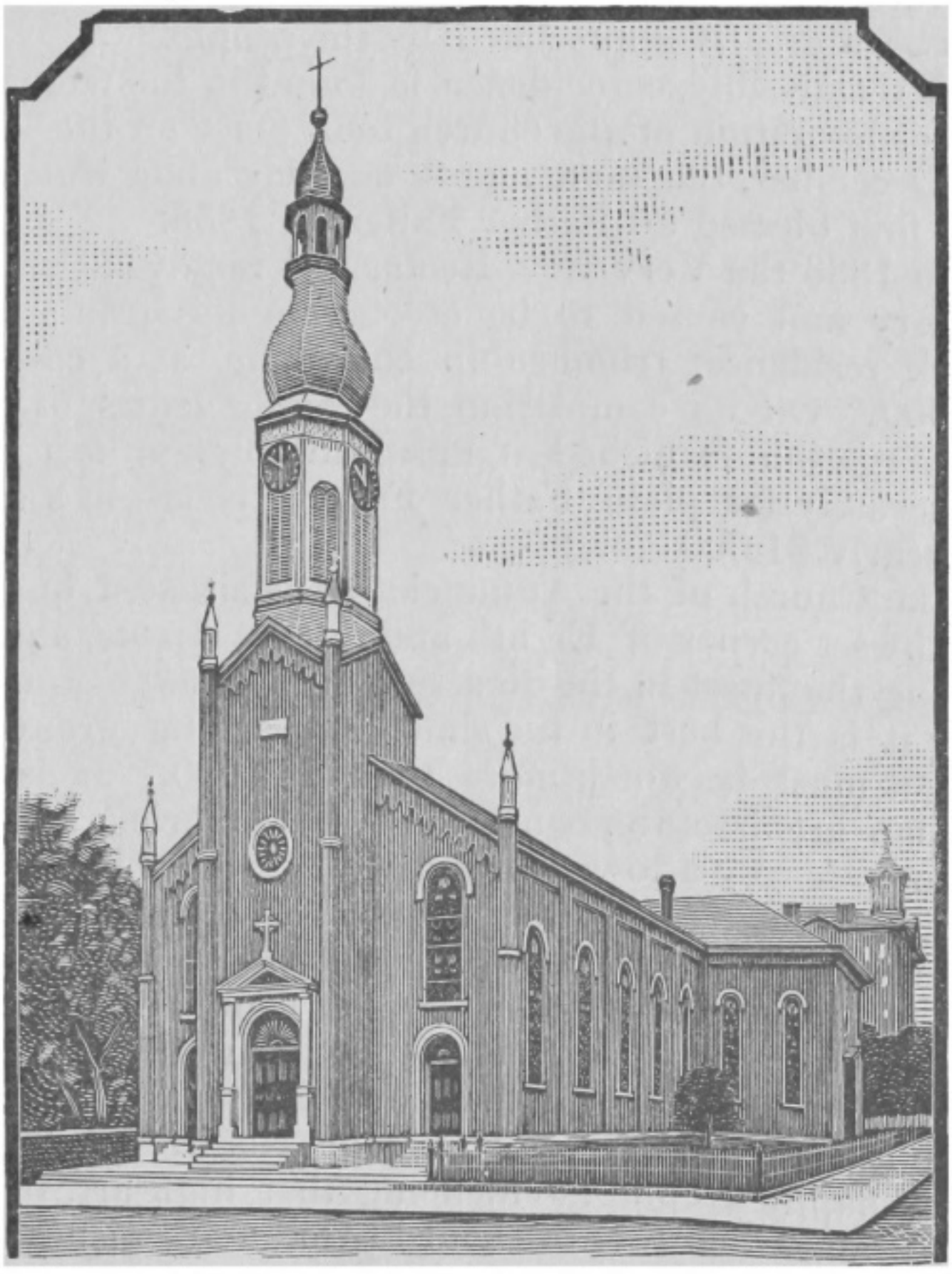

ANNUNCIATION CHURCH,
New Albany, Ind.

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provements cost $35,000, and, in order that all debts on the church might be paid so as to entitle it to consecration, Father Faller paid $13,000 out of his own private fortune, a bequest to the congregation which has been greatly appreciated by the people.

A remarkable coincidence is found in the fact that the consecration of the church took place on the 12th of December, the same month and day upon which it was first blessed for Father Faller, in 1858.

In 1888 the Very Rev. Rector had removed the old rectory and caused to be erected in its stead a fine brick residence, trimmed in cut stone, at a cost of $7,500. On its completion the young ladies of the congregation furnished it most suitably—in fact, too elaborately for plain Father Faller's taste—at a cost of nearly $1,000.

The Church of the Annunciation is situated on the northwest corner of Eighth and Spring streets, and is among the finest in the diocese of Vincennes. Interiorly it is the best in the state. Including grounds, etc., it must be worth more than $80,000. It is of Roman architecture, constructed of red brick, and is surmounted by a tower and spire reaching a height of 165 feet. It is 164 feet long, 56 feet wide, and 35 feet high, with nave and transept dimensions 140 and 103 feet respectively. The seating capacity is 1,000. The interior finish and furnishing can not be easily excelled. The pews, the organ, pulpit, statuary, basso-relievo stations of the cross, and rich frescoing are all in happy keeping, evidencing that high art, truly Christian, which lifts the soul to God and satisfies the highest sense of the beautiful. To recognize and appreciate this harmony and happy adaptation is to pay a delicate compliment to Very Rev. Dean Faller, whose excellent taste and correct notion of Christian art are to be seen in the whole interior finish of Annunciation Church.

Annunciation Parish property is worth over $100,000. There are 450 families in the congregation, and

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350 children attend the parish schools. The Sisters of St. Francis are in charge, while the high class for boys is taught by Prof. M. Merl, who is a finished scholar. He is also an excellent musician, and presides over the church organ. Mr. Frank Zoeller directs the choir, much to his credit, as it has few superiors in the state.

The church trustees are Messrs. Matt. Herbst, Peter Fetter, B. Kuetting, Peter Schmitt, Frank Weissenberger and John Hoffmann.

Annunciation Parish has given six young men to the priesthood—Fathers Widerin, Schaub (deceased), Goebel, Boersig, Fein and the last, Edmund Smith, about to be ordained.

The only parish debt at present is a balance of $5,-450 on the rectory.

VERY REV. EDWARD M. FALLER,

Dean of the New Albany District and Rector of the Church of the Annunciation of the B. M. V., New Albany, is one of the most notable ecclesiastics in the diocese of Vincennes. This obtains as well with respect to the exalted office he holds as because of the many merits of the man, his great usefulness and acknowledged ability.

It were next to impossible to be more devoted to his sacred calling than is Very Rev. Dean Faller. Since his ordination, nearly forty-four years ago, he has not taken a vacation. Having inherited considerable means from his family, he might not have lived sparingly, yet his life has been plain, even to the point of closeness. Much of the time while on the mission his average weekly expenses for board have not exceeded $1.50, while his average annual cost of living was always about $300. He has therefore made a saving each year out of even his meager salary; this added to his patrimony, together with the profits accruing from the careful investment of both, has enabled him to help

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out the struggling congregations to which he has ministered. In paying parish debts, therefore, and in making needed improvements, he has paid out of his own private means the large sum of more than $56,000. This will be found verified in the history of his labors, which we are here enabled to give.

The subject of this sketch was was born at Barr, in the province of Alsace, now Germany, January 3, 1824. He was educated at Strasburg until his sixteenth year, when, January 19, 1840, he emigrated to the United States. He landed in New Orleans April 11, and reached his destination, Vincennes, Ind., May 1 of that year, 1840. After a few days of rest he entered the diocesan seminary there, Father Corbe being Superior, and, after a course of six years, was ordained priest July 5, 1846, by Bishop Hailandiere.

His first mission was at Lanesville, Harrison county, where he labored from the date of his appointment, July 7, 1846, until his departure, October 12, of that year.

His second mission was at Ft. Wayne, where, as assistant to Father Benoit at St. Augustine's Church, now the Cathedral, he reported for duty forthwith. He served St. Augustine's until 1848, when he organized the Mother of God congregation there, now the largest German parish in the diocese of Ft. Wayne. He built the temporary brick church, boy's school and parsonage, leaving no debt. He remained there as pastor until March 3, 1857.

His third mission was the Annunciation congregation at New Albany, of which he took charge at once, March 3, 1857. He built the main part of the present enlarged church at a cost of $20,000, every cent of which he paid up, together with $2,200 of the $5,000 of debts he found on his arrival. He contributed nearly $1,000 out of his private means, and while in the parish took only half his salary, or barely enough to live upon. He remained until April 3, 1867.

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VERY REV. EDWARD M. FALLER,

Dean of the New Albany District and Rector of Annunciation Church, New Albany, Ind.

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His fourth mission was St. Benedict's, at Terre Haute, where he arrived the day he was relieved from duty at New Albany, April 3, 1867. During his four years there he remodeled the parsonage, improved and added to the church grounds, and paid off a parish debt of $8,000. Of this sum $4,000 was his personal contribution. He also built six two-story brick residences there as an investment, which brought him good rents. It might be mentioned in this connection that his private fortune as he received it on the death of his father, and later on the demise of his mother, he invested largely in government bonds—the 7-30's and later the 6-00's. He departed from Terre Haute March 3, 1871.

His fifth mission was at Cannelton, Perry county, where, March 3, 1871, he assumed the pastorate of St. Michael's and St. Patrick's churches, the latter being the first English-speaking congregation of which he had charge. He found a debt of $9,000 pressing heavily upon the poor people of St. Michael's. He paid $4,000 of this off in a short time, and with $10,000 of his own money built a commodious parsonage and improved the church. While at Cannelton he also had charge of St. Paul's Church, Tell City, beginning March, 1877, and continuing until November, 1878, when he went to live there permanently.

His sixth mission, therefore, was St. Paul's, Tell City, where he found, also, a debt of $9,000. He bought grounds for parsonage and paid for school lot already contracted for. The church, which was then only inclosed, he plastered and finished, built the two spires, put in the altars, stations of the cross, etc., built two-story brick school and parsonage, paying the debt and cost of improvements, in all amounting to $21,000, out of his own pocket. This did not include tower-clock and bells, which were paid for as a public improvement by the citizens of Tell City. Father Faller accepted no salary, but left the place October 12, 1882.

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His seventh mission was St. Michael's English-speaking congregation at Madison. He took charge October 12, 1882, when a sort of apathy hung over the place. He labored there nearly three years, and offered to give $12,000 of his own money to buy ground in the central part of the city and build thereon a new church, on condition that the congregation would pay an equal sum. His proposition was not accepted by the people. At his own request, he was given another parish, July 2, 1885.

His eighth mission was St. Ann's, Jennings county, where he began work without delay, July 2, 1885. He found a debt of $1,100, of which he paid part. He then built a brick school, 90x25 feet, enlarged the parish house to double its former size, built the tower and spire of the church, putting in three good bells, the whole at a cost of $8,000, $7,000 of which he paid with his own money. This was the work of about one year, as he left July 14, 1886.

His ninth mission is New Albany, where, for a second time, July 14, 1886, we find him the rector of the Church of the Annunciation. He continued the work of enlarging and improving the church, already begun by Father Klein, deceased, and finished it at a cost of $35,000, in time to have the church consecrated December 12, 1886. Of the cost of improvements, he donated of his private funds the large sum of $13,000. In 1888 he built the new parish rectory, at a cost of $7,500, having previously expended, in 1886–1887, over $5,000 for paintings, statues, organ, new pews, etc.

The above narrative of plain facts, without any attempt at enlargement or embellishment, is of itself a monument proclaiming the zeal, generosity, devotedness and almost saintly ardor of Very Rev. Dean Faller. He is wedded to his calling, and nothing can divert his attention therefrom. His delight it is to be about the business of his Master, in which he is wholly absorbed.

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At the Fourth Synod of the Diocese of Vincennes, November, 1886, he was, in his absence, appointed Dean of the New Albany District, which includes that part of the Diocese comprising the counties of Floyd, Clark, Harrison, Crawford, Washington and Scott. This was, as is known even to the laity, in recognition of marked ability, excellence of judgment, executiveness and blamelessness of life before the world, his brother priests and his Bishop. When Bishop Chatard, who is an excellent judge of men and their powers, makes a selection to fill an office, it is a *prima facie* evidence of the fitness of the man. The testimony of the best men in this district is in line with the judgment of the Rt. Rev. Bishop regarding Dean Faller.

By his retiring disposition, his kindness of heart, his simplicity and his charity, he has endeared himself to all; and not alone in Annunciation Parish, but wherever he has labored in the Diocese are the hearts of the people aflame with love for Dean Faller, who has devoted the means inherited from his family and also his life-work to the great cause of religion and education.

An excellent portrait of the Dean as he appears at this writing, now in his sixty-seventh year, will be found on a preceeding page.

REV. FRANK A. ROELL

Is the assistant pastor of Annunciation Church, New Albany. He is the first assistant who has resided in the parish. Being young and energetic, and the parish large and growing, he finds plenty to do, especially as he aims to lighten as much as possible the labors of his chief, the Very Rev. Dean Faller, who, for nearly forty-four years has been unceasingly fighting the good fight.

Father Roell is often in the pulpit out of his turn, and to his credit, let it be mentioned, that he is an

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REV. FRANK A. ROELL,

Assistant Pastor Annunciation Church, New Albany, Ind.

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effective and eloquent preacher, both in German and English. Because of his labors, his zeal and kindness of heart, and his love for Dean Faller, he is in turn beloved by the people and highly esteemed for his many noble qualities. He is only in his twenty-sixth year. If, as a mere youth, he is in talent and usefulness and energy as is here indicated, what may not be expected of him when the maturer years of middle life shall have crowned his manhood! Thanks be to God for raising up such young men to the priesthood! If the cheeks of the older fathers are found moist while witnessing the ministrations of these young Levites it is but an evidence that their joy is something like that of holy Simeon when he asked to be dismissed in peace. The heart of the veteran priest is truly glad when he sees such as Father Roell coming to take his place and continue the good work.

The subject of this mention was born at Oldenburg, Ind., November 27, 1864. He began his studies at St. Meinrad's Seminary, Spencer county, Ind., in 1878, and in 1888, May 26, was ordained priest by Rt. Rev. Bishop Chatard. He celebrated his first mass at Morris, Ind., June 13th, following, and on the 22d was appointed to St. Mark's, Perry county, as his first mission. He remained in charge until the end of the year, and, January 3, 1889, assumed his present position.

HISTORY OF CATHOLICITY,

IN JEFFERSONVILLE, CLARK COUNTY, INDIANA.

Considerably more than forty years ago there were Catholics located in and about Jeffersonville, on the Ohio river, and even before that time Clarksville, which adjoins West Jeffersonville, had quite a sprinkling of Catholics amongst its early settlers. These came largely from Kentucky.

The first mass in Jeffersonville was said in a sort of hotel on the banks of the Ohio river, called the Hens-

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ley House, a three-story brick on Front street, between Pearl and Mulberry streets. Father Daniel Maloney, an Irish priest, was the first Catholic priest who visited Jeffersonville. He belonged to the diocese of Vincennes and went around looking for Catholics scattered about that part of southern Indiana. That was in 1850.

The Catholic population began with a few families of both Irish and German origin, the Irish predominating. Nearly all had come over from the city of Louisville. On Sundays they recrossed the river to Louisville to attend mass, taking their new-born children to be baptized there. They also called on the clergy of Louisville in time of sickness. After the visit of Father Maloney, becoming more numerous, they began to speak among themselves of building a church. Nothing practical resulted from this until a German, Mr. L. Zapf, taking the matter in hand, took up a subscription among all. A small brick building, a mere chapel, was put up, the corner-stone of which was laid on the 10th day of August, 1851, St. Lawrence' day, by the Rt. Rev. John Martin Spaulding, Bishop of Louisville.

October 18, 1851, the church, although incomplete, was blessed and dedicated to St. Anthony; mass was celebrated by Rev. Otto Jair, O. S. F. On this occasion Miss Elizabeth Manny, afterwards Mrs. Henry Nagel, and Miss Catherine Zapf took up the collection among the crowd who stood on the street, and the large sum of $110 was realized.

The second marriage in the little church was that of Mr. Henry Nagle to Miss Elizabeth Manny, daughter of Mr. Theobald Manny. It took place June 1, 1854, and was performed by Father Bessonies.

Among those who labored with zeal for the old church were Theobald Manny, John Burke, Leopold Zapf, James Burke, Vendelin Hurst, Thomas Bowe, Engelbert Spinner, Denis Bowe, Benedict Humpert, Widow Kennedy, Anthony Maurer, Henry Lang and

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others. Mr. Jos. Baker several years later collected money to buy the organ.

In the year 1852 Father Otto Jair, a Franciscan of St. Boniface's Church, Green street, Louisville, was invited to come and celebrate the first mass in the still incomplete chapel, for although there was a chapel, the diocese of Vincennes was unable to send a priest. The population meanwhile increased rapidly, a number of Irish families having arrived. Repeated petitions endorsed by Bishop Spaulding, of Louisville, brought no change for a couple of years.

About the third year after the dedication of the church (1855–6) a brick residence of two small rooms was built as a wing to the church, and a small sacristy was added in the rear. This was in Father Bessonies's time and while he was boarding at the house of Mr. John Burke. In 1860 these additions were used as the parish school.

On the 17th of March, 1854, Father Aug. Bessonies, late pastor of Ft. Wayne (then a part of the Vincennes Diocese), arrived in Jeffersonville. He was accompanied by the Rt. Rev. M. de St. Palais, and by him left in charge of the new congregation. There being no dwelling built for him Father Bessonies took his lodgings in the house of Mr. John Burke, a merchant and the leading Catholic in the city. He remained in the hospitable house of that thorough Catholic and genial gentleman until he left the city, three years later.

Seeing the population growing larger he wisely prepared for the future by purchasing with his own private funds two large lots at the corner of Chestnut and Locust streets, a far more eligible site than the small piece of ground occupied by the temporary church.

Father Bessonies left about the middle of November, 1857, being replaced by Rev. Wm. Doyle, who himself was replaced in March, 1858, by his brother, Rev. Philip Doyle. February, 1861, Father Schaf-

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RT. REV. MGR. AUG. BESSONIES,

First Resident Pastor of Jeffersonville, Ind.

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roth came and was succeeded by Father Abarth, who stayed until December of that year, when Father Ostlangenberg was appointed.

In the second week of October, 1863, Father Bede O'Connor, a Benedictine monk of the diocese, gave a mission which was very largely attended, many being actually crowded out of the little chapel. Several prominent non-Catholic families of the city followed the exercises with interest, and at the close, October 12, the wife of Samuel B. Diffenderfer, *nee* Miss Mary Pratt, was baptized and received into the church with three of her children. The large number, even of Catholics, who were unable to find room in the little chapel during the mission made manifest the need of a church large enough for all. At once, Father Ostlangenberg prepared for building it on the lots bought by Father Bessonies. The corner-stone was laid October 18, 18 3, this second time by Bishop Spaulding, of Louisville, who preached on the occasion to a large multitude, many of whom had crossed over from the city of Louisville to witness the ceremony.

Scarcely one month and a half after Father Ostlangenberg left, Father Philip Doyle took his place, January 1, 1864. Rev. G. A Michael succeeded him in a few weeks, and during his stay built the foundation. After him Father Mougin, of New Albany, built the walls and inclosed the church, which was opened for service and blessed by Bishop St. Palais, March 17, St. Patrick's day, 1868. From that time until November, 1868, the holy sacrifice of the mass was celebrated in it Sundays for the whole population by the clergy of New Albany, oftener by a priest who could also hear the confessions of the Germans and address a few words to them in their language.

At the close of November, 1868, Father Fleishmann, heretofore only an assistant to the pastor of Holy Trinity Church, in New Albany, was placed in charge. He did not remain a week, Rev. E. Audran, of the

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Cathedral of Vincennes, having been sent to take his place.

Now that there was to be a regular pastor, the question arose as to what was to be done with the old church. Ought it not be sold to help pay for the new one, fully large enough for almost twice the whole Catholic population? The number of Germans was rather small, too small to support a priest. Nevertheless, there was a certain pride felt by all in the possibility of having two Catholic churches in the city. Experience, also, had taught the ecclesiastical authority that in other places, wherever encouraged, the German Catholic population had grown rapidly. After a consultation, in which the newly appointed pastor of the big church—now named St. Augustine's, in honor of its benefactor, Rev. Aug. Bessonies, the first resident priest of the city—took part, it was resolved to try if a permanent German congregation could not be formed.

Franciscan Fathers of the Minor Observance (a branch of the order different from the Brown Franciscans of St. Boniface Church in Louisville), had lately come to Louisville, Ky., and there started two small congregations. As they were desirous of undertaking to do more, one of them, an Italian who spoke some German, Father Joseph Lesen, was invited to come occasionally on Sundays to say mass for the Germans in the old church. He came, Sundays, from Louisville, returning home every time, until, finally, the people taking heart, the succeeding priest, Rev. Avelin Szabo, ventured to reside in the city altogether. This came little by little, the people showing themselves very generous. With a view to aid in providing funds by the sale of lots and graves, one member, Mr. Henry Nagle, bought, mostly with his own means, a piece of ground adjoining the city for a Catholic graveyard. A new lot, larger and more convenient for church purposes, was soon secured, chiefly by Mr. H. Nagle's efforts. Everything proceeded

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slowly yet steadily until the year 1876, when the priest then in charge, Father Leopold Moczygemba, resolved on building the present temporary German church, with rooms attached in the rear for a residence. The word temporary is used purposely, the intention being, after a further lapse of time, to use that as a school and build a church on the corner of the lot.

In all this the newly-formed German congregation was heartily encouraged by the people of St. Augustine's Church. The German congregation having had time to prepare, and beginning according to their numbers in a far more modest way, hardly found themselve encumbered at all when they moved into their new quarters.

The priest in charge being a Franciscan, chose to retain for the present chapel and newly-formed congregation the name of St. Anthony, a saint of the Order. The congregation, as may be seen, is altogether a new one, whose possible existence had remained in doubt. The books that belonged to the old parish went, of course, to St. Augustine's Church, the new German church beginning with its existence as a distinct Catholic congregation, also new and distinct records.

ST. AUGUSTINE'S CHURCH,

JEFFERSONVILLE, CLARK COUNTY, IND.

Although a new name was adopted, St. Augustine's Parish continued the record from the beginning. When the church was opened, in 1868, it contained and accommodated, even then, all the Catholics of Jeffersonville.

As the preceding pages give the history of the congregation up to Father Audran's time, 1868, it will be necessary only to detail here what transpired in his day.

Father Audran was confronted with not only an

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unfinished church, but with what was worse, a debt of $10,000. The openings in the front of the church were simply boarded up, and the tower was no higher than the walls. The following year (1869) he finished the tower at a cost of $3,000, and in five years paid $5,000 of the debt.

In 1869, Father Audran, wishing to have a school for the children of the parish, and being assured of the aid of the Sisters of Providence, gave up his residence to the Sisters, who began school work at once. In the meantime the good Father occupied the house of a neighbor in the rear of the church. The little school opened with Sister Gertrude as Superior. It continued until the Superior of the Order visited Jeffersonville and determined upon the purchase of a residence opposite the church, which is now in use as the parish school for girls, 130 attending. The property cost $10,000, and was bought on credit at ten per centum interest.

In 1872 he built the two-story brick school for boys, at a cost of $3,000. It is 40x20 feet, and accommodates the ninety school boys of the parish.

In 1873 the pastor was absent on a three months' vacation in Europe, during which time Father Szabo, of St. Anthony's Church, Jeffersonville, attended to the wants of his people.

In 1874 Father Audran finished the church at a cost of nearly $9,000, and February 1 of that year Bishop St. Palais celebrated pontificial high mass and blessed the sacred edifice in the presence of a vast congregation. The same year, January 4, 1874, the congregation was solemnly dedicated to the Sacred Heart of our Lord Jesus Christ.

In 1883-4, the floods in the Ohio river did some damage to the church, the water reaching as high as the second step of the high altar.

The pastoral residence, a neat two-story brick structure situated on a lot adjoining the church, was built in 1884 at a cost of $4,200.

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The stone steps and platform extending the entire width of the church were laid in 1881.

The church is 50x120 feet, 40 feet high, with arched ceiling of varnished Southern pine, stained-glass windows, and plain design in fresco. The furniture is neat and the altars and sanctuary are quite attractive, inspiring devotion in the beholder. A good organ and a very tasty pulpit are other notable features in the church. The church property is situated at the corner of Chestnut and Locust streets, and is 213x167 feet in dimensions. It is valued at $40,000.

The debt is $12,367. In 1889 $1,223.15 were paid on both principal and interest.

There are about 350 families comprising the congregation, 30 of which are colored families.

The following are the active trustees of the church: Mr. Dennis McGrath, who is the secretary; Mr. James Condon, Mr. Patrick Kehoe, Mr. Thomas Donaghue and Mr. James Sweeney.

St. Augustine's Debt Paying Society was organized August 1, 1886. At the initial meeting the following officers were elected: President, Patrick Herron; vice-president, Michael Connelly; treasurer, John Craig; secretary, P. C. Donovan; assistant secretary, J. B. Murphy. The object of the society, as its name implies, is to raise by monthly contributions, voluntary donations, and other means, the necessary amount to pay off the entire indebtedness of St. Augustine's Church.

Up to January 1, 1890, there had been received as monthly contributions and donations $2,722.30; from fair in December, 1887, $857.60; lawn fete, June, 1888, $59; river excursion, July, 1888, $171.35; fair, October, 1888, $1,414.18, making a total of $5,-224.43. The amount of expenditures for the same period were, principal on notes, $3,477; interest, $1,203.55; insurance, $290; coal, $95; stationery and printing, $46.70, and incidental expenses, $29.50. The total amount of expenditures being $5,141.75,

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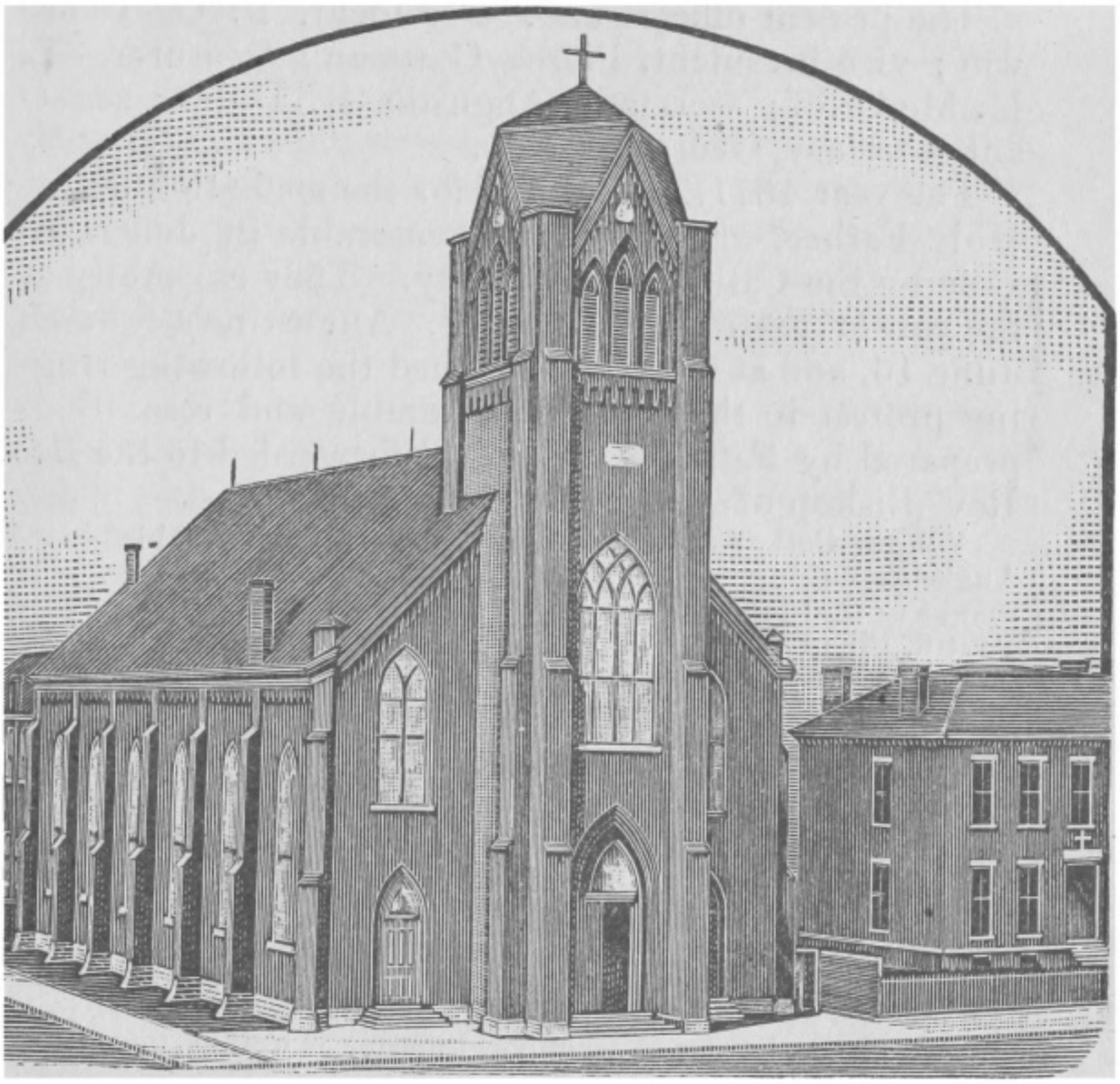

ST. AUGUSTINE'S CHURCH,

Jeffersonville, Indiana.

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leaving a balance in the treasury January 1, 1890, of $82.68.

The society at present is in a very flourishing condition, the voluntary contributions averaging about $55 per month.

The present officers are: President, P. C. Donovan; vice-president, Pierce Cowman; treasurer, W. H. McAuliff; secretary, Augustus R. Duble; assistant secretary, George Heuser.

The year 1871, memorable for the spoliation of the Holy Father, was also made memorable in Jeffersonville by the Catholics of the city. They assembled at the call of their pastors in St. Augustine's Church June 16, and at four tables signed the following ringing protest in the form of preamble and resolutions prepared by Father Audran and forwarded to the Rt. Rev. Bishop of Vincennes:

We, the Catholics of the city of Jeffersonville, assembled in St. Augustine's Church, on this, the 16th day of June, 1871, to give thanks to God for having so preserved the life of our venerable Pontiff, Pius IX, as to enable him, alone among all his predecessors, to see the years of Peter; recognizing in this event a wonderful manifestation of Divine Providence particularly significant, do gladly avail ourselves of this circumstance to give utterance to our indignation at the outrageous spoliation of the States of the Church. Therefore,

WHEREAS, a party of impious men, blinded by the lusts of ambition and the conceits of heathen pride, have dared to invade the States of the Church and violently assumed power in the city of Rome itself;

WHEREAS, A continuance of this state of things would leave the Vicar of Jesus Christ perpetually exposed to the whims, jealousies and restrictions of a temporal master as well as to all the dangers of civil revolutions;

WHEREAS, The situation created thereby would be one of intolerable annoyance to the head of the Church, and a cause of perpetual uneasiness to the whole body of Christendom;

WHEREAS, It is especially a burning shame that baptized men should be the perpetrators of this *cold sacrilege*, and silence on our part could not be without guilt, be it

Resolved, As members of Christendom we, the Catholics of Jeffersonville and of the diocese of Vincennes, protest,

First, That the States of the Church can not be the property of any special nation or civil government, but must remain forever under the immediate control of the Popes to secure the freedom of their action over the whole Church.

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Second, We protest that if it becomes a necessity, we shall, in concert with our brethren in Indiana, in the United States, and among all nations use, to their fullest extent, the means which Christian law sanctions to secure the rights of our common Father and our own in these states against the renegades who now occupy the Eternal City, and desecrate by their presence the tomb of Peter.

REV. ERNEST AUDRAN,

Rector of St. Augustine's Church, Jeffersonville, Ind., was born in France, October 8, 1823. He is descended of the noted Audran family of artists, both painters and engravers. He was educated at the Royal College of Rennes, and came to the United States when he was sixteen years old.

Bishop Hailandière, visiting France at the request of his predecessor, Bishop Bruté, took the boy Audran back with him to his Diocese, and manifested such interest in his welfare as became him both as a Bishop and as his relative—Father Audran is a relative of the deceased prelate, that dignitary having been moreover the guardian of his family after the death of his mother.

Having previously finished his classical course in France, he began his theological studies at the Vincennes Seminary, and was the Bishop's secretary even before ordination.

By dispensation, he was ordained priest April 16, 1846, when twenty-two years and six months old by Rt Rev. Celestine René Lawrence Guynemer de la Hailandière, second Bishop of Vincennes. May 8, 1846, he was appointed assistant pastor of the Cathedral. In December following, at his own request, he was sent to Logansport, where he remained six months. The distinction of pastor of the Cathedral was then conferred upon him, the onerous duties of which office he discharged for nearly twenty-three years. December 3, 1868, he was transferred to St. Augustine's Church, Jeffersonville, where, at this writing (February, 1890), he has spent over twenty-one years.

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When Father Audran arrived in Jeffersonville he had just $70, the savings of twenty-three years in the first and almost the wealthiest congregation in the Diocese. So pressing were the demands made by some of the creditors of St. Augustine's (the congregation was in debt $10,000) that he had to pay the money out almost immediately so as to tide over difficulties. For a man to whom spiritualities are much more agreeable than temporalities this beginning with $10,000 less than nothing must have been very trying.

In 1873 he visited his old friend and relative, Bishop Hailandière, in France. He also visited Lourdes and the "Eternal City," and for the first time met the rector of the American College at Rome, the present Rt. Rev. Bishop of Vincennes. Having been a priest in this diocese for forty-four years he has witnessed the administrations of four Bishops and participated in the shaping of affairs of vital importance not only to this diocese, but also to the Catholics of the United States. By tongue and pen, in French and English, he called forth the protests of Catholics everywhere against the spoliation of the Holy Father, and, strangely enough, became in the hands of Providence an instrument whereby the political emancipation of Catholics in the United States was brought about. To say the least, he was instrumental in the good work by an able article which he published in a local paper, defending Catholics against the unjust attacks of its editor, who had become a disciple of Ingersol. At the time referred to (1879) Mr. Ingersol was lecturing to thousands in Louisville, and the taint of his blasphemies spread over into Indiana. Following this the opening of Catholic schools in Boston called forth an avalanche of abuse from the sectarian press, with which the paper in question joined hands. Father Audran's article not only demolished the paper and its editor, but it also caught the eye of Mr. Henry Watterson, editor of the *Courier-Journal*, as in two successive articles in his paper he com-

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REV. ERNEST AUDRAN,

Rector at St. Augustine's Church, Jeffersonville, Ind.

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pletely and triumphantly disposed of infidelity and all unreasoning prejudice against Catholics. So far-reaching were the effects of these articles that Catholics began to come into prominence everywhere, and a better and fairer spirit seemed to be infused into not only political parties, but even into individuals heretofore prejudiced against everything pertaining to the Catholic Church.

Father Audran led up to all this, a fact well known and gratefully remembered by the Catholics of the Falls cities; and the following dispatch from Washington, D. C., addressed to the *Courier-Journal* would indicate that the matter is to be published in pamphlet form and full credit given to the great editor, Mr. Henry Watterson, for the noble part he took in the work:

WASHINGTON, January 25, 1890.—(Special.)—Your correspondent is informed from a good source that Dr. Chatard, Bishop of Vincennes, wishing to collect materials for the history of the Catholic Church in his diocese, which includes Southern Indiana, has sent, for the purpose of gathering facts, a gentleman connected with the press to the cities of Jeffersonville and New Albany. "I rejoice at it," says my informant, who is a Catholic, "for it will give occasion, and must bring out in fullness of light, which it has not received as yet outside of the cities around the falls of the Ohio, the great part acted by Mr. Watterson at the close of 1879, ten years ago. To him, indeed, and it is time it should be said aloud, belongs the undying honor of having brought about the pacific revolution which so benefited the Catholic body and made possible the Baltimore convention. The work was gloriously brought to an end, and who does not see that it has had its effect in Europe, in a changed condition of public sentiment there as well as here. I hope, indeed, for the benefit of a large number who could not be reached by a church historical book, that the events

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of December, 1879, will receive proper development and be issued in a pamphlet form."

When the Ecumenical Council (1870) gave rise to the discussion of the question of Papal infallibility the hostile attitudes of some American and foreign Bishops were scarcely made known and their utterances flashed over the wires when Father Audran appeared in the columns of the *Paris Univers* and the *New York Freeman's Journal,* affirming the ancient faith in the infallibility of the Pope, and pointing out the great danger of Gallicanism in a new country like the United States where the Church was just being planted. Mr. James A. McMaster was enthused and strengthened by Father Audran's communications. He promptly acted upon his suggestions, manifesting such a manly course as was characteristic of that truly great man!

June 7, 1882, before journeying to France to bring back for burial at Vincennes the remains of the beloved Bishop Hailandière, Father Audran had solemn funeral services in memory of the deceased prelate at St. John's Church, Indianapolis, Mgr. Bessonies, in the absence of Bishop Chatard, singing the mass. On this occasion Father Audran delivered the sermon or panegyric upon the life, character and labors of the deceased Bishop. The effort was an able one, feelingly delivered, and just what might be expected from one who was the chosen friend, relative and honored companion of the illustrious prelate.

Father Audran is known, not alone in this diocese, but even to some extent widely as a practical priest of proper theological acquirements, sound piety and simplicity of life. So well grounded is he in the doctrine of the Church that error can take on no disguise that he can not detect it. History can not be easily garbled without his knowledge. He is a man of earnestness, vigor and marked determination.

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ST. ANTHONY'S CHURCH,

JEFFERSONVILLE, CLARK COUNTY, IND.

The preceding general sketch of Catholicity in Jeffersonville gives the history of St. Anthony's Parish as identical with that of St. Augustine's down to 1868. In that year the two congregations were formed out of the old one. St. Augustine's was very distinct, not only on account of its new church, but also because of its greater numerical strength. St. Anthony's was quite distinct, too, and equally independent. Being a German congregation, it had to be noted for firmness and energy.

In that year (1868) Father Joseph Lesen, O. M. C., was in charge of the congregation. He remained over two years, or until 1870, doing wonders for the parish by purchasing property and laying the foundation for years to come. In fact, it is a characteristic of the Minor Conventuals to do all things well.

Father Lesen bought the present Catholic cemetery for $2,469; also, for $3,686, the lot corner of Maple and Wall streets, upon which stand the present brick church, erected in 1876, and the school and Sisters' house, paying thereon $2,742. The balance was paid during Father Avelin Szabo's administration. Father Lesen was obliged to buy with the lot an old blacksmith's shop for $202.50, which brought in the succeeding years a monthly rental of ten dollars The beautiful wooden candlesticks, eighteen in number, now in use on the altar, were bought in Italy by Father Lesen for thirty-five dollars, with an additional cost for gilding of $11.75.

In 1868 the present efficient organist of the church, Mr. Geo. Nahstall, had charge of the choir and also taught the boys' school. In 1871 he resigned and left Jeffersonville, but returned the following year and

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resumed the directorship of St. Anthony's choir, for which he is also the organist.

The girls' school was taught by a competent lady teacher up to 1871, when the Rev. Rector, Father Avelin Szabo, invited the Ursuline Nuns of Louisville to take it in charge. They assumed control September of that year. There are ninety children attending the schools, and there are ninety-nine families in the congregation.

Rev. Avelin Szabo, on his taking charge of St. Anthony's in 1871, found many debts, of course. He paid the first year $896 of debts. The following year, 1872, he paid $944, and also cancelled a note for $300. In 1873 he paid $772 and cleared the congregation of debt, and left, before his removal, $2,116.83 in the parish treasury.

Father Leopold Moczygemba, who came after Father Luitz, in 1875, built the present St. Anthony's Church in 1876, at a cost of $8,322.15. Messrs. Henry Nagle, Ferd. Voigt, George Unser, Michael Recktenwald, Engelbert Spinner and Theobald Manny were the building committee. Mr. Manny acted as superintendent.

The church organizations of St. Anthony's Parish are in a flourishing condition. St. George's Benevolent Society has a membership of 50, and lends, without interest, $822 to the parish, which amount is about the only parish indebtedness. The Roman Knights of St. George, uniformed, number 51 members. They are also a benevolent society. Young Men's Sodality, 15 members; Young Ladies' Sodality, 71 members; Altar Society, 63 members, and Poor Soul's Sodality, 54 members.

St Anthony's Church property is good value for $20,000. It consists of a quarter of a block of ground upon which are erected (1876) the church and schools, the Sister's house and the parish rectory. The church is a brick structure 30 by 90 feet, 30 feet high. It is tasty and commodious, and has recently received a

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new ceiling of southern pine, varnished so as to show the natural grain of the wood.

St. Anthony's congregation has given two of its sons to the priesthood, Rev. Father Voigt, O. M. C., at present Chaplain of the New Jersey State Prison, and Mr. Anthony Recktenwald, now a student with the Minor Conventuals in their convent at Syracuse, N. Y. Both of these were taught their first lessons in Latin by the present rector of St. Anthony's, Rev. Avelin Szabo, and to him are they indebted for his kindly influence, training and good example.

The following is the order in which the priests of the Order of Minor Conventuals who came later had charge of St. Anthony's crongregation:

Rev. Avelin Szabo, 1871–74; Clemens Luitz, 1874–75; Leopold Moczygemba, 1875–77; Caesar Cucchiarini, 1877–78; Joseph Lesen (reappointed), 1878–79; Pius Kotterer, 1879–81; Anthony Gehring, 1881–83; Bernard Ettensperger, 1883–87; Avelin Szabo (reappointed), 1887–?

REV. AVELIN SZABO, O. M. C.,

Rector of St. Anthony's Church, Jeffersonville, Ind., is a native of Hungary, having been born at Raab, a commercial city of some note, September 18, 1839. He was classically educated in his native city and graduated with distinction in 1855. His proficiency in Latin elocution made him prominent among his classmates and acquaintances, and he was frequently called upon to deliver Latin addresses before various gatherings. In 1856 and 1857 he studied chemistry and pharmacy, and took the degree of Master of Pharmacy in 1857. The following three years he spent as private tutor in the family of Count Szapary, a Hungarian magnate belonging to one of the noblest families of the country. His former pupil, Count Peter Szapary, is at present military attache of the Austrian Ambassador at Rome, Italy.

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REV. AVELIN SZABO, O. M. C.,

Pastor St. Anthony's Church, Jeffersonville, Ind.

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During this time Father Szabo perfected his knowledge in botany, in which science he always took great interest, and by his articles to the journals of natural history he became noted, and the Royal Hungarian Society of Natural History presented him with a diploma of membership.

In 1860 Father Szabo joined the order of Minor Conventuals, in 1861 he made his religious profession, and in 1863, April 9, he was ordained to the priesthood. He at once became a public professor employed by the government and taught chemistry, botany and physics in the schools until July, 1869, when he emigrated to the United States, arriving in New York September 18 of that year, the thirtieth anniversary of his nativity.

Father Szabo was made Master of Novices for a year in the Mother House of the Order at Syracuse, N. Y. In July, 1870, he was sent to Louisville, Ky., as assistant at St. Anthony's. January, 1871, he was appointed to Jeffersonville as pastor of his present church. In February, 1874, he was removed to Trenton, N. J., to take charge of St. Francis's Church, where, at a cost of $9,000, he built the school and Sisters' house. He remained in Trenton until 1882, when he visited France, Germany, Italy, Rome, his native country, and Ireland. He was absent five months.

He returned to Trenton, where he labored until 1884, when, being prostrated by overwork, he was, at his own request, transferred to the Mother House at Syracuse, September 15, where he remained in charge of the students until the following April. April 7, 1885, he was appointed pastor of St. Benedict's Church, Terre Haute, Ind. He labored in Terre Haute until December 1, 1886, when he was re-appointed to St. Anthony's Church, Jeffersonville, where we now find him (February, 1890) enjoying the confidence, respect and love of a prosperous, devoted and harmonious congregation. In 1889 he visited Europe

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a second time, spending six months, partly on business and partly as a vacation.

Rev. Avelin Szabo's portrait is given on an adjoining page. The average observer can read his countenance as that of a bright, modest-mannered, but deep-thinking man. To the virtue of humility he adds the graces of a Chesterfield, and no one visits the Rev. Rector of St. Anthony's without coming away impressed with the many virtues and charming agreeableness of the man.

If Father Szabo has a special liking for anything outside of his sacred calling, it is the study of botany, in which beautiful science he is a master. He has contributed much to botanical literature, and was a member of the Torrey Botanical Club of New York.

Going about inoffensively and quietly attending to the business of his congregation and his calling, one would not think that Father Szabo is also a linguist of note, speaking fluently not only German, French, Hungarian, Latin and English, but also Italian.

REV. FIDELIS M. VOIGT, O. M. C.,

At present Chaplain of the New Jersey State Prison, is a native of Jeffersonville, Ind. A short sketch of him will, therefore, be in place in this pamphlet.

He was born in Jeffersonville, February 22, 1855, and received his common and preparatory education in his native city. He took Latin lessons from Rev. Avelin Szabo, the present rector of St. Anthony's, and in 1875 joined the Order of Minor Conventuals in Syracuse, N. Y. He made his philosophical and theological studies at the University of Wuertzburg, Germany, and was there ordained priest, in 1879, by Rt. Rev. Bishop Stein.

Returning to this country, his first mission was as assistant priest of St. Joseph's Church, Utica, N. Y. From there he was transferred to St. Benedict's Church, Terre Haute, Ind., where failing health short-

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REV. FIDELIS M. VOIGT, O. M. C.,

Chaplain N. J. State Prison.

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ened his stay. From 1880 until the present (February, 1890), he has been at Trenton, N. J. The legislature appointed him Chaplain of the New Jersey State Prison at an annual salary of $1,000. Every day he spends some time in the prison, instructing those who desire to know the truth. Last year the Governor of New Jersey appointed him a delegate to the Prison Reform Convention held at Nashville, Tenn.

Father Voigt's father is still a resident of Jeffersonville, where he has been prominent as a leading Catholic pioneer. His brother is the present Prosecutor of Floyd and Clark counties, Ind., while three other brothers are engaged in the wholesale drug business, one in Louisville, Ky., and two at Chattanooga, Tenn. He, therefore, belongs to a family noted for energy and talent,and is himself a creditable representative. In the pulpit Father Voigt is at home, as he is an eloquent preacher both in English and German. He is also an accomplished musician, has a fine personal appearance, as may be judged from his portrait given on an adjoining page, and is a cultured gentleman of zeal and ability. The Catholics of Jeffersonville are proud of Father Voigt.

ST. JOSEPH'S CHURCH,

ST. JOSEPH'S HILL, CLARK COUNTY, IND.

There can scarcely be a doubt but that Rev. Daniel Maloney, on his tour through Southern Indiana in search of isolated Catholics, visited St. Joseph's Hill, about 1850; and that even before his time some of the early missionaries set foot in the place. At any rate it is a place holy and sacred enough to have harbored those good men who went about in search of the sheep which, if not lost or strayed, were at least isolated!

There was a church in the place before there was a priest to officiate in it, a fact which attests the devo-

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tion and zeal of the early Catholic settlers there. In 1853 this frame church, 65x27 feet, was built, and Father Bessonies was the first to offer up the Holy Sacrifice at St. Joseph's Hill. The exact date is not obtainable from the records, nor can he remember it either.

After Father Bessonies the place was occasionally visited until 1860 by Rev. Fathers Faller and Weutz, of Assumption Church, New Albany. After them came Rev. Father Michael, who was the first resident pastor of the place. He remained from 1860 until 1864, and built the present brick parsonage at a cost of over $2,000. He was succeeded by Rev. H. Panzer, who had charge of the congregation from 1865 until 1873. He built the parish school house and Sisters' residence at an outlay of $2,000.

The present pastor, Rev. Joseph Dickmann, took charge May 28, 1873. He continued the enterprise of his predecessors and was ably seconded by the people in his efforts to pay off the debt and make necessary and creditable improvements. In 1880 he built the splendid brick church which at this writing is a monument to the liberality of the people of St. Joseph's, and a credit to the good taste and zeal of their pastor. From the eminence of the parish grounds it overlooks the valley and the railroad, and has its beauty reflected by the long range of high hills to the north and west. With material, etc., at first cost, its construction and interior finish occasioned an outlay of only $10,000, while as a whole it is good value for considerably over $18,000. Its pulpit and altar-railing are not surpassed anywhere in the diocese. This is specially fitting, it would seem, as the people of St. Joseph's are frequent communicants, and their pastor has few superiors as a pulpit orator.

The church is built of brick, is 50x115 feet in dimensions, and its spire, surmounted by a golden cross, reaches a height of 130 feet. The parish grounds comprise ten acres, and the part immediately in front

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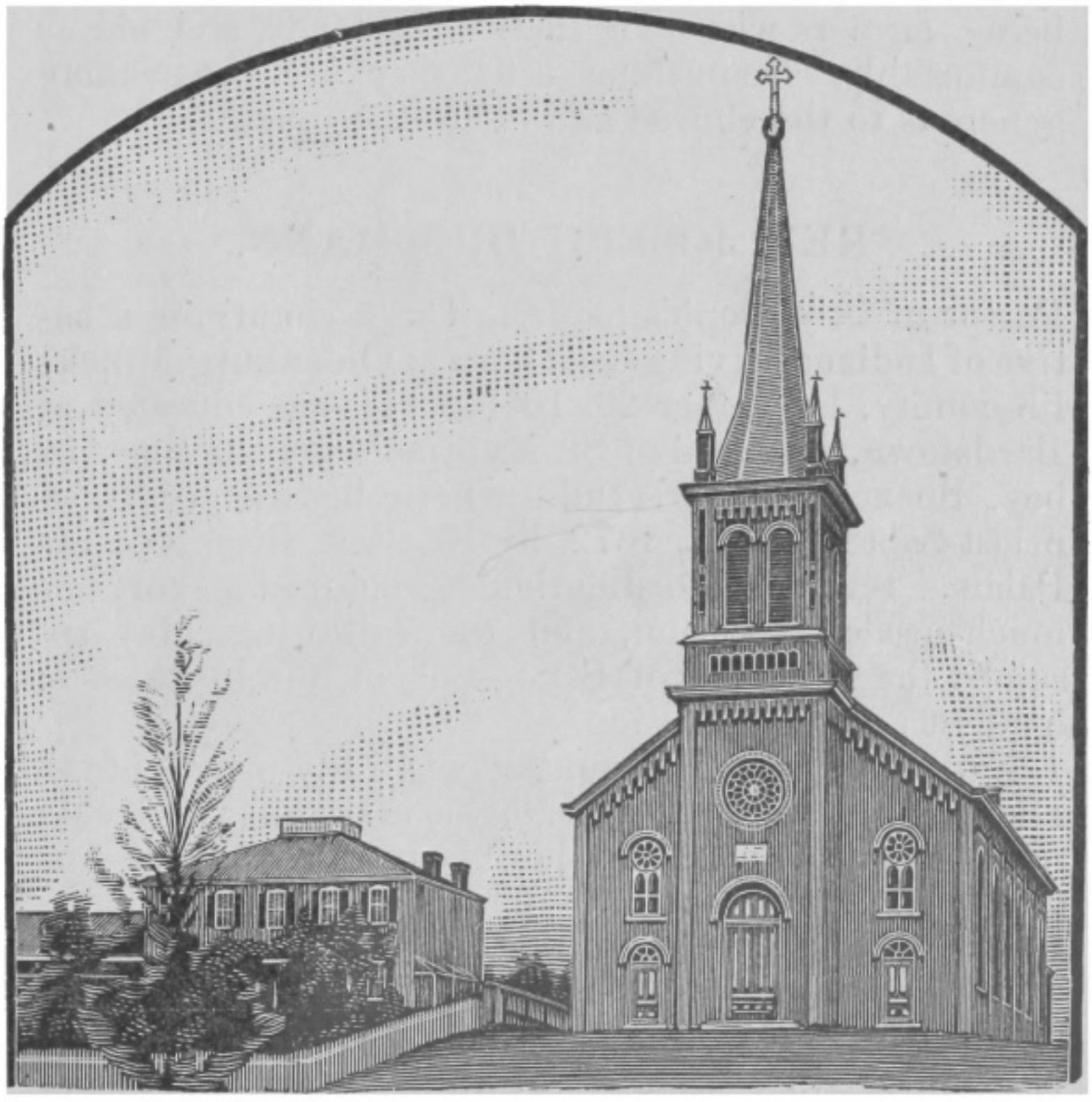

ST. JOSEPH'S CHURCH,

St. Joseph's Hill, Clark County, Ind.

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of the church is used as the cemetery. The entire property of the congregation is valued at about $27,-000, while the debt is only $500. The schools are taught by the Sisters of St. Francis, and eighty children attend them. There are over 150 families, mostly Germans, in the parish, the great majority of them being farmers who own their own lands, and are as comfortably circumstanced as they are remarkably generous to the church and devoted to their faith.

REV. JOSEPH DICKMANN,

Pastor of St Joseph's Church, Clark county, is a native of Indiana, having been born at Oldenburg, Franklin county, December 26, 1849. He was educated at Bardstown, Ky., and at St. Meinrad's Benedictine Abbey, Spencer county, Ind., where he was ordained priest September 21, 1872, by Rt. Rev. Bishop de St. Palais. After his ordination he enjoyed a short but much-needed vacation, and the following May assumed the pastorate of St. Joseph's Church, which is his first and only mission.

Father Dickmann stands above all the priests of the Diocese, in stature, at least, for he is six feet two inches in height, and, for a man just forty years old, his intellectual attainments are far from being mediocre. He is well grounded in his theology, and as a pulpit orator he is close up to the very first rank. He speaks eloquently both German and English, and this faculty is heightened by the gifts of kindly nature both as to personal appearance and manner. To this recognition may be added the patent fact that he is a successful manager of temporalities and a zealous worker in the interests of his people. A congregation practically out of debt and a beautiful and commodious church edifice (see engraving) are among the evidences of his ability as a man of affairs.

On an adjoining page will be found his portrait engraved from a photograph, which does not do him full

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REV. JOSEPH DICKMANN,

Pastor St. Joseph's Church, St. Joseph's Hill, Clark Co., Ind.

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justice; but the intellectual forehead is the same, as also the benevolent expression of countenance, telling of geniality and kindness of heart, of nobility of soul. He is now in his seventeenth year of ministry among the good people of St. Joseph's Hill congregation. It is true that he found the people well disposed, although disorganized, when he became their pastor, but it is equally and creditably true that during his pastorate they have lost none of their goodness, but, on the contrary, have increased it. The congregation is united, contented and prosperous, respecting and loving their pastor and receiving his tenderest care and love in return. If merited praise were to be meted out to either, or both, it could take no higher form than this.

ST. FRANCIS' CHURCH,

HENRYVILLE, CLARK COUNTY, INDIANA.

The history of Catholicity in Henryville goes back farther than Father Bessonies's day; and he ministered to the people there before 1854. There was no church building in the place in his time.

About twenty-six years ago Father Philip Doyle built the first frame church, 26x40 feet. This served to accommodate the few Catholic families until July 13, 1886, when the present pastor, Rev. J. H. Hillebrand, took charge. He found no parish or church property other than the lot and the four walls of the little church. He added twenty feet to the length of the church, making it a respectable building 60x26 feet in dimensions. Vestments and the articles needed in the public service of the church were procured as the congregation became able to afford them, and finally the pastor erected, at a cost of $500, a creditable parish house. Considering that there are only thirty-seven families in the congregation, these improvements stand well to the credit of both pastor and people. There is no debt.

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ST. MICHAEL'S, Clark county, is also a mission attended by Father Hillebrand. He says mass there once a month. The church, a frame structure 30x15 feet, was built by Father Andrew Michael, twenty-seven years ago. It is yet large enough for the congregation, which does not exceed thirteen families.

Father Hillebrand also attends a mission at Lexington, in Scott county, where there are only eleven Catholic families. He visits the place monthly, and says mass up-stairs in an old warehouse, the people not being able to build a church. He also assists at Holy Trinity Church, New Albany, on the first Sunday of each month. This he has done for about a year, or ever since Father Kelly has been without a regular assistant. Father Hillebrand usually sings High Mass and preaches to the great delight of Holy Trinity congregation.

REV. JOHN H. HILLEBRAND

Is a native of Kentucky, having been born in Covington, September 28, 1858. When twelve years old he removed with his parents to Evansville, Indiana, where he spent the remaining years of his boyhood. He entered St. Meinrad's Ecclesiastical Seminary in 1878, and after eight years of hard study was there ordained priest June 27, 1886, by the Rt. Rev. Bishop Chatard. After a few weeks' vacation he entered upon his labors as pastor of St. Francis' Church, Henryville, Clark county, with the missions of St. Michael's in the same county, and Lexington, in Scott county, attached. He has shown himself to be a man of energy and ability, always alive to the needs of his people, and possessing the happy faculty of acceptably presenting to non-Catholics the holy doctrines of the true Church.

Father Hillebrand is an earnest, effective and eloquent preacher, whose heart is in his work. As a chanter of the public service of the church, he has no superior in the diocese. The writer has heard him

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more than once in Holy Trinity Church, New Albany, where he officiates the first Sunday of each month. It is most edifying and pleasurable to witness the effect his conception and correct rendering of the musical part of the mass has upon the vast congregation sure to attend on his Sunday. The average listener then feels how much of music and devotion there is in the grand chants of the Catholic Church.

In preaching his voice is also very pleasing, its fullness of tone and mellowness being preserved. Add to this the earnestness of the priest and not a few of the graces of elocution, in which Father Hillebrand is by no means deficient, and some idea may be had of how well equipped he is for the public part of his sacred calling.

ST. JOHN'S CHURCH,

CLARK COUNTY, INDIANA.

St John's is the fifth parish in Clark county—that is, if St. Michael's, a mission attended from Henryville, can be properly called a parish.

St. John's has a population of about 70 families. The property consists of a frame church, the Sisters' residence, a log school-house and the parish house, which is a brick structure. The history of the place dates back more than 30 years. Father L. Gueguen said the first mass there November, 1861.

The first resident pastor was Father John M. Gabriel. He remained in charge nearly 10 years, beginning September, 1862. During his pastorate the brick parsonage was erected and an addition was made to the church. From February, 1872, until June, 1873, the place was visited regularly by Father Ginnsz, then pastor of St. Mary's, "Floyd Knobs." Rev. A. Lechner was placed in charge, June, 1873, and remained until July, 1874, when he was succeeded by Father Bruggemann, who ministered to the people until August, 1877. Then came

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REV. JOHN P. GILLIG,

Pastor St. John's Church, Clark County, Ind.

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REV. JOHN P. GILLIG,

Who took charge August 13th, 1877, and is still the pastor of St. John's. He was born in Rhenish Prussia, March 1, 1832; made his classical studies at Treves and Paderborn, and in 1854 emigrated to the United States, arriving at Vincennes, Ind., August 5, of that year. He finished his studies in the Vincennes Theological Seminary and was there ordained priest December 8, 1859, by Rt. Rev. Bishop de St. Palais. Father Gillig is a quiet, warm-hearted, humble priest, who has taken the best care of the people of St. John's. He is withal a man of parts and business capacity, whose well-directed efforts mark a successful career of over 30 years in the diocese of Vincennes. The following from Father Alerding's history outlines that career:

"He was ordained on December 8, 1859, and sent to St. Mary's of the Rocks, Franklin county. Here he built a large brick church, and attending also to St. Philomena's in Wolf Creek, Franklin county, he enlarged the log church there. On June 25, 1863, he took charge of St. Vincent's Church, Shelby county. He bought the church lot at Shelbyville, and one for the Greensburg church. He built a frame church at Acton, Marion county, and built a brick church at Martinsville, Morgan county. He opened a school at St. Paul's, Decatur county, and bought ground for a cemetery. He went again for one month to St. Mary's of the Rocks when he was sent to St. Magdalen's, Ripley county, and remained till 1877, paying off most of the debts with his own money."

A good portrait of Father Gillig engraved from an old photograph will be found on another page.

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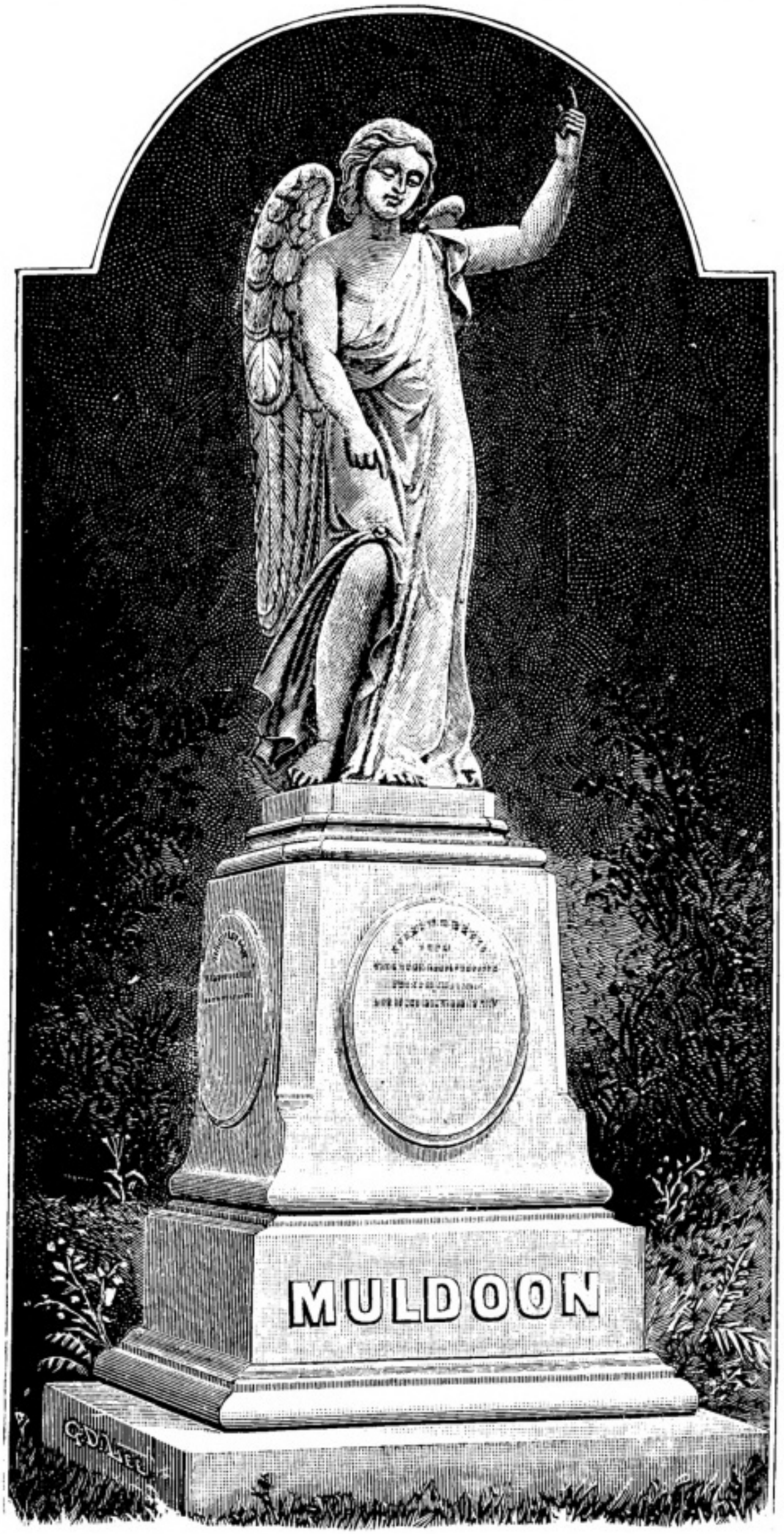

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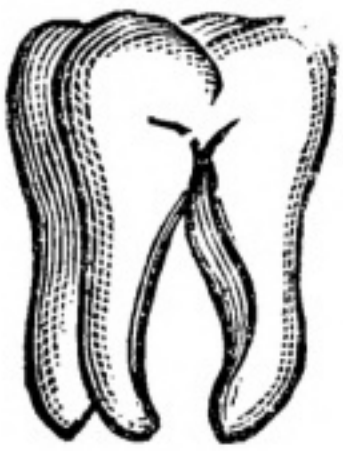

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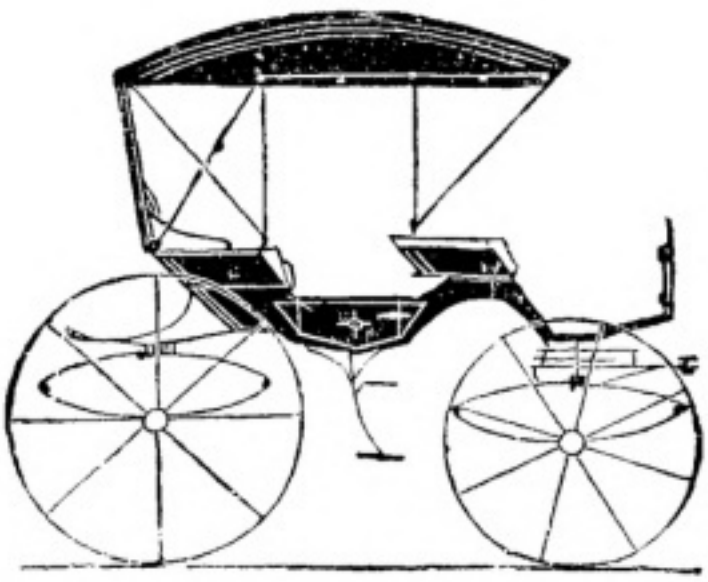

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