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Catholic Spiritual Revivals, Parish Missions in the Midwest to 1865

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CATHOLIC SPIRITUAL REVIVALS, PARISH MISSIONS IN THE MIDWEST TO 1865

by

Reverend John V. Mentag, S.J.

A Thesis Submitted to the Faculty of the Graduate School of Loyola University in Partial Fulfillment of the Requirements for the Degree of Doctor of Philosophy

June 1957
LIFE

Reverend John V. Mentag, S.J. was born at Michigan City, Indiana, November 16, 1915. He attended St. Mary's High School in that city and graduated in 1933. After a year at Loyola University he entered the novitiate of the Society of Jesus at Milford, Ohio, in 1934. Four years later he commenced his philosophy studies at West Baden College, West Baden Springs, Indiana. He taught for three years at St. Xavier High School, Cincinnati, Ohio, and then returned to West Baden College for his theological training. He was ordained to the priesthood in 1947.

He received the degree of Bachelor of Arts in 1940 from Loyola University. At the same university he began his graduate studies in the field of History in 1949. After receiving the Master of Arts degree in 1952, he continued on towards the doctorate. He took courses for one year at the University of Pennsylvania and attended Northwestern University for one summer session. While pursuing the doctorate he taught part time for three years in the Loyola University department of History and two summers at West Baden College. At present, Father Mentag is a member of the History Department at Xavier University, Cincinnati, Ohio.
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This is a study of an institution of Catholic parish life known as the parish mission. It treats of the parish mission as a factor of American Catholicism in the Middle United States, that is, Ohio, Indiana, Illinois, Michigan and Wisconsin. The period of investigation extends roughly from 1800 to the close of the Civil War. The terminal date seems suitable because (a) it corresponds with the accepted practice of dividing the study of American History at 1865, (b) it marks the end of a relatively simple Catholic population pattern of French, German and Irish national origins, and (c) it introduces widespread changes into American society. Within the stated limitations, the dissertation seeks to set forth the beginnings and spread of the parish mission by Catholic missionaries and to evaluate its influence upon Catholicism in the Middle United States.

In recent years both Catholic and non-Catholic historians have come to an appreciation and recognition of the role of religion in American History. John Gilmary Shea began the scholarly writing of American Catholic history that has been carried on by many others. They have studied many phases of American Catholicism, but have given little or no attention to the parish missions. Since no book or comprehensive article has been written on this institution, the writer believes there is justification for this study.
CHAPTER I
INTRODUCTION

In the decades preceding the Civil War religion held an important place in American life. The majority of the people were affiliated with one of the many forms of Protestantism that had developed from individual interpretation of the Bible. They practiced a lively faith which showed forth in frequent revivals and novel religious expressions. New sects included the Shakers, Millerites, and Mormons as evident signs of the religious ferment. At the same time the Catholic minority manifested remarkable growth due to the great immigration from Ireland and Germany, organization of new dioceses, and expansion of the Catholic Church in the West. In these circumstances besides the ordinary preaching and administration of the sacraments the parish mission became an effective means of spiritual awakening and increasing piety. It is that feature of Midwestern Catholicism which is studied in this dissertation.

The origins of parish missions are buried in the obscurity of the past. One might point to the penitential preaching by the prophets of Judaism as the first indications. The Apostles and St. Paul moved from place to place instructing and converting men to Christianity. By the fourth century the Greek Fathers were accustomed to strengthen
faith and foster piety by a series of extraordinary sermons and devotions. During the Middle Ages great popular preachers like Bernard of Clairvaux, Peter Damian and Peter the Hermit arose from time to time to enliven the faith of Christendom. The friars of the thirteenth century contributed features of the parish mission. The white-robed disciples of the skilled Spanish polemicist, Dominic Guzmán—known in history as St. Dominic—founder of the Order of Preachers, scoured the regions of France infected by the insidious heresy of the Albigenses, and the followers of St. Francis of Assisi instructed the masses with simple and intelligible sermons.

After the Protestant Revolt decisively shattered the unity of Christendom, there was great need of preaching to check the spread of Protestant teachings. This need was filled in part by the Jesuits, who were founded by St. Ignatius Loyola in 1543, and were utilized by the Church to arrest the spread of heresy and restore and strengthen the Catholic Church. Loyola wrote a guide to Catholic asceticism entitled *Spiritual Exercises* that became famous and influential in Catholic circles. Its principles became the inspiration for the works of the society and the successful preaching of men like Peter Canisius, Francis Jerome and John Francis Regis. These exercises were primarily for individuals and were a highly intensive study of one's spiritual life. Some of the topics in the book, those treating of the purpose of life, sin and hell, were popularized by Jesuit preachers who embodied their principles in a series of morning and evening sermons to the laity.
The popular or parish mission became a systematic ministry embracing many of the above features with the founding of the Congregation of the Mission by St. Vincent de Paul in 1625. The congregation, whose members are commonly known as Lazarists or Vincentians, has as its first purpose the preaching of popular missions. In the following centuries other religious orders were founded for the express purpose of giving missions. Alphonsus Ligouri, a onetime prominent Neapolitan lawyer, founded the Congregation of the Most Holy Redeemer in 1732. Gaspare del Bufalo, in 1815, began the Congregation of the Most Precious Blood at the request of Pope Pius VII. In 1837 the Congregation of the Holy Cross began in France. Mention is made of these religious orders because each was established in the Middle United States prior to 1865.

The type of spiritual revival considered in this thesis was known as a spiritual retreat or a parish mission. The two terms appear to have been interchangeable. Newspaper accounts used "spiritual retreat" quite commonly until 1850. But in the Catholic Telegraph, October 29, 1850, the editor writing of a mission conducted by Francis X. Weninger at St. Mary's in Lancaster, Ohio, remarked that "folk-mission" had become a new term for a "spiritual retreat". The object of the mission is the infusion of new spiritual vigor into the members of a particular parish or congregation. To secure this end the participants assemble several times a day, generally in the parish church, to hear a series of sermons or instructions delivered by
diocesan clergymen or priests of some religious order. The topics
given special emphasis include the meaning of life, necessity of
salvation, sin, particular judgment, hell, and the reception of the
sacraments. The theme of the Christian rule of life, "do good and
avoid evil," runs through the duration of the mission which may extend
from three to fourteen days. A mission is defined by Webster as "a
course of sermons and services at a particular place and time for the
special purpose of quickening the faith and zeal of Christians, and of
converting unbelievers."¹ According to a Catholic source of ready
information, the mission is "the course of sermons and spiritual
exercises conducted in parishes by missionary priests for the purpose
of renewing spiritual fervor and good resolution."²

That the parish mission is an approved efficacious means of
renewing spiritual fervor is taken for granted. In the eighteenth
century the opinion that a mission was an irregular noisy affair of
recent origin which rarely, if ever, effected any real conversion of
people, but merely caused a natural momentary commotion similar to
thunder and lightning expressed by the Synod of Pistoia was condemned
by Pius VI.³ The present law of the Church prescribes that ordinaries

¹ Webster's New International Dictionary, New York, 1934, 1571.
³ Danziger-Bannwart, Enchiridion Symbolorum, no. 1565.
shall see that pastors have a mission given to their parishioners at least every ten years. The present study, therefore, proposes an investigation of the parish mission in the Middle United States and a search for evidences of its social influence. This demands a survey of labors and consideration of the socio-religious topics treated by the mission preachers, for example, the problems of intemperance, dancing and education of youth. In other words, the thesis seeks to learn of a social institution that should have a place in social and intellectual history.

The sources have not been plentiful, for Catholic missionaries did not write and publish their sermons in a manner comparable to that of Protestant evangelists. The writer's research has been restricted through necessity to published reports of missions in the contemporary Catholic journals and newspapers, letters of pastors and missionaries to religious superiors, some printed sermons, annals of several communities and secondary works. Consequently, some of the treatment may appear superficial and disturbing to the reader, but that is due to a lack of sources which was earlier a discouraging experience to the writer.

Long before parish missions were preached in the West,

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4 Codex Iuris Canonici, Canon 1349.
Catholicism was planted in the middle of the continent. In 1640 the Jesuit Isaac Jogues and Charles Raymbault explored the western regions about Sault Ste. Marie preliminary to the opening of missions among the Indians. Later in the century the Jesuits established missions on the shores of Lake Superior, at Sault Ste. Marie, Mackinac, and Green Bay. After the successful explorations by Jolliet and Marquette opened the entire region to the French, permanent settlements were made at Cahokia, Kaskaskia, Vincennes, and Detroit. Founded by Catholic Frenchmen in cooperation with a benevolent government, the Catholic Church enjoyed in the West from the very beginning a unique sense of security and freedom of action not extended to Catholicism in any other part of the original United States. It grew, though not too vigorously, under the care of the bishops of Quebec despite changes in the political order that put the West under the control of England, Virginia, and the United States.

After the Revolution the small group of American priests took steps to organize the Catholic Church in the new republic. Their petitions to the Sacred Congregation of Propaganda resulted in the appointment of John Carroll as prefect apostolic of the American church in 1784. On November 6, 1789, Carroll was named first Bishop of Baltimore with a diocese including all the territory of the United States. His spiritual jurisdiction extended over all the faithful living in communion with the Catholic Church, both ecclesiastical and lay persons, whether they dwell in the provinces of Federated America, or in the neighboring regions outside the provinces, as long as they are subject to the
Government of the Republic, will and hereafter shall be under the jurisdiction of the Bishop of Baltimore. Carroll's obligation towards the Catholics in the West became definite. There had been some doubt over jurisdiction and the Bishop of Quebec had continued his priests in the region after 1784, but with the creation of the diocese of Baltimore, Quebec gradually withdrew all the French clergy. By 1792 there were no priests ministering in the Midwest. Care of Catholics in the West was a recurrent problem for Carroll who was always short of an adequate supply of worthy priests. In 1792 he regretfully had to inform the Catholics of Kaskaskia and Vincennes, who had requested a pastor, that he had no priest to send them. Within a few years, however, Carroll was able to build a corps of faithful pastors in the West. Joseph Flaget, John F. Rivet, Stephen T. Badin, Micheal Levadoux, and Gabriel Richard labored among the several thousands of Catholics at Vincennes, the Illinois towns, and Detroit.

Early in his episcopate Carroll recognized the need of more


7 John Gilmary Shea, History of the Catholic Church in the United States, 4 vols., New York, 1888, II, 480. Citing from M. Carey's American Museum, ix, 8, the Catholic population in the West was: Vincennes, 1000; Kaskaskia, 315; Cahokia, 365; Prairie du Rocher, 240; Detroit and vicinity, 2000.
bishops in the United States. The extent of the diocese of Baltimore was too vast to be supervised and visited effectively by any one man. After repeated requests and recommendations for a division of the diocese, Pius VII, in 1808, elevated Baltimore to the rank of an archiepiscopal see and created the diocese of Boston, New York, Philadelphia, and Bardstown as suffragan sees to Baltimore. 8 Joseph Flaget was appointed to Bardstown, which embraced Kentucky and Tennessee, and named administrator for all the territory north of the Ohio River. 9 The arrangement shifted the care of some six thousand Catholics and ten churches in the West from the aged and overburdened Carroll to the younger Flaget.

Bishop-elect Flaget, accepting episcopal dignity with a heavy heart, delayed his consecration at Baltimore two years. He had reason to be concerned, for his scattered flock was but a small segment of the Catholic minority scarcely perceptible among seven millions of Americans. The Catholic population of the nation was estimated at seventy thousand and attended by seventy priests in some eighty widely separated churches.

8 After the United States acquired Louisiana, Carroll became, September 20, 1805, the administrator for the diocese of Louisiana. The arrangement was not changed by the Holy See in 1808, and Louisiana remained outside the province of Baltimore. Theodore Roemer, The Catholic Church in the United States, St. Louis, 1950, 134, 137.

9 Shearer, Pontificia Americana, 106.

It was spring in 1811 before Flaget managed to gather his traveling expenses and to come to his cathedral in the wilderness. He arrived not as a novice or as one ignorant of his gigantic tasks, for his earlier pastorate of three years at Vincennes had acquainted him with the rigors of the frontier.

There is no indication that Flaget, by himself or through others, promoted spiritual revivals among the Catholics of the Northwest during those early years. The bishop, however, familiarized himself with his extensive diocese. He related his observations to Pius VII in a letter dated April 10, 1815. His report points up the frontier conditions experienced by the Church in the West. The clergy of the diocese numbered ten priests besides the bishop, six subdeacons, four students in minor orders and six others who had received the tonsure. The priests included Edward Fenwick, O.P., who became the first bishop of Cincinnati, Stephen Theodore Badin, the first priest ordained in the United States, and Charles Nerinckx, the pioneer pastor of Kentucky. There were nineteen churches in Kentucky and the Catholics in the state numbered not less than ten thousand. In Tennessee there were but twenty-five Catholic families and they were visited rarely by a priest. In the northern regions of his diocese, Flaget "found fifty Catholic families

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11 The original Latin text of Flaget's letter and the English translation by Victor O'Daniel, O.P., from which the following quotations are taken, is printed in the Catholic Historical Review, I, October, 1915, 305-319.
in the State of Ohio. I heard that there are many others scattered in various parts of the same State who have not seen a priest in their new homes because "I can scarcely send a missionary to them once a year." Beyond doubt some of the Ohio Catholics referred to were the remanents of the ill-fated French settlement at Gallipolis in 1791. In Indiana Territory there was the French Canadian parish of St. Francis Xavier that was "indeed very dear to me as I had charge of it for three years immediately after my coming to the Province of the United States." Flaget recently had visited Vincennes and confirmed 230 persons. Ordinarily the 130 families were visited by a priest twice a year. In Illinois there were parishes at Kaskaskia, Cahokia, and Prairie du Rocher with about 120 French families who were served by the aged Donatien Olivier and Father Savine. The Sulpician Gabriel Richard, residing at Detroit, ministered to fifteen hundred parishioners of St. Anne's and some five hundred at the Raisin River church. Near the end of the report Flaget stated that he had "heard of four French congregations settled in the midst of the Indians, who belonged to my diocese, one on the upper part of the Mississippi, one in the place

12 Promoters of the Scioto land company induced a group of Frenchmen seeking relief from the economic conditions caused by the French Revolution to purchase a large tract of land in Ohio. When the colonists arrived in Ohio early in 1791, they learned that they had been swindled. Even a second payment failed to give them a clear property title; so the colony scattered including the chaplain, Peter Joseph Didier, O.S.B., who moved into Spanish possessions beyond the Mississippi. When Badin visited Gallipolis in 1796, he found about eighty men remaining at the settlement.
commonly called Chicago, another on the shore of Lake Michigan, a
fourth near the head of the Illinois River." He had not visited these
places because he lacked time and the War of 1812 was being waged.

When Flaget wrote his report, the war with England already
had ended. With the restoration of peace in Europe and America, the
nineteenth century migration of nations began. Immigrants from the
British Isles and the Germanies crowded the ships entering Boston,
New York, Philadelphia, and New Orleans. Many were attracted by the
cheap land in the West and hurried to Pittsburgh where thousands were
setting forth to find new homes. They traveled westward through the
dust and mud of the National Road or floated on rafts down the Ohio
River. Wherever they settled new communities arose and with the growth
came the organization of new churches both Protestant and Catholic.
The increased Catholic population living north of the Ohio caused
Flaget to request an end of his administration of the whole district.
In consequence of his repeated petitions, Ohio was made the diocese of
Cincinnati with Michigan Territory as an administrative appendage in

13 The word "Chicago" is italicized by the translator; it is
written "Chicagou" in the Latin text. O'Daniel notes that two of the
unnamed congregations were probably Prairie du Chien and Green Bay.

14 From 1810 to 1820 the population increased as follows: Ohio,
a state since 1803, went from 230,760 to 581,434; Indiana, obtaining
statehood in 1816, increased from 24,520 to 147,178; Illinois, got state-
hood in 1818, increased from 12,282 to 55,211; and Michigan, not a state
until 1837, increased from 4,762 to 8,896.
1821, and Edward Fenwick, O.P., was named the first bishop. Flaget was ordered to continue the administration of Indiana and Illinois. Under this ecclesiastical arrangement the first evidences of the parochial revival or popular mission are found in the Catholic Church of the old Northwest.

During the first five decades, and perhaps later in certain areas, the Midwest was passing from frontier conditions to a settled pattern of living. A major struggle that occurred was the fight against evil that took concrete form in the recurring religious awakenings among the various Protestant sects. Camp meetings and protracted revivals in the West were numerous, but they were not novel experiments. Revivalism as a recurrent feature of American Protestantism is found from the time of George Whitfield in the eighteenth century to Billy Graham of the present generation. One such wave of religious fervor swept over the northern states during the winter of 1857-1858. The "awakening" converted over five hundred thousand persons as it spread through rural districts and the large cities including Cleveland, Detroit, and Chicago.¹⁵ This religious enthusiasm, prompted in part by the economic depression following the Panic of 1857, called

attention to the Catholic practice of the parish mission. Some observers concluded that a close resemblance existed between the Catholic and Protestant institution, and at least two Catholic periodicals rushed to dispel the impression. The longer and more critical reply was that of Orestes A. Brownson entitled "Protestant Revivals and Catholic Retreats." After sketching the course of revivalism, Brownson turned attention to revival methods. He condemned the practice of spiritual excitement in the revival because it became a source of physical and moral evil. He noted the inadequacy of the revival to accomplish its proposed supernatural end of returning sinners to the state of grace. Brownson, who had experienced much during his long wanderings through the valley of religious doubts, denied the power of the revival to produce lasting results beyond a brief subjective feeling. Turning to the Catholic mission, Brownson asserted that to call them imitations of revivals among Protestants was a betrayal of ignorance. If there had been any borrowing, it was Protestantism from Catholicism, not vice versa. But he admitted that both operated on the practice of religious excitement. The revival

misused the principle, but the mission judiciously directed it to prepare the soul for the supernatural gifts of grace. Moreover, the mission had the sacraments of penance and Holy Eucharist to effectively remove sin and bring about lasting results.

Brownson centered his attack on the revival and defense of the mission as matters of dogmatic theology, and with that we agree. But there are certain external accidental similarities apparent when the revival and the mission are viewed as historical events. The camp meeting was a "socio-religious institution" that helped to tame backwoods America and assist the rise of organized Protestantism.\textsuperscript{17} It was an extraordinary service conducted by itinerant preachers who emphasized the fact of eternal punishment for sin and endeavored to bring about a conversion to a better life. It was beneficial to the community in that it sought to raise the level of social morality. If one may prescind from the theological implications, it will be seen that the parish mission did for Catholics what the revival did for Protestants on the frontier.

\textsuperscript{17} Charles A. Johnson, The Frontier Camp Meeting, Dallas, 1955.
CHAPTER II

JUBILEE TIME

In 1825 Pope Pius XII proclaimed the Jubilee. The Jubilee or Holy Year is a time of special devotion in the Catholic Church. During that year it is customary to grant a plenary indulgence or remission of punishment for sin on the condition that prescribed prayers and penances are performed. The practice was established by the decree of Boniface VIII in 1300. In the fifteenth century Paul II introduced the practice of proclaiming the Jubilee every twenty-five years. However, during the entire nineteenth century the unsettled political conditions of Europe precluded promulgation of all but the Jubilee of 1825. The traditional observance of the Holy Year was restricted to the city of Rome for a year and during that year the jubilee indulgence could be gained only in the Eternal City. Afterwards it was extended to the faithful throughout the world. It was promulgated for Catholics of the Middle United States beginning in 1826.

Though 1826 was not a particularly memorable year in our history, it was a restless year in one respect. The constant rush to acquire western lands was gaining momentum on the Erie Canal and eleven million Americans were extending themselves to inhabit twenty-four states. In the political order stubborn John Quincy Adams was
administering a government that enjoyed prosperity and encountered few problems. That year John Adams, the President's father, and Thomas Jefferson (who had passed their last years as correspondence-friends instead of political enemies) died on July 4. In the field of religion the year was marked by several notable events. The American Home Missionary Society was organized on May 6, and about the same time the American Peace Society and the American Temperance Society were founded. American Protestantism of the settled East and rough frontier was due to erupt into a period of revivalism. Already Peter Cartwright had become the prominent Methodist circuit rider on the frontier, and Charles G. Finney, phenomenally successful throughout the Mohawk Valley in New York, was fast becoming the most famous of nineteenth century northern evangelists. In that year Flaget and Fenwick learned that the Holy Father had extended the Jubilee to their dioceses and all the world by the Bull of December 25, 1825, Exultabat Spiritus Noster.

This was not the first occasion for American Catholics to gain a jubilee indulgence. Together with the documents appointing John Carroll as prefect apostolic of the Church in the United States in 1784, was the announcement that the Jubilee of 1775 had been conceded because the disturbed conditions had prevented its promulgation

1 Cole, Social Ideas of the Northern Evangelists, 58, 59.
at the proper time. The observance does not appear to have taken the character of a mission, but in 1807 such a practice was noted when Anthony Kohlman, S.J., preached short missions to the Catholics of Philadelphia and Baltimore.

Bishop Fenwick learned of the extension of the Jubilee sometime during the spring of 1826. He probably read the papal Bull in the United States Catholic Miscellany. He learned that Bishop England had decreed that the conditions for gaining the jubilee indulgence were reception of the sacraments of penance and communion, attendance at Mass, and hearing three instructions. Fenwick decided to begin the promulgation of the Jubilee at the end of December, and inaugurated the program at his humble cathedral in Cincinnati. The city, considered the metropolis of the West, had a population of over sixteen thousand persons and was known as a bustling river port and

2 Shearer, Pontificia Americana, 5.

3 John Corbett, S.J., "Popular Missions in the United States," American Ecclesiastical Review, LXXXIII, September, 1930, 288-291. This article refutes the claim of John Beierschmidt, C.SS.R., that the first popular mission given in the United States was preached by the Redemptorists. Corbett produces letters from the Maryland Province Archives. February 23, 1807, Kohlman wrote to a Jesuit friend, William Strickland, "I write you from Philadelphia, where I have been sent by Bishop Carroll, to give a little mission in a German parish .... I shall finish my missionary tour by a triduum [sic] at the German Church in Baltimore." Kohlman wrote another letter, April 23, on this mission tour. Other records show that Stephen L. Dubisson gave several missions in Maryland during 1830, two years before the first Redemptorists arrived in the United States.

4 United States Catholic Miscellany, Charleston, S.C., VI, 134.
"porkopolis." In addition there were factories wherein workers laboring twelve hours a day manufactured cotton goods, wrought iron, leather goods and other articles. Turning their thoughts from these material interests, a thousand Catholics concentrated on spiritual truths during the eight day mission at the cathedral from December 25 to January 1, 1827. The devotion and faithful attendance of the Catholics at the spiritual exercises, in spite of the extreme rigor of the season was most gratifying. The number of non-Catholics attending the services was noteworthy and "several were received into the Church."  

A short time after the mission at the cathedral, Fenwick, assisted by Father James Ignatius Mullon and Nicholas D. Young, O.P., promulgated the Jubilee to the remaining ten churches in Ohio. In February the Bishop traveled to Wheeling and returned westward, presumably along the National Road, ministering to the scattered Catholic settlers along the way. Meanwhile, Mullon evangelized the faithful of the southwestern counties of Clermont, Brown, Highland, Ross, Pickaway, Hocking, and Fairfield. Then he joined Nicholas


6 John H. Lamott, History of the Archdiocese of Cincinnati, 1821-1921, Cincinnati, 1921, 40. In 1821 Fenwick estimated that there were six thousand Catholics in Ohio.

7 Catholic Miscellany, VI, 246, 390, 391.
Young, who had taken a third route that is unrecorded, at Lancaster. Together they conducted the jubilee exercises, beginning on March 4, for the sixty members of St. Mary's congregation. After a stop at Rushville about ten miles to the East, Mullon and Young, following the direction of the present U.S. Highway 22, arrived at Somerset in Perry County. There Bishop Fenwick met them. The three priests preached the mission and were most edified by the zeal and devotion of the parishioners of St. Joseph's. Some walked eight to ten miles daily to assist at the services, while others having brought sufficient provisions camped near the church for the eight days of the mission. Four hundred received communion during the mission and thus fulfilled the conditions for gaining the jubilee indulgence.

The missionaries conducted their next mission at St. John the Evangelist church in the important town of Zanesville. Ninety persons attended the services and received communion. Afterwards Mullon and Young preached the Jubilee to St. Dominic's congregation in Noble County. That congregation numbered forty families of whom many were converts. Fifty persons received communion. After announcing the Jubilee to the Catholics of Monroe, Belmont, Harrison Jefferson, Columbiana, and Stark Counties, the two priests traveled

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8 Buley, The Old Northwest, II, 35. At the time there were three thousand people in Zanesville. There was a federal government land office and the amount of industry had given the place the reputation of a manufacturing town.
to Canton where they again met with Bishop Fenwick. During the month of May the three preachers conducted the mission at St. John the Baptist church. They confessed and gave communion to a hundred parishioners. Then they continued their labors in Wayne and Knox Counties and returned to Cincinnati at the end of August, 1827. It is O'Daniel's opinion that Fenwick himself promulgated the Jubilee during the remainder of the year in southeastern Indiana and the vicinity of the episcopal city.

It is impossible to evaluate the full effect of these spiritual renewals except to note the fact of 7,400 communions distributed and the lively interest of the correspondent who communicated the accounts to Bishop England's newspaper. Concerning the missionaries' sermons, the biographer of Fenwick has written:

All their discourses were doctrinal, calm and sober. All were designed to make the people realize the value of the soul, the importance of salvation, the purpose of the jubilee and the meaning of the spiritual exercises given to them; to explain the doctrines of the Church; to show her divine institution; and to prove her commission from Christ to teach all nations and to carry on His work until the end of time.

Although Fenwick was unable to preach personally the Jubilee in the Territory of Michigan, others supplied for him in a few places. Sometime during 1827 Father Peter J. Dejean, who had the care of the French and Indian Catholics of Arbre Croche and Mackinac Island, conducted at the latter place an eight day mission that was well attended by the islanders. At the close of the exercises Dejean raised a large cross, a feature of many missions, near the church. 10 Gabriel Richard preached the Jubilee to the Catholics of Detroit in December of 1830. 11

The promulgation of the Jubilee in Indiana awaited the convenience of Flaget. He began the Jubilee in his diocese with a mission at the cathedral on September 10, 1826. It was spread throughout Kentucky during the following months by Francis Patrick Kenrick, but two years elapsed before it was promulgated in Indiana.

10 Annales de la Propagation de la Foi, Paris and Lyons, 1825-1899, III, 1826-1829, 321, 322. Dejean wrote to the mission society, November 26, 1827: "Arrivé à Mackinac, où l'on vient de bâtir une petite église, j'ai été reçu à bras ouverts. Le lendemain de mon arrivée, j'ai annoncé l'ouverture du jubilé. Le exercices ont duré huit jours; presque tous les catholiques de l'île de Mackinac se sont approchés du tribunal de la pénitence, et un certain nombre a reçu la divine Eucharistie. Les exercices se sont terminés par la plantation d'une grande croix près de l'église."

11 George Paré, The Catholic Church in Detroit, 1701-1888, Detroit, 1951, 370, 371. Richard to Fenwick, December 11, 1830, "Tomorrow I will begin the exercises of the Jubilee as I have published last Sunday"
June, 1829, Flaget and his eloquent preacher, Robert Abell, arrived at New Albany. (This was the Bishop's sixth visitation of Catholics in southern Indiana.) There Flaget celebrated Mass and preached to the five Catholic families in a private home because they had no regular place of worship. The next congregation visited was that of eleven French families at the Knobs a short distance from New Albany.

Afterwards the Bishop and Abell stopped at several parishes situated along the route to Vincennes. There was Mt. Pleasant, a shipping point on the White River, with a Catholic population of forty families. During this visitation thirty-one persons were confirmed and seventy received communion. Stopping next at Black Oak Ridge, near Montgomery, the Bishop preached and confirmed forty-seven persons of the congregation of St. Peter's, which was made up of settlers who had migrated from Kentucky. The twenty Catholic families of Washington welcomed, in their turn, Flaget and Abell. Sermons were delivered at the courthouse, for there was no church. After another journey of twenty miles, Flaget and Abell arrived at the important Catholic center of Vincennes. They turned immediately

12 Buley, Old Northwest, I, 33. The writer describes Vincennes as a town of fifteen hundred inhabitants, two hundred and fifty houses, eighteen merchandise stores, six taverns, newspapers and a Catholic Church.
to the business of the visit.

The Bishop published here, the indulgence of the Jubilee, and its exercises were very well attended. The deportment of the Catholic body was such as to be called by our separated brethren "a revival." The exercises commenced on Corpus Christi, the 18th of June, and continued eight days. High Mass was sung at 9 o'clock in the morning on each day, at which there was a sermon; in the evening after prayer and singing there was another discourse; both of these instructions were in French, besides those we had the English instructions. 13

Flaget celebrated the morning Mass and preached in French in the morning and during the first part of the evening services. Then Abell took over preaching in English for another hour or more. His eloquence attracted attention and drew many non-Catholics to the church for his sermons. The week of spiritual exercises resulted in a list of validated marriages, many confessions, over three hundred communions and confirmation of ninety-two persons. On July 12, Flaget and Abell, escorted for some distance by a mounted guard of honor, began the return trip to Kentucky. Counting the seventy-six families of the small congregations and the large parish of Vincennes, the preachers had promulgated the Jubilee to approximately

13 U.S. Catholic Miscellany, IX, 1829, 70. This visitation is treated in Henry S. Cauthorn, The History of St. Francis Xavier Cathedral, Vincennes, Indianapolis, 1892, 148; Herman J. Alridding, A History of the Catholic Church in the Diocese of Vincennes, Indianapolis, 1883, 93, 94; Sister Mary Salesia (Godecker), O.S.B., Simon Brute de Remur, First Bishop of Vincennes, St. Meinrad, Indiana, 1931, 185-187; J. Herman Schauinger, Cathedrals in the Wilderness, Milwaukee, 1952, 244-246.
five hundred Catholics in Indiana. Only the stay at Vincennes, however, was deserving of the name of a parish mission.

The Jubilee was extended to the parishes of Kaskaskia, Cahokia, and Prairie du Rocher from St. Louis. Bishop Rosati acting as the ordinary for western Illinois commissioned Fathers John Timon, C.M., and John Bouillier to preach at these parishes sometime during 1827. Timon gave the exercises at Cahokia and Prairie du Rocher, while Bouillier worked at Kaskaskia. Detailed accounts of their work is lacking beyond the fact that Timon distributed eighty communions. The exercises most probably were full eight day missions, and were modeled on the jubilee mission given by Rosati at St. Mary's of Barrens, Missouri, in December of 1826. The talks for that occasion are outlined in Rosati's diary, and indicate a series of sermons on duties of a good Christian life, observance of the commandments, mortal sin, confession, and spiritual perservance. 14

From the available evidence it seems that some of the spiritual exercises connected with the promulgation of the Jubilee may validly be called parish missions. The elements were present. They consisted of a series of sermons and religious services; they were continued for a number of days; they brought people to the

sacraments; and in some cases converted non-Catholics. Moreover, it may be asserted that these were the first parish missions in the Middle West after 1783. There may have been missions before that time, but the period of the French occupation was not a part of this study. The priests who gave these spiritual exercises were from the clergy of the several dioceses. Those religious who participated in the promulgation of the Jubilee did so not as members of a religious order, but as priests serving under the direct authority of the bishops. However, during the next period, the members of the several religious orders assumed the leadership in preaching parish missions.
CHAPTER III

PARISH MISSIONS FROM 1830-1850

Great changes occurred in the Midwestern states during the two decades after 1830. As the removal of the Indian progressed and thousands of acres were thrown open to settlement Americans rushed into the region. Two more states were admitted into the Union; Michigan became a state in 1837 and Wisconsin followed in 1848. The population of the five states formed out of the Northwest Territory practically doubled each decade. The 1,470,018 of 1830 increased to 2,924,728 by 1840, and by 1850 the census counted 4,523,260 persons. The Catholics who contributed to the increased population were predominately Irish and German immigrants who arrived in the West as laborers on the canals and railroads or as farmers. The increased Catholic population called for the creation of new dioceses. In quick succession the following sees appeared: Detroit in 1833; Vincennes in 1834; Dubuque in 1837; Chicago and Milwaukee in 1843; and Cleveland in 1847. It became necessary for the several bishops to find priests for their expanding dioceses, and a continual canvassing of the Catholic countries of Europe was carried on. Among the priests who consented to work in the Midwest were several
religious orders obliged by their institutes to promote parish missions.

The immigrants, priests and people, found a nation deeply interested in democracy and expansion. Jacksonian principles changed the nature of political parties, expanded the suffrage, and adopted the spoils system to broaden the political opportunities of the common man. The doctrine of Manifest Destiny, a manifestation of American nationalism, was used to justify territorial acquisition. By 1850 the United States stretched from the Atlantic to the Pacific and from the Lakes to the Gulf of Mexico. In Congress the great national issues of the tariff, the nature of the Union, and the specter of slavery were debated by the triumvirate of Webster, Clay, and Calhoun. In that environment the parish mission had its place.

The parish mission as promoted by the religious orders requires that attention start with the Dominicans. The Dominicans arrived in the West in 1805, and founded the convent of St. Rose near Springfield, Kentucky. In the following years they assisted the diocesan clergy with the care of parishes and conducted the college of St. Thomas. After 1815 several of their number labored as frontier priests in Ohio and eventually established a convent and organized St. Joseph's parish and school at Somerset in Perry

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1 Jefferson Davis attended for a time the College of St. Thomas near Springfield, Kentucky.
County. Their work continued to be that of the parochial ministry. They did not enter the work of parish missions until after 1866, even though preaching holds a high position in the traditions of the order. Victor O'Daniel, O.P., historian of the St. Joseph Province of the Dominicans, in explanation of neglecting parish mission work, writes:

Owing to the scarcity of priests in the first years of the Order's establishment in the United States, the fathers were obliged to travel incessantly from place to place to attend the widely scattered flocks under their charge. Their labor was principally that of keeping alive the spark of faith in wide areas where there were but a few clergymen to administer to the spiritual needs of the people. They were missionaries in the wider sense of the word. They had not the leisure to "give missions," to use our more modern term; that is, to devote a week or more to special religious exercises for the reviving of the flagging religious spirit of one congregation. Yet we find them at an early period conducting short missions— or retreats, as they were then called. As far back as the twenties of the last century, Bishop Fenwick and his corps of five or six fathers or the Order did this kind of work with much success, even among non-Catholics, in Ohio.

But in the late fifties and early sixties we find frequent mention of the fathers giving spiritual exercises or retreats—really short missions—in many parts of the midwest.2

From the statements of the Domician historian it would seem that considerable mission activity was carried on by the Dominicans in the Midwest. But the writer was unable to find substantiating evidence in public records. Several articles were noted in the

Cincinnati Catholic Telegraph reporting on parish events of the Dominicans in Perry County, but there was never a reference to a mission. If there had been such activity some indication, it seems, would have appeared, at least, occasionally in the Catholic journals accustomed to print notices of missions. The "short missions" or retreats mentioned by O'Daniel may have been given to Catholics in Kentucky. Evidence does not point to their being preached in any of the five states of the old Northwest Territory. Moreover, the Reverend John B. Walker, O.P., archivist of the St. Joseph Province of the Dominicans for eight years, is of the opinion that the American Dominicans did not conduct parish missions before 1866.3

Italian members of the Congregation of the Mission settled in the diocese of St. Louis at the invitation of Bishop Du Bourg. After their arrival in 1817, they directed the diocesan seminary and took care of several parishes. They expanded their work into central Illinois after a certain William Byrne, one of the contractors building the Illinois and Michigan Canal, requested priests of

3 The writer learned of Walker's opinion in a personal interview in 1955. Further evidence of this opinion appears in the Acta Capituli Provincialis Provinciae Sti. Joseph O.P., in which the first decision made concerning parish missions occurred during the chapter meeting of October, 1877. It was stated that the fathers had successfully been working on parish missions for twelve years. Moreover, it is not evident that Samuel Mazzuchelli, O.P., pioneer parish organizer and church builder in Wisconsin and Iowa after 1830, engaged in preaching parish missions.
Bishop Rosati for his Irish laborers. In the spring of 1838 John B. Raho and Aloysius Parodi began a work that resulted in the organization of parishes at LaSalle, Pekin, Peoria, Kickapoo, O'Harasburg, Black-Partridge, and Harrisonville. Despite intimate control over these parishes, the Vincentians did not promote many parish missions. Only one mission is recorded before 1850. That was an eight day mission beginning on October 13, 1839, which was preached by John Timon when he and Bishop Rosati visited LaSalle on the occasion of a confirmation tour of the diocese.4

During the early decades of Vincentian service in the Midwest, Fathers John Timon and John M. Odin gave promise of starting an active mission band. Both qualified as good preachers proficient in speaking English. But hope for continued mission work vanished in 1847 when Timon became the first bishop of Buffalo and Odin became


The writer conversed with the Vincentian historian, Ralph Bayard, C.M., at Kenrick Seminary in January, 1955. Bayard was of the opinion that the Vincentians did nothing worthy of notice on parish missions during the period, and he was unable, at the time, to locate the Annales of the society. This strange "loss" of over one hundred bound volumes effectively blocked further investigation of the problem by the present writer.
bishop of Galveston, Texas.

On one of his pastoral circuits of northern Indiana Stephen T. Badin was favorably impressed by the beautiful lake and country near South Bend, and purchased 524 acres from the government for future church use. Bishop Bruté several times offered the tract to the Missouri Jesuits who refused the offer. Then the second bishop of Vincennes, Celestine de la Hailandière, gave the land to Edward Sorin. Sorin and six fellow religious of the Congregation of Holy Cross arrived from France in 1842, and in November of the same year established a community at Notre Dame. According to the rule written by Father Moreau, founder of the Congregation of Holy Cross, the priests were to engage in preaching popular missions and instruct youth. The latter objective was accomplished in starting the college that developed into the University of Notre Dame. A scarcity of priest, pastoral work in South Bend and the neighboring towns, the cholera epidemic of 1854 (which claimed the lives of a score of the community), and the call for chaplains for the Union Army in 1861 deterred the Holy Cross fathers from taking up the ministry of parish missions beyond a few attempts. In 1844 Sorin and two associates

5 Ave Maria, vol. 37, November 11, 1893, the obituary of Father Edward Sorin; ibid., "A Knight of Mary in America," March 3, 1894, 225-230. Fr. Thomas M. McAvoy, archivist of the University of Notre Dame, stated in a personal interview with this writer, March, 1955, that it was well into the present century before the Holy Cross fathers embraced mission work to any extent. McAvoy regarded the year 1910 as the approximate beginning time.
conducted a mission at Bertrand near the present city of Niles, Michigan. The following year Holy Cross fathers gave a second mission at Bertrand in preparation for the confirmation of ninety-eight persons by Bishop Lefebvre.  

During the 1840s a second religious group, The Congregation of the Most Precious Blood, who professed interest in preaching parish missions, settled in Ohio. With Franz Sales Brunner as superior, eight German Sanguinists arrived at Cincinnati during the Christmas season of 1843. Within a few months, they were assigned by Bishop Purcell to set up mission centers and attend rural parishes scattered throughout twenty-nine counties of northwestern Ohio. According to available records the Sanguinists did not conduct parish missions during the years considered in the present chapter. It seems that they were too preoccupied with ordinary pastoral duties towards their many German immigrant congregations.

Within a year from the arrival of the Sanguinists, Purcell welcomed German Franciscans of the St. Leopold Province in the Austrian Tyrol to his diocese. William Unterthiener, O.F.M., came to Cincinnati in October of 1844, and was assigned temporarily to Holy Trinity parish.

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6 Paré, Catholic Church in Detroit, 507. Sorin's work in the territory of the diocese of Detroit was done on arrangement with Lefebvre who had granted faculties to the Holy Cross priest.

He was followed by more friars whose number included nine priests and three lay brothers at the end of twelve years. The friars became pastors, temporarily or permanently, of a number of parishes in Cincinnati and vicinity. Of these pioneer members of St. John Baptist Province only Unterthiener is known to have preached popular missions during the period of this study. In 1845 Friar William preached "a very successful mission" to the Germans of Portsmouth, Ohio. Four years later he gave a mission to the German congregation of Immaculate Conception church in Louisville. He conducted his third eight day mission in 1854 at New Alsace, Indiana. Further details of these missions by Unterthiener are not recorded.

8 John B. Wuest, O.F.M., St. Francis Seraph Church and Parish, Cincinnati, 1934, 20-23. The parishes attended to by the friars included St. John's and St. Bonaventure in Cincinnati; St. Stephen in Hamilton; St. Boniface in Louisville; St. Clement in St. Bernard; parishes in Pomeroy, Pine Grove and Portsmouth, Ohio and Aurora, Indiana.


10 Ibid., XV, 66.

11 Ibid., 15.

12 The writer interviewed Edmund Auweiler, O.F.M., archivist of the St. John Baptist Province, in Cincinnati during November, 1954. He learned that further investigation of missions by the friars was impossible, for the work of the pioneers of the province is not adequately recorded.
Dominicans all neglected to promote missions in any worthwhile extent in the Midwest before 1850; not so the Redemptorists and the Jesuits.

On June 20, 1832, six German Redemptorists disembarked at New York. They immediately set out on the tiresome journey by boat up the Hudson to Albany where they transferred to a barge on the Erie Canal and at Buffalo they boarded a stage for Cincinnati. They completed the journey on July 17, 1832. The group was composed of three priests, Simon Saenderl, Francis X. Haetscher, and Francis X. Tschenhens, and three lay brothers. They remained in Cincinnati for a short while until departing for the Territory of Michigan the designated region for their labors. Saenderl and Haetscher eventually took over Indian missions for several years at Green Bay, Arbre Croche (Harbor Springs), and Saulte Ste. Marie, while Tschenhens became a pastor of the German congregations of Peru, Norwalk, Sandusky, Liberty, Tiffin, Bucyrus, and New Riegel, Ohio. Although the fathers were assigned to ordinary pastoral care, they seized upon available

13 John F. Byrne, C.SS.R., The Redemptorist Centenaries, Philadelphia, 1932, Chapter 1, passim. The American Redemptorists stemmed from German foundations established by Clement Hofbauer and Thaddeus Huebl. They had joined the Congregation in Italy during the French Revolution and later returned to Austria and Germany. It was the Vienna community who listened to Frederick Reze pleading for priests in America. The agreement to send men was accepted in 1828, but the missionaries did not arrive until four years later, which was memorable in Redemptorist annals because it was the centennial year of the congregation's foundation by Alphonsus Ligouri.
opportunities to exercise their special vocation of preaching parish missions.

In July, 1832, just one month after the Redemptorists had arrived in the United States, the first Redemptorist popular mission was preached by Francis X. Haetscher, who had had seventeen years experience on the missions in Europe, at Tiffin, Ohio. This mission lasted eight days and was followed by a second at Norwalk. Haetscher felt the scattered Catholics, especially the Germans because of the language barrier, were much neglected and profited a good deal from the mission.14 Afterwards, continuing his journey to Detroit, he arrived at the height of a cholera epidemic that claimed the life of Gabriel Richard and thus lessened the supply of priests. There was no time or thought of missions and Haetscher immediately plunged into pastoral work.

In January of the following year Tschenhens took up his assignment as pastor of Peru, Ohio, at St. Alphonsus which had been

dedicated by John Henni previously to St. Michael when begun in 1830. As his first official act as pastor Tschenhens gave a two week's mission, which was very successful. Many of the parishioners of the congregation's fifty families wrote to friends in Europe that this was the first time they had seriously thought of religious obligations. 15

These are the only recorded missions by Redemptorists up to 1839. 16 At the beginning of that year the outlook for a permanent community in the United States was very discouraging, for it had not been possible to establish community life according to the rule of the order. Accordingly, when an invitation was extended to the superior, Joseph Prost, by Bishop Kenrick of Philadelphia that the fathers work in Pittsburgh, it was accepted and the Redemptorists left the dioceses of Detroit and Cincinnati. They returned to the diocese of Detroit when Bishop Lefebvre requested his personal friend, Louis Gillet, who had recently arrived from Europe, to preach a series of missions

15 ACSSR, I, 12, 239. Tschenhens to Passerat, July 3, 1833. "Gleich nach meiner Ankunft hielt ich hier durch 14 Tagen eine formliche Mission." Byrne, Redemptorist Centenaries, 50. Citation from another letter of Tschenhens to Passerat, August 2, 1833.

16 ACSSR, II, 481. There may have been other missions, for Wuest writes: "Aliaeque missiones habitae sunt, quae nominatim non memorantur."
in and about Detroit. It was the summer of 1843 when Gillet and Matthew Poilvache arrived in Michigan.

The two Redemptorists began the preaching of missions at St. Paul's, a parish located in Grosse Point on the shores of Lake St. Clair some ten miles from Detroit. During this mission a pious young lady, Theresa Renauld resolved to become a religious. Gillet took her to Monroe and with two like-minded women from Baltimore began the Sisters of the Immaculate Heart of Mary. As the month of August wore on, the two missionaries evangelized the French-speaking congregations at Saginaw, L'Anse Creuse, Huron River (Rockwood), Mt. Clemens, La Baie, Monroe, and Detroit. The Catholics visited had lacked so long any priestly ministration that the missionaries were very successful and rightly reported their efforts as great marvels.

Bishop Lefebvre wrote the Lyons office of the Propagation of Faith noting that the program of these missions continued for the entire summer. Peter Kindekens, the Vicar-general, assisted the Redemptorists "giving spiritual retreats to the multitude of French Canadians dispersed throughout the vast diocese of Michigan, and who

17 Paré, Catholic Church in Detroit, 461.

18 L'Anse Creuse church called St. Felicitas was destroyed by high waters of Lake St. Clair in 1837. Its site was approximately 40000 Lake Shore Drive of present Detroit. La Baie is the present Erie, Michigan, twelve miles south of Monroe.

deserved to be succored in proportion as they are abandoned." When the fathers went to Saginaw, they were able to travel for about fifty miles in carriages over the road commenced in 1829 (U. S. Highway 10). Then they took to horseback riding through dense forests and threading their way through the extensive swamps of that region. At Saginaw and other places the missionaries found the people most ignorant of Catholic doctrine. The Bishop rejoiced that "everywhere they have been crowned with the greatest success but especially in the City of Detroit, where they finished a retreat of seventeen days," and he closed his letter stating that only God could recognize the spiritual benefits from the final retreat in December to the congregation of St. Anne in Detroit. 20

During the month of March, 1844, Gillet gave the mission at Monroe and at that time decided to establish there a house for the Redemptorists and take over care of the parish. Both Lefebvre and the parish trustees (margueillers) acquiesced to the agreement that became effective on June 16, 1844. 21 It seemed to be a prudent

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20 Paré, Catholic Church in Detroit, 451, 452. Letter of Lefebvre, January 31, 1944. It was one of the many received by the Society of the Propagation of the Faith and never printed in its annals. Paré used transcripts made by Msgr. Edward J. Hickey in the archives of the Lyons society.

21 ACSSR, I, 428.
decision. Monroe, founded in 1785 by François Navarre and a group of French, was located on the River Raisin about three miles from Lake Erie. Originally known as Frenchtown, its name was changed to honor President Monroe’s visit to the village in 1817. When Gillet made his choice in favor of Monroe, it was a town of some two thousand population and its industries included a woolen mill, tannery, iron foundry, three sawmills, and two flour mills. The citizens, who were of French, Irish, and German stock, were promoting their town as a lake port. Once established Gillet and Poilvache were busy supplying spiritual ministration to the Monroe congregations of over a thousand persons and to nine outlying parishes, seven of them were composed entirely of Irish immigrants. They found no leisure for conducting missions because of the shortage of manpower. They did manage to hold a mission, however, at Monroe as a fitting preparation for the dedication of the enlarged church by Lefebvre in December of 1845.

According to the Monroe house history, Gillet and Poilvache

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23 Byrne, *Redemptorist Centenaries*, 200. Citing letter of Gillet to Frederick Held, the Belgian Provincial, dated April 13, 1845, "As to missions that are called for from other parts, I have been obliged to refuse them until the arrival of other fathers."

24 AGSSR, I, 158, 446. When the church of St. Anthony was renovated and re-dedicated, December 8, 1845, it was re-named St. Mary.
found time to preach three missions in 1846. Together they conducted "une retraite ou mission" in the village of Huron River, a place twenty miles south of Detroit, in January. They effected great spiritual changes among these people so destitute of spiritual help. Then they gave a very successful mission of ten days at "la Rivière aux Cygnes" nine miles northeast of Monroe. Later that year Poilvache alone preached an eight day mission at another Swan Creek (Anchorville). He called it a success, for he had worked among Catholics neglectful of their duties and little exterior indication of their faith.

A fourth mission that same year was preached by a group of four Redemptorists at St. Mary's church in Detroit. The parish, organized for the Germans in 1842 by the Reverend Martin Kundig, was then in the throes of trustee troubles. Peace was restored by the mission and the good work of the missionaries brought a petition from parishioners and hope from the bishop that the Redemptorists would take charge of the parish. They accepted the offer and remained

25 Paré, Catholic Church in Detroit, 416. Swan Creek, now Newport, was a French settlement, and had a log chapel since 1838.

26 ACSSR, I, 165, 433-435. It was said that the people of Swan Creek were "un peuple auparavant de moeurs bien corrompues, et qui néanmoins avait conservé la foi."
the pastors of St. Mary's for over a quarter of a century.27

In 1847 Aegidius Smulders, who became a noted preacher of missions, took over as pastor of Monroe. During his first year of office, he and Poilvache preached three missions. The first was given by Poilvache to the Monroe congregation during Lent. The second was conducted by Smulders at Huron River. In the house history this mission was credited with the starting of a parish school, a serious need since within a twenty mile area only three persons were able to read. A final mission of the year was given by the two fathers at Ecorse, Michigan, where the congregation still lacked a church.28

Throughout 1848 the pastors of Monroe found opportunity to preach but three missions. The Irish congregation of Stony Creek, some twenty miles northwest of Monroe, had a very poor reputation for practical Catholicism. Marriages were often invalid and daily life was so devoid of justice that though Catholics in name they acted more like people without the faith. Using as the opening wedge a sick-call to a parishioner dying of the "spotted fever," Smulders

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27 Byrne, Redemptorist Centenaries, 205,206; ACSSR, I, 174; T. Lawrence Skinner, Redemptorists in the West, St. Louis, 1933, 30, 31.

28 ACSSH, I, 436, 437. Matthew Poilvache (1815-1848) died in the next month a victim of the plague. He was the first Redemptorist to die in America. He was professed in 1836; ordained in 1842; and had arrived in America in 1843. His obituary appeared in the Catholic Almanac of 1849.
announced a mission for the congregation. Several weeks after the plague subsided, he began the exercises to a now devout parish. They filled the small chapel to capacity, and even some Protestants attended. The missionary moved his audience to tears during the sermon on confession and all but one man received the sacraments. Smulders closed the mission with the solemn and impressive ceremony of the raising of the mission cross on Friday afternoon at three o’clock while the congregation sang the "Vexilla Regis." Afterwards the Stony Creek Irish were considered among the more fervent parishes attended to by the Redemptorists.29

Smulders’ second mission took place during the first weeks of December at St. Paul’s in Grosse Point. Five years earlier Gillet had given a mission there and established a temperance society. Interest had waned and so Smulders took the occasion to renew the pledges against strong drink. He believed the congregation was generally fervent, but he feared for their perseverance in their mission resolutions because they had no resident pastor.30

On Christmas Eve Smulders and Joseph Steinbacher, who spoke English fairly well, began the third mission of the year for the Irish of the Monroe congregation. The success of the mission surpassed the

29 ACSSR, I, 440, 441. Excerpts from the Monroe house history written in French.

30 Ibid., 441.
missionaries' expectations. Catholics who had joined secret societies withdrew their attachment; many heavy drinkers took the pledge; and parents who had been sending children to the public school promptly enrolled them in those of the parish. The girls' school was taught at that time by the Sisters of the Immaculate Heart of Mary, while the boys' school was conducted by a layman, James Sheeran. The good effect of the mission extended to the non-Catholic inhabitants of Monroe, for all attacks against Catholicism subsided afterwards.\textsuperscript{31}

The Redemptorists continued to promote missions in southeastern Michigan during 1849. In January Smulders gave a mission to an Irish congregation of some thirty families at Medina fifty-five miles from Monroe. Despite the cold weather all families attended the morning and evening services and according to the record all made general confessions. Many non-Catholics attended the sermons, perhaps out of curiosity, but one of their number was converted. There was also the traditional raising of the mission cross. The mission began regular priestly visits to those Irish who, it was stated, were better instructed in their religion than those of Monroe. A renewal of this mission was preached in September by Smulders and Steinbacher.\textsuperscript{32}

\textsuperscript{31} AGSSR, I, 442.
\textsuperscript{32} Ibid., II, 61, 357, 362.
During the Lent of 1849 the Germans and Irish of Monroe were favored again with a mission. Maximus Leimgruber, one of the Redemptorist pastors in Detroit, delivered the German sermons while Smulders preached the English sermons. The most noteworthy of the exhortations was the condemnation of secret societies because a man of the parish in hope of securing a political office in Monroe had enrolled in the secret lodge of the Sons of Temperance. This particular society was a cause of much concern to the American hierarchy in the 1840's despite the fact that the Sons of Temperance professed to foster virtue. Political activity also was promoted by the temperance society of Monroe. Then on the first of April the two missionaries began a renewal mission at Stony Creek. They were edified by a whole parish receiving the sacraments and by the many who took the partial or total pledge against hard liquors in reparation for Christ's thirst on Calvary.

Bernard Hafkenscheid, the first provincial superior of the American Redemptorists, arrived at Detroit in August for his canonical

33 Ibid., II, 61, 358.
35 ACSsR, II, 359. The pledge excepted the use of spirits for medicinal purposes, "hors les cas de maladie."
visitation. Due to circumstances not of record, he was unable to fulfill his purpose; so he used his free time to preach a mission to the congregation of the French parish of St. Anne from August 12 to 19. 36

Next in the record was a mission given by Smulders and Tschenhens to the fifteen Irish families of Muddy Creek some eight miles from Monroe. The parish had no resident priest, and was visited three or four times a year. Tschenhens held the attention of his audience despite his poor command of English. Smulders also recorded an interesting experience. As was his practice he indiscriminately admitted non-Catholics to the sermons. In the course of one talk the Protestants took offense at his words; they left the church and began a disturbance outside. The Irish filled with resentment at the insult to the priest rose to follow and punish the disturbers of the peace, and would have done so had not Smulders restrained them. 37

In the autumn Tschenhens accepted an invitation to give a mission at St. Peter's of Norwalk, Ohio, where he had acted as pastor after his coming to America. This mission was productive of much

36 Ibid., II, 88.

37 Ibid., II, 62, 360.
good, for peace and good will returned as old animosities were buried. 38

The mission record reveals only one Redemptorist mission given in the Midwest during 1850. In the latter part of March Tschenhens conducted a renewal mission for the Germans in Monroe and brought about increased attendance even during the summer at the children's Sunday school, which was attended by parents as well. 39

About this time the Redemptorists introduced new methods in their missions; so this may be a good juncture for a summary of the work since 1832.

From the first attempts at missions in 1832 until the close of 1850 the Redemptorists preached forty-seven recorded parish missions. They gave twenty-seven of them in parishes of southeastern Michigan and northwestern Ohio. They worked among congregations in the various stages of organization all the way from mere Mass stations to well established parishes with resident pastors, churches, schools and teaching sisters. Because of these missions the Redemptorists settled

38 Byrne, Redemptorist Centenaries, 79; Mossing, Sanguinists of Northwestern Ohio, 56-59. St. Peter's in Norwalk had close, but not amicable relations, with the parish of Peru about five miles away. "From 1840 to June 1841 Rev. Joseph Freigang had charge of the parish and contrary to the Bishop's wishes had built a church at Norwalk. The church was placed under interdict and it remained closed until July 1842 when Rev. L. M. Alig, C. SS. R., was given permission to reopen it."

39 ACSSR, II, 117, 441.
in Monroe and Detroit. Then they extended their work by missions to congregations more or less subjected to their pastoral care. Their missions were always infrequent undertakings by priests whose principal work was pastoral care.

The Redemptorists used a mission program developed by St. Alphonsus Ligouri. The Jesuits, the next group which gave popular missions in the Midwest before 1850 followed a method founded on the Spiritual Exercises of St. Ignatius Loyola published in 1548. The Exercises were the guide for Jesuit spirituality from the beginning. Jesuits of the restored Society settled in the Middle United States at Florissant, Missouri, in 1823. Jesuit priests were few during those early years and Ignatian retreats and missions fewer. "The Spiritual Exercises according to the method of our Holy Father," wrote Father Peter Verhaegen to the General of the Society in 1829, "are not given to any outsiders except the Religious of the Sacred Heart." Verhaegen's statement not withstanding, a few spiritual renewals of the nature of a mission took place. In the spring of 1824 Fathers Charles Van Quickenbourne and Peter Timmermanns preached a series of sermons to the Florissant congregation that destroyed the religious nonchalance of the locality. Besides the usual

denunciation of sin and human shortcomings, Van Quickenbourne, native of Belgium where the influences of Jansenism had effect, condemned especially excessive dancing by the fun-loving French settlers of Florissant. Mother Duchesne, superior of the Sacred Heart community, noticed a changed attitude towards religion and wrote: "The revivals preached by the Fathers brings into the Church and then to the sacraments almost all the village. One hundred and sixty men have made their Easter Communion."41 Another mission or missions were given by Verhaegen at Portage des Sioux and Jefferson City in 1828.42 John Van Lommel, recently arrived from Belgium, in August of 1832 attempted a three day mission at Dardenne. Though he spoke a combination of French and English of poor quality, the attendance went beyond seventy persons of whom fifty confessed and thirty-eight received communion. In addition he baptised three converts.43

The next recorded mission, which took place six years later in 1838, was preached by John Gleizal and another priest to the congregation of St. Ferdinand at Florissant. During the two weeks a number returned to the practice of religion; many joined the newly

41 Ibid., I, 197, 198. Quotation from Baunard, Life of Mother Duchesne, 261.

42 Ibid., II, 53.

43 Garraghan, Jesuits of the Middle United States, I, 457, 226-227. The second page cited gives selections from a letter of Lommel to another Jesuit, Dzierizynski, dated September 20, 1832.
organized confraternity of Our Lady of Mt. Carmel, and afterwards took a stand against the Creole dancing craze. A year later another mission given to the same parish raised Easter communions from two hundred to eight hundred. While these missions were not preached within the limited region of the Northwest Territory, they established the fact that the Missouri Jesuits gave missions at an early date and indicate that the activity of the Jesuits had not as yet moved east of the Mississippi.

There were other Jesuits in Mid-America besides those in Missouri. Members of the French province of the Society of Jesus migrated to Kentucky in 1831. They conducted colleges at St. Mary's and Louisville, but abandoned those institutions in Kentucky during 1846 for the more promising educational opportunities in New York City. However, during the sojourn in the West some of the fathers engaged in the ministry outside the classroom.

Soon after their arrival in Kentucky, the Jesuits began to give parish missions in Bardstown. This work was expanded to cover the towns and cities of the dioceses of Vincennes, Nashville, and Cincinnati. Retreats were given to communities of nuns and to the clergymen of the area, and St. Mary's gave hospitality to those priests who wished to make their

44 Ibid., I, 262; Litterae Annuae of 1838, 1839, 1849.
This statement inclines one to picture a grand program of apostolic labor. It was not so, for only two Jesuits, John Larkin and Nicholas Petit, and a diocesan priest, Francis Evremond, actually carried on the major portion of the work. Together or alone these three preachers gave missions at the cathedral in Bardstown and the parish of St. Rose in Kentucky, to the congregation of Nashville, Tennessee, and several other places.


46 John Larkin was born at Ravensworth, Durham County, England, February 2, 1801. He entered the Jesuits, October 23, 1840, and was recognized early as one with special gifts. "While yet a novice, he was called upon by his superior to put to account his uncommon ability as a preacher in a series of retreats preached in Kentucky and neighboring states." After the migration to New York, Larkin served a term as rector of Fordham college, was Visitor to the Irish Province of the Society, and was named as Bishop of Toronto an office which he refused. He died in New York, December 11, 1858. (Garraghan, *op. cit.*., III, 258, 259.)

Nicholas Petit was among the first group of Jesuits from France to arrive in Kentucky. During 1833 and 1834, preceding the arrival of Bishop Bruté, he was the acting pastor of Vincennes. (Cf. Cauthorn, *History of St. Francis Xavier Cathedral, Vincennes*, 156.) In later years Petit was the pastor of the parish in Troy, N.Y., where he died on February 1, 1855.

One of the few missions preached by the Kentucky Jesuits north of the Ohio River was held in Cincinnati during September of 1841. For two weeks John Larkin zealously preached four times daily in the Cathedral. The editor of the Telegraph described the spiritual retreat as a consoling spectacle with steady and edifying large crowds in attendance. The discourses of the "indefatigible Father Larkin" were repaid by six hundred communions on the two Sundays. "The modesty and recollection with which all approached the altar to receive that strength from above, so necessary to sustain the Christian through the conflicts and trials of this world was indeed edifying and calculated to draw tears of consolation and joy from the eyes of the faithful spectators." During the mission Bishop Purcell confirmed 102 persons of both sexes. 48

Sometime during the same year, one of the Jesuits, probably Petit because he had earlier worked in the parish, preached a three week's mission at St. Francis Xavier Cathedral in Vincennes. 49 This

48 Catholic Telegraph, September 18, 25, 1841. Larkin remained another week in town to conduct a retreat for the diocesan clergy.

49 ARSI, ICL, 429: Letter of William S. Murphy, S.J., rector of St. Mary's College, to John Roothaan, General of the Jesuits, January 10, 1842. Murphy writes briefly of missions given at Cincinnati, Bardstown, Nashville, and Vincennes; Cauthorn, op.cit., 156. Petit most probably gave the mission at Vincennes, for his name appears in the church records about this time. At the time of the mission, Bruté urgently invited the Kentucky Jesuits to establish themselves in the growing city of Indianapolis.
concludes the list of missions by the Kentucky Jesuits in the region
covered by our thesis.

In the summer of 1840, several months before the Missouri
Jesuits came to operate the college of St. Francis Xavier, John McElroy
of the Maryland Province "at the urgent request of the Bishop of
Cincinnati" and with the consent of his superior, Father McSherry,
"gave the exercises to the clergy of that diocese, and to the laity
of his Cathedral." McElroy arrived on Ash Wednesday and commenced
the retreat for twenty-five priests on the following Friday. He
finished on the second Sunday of Lent and immediately began the retreat
for the laity who faithfully "continued to attend the exercises
during the whole week, spending six hours daily in the church." When
the mission closed the total communions had reached two hundred. 50

This was the only mission noted in the records preached by McElroy

50 ARSI, ICL, 207. McElroy to Roothaan, June 4, 1840.
McElroy for a long time realized the necessity of assigning fathers
specifically to retreat and mission work. Whenever he wrote to the
Father General, he urged his plan; always in vain. The Maryland
Province did not organize a mission band until the 1870's. The extent
of McElroy's popular mission work was considerable for the times and
circumstances. There are references in the following: ARSI, ICL, 278,
McElroy to Roothaan, August 3, 1835; 206, McElroy to Roothaan, November
23, 1840; also United States Catholic Magazine, Baltimore, 1844: March
198, 199; May, 333; June, 402; August, 541; October, 673; December,
804; and in 1845: January, 63; April, 268; May, 282.
or any other Jesuit of the Maryland Province in the West up to 1865.

Purcell's efforts to obtain the Jesuits for Cincinnati fructified in the autumn of 1840 when the Missouri Jesuits assumed the direction of the old cathedral parish and the adjacent Athenaeum located at Seventh and Sycamore streets. Thus was born St. Francis Xavier parish and college with a community of Jesuits whence would flow vigorous activity into popular missions in the Midwest. But the start was slow and the influence scarcely perceptible, and existing records are vague. The Litterae Annuae of the Jesuit community were omitted from 1842 to 1849, and when they were resumed the writer summarized the activity of those six years in very general terms. He described an event having all the markings of a popular mission with sermons, confessions, and the raising of the mission cross; but omitted the pertinent details of time and place. In fact throughout the period of this study, the Litterae Annuae and the Historia Domus of St. Francis Xavier College were unsatisfactory. The latter document for the years 1853 to 1862 has some references to the labors of

Francis X. Weninger and notes that other fathers of the community occasionally engaged in preaching missions during the summer vacations. Under the heading of *Fructus Ministerii*, a listing of the priestly work performed by members of the community, two missions were given in the year July 1861-1862 by Fathers Driscol and Kuhlman; and during the following year there were two missions. They preached eleven from 1865-1866.\(^{52}\) It is evident that classroom and strictly pastoral duties made up the work of the Cincinnati Jesuits, and their preaching missions was of secondary importance, a kind of extracurricular spiritual activity restricted to the vacation periods.

The Jesuits began missions to German Catholics when five missions were held in several cities in Ohio during 1846 and 1847. Fathers John N. Hofbauer and Joseph Patschowski, while stopping in Cincinnati en route to St. Louis in January of 1846, preached a one week's mission to the Germans at St. John's church. It was reported that large crowds attended the services despite the severity of the weather. They kept the confessors busy until eleven o'clock at night, and pleased the missionaries by receiving communion in great numbers on the day when, it seems, Bishop Purcell celebrated

\(^{52}\) Xavier University Archives, Cincinnati, "St. Xavier Historia Domus." Latin mss.
In keeping with the spirit of Lent, during March and April of 1847, Francis X. Kalcher, Martin Seisl, and John B. Emig gave missions to the Germans of St. Joseph's and St. Mary's churches in Cincinnati. The report mentioned that great crowds attended, six confessors were often occupied until late at night, and the communions numbered over two thousand. Afterwards, the Jesuits went to Dayton "to afford similar advantages to Catholics of that place."54 There they preached to the German parishioners of Reverend Henry Juncker; administered the sacraments of penance and Holy Eucharist to 550 persons; and effected reconciliations among enemies.55 In April Kalcher gave a "spiritual retreat" at the German parish of St. James in Hamilton, and that completed he and Seisl gave a retreat at Our Lady of the Lake parish of Cleveland after Easter.56 After these

53 Catholic Telegraph, January 29, 1846. John Nepomiscene Hofbauer came to America from Austria in 1846; was a pastor of St. Joseph's church in St. Louis until returning to Europe in 1851. He died in 1878. Joseph Patschowski, also from Europe, served as a pastor in St. Louis until his death in 1859.

54 Ibid., March 11, 1847. F. X. Kalcher later served as pastor at Chillicothe beginning in May, 1847. He died September 22, 1852. Martin Seisl, from the Austria-Hungarian Province, worked as a pastor among the Germans in St. Louis for six years after 1847 and other places in Missouri until his death in 1878. J. B. Emig came from Germany in 1840's. He died December, 1889.

55 Ibid., March 18, 1847.

56 Ibid., April 8, 1847.
missions the priests returned to regular assignments, and further work among the Germans stopped until the arrival of Francis X. Weninger in the United States.

The revolutions of 1848 that disturbed Europe again carried a spirit of anticlericalism which resulted in a temporary suppression of the German Jesuits. Among the number who came to America as refugees and for a time worked in the Missouri Province was Francis X. Weninger. He remained in the United States for the rest of his life and took up the preaching of parish missions with great success especially to the German Catholics. His career of thirty-seven years as a mission preacher throughout the length and breadth of the nation won recognition in Catholic circles, and from a fellow Jesuit who wrote in glowing terms that

It is hardly an exaggeration to say that very few men in the Church, at least in this country, have been during the last thirty or forty years, so prominently before the Society and the world as the late Fr. Francis Xavier Weninger. Moreover, among the illustrious missionaries of the restored Society, it is equally doubtful whether any have been garnering the harvest for a longer period, or have scored equal success with him, among civilized peoples. 57

Though the above eulogy of Weninger appeared in his obituary, it was not far off the mark, for the man had an unusual capacity for work. He preached missions year in and out, delivered sermons on special

occasions, conducted retreats for clergy, and published volumes of sermons, devotional, and apologetical works. The events of his long full life he collected in an unpublished autobiography entitled

_Erinnerungen aus Meiner Leben in Europa und America durch Achtzigjahre, 1805-1885._

Francis X. Weninger was born on October 31, 1805, at Marburg, Styria, in the manor of Wildhaus, the estate of his parents Sebastian and Barbara von Mandelstein. As a boy beginning formal education in the Marburg gymnasium, he ambitioned a career in the army. Since a military future was frowned upon by the elder Weninger, twelve year old Francis was apprenticed to a Laybach apothecary to learn the prosaic business of druggist. Since he began to show more interest in books than bottles, with his master's consent Weninger privately pursued classical studies by special arrangement with the director of the local gymnasium. His remarkable success in the public examinations earned him the patronage of the Empress Carolina Augusta and a scholarship at the University of Vienna. By that time he had

58 Weninger completed the autobiography in 1885, and had plates for the German edition prepared from which the only existing printed copy was made. In addition he had an English translation made by a Miss Susan Blakely. He had begun corrections of the English manuscript. After his death, for still undeterminable reasons, superiors of the Missouri Province forbade publication of the memoirs and destroyed the plates. For some years, Fr. Murtha Boylan, S.J. worked on a study of Weninger as an intellectual pastime, but he died in 1945 before finishing it. The writer has used notes and a manuscript translation of Boylan.
decided to become a priest and followed the course in ecclesiastical studies. After ordination by the Bishop of Gratz, September 30, 1828, he did a doctorate in theology and was assigned to the faculty of the diocesan seminary. Within a few years he became dissatisfied with the life of a secular priest and sought admission into the Society of Jesus. He was accepted into the novitiate at Gratz on October 31, 1832. Weninger spent the next nine years making his novitiate, repeating certain courses in philosophy and theology, doing some teaching, and making the final year of training (tertianship). In 1841 he began to lecture on sacred scripture, church history, and Hebrew in the theologate at Innsbruck. In addition Weninger assisted in the Jesuit church as a regular preacher and confessor averaging twenty thousand confessions annually. During the summer vacations he conducted popular missions in Austria and directed retreats. "It was on these occasions," he writes, "that I learned the immense value of these spiritual exercises, and their wonderful influence in enlivening Catholic principles, and promoting the leading of practical Catholic lives, an experience which I found eminently useful in my subsequent career as a missioner in the New World."

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59 Francis Xavier Weninger, S.J., Erinnerungen aus Meiner Leben in Europa und Amerika durch Achtzigjahre, 1805–1885, Unpublished memoirs, 16. The data of these pages are taken from the preface and chapter one. Hereafter the memoirs will be quoted as Erinnerungen.
The New World beckoned him during the unsettled conditions of the 1848 revolution. The zealous Weninger, finding activity impossible in his homeland, requested of Father General Roothaan a transfer to the United States that he might labor there among the numerous German immigrants. His petition granted, Weninger left Innsbruck on June 20, 1848. Boldly wearing clerical attire he crossed through France and revolution-disturbed Paris without mishap and safely reached Le Havre where he took passage on the steamer United States. The twelve day crossing was uneventful and, "perfectly free from the usual ocean malady", he celebrated Mass each morning.

Landing in New York on the feast of St. James, July 25, he sought out the Jesuit house. In the course of a week's rest at Fordham, he delivered a sermon at Holy Trinity church in Williamsburg. It was his first sermon in America. He started for St. Louis in August. He visited Niagara Falls and was fascinated by its grandeur, and boarded a lake steamer at Buffalo for the "insignificant town" of Chicago. He made the last portion of his journey to St. Louis by stagecoach, canalboat and river steamer. Weninger reported to the Vice-provincial of the Missouri Jesuits, and within a few days embarked again on a boat bound for Cincinnati where he arrived exactly one month after setting foot on American soil.

Weninger's desire for an apostolic ministry among the laity was not fulfilled immediately because of other work about which he wrote:
Although by the permission of my General, Very Reverend Father Roothaan, I had come to America to give missions; I acceded to the request of the provincial at St. Louis, and took charge of the class in theology at the college in Cincinnati. I also was to preach and hear confessions at St. Philomena's in the same city.

But meanwhile he kept in mind the missions preparing himself indirectly by the study of the Exercises and publication of a Latin edition of them, and directly by using "every spare moment to learning English."

Within several months he received his first invitation to give a mission.

Francis J. Rudolf, pastor of Holy Family parish at Oldenburg, Indiana, having read of Weninger's purpose in coming to America, requested a mission for December 8 to 18. At the appointed time Weninger traveled the sixty miles distance by stage to Oldenburg. When he arrived the church was unprepared for a successful mission, for the newly constructed building was still filled with debris and unfurnished; moreover, the pastor was ill. Promptly the missionary organized the parishioners for a clean-up program, and made ready the church in time for the scheduled opening of the mission. It was a great success according to the report written by the satisfied pastor and printed

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60 Weninger, Erinnerungen, 25. This assignment lasted but one year according to the Catalogus Provinciae Missourianae, 1849 to 1865. His work was to help the teaching scholastics, who in addition to classroom duties, studied the necessary theology for ordination to the priesthood. It was a makeshift expedient brought on by pioneer conditions.
in the German Catholic weekly, Der Wahrheitsfreund. 61 Catholics disregarded the hardship of distance; rising at two o'clock in the morning they drove their teams from fifteen to twenty miles to attend the morning Mass and instruction, and remained for three more sermons each day. The mission concluded with a general reception of the sacraments. The service for the mission cross drew effusive comments from Father Rudolf:

Oh what a sublime spectacle to contemplate! Almost two thousand Catholics before the sign of our salvation, on their knees giving praise to God and His Blessed Mother and testifying their unswerving love to our holy faith, promising with the greatest earnestness and fervor to walk ever in the way of the Lord! 62

It seems Weninger was equally satisfied with the first mission in America, for Oldenburg became one of his favorite parishes and the scene of more missions in later years.

61  Der Wahrheitsfreund, December 20, 1848. This paper was founded at Cincinnati in 1837 by John M. Henni for the benefit of the German Catholics who were gathering in Ohio in ever-increasing numbers.

62  Weninger, Erinnerungen, 45, 46. When writing his memoirs, Weninger incorporated the published press accounts into his text. The account of this mission appears with the exception of the above paragraph in Garraghan, Jesuits of the Middle United States, II, 54. In a note, Garraghan states that it is not improbable that Weninger himself wrote the press accounts of his missions because the great amount of effervescent piety agrees with his style in other places. op. cit., 55. Boylan concurred in general with this view. Often Weninger wrote the mission accounts or he suggested to the pastor what to write; moreover, the Erinnerungen are in great part merely a compilation of the previously published newspaper reports.
During Christmas week of 1848, Weninger preached his second mission at St. John's church in Cincinnati, a German congregation under the care of Tyrolean Franciscans who became close friends of the German Jesuit and frequently scheduled him to preach in their churches. Weninger described the spiritual renewal at St. John's as the "first large mission" in Cincinnati, a claim substantiated by the report in the Telegraph stating that of the five thousand approaching the Holy Table, fifteen hundred were married men, and Bishop Purcell "helped distribute Communion taking two hours to do it."63

Weninger started on a full time mission career in 1849 with a total of eight engagements for the year. He gave seven missions to various parishes in Indiana and Ohio. The first was at St. Philomena's, where he served as assistant pastor, in Cincinnati from February 25 to March 11. The total number of communions was not recorded, but one thousand men received the sacraments. Bishop Purcell again showed his interest and acted as celebrant of the solemn High Mass of closing. Writing of this mission, Weninger expressed surprise at the consistently large attendance at the early morning services, because he had observed that Americans were not early risers, but when possible "protract

63 Weninger, Erinnerungen, 47; Wahrheitsfreund, January 4, 1849; Catholic Telegraph, January 4, 1849; John H. Lamott, History of the Archdiocese of Cincinnati, 1821-1921, New York, 1921, 170. Note: Fathers Larkin and McElroy had preached English missions at the cathedral in the 1840's, but the attendance on those occasions did not surpass that of this mission.
their slumbers until eight or nine o'clock." But "those earnest Christians" attending despite cold and disagreeable weather were present daily at four in the morning. 64

In June Weninger traveled with Purcell on an episcopal visitation to the congregations of Minster and Wapakoneta, German settlements begun in the 1830's by immigrant farmers from Oldenburg and Westphalia. They were attended by Precious Blood priests. They had erected in 1839 a frame church dedicated to St. Joseph at Wapakoneta, while the Minster community was in process of replacing the old log structure of sixteen by forty feet by a more elegant building. Weninger did not supply details of these missions which seemed to have been providential preparations for death, for many at Minster, where 206 funerals were recorded, died during the Asiatic cholera epidemic of July and August, 1849. 65

The cholera also rampant in Cincinnati, Weninger cut short his missions until the return of cool weather when the epidemic ceased. Then he gave three missions in Indiana. The first seems to have been at the small parish of ninety families called St. Peter's at Blue Creek in Franklin County. This was followed by a mission

64 Weninger, Erinnerungen, 48; Wahrheitsfreund, March 16, 1849.

65 Weninger, Ibid., 50; Mossing, Sanguinists, 132-138.
at St. Michael's in Brookville, a station attended by Father William Engeln of Blue Creek. Since no church was built at Brookville until 1857, Weninger probably preached to the thirty or forty families of the congregation in a private home. His brief remarks mentioned the favorable dispositions of the faithful and the attendance of the Protestants at the Sunday evening closing ceremony. It seems that the successful mission of December, 1848, at Oldenburg, only twenty-five miles distant, accounted for the scheduling of these missions.

Soon afterwards Weninger took the canalboat on the Miami and Erie Canal for Fort Wayne, Indiana, to preach a mission to the recently organized German congregation of St. Mary's. Under the leadership of their pastor, Edward Faller, the people had built a serviceable brick church of thirty-six by sixty-four feet and dedicated it to St. Augustine. The mission from November 11 to 19 became an appropriate inauguration for the new parish. When the mission was over, Father Faller sent the following enthusiastic account to the editor of *Der Wahrheitsfreund*:


The worthy Catholics of Fort Wayne have recently enjoyed the blessing of a complete mission given by the Rev. F. X. Weninger. It had already been announced in the columns of your paper, but it took place a week earlier than had been intended. Only those who have participated in the exercises of such a mission can form the faintest conception of the superabundant graces which flow therefrom, but even they would find it an impossibility to give an adequate description thereof.

When I read of the mission at Oldenburg, I thought what a source of consolation it must have been, and what a thorough renewal of spirit, after its close, must have prevailed among the people of Oldenburg. "What goodness, what fervent piety, now marks that congregation!" It is almost incredible. And now, even greater things have been accomplished in my own. Who could have believed that persons living miles from the church would set out at midnight to assist at the five o'clock Mass, and be present at the Exposition of the Blessed Sacrament? It was a sight which might well edify all who beheld it, when at earliest dawn the road was thronged with devout Christians who had come ten and fifteen miles, regardless of the toilsome way, the clouds of dust which arose from every passing vehicle, and the many inconveniences of their matutinal pilgrimage. Some, indeed, there were who came twenty-five miles to the church.

Who could behold, unmoved, the tears of contrition which, during the sermons of the most celebrated missioner of the age, suffused the eyes of all who listened to his words!

Many, who had for years neglected the duties of their religion, became reconciled with God, and how deeply affecting it was to see them draw near the sacred tribunal, and seal their return to Him by the reception of the sacrament of His love.

It was only when the members of the different states of life were summoned, and exhorted, for their special benefit, that one realized how many Catholics there were in Fort Wayne. The exercises terminated on Monday. The ceremonies attendant on the close of the mission were such as will not easily be forgotten, and were witnessed with the deepest and most earnest devotion.

The large congregation went in procession from the old church, formerly occupied by the Germans and English, but now belonging exclusively to the latter, to the new brick building recently erected by the former.

At the head of the procession was borne the Cross, and amid the fervent recitation of the Rosary and the solemn peal of the church bells, the people of both nationalities pursued their way to the appointed place. How many tears, not all of sorrow, but
mingled with the consolation in the consciousness of a true
renewal of the spirit were shed at the newly planted mission cross,
and during the indescribably impressive sermon delivered there,
beneath the blue vault of heaven. God grant that the Catholics
of Fort Wayne may never forget the day, when in fervent and
unanimous renewal of spirit they knelt before that Cross!
May they remain faithful to their resolutions. They will!
They must—for they will renew them whenever they pass it or
kneel in fervor at the holy shrine. This is the ardent wish of
their devoted pastor.

Edward Faller 69

On Monday following the mission Weninger returned to
Cincinnati. After a short rest at St. Xavier, he went to Chillicothe
where the Jesuit pastors had charge of two thousand Catholics at
St. Mary's English church and St. Peter's German parish. Weninger began
the nine and one-half day mission on the first Sunday of Advent and
finished on December 11. Again there was good attendance even by
those living in the distant parts of the parish. The piety and
perseverance of the faithful was manifested especially on the last
night when they marched in procession singing and carrying lighted
torches through falling snow to the site of the mission cross, and
sang the Te Deum in gratitude for the graces and consolations of the
previous week of prayer. 70

69 Weninger, Erinnerungen, 54; Wahrheitsfreund, November 29
1849. The full account as given by Fr. Boylan has been quoted because
as a translation it is more complete and literal than Garraghan's,
op. cit., II, 54.

70 Weninger, Ibid., 56; Wahrheitsfreund, December 20, 1849.
In 1850 Weninger conducted a total of sixteen mission in Ohio, Missouri, and Kentucky. He gave eleven in Ohio. His first was a renewal mission, during which twenty-five hundred received communion, in the second week of Lent (February 16-24) at St. Philomena church, which was followed by a second at St. Joseph's in the western part of Cincinnati. 71

After spending the Easter of 1850 in Cincinnati, the missionary worked at St. Michael's in Archer Settlement and St. John's in Duck Creek, two small German-Irish parishes located on the road between Wheeling and Zanesville. A certain parishioner, J. Kress, reported that

The whole congregation, which consisted of forty-eight families, no one excepted, shared in the great spiritual benefits of the time. The impression made by the earnest and eloquent sermons, and the other affecting ceremonies, together with the example of the Germans attracted the English-speaking Catholics, and they were led to receive the sacrament of Penance and Holy Eucharist. This was so much the greater subject for congratulation, for it was long since they refreshed themselves at those fountains of grace. 72

In June the missionary had missions planned for Portsmouth, Lodi, Canal Dover, and Zanesville. In the last place Weninger gave the exercises from June 9 to 18, at the Dominican parish of St. Nicholas,

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71 Ibid., 56, 57; Wahrheitsfreund, February 28, 1850; Catholic Telegraph, April 6, 1850.
72 Wahrheitsfreund, April 25, 1850; Catholic Telegraph, April 6, 1850; Weninger, Erinnerungen, 56, 57.
where the raising of the mission cross attracted attention from curious Methodists. 73

Going to his next mission at Massillon, Weninger bruised his foot in an accident when the horses taking fright ran off a bridge and upset the stagecoach. However, he kept his appointment. The sermons were well attended, and remarkable for that period of bigotry and Know-Nothingism, even by Protestants. "They did not betray the least ill-feeling or bigotry," wrote Weninger, "and even opened their doors to entertain Catholics who lived far from the Church." 74 He received several non-Catholics into the church and baptized children of mixed marriages. The town band volunteered its services for the closing ceremony on Sunday evening. 75

The pastor of St. Peter's congregation in Canton, eight miles distant, was so impressed by the Massillon mission that he invited Weninger to give a mission from July 6 to 15 to his congregation of nearly six hundred families. Many of the married men had given up the practice of confession, but they returned to the sacraments during the mission. The memorial cross was raised in the parish cemetery and

73 Wahrheitsfreund, June 27, 1850; Catholic Telegraph, June 1, 1850.
74 Weninger, Erinnerungen, 57.
75 Wahrheitsfreund, July 11, 1850.
dedicated with an elaborate ceremony which began with the congregation marching from the church to the cemetery. In the procession the small boys carried flags; the little girls dressed in white carried flowers; the adults held lighted candles; a brass band furnished music for the hymns; and men carried the forty-foot cross. After the cross was erected, the missionary preached, prayers were recited and the final Te Deum was sung.  

Weninger returned to Cincinnati for a brief stay before giving the mission at Nativity parish in Portsmouth from August 10 to 18. The "holy curiosity" gathered persons living from ten to twenty miles from the church, and nominal Catholics surprised their fellows by making the mission.  

From September 15 to 23, he preached at St. Stephen parish in Hamilton, Ohio. He observed that the mission again proved its power to arouse lethargic Catholics. The mission cross procession received marked respect from the non-Catholics. But the high point of the mission was a short address during the closing exercises by the veteran pioneer Father Stephen T. Baden.  

76 Wahrheitsfreund, July 11, 1850.  
77 Ibid., September 12, 1850.  
78 Ibid., October 3, 1850; Weninger, Erinnerungen, 59–64.
During October the missionary gave two missions. The first took place from October 6 to 15 at the Jesuit parish of St. James, a German community at White Oak settlement a short distance from Cincinnati. Five days later he opened an eight day mission in Lancaster at St. John's. In both missions there was evidence of the fervor aroused. An old lady of seventy traveled seventy miles on foot in order to make the mission at White Oak. At Lancaster, men rode thru the night to announce the mission to scattered parishioners. In the Telegraph report of this second mission, the editor observed that "folkmission" had become a new term for the accustomed "spiritual retreat." 79

To summarize, preaching missions in the Middle West became the special work of the religious orders during the decades of the thirties and forties. Then the Dominicans, Vincentians, Franciscans, Sanguinists, and Holy Cross fathers gave very few, if any. The Redemptorists gave missions after 1832 to some thirty congregations within a seventy mile radius of Detroit, but after the arrival of Francis X. Weninger in 1848, Jesuit popular missions increased as the German missionary gave, at least, nineteen missions by the close of 1850. A greater amount of work was not done, even though the need was recognized, because of the shortage of priests.

79 Catholic Telegraph, November 9, 1850; Weninger, Erinnerungen, 65; Wahrheitsfreund, October 15, November 7, 1850.
CHAPTER IV

ORGANIZATION AND EXPANSION OF THE MISSION MOVEMENT TO 1860

The census of 1850 revealed a gain in the population of the United States of over six million for the preceding decade to give a new high total of 23,191,876 persons. The increase was due largely to the acquisition of Texas, California, and Oregon and the many immigrants from Germany and Ireland. Since many were Catholics, they accounted for the rapid growth of the Catholic Church which expanded from less than two hundred thousand in 1820 to 1,606,000 in 1850. During the decade of the eighteen forties, the American Catholics gained 726,100 members.¹ The spiritual needs of the immigrants effected a corresponding expansion of the popular mission as an effective means to help them keep the faith in a new and different environment. Many settled in the region about which we are concerned; how many cannot be known with any degree of accuracy, for there are no accurate census of the American dioceses. An estimate, derived from the ratio of the population of the North Central States to that of the whole United States, of

¹ Gerald Shaughnessy, Has the Immigrant Kept the Faith? A Study of Immigration and Catholic Growth in the United States, 1790-1920, New York, 1925, 189, 190. Practically all Catholic population figures are from this book.
one-fifth of the Catholics may be said to have lived in the Middle
West, who in 1850 numbered about 321,000 persons. Reckoned according
to the number of churches of the various denominations, the Catholics
were an insignificant minority. In Ohio they were outnumbered ten to
one by the Methodists, who were the leading Protestant sect. A similar
proportion existed in Indiana and Illinois, but the ratio dropped in
the less settled states of Michigan and Wisconsin. The statistics
pointed up the need for popular missions to strengthen the faith of
the Catholics so outnumbered and surrounded by Protestantism. Since
the potential number of religious priests for the mission ministry
was limited, the most numerous groups, Redemptorists and Jesuits, were
responsible for practically all the missions given. Parish priests

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2 J. D. B. DeBow, Statistical View of the United States, A
Compendium of the Seventh Census, Washington, D.C., 1854, 133-135. The
leading religious denominations, ranked according to the number of church
buildings, in the Midwest in 1850 is shown in the following arrangement.
Though last in the number of buildings, the Catholics ranked third
according to value of property.

<table>
<thead>
<tr>
<th></th>
<th>Methodist</th>
<th>Baptist</th>
<th>Presbyterian</th>
<th>Congreg.</th>
<th>Lutheran</th>
<th>Catholic</th>
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</thead>
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<td>551</td>
<td>663</td>
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<td>Indiana</td>
<td>779</td>
<td>430</td>
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<td>1378</td>
<td>1263</td>
<td>214</td>
<td>397</td>
<td>341</td>
</tr>
</tbody>
</table>

3 Metropolitan Catholic Almanac, Baltimore, 1850, 226-228. In
the summary of religious orders of men in the United States, there were
seventy-five Jesuits of the Missouri Province; forty-seven Redemptorists;
twenty-five Dominicans; twelve Franciscans; fifteen Precious Blood; and
five Holy Cross priests.
of the diocesan clergy seldom, if ever, engaged in popular mission work, but gave it their encouragement. With this background we can proceed to the mission chronicle.

1851

Redemptorist writers designate the year 1851 as the beginning of organized popular missions in the United States. The claim cannot refer to the beginning of the movement nor its extension to all American Catholics, but rather must be understood in the restricted interpretation of a trained band of missionaries exclusively devoted to English missions. Credit for this goes to Bernard Hafkenscheid, superior of the American Redemptorists for four years, who personally participated in seventeen missions and organized an English-speaking group of missionaries. It was composed of Clarence Walworth, Augustine


5 Byrne, Redemptorist Centenaries, 261, 262. "But it was not until 1851 that the Redemptorists had a trained band of missionaries devoting themselves exclusively to English missions. (Italics are the author's.)

6 Hafkenscheid, (1807-1865) was born of middle class Dutch stock, a tall and powerful man of majestic bearing. He made his ecclesiastical studies in Holland and Rome, and after ordination entered the Redemptorists in 1832. His preaching ability was early recognized and he became widely known as a mission preacher among Catholics of Holland. He was able to preach also in French, German, and English. After his stay in America (1849-1853), he gave missions in the British Isles. He died in Holland. Cf. P. Claessen, Life of Father Bernard,
F. Hewit, Isaac Hecker, and John B. Duffy. Their initial success was a "great mission" from April 6 to 20, 1851, at St. Joseph Church in New York City. Successful missions by the band accounted for many of the twenty-seven missions preached that year, however, only eleven were preached in the Middle West and these were done by priests other than the organized band.

During January and February, according to the Monroe (Michigan) house history, Smulders and James Poirier visited villages referred to as Brest and Otter Creek, Michigan, to preach the jubilee. Brest had some forty Catholic families of Irish and Canadian background. These were the first missions of the parishes. At Otter Creek the missionaries directed the congregation to pray that the threatening thaw would not melt the ice on the river and thus remove a convenient way to church. The ice held during the mission. The same priests conducted jubilee missions at Coldwater, Hillsdale, and Medina during


7 This extraordinary jubilee was granted by Pius IX after his return from exile, April 20, 1850.

8 ACSSR, II, 167, 168, 451, 452.
March, while in May they preached at Muddy Creek where they were pleased by the intense parental interest in proper religious rearing of their children. 9

In Detroit, Father Provincial Hafkenscheid, assisted by four confessors, held a mission from June 8 to 18 at St. Mary's German parish. Germans had begun to arrive in Detroit in 1830, and by the time of this mission they included about four thousand Catholics. Several items point up the mission's success: 2600 persons made their confession and received communion; a deaf-mute was converted to the faith; the Holy Family confraternity was established; and a higher spiritual tone became evident in parish life especially because of the reconciliation of certain trustees excommunicated earlier by the bishop. The mission also contributed to added support of a German Catholic weekly, Die Aurora, which began publication on September 27, 1851. Years later the paper would transfer to Buffalo continuing publication as Die Aurora und Christliche Wocke until 1932. 10

In the latter part of March, Tschenhens went from Monroe to Adrian to preach a jubilee mission to the Germans. When he observed that the Irish felt neglected, he also preached in his best broken English for their benefit, and during Holy Week he visited the Catholics

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9 Ibid., 169, 170, 454, 455.

10 Ibid., 185; Byrne, op. cit., 207.
of Ida, a village eleven miles west of Monroe, to preach to the German-Irish congregation. Poirier gave a mission in May at Mt. Clemens during which he dwelt upon parish peace, lawful marriage, and Catholic education. He validated three marriages and bettered relations between people and pastor. In July the pastors conducted a mission commemorating the jubilee at Monroe with sermons in French, German, and English.

Meanwhile, a few Jesuits were preaching missions in the region. On Palm Sunday, Peter Verhaegen began a three day "course of spiritual exercises for the people" of St. Mary's cathedral at Madison and Wabash streets in Chicago. Weninger, now devoting full time to his work, conducted thirty missions during the year. He began with a mission at Belleville, Illinois, from January 19-27. This mission, he believed, provided an antidote to the anti-Catholic influence of German radicals and revolutionists, particularly the "notorious Hecker" dwelling in the vicinity. The power of good example showed in the 1300 communions—two women walked nine miles keeping the Eucharistic fast—and the well attended procession for the mission

11 Ibid., 169, 170, 455.
13 Garraghan, Jesuits of the Middle United States, II, 53.
cross service. 14

During Lent in fulfillment of an invitation from Bishop Rappe, a great promoter of parish missions, Weninger made a mission circuit of small congregations in the diocese of Cleveland which were attended by the Sanguinists from Thompson, Ohio. Between the first Sunday of Lent and Palm Sunday, the missionary worked at Sacred Heart in Shelby, St. Martin at Liverpool, St. Mary at French Creek, Holy Trinity at Avon, and St. Teresa at Sheffield. 15

After Easter Weninger went to Chicago where at the request of Bishop Van de Velde, he gave his first mission in the "City of the Lakes" from April 28 to May 6, to the German parish of St. Joseph, organized in 1846 as Chicago's second German-speaking parish by Bishop Quarter. At this time the church was located on the corner of Cass and Chicago Avenue. During the mission two thousand persons received communion; several converts were received into the faith; and a number

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14 Weninger, Erinnerungen, 71, 72; Wahrheitsfreund, February 13, 1851. Note: Frederick Hecker, one of the so-called "forty-eighters," had been an organizer of the unsuccessful revolution in Baden. After migrating to America he settled in southern Illinois where he became active in politics as a Lincoln Republican.

15 Weninger, Erinnerungen, 74; Wahrheitsfreund, April 13, 1851; Mossing, Sanguinista, 66, 110-112, 233.
of apostates were reclaimed from Methodism. Van de Velde attended on the final day for the blessing of the mission cross. 16

When Bishop Henni arrived in town, Weninger joined him for the trip on the lake boat to Milwaukee, for the railroad did not yet exist. In 1843 John Martin Henni had become the first Bishop of the diocese of Milwaukee, which then took in the whole of Wisconsin. When he took possession of this see, Henni found four priests, but after ten years he had increased the number to fifty to meet with the rapid ingress of settlers. He had invited Weninger to give missions in the diocese which became a favorite mission field of the Jesuit missionary.

He started work in that part of Washington County that was organized in 1853 as Ozaukee County. 17 The majority of the inhabitants were hardy German farmers derived from Bavaria, Prussia, Luxembourg, and Alsace among whom were many Catholics. By 1851 they had organized the parishes of Holy Cross, St. Mary's, St. Nicholas, and Mater Dolorosa in or near Belgium and Fredonia. Weninger stayed among these Catholics from May 10-20. Whether he preached a combined mission for the four places or worked at each church is not clear from the record; but he did erect a separate mission cross for each congregation. To make the

16 Weninger, Erinnerungen, 75; Wahrheitsfreund, May 15, 1851; Joseph J. Thompson, The Archdiocese of Chicago, Chicago, 1920, 239.
17 John W. Hunt, Wisconsin Gazetteer, Madison, 1853, 47, 93, 179.
mission the faithful braved spring rains and muddy roads. 18

Around the feast of Corpus Christi, Weninger held a mission at St. Mary's church in Port Washington, an important town of 2,500 persons. When the mission was over, the congregation organized a procession with a brass band included and escorted the missionary to the waiting ship at the town pier. The Jesuit was presented with a farewell address and saluted with rifles and band as the ship pulled away from port bound for Sheboygan. Weninger omitted details of the mission at St. Magdalen's, which already had a resident pastor; but one may surmise it was successful for in general religious life in Sheboygan was good. From a village of four hundred people without churches, newspapers, or roads in 1846, in seven years it mushroomed into a city of 2,000 with four papers and seven churches. 19

Weninger's next appointment was with the Jesuits, Anderledy and Brunner, acting as pastors in Green Bay. There he preached from July 2-27. To reach them he again took the lake boat as far as Manitowoc and covered the last thirty-five miles on horseback. His guide charged ten dollars for service, but Weninger, already late, found the cost reasonable because the road was in poor condition and passed through marshy territory. In Green Bay, a town of 2,000

18 Weninger, Erinnerungen, 76-78.
19 Hunt, Gazetteer, 204.
population, he found great need for a mission among the French-Canadians who then numbered some six hundred families. There were two churches, one in the town and the other on the outskirts, but they were not well attended by the men. On the other hand, the Bavarians were busy building St. Mary's church a short distance from town. Weninger chose to give the mission first to the pious Bavarians in hope that their good example would influence the French when the mission took place at St. John's. He was not mistaken, for afterwards both congregations joined in raising a commemorative cross atop a nine foot base in the center of Green Bay, while the commanding officer of Fort Howard, situated opposite the town on the Fox River, contributed an honor guard and ordered a salute from the fort's cannon as the cross was raised. 20

The missionary returned to Manitowoc from Green Bay to give short missions to a German parish and the neighboring French parish, probably St. Dionynius of the 1851 Almanac. Then he sailed for Milwaukee for missions to the congregations of St. Mary and Holy Trinity. The respective pastors, Fathers Salzmann and Sadler (or Sattler), had been acquaintances of Weninger in the "old country" and welcomed his coming. The mission at the former parish ran from August 15-25, while that at the latter extended from September 7-15. The two congregations,

20 Weninger, Erinnerungen, 81, 82; Wahrheitsfreund, July 17, 31, 1851.
joining for a common closing, marched in procession through the city streets to the Catholic cemetery. On the way they recited the rosary and sang hymns to the astonishment of the non-Catholics. The missionary next gave short missions at St. Joseph in Waukesha, St. Anthony in Town Eight, St. James in Springfield, and St. Martin in Franklin. In October he held a mission at St. Sebastian's in Burlington from the third to the thirteenth of the month, and Catholics who ordinarily attended Wheatland and Waterford joined in this mission. The number of penitents was so large that Weninger remained in the confessional until the early hours of the morning. This mission marked the end of six months labor and Weninger returning to Milwaukee took passage to Chicago.

That autumn in a letter to the Missouri Provincial, Bishop Henni repeated his invitation for the Jesuits to settle in the diocese and praised the great work of Weninger with a hope that he would return to continue it. Henni added that most of the work had been among

21 Weninger, Erinnerungen, 82, 83; Wahrheitsfreund, October 2, 1851.

22 These missions are not mentioned in the memoirs, but are included in Boylan's list.

23 Weninger, Erinnerungen, 84; Wahrheitsfreund, October 30, 1851.
Germans upon whom the spiritual exercises had almost miraculous success.

In Chicago, Weninger held a mission for the Germans of St. Peter's parish which had a modest frame church on Washington street between Wells and Franklin streets. During the mission Weninger led the congregation in procession through the streets to the Catholic cemetery at North Avenue while they recited the rosary. "We did not meet with anything unpleasant," he remarked, "but many expressed surprise at our courage in thus praying publicly in a city like Chicago."25

When he left Chicago, Weninger crossed the state diagonally to Quincy where he had been requested to preach by Father Kunster, the pastor of St. Boniface congregation. The "blessed days" of good fortune extended from November 17-24, during which over 1,400 received communion. The married men kept the missionary and the pastor hearing confessions until two in the morning preparatory to their general communion. There was another public procession from the church to the

24 ARSI, ICL, 700. Henni to William S. Murphy, S.J., October 21, 1851.

25 Weninger, Erinnerungen, 85; Gilbert J. Garraghan, S.J., The Catholic Church in Chicago, 1673-1871, Chicago, 1921, 123, 149. St. Peter's church moved in 1853 to a site at Polk and Clark streets; in 1953, it returned to the heart of the Loop and a new structure on Madison street. The Catholic cemetery was moved sometime later to site of Calvary Cemetery on the northern most limits of Chicago on the shore of Lake Michigan.
cemeter.y. Flower girls and numerous lighted candles added splendor to
the closing services while the crowded church resounded with full
throated strains of the Grosser Gott. More important was the erasure of
the last vestiges of an unexplained parochial dispute and the organization of an orphan society, suggested by Weninger, to care for the orphans of the cholera epidemic of that summer. The latter venture continued for years as the St. Aloysius Orphan Society of Boniface Congregation. Then the missionary boarded a Mississippi steamer for a month's stay in Missouri.

1852

The Redemptorists preaching a total of twenty missions for the year gave four of them in the Midwest: two in Detroit, one in Cincinnati, and one in Westphalia, Michigan. The first mission in Detroit took place during Lent at the cathedral of Sts. Peter and Paul, which was completed in 1848, and was conducted by the Redemptorists Alexander Czvitkovicz, Clarence Walworth, Augustine Hewit, John Ludwig, and Aegidius Smulders. Over three thousand received communion. Since the majority of the parishioners were Irish, the preachers entertained a justifiable fear that the celebration of the feast of St. Patrick would wreck the mission, then too a certain Irish fraternal organization

had scheduled a public banquet for three hundred guests. Accordingly on the eve of the feast, one of the preachers leveled the saint's displeasure on all would-be banqueteers, and with telling effect. The banquet was held, but only three of the sixty who attended were Catholics. Also of concern to the missionaries was the prevalent practice by many families that allowed boys and girls to share the same bed. Their exhortation seems to have had immediate effect, for it is related that one of the parishioners seeking to buy a child's bed shortly after the mission found that the cabinet maker had sold out his entire stock. 27

In July the Detroit pastors, Schaeffler and Beranek held a German mission at Westphalia, Michigan. They found the pastor and people of St. Peter's in serious disagreement over the site of a new cemetery, but succeeded in patching matters with a lengthy sermon on conciliation. As to who won, pastor or people, is not mentioned. 28 Other Detroit Redemptorists, Holzer, Petesch, and Cronenberg, conducted a German mission at St. Mary's beginning the twenty-fifth Sunday after Pentecost. The communions exceeded three thousand, a figure close to that of the mission at the cathedral earlier in the year. 29

27 ACSSR, II, 192, 193.
28 Ibid., 233.
29 ACSSR, II, 232.
On July 31, the Telegraph printed advance notice of a fourteen day mission to be conducted by Redemptorists at the cathedral beginning on September 26. Just before the opening, the same paper urged all the English-speaking Catholics of Cincinnati to attend the mission at St. Peter's. While the band of missionaries included Czvitkovicz, Krutil, Campenhout, Walworth, Hecker, and Hewit, it was the last three "convert priests" who delivered the sermons. The number of penitents was so great that Purcell and his house guest, Bishop Fitzgerald of Boston, assisted the confessors. Altogether five thousand persons received the sacraments. The chronicler observed that Cincinnati Catholics appeared better instructed in the faith than in other places where the mission band had worked. The "holy triumph" closed with the impressive renewal of baptismal promises, the papal blessing, and a farewell address by one of the missionaries. Later in the month a testimonial letter appeared in the Telegraph from "William" recalling the spiritual benefits of the mission especially in "the home of the former drunkard" where peace, order, and religion had been restored to a neglected family.30

30 Ibid., II, 197, 198; Catholic Telegraph, July 31, September 25, October 2, October 16, October 30, 1852.
Meanwhile Weninger gave Jesuit missions in southern Illinois and Indiana and made mission excursions into Missouri and Louisiana. On January 23, he began a mission at St. Libory parish in St. Libory (Mud Creek), Illinois. The parish, organized since 1838, already possessed a well appointed church, but had a debt of $2,000. During the sermon honoring the mission cross, Weninger successfully urged cancellation of the debt, for the next day's collection covered the debt and left sufficient funds to purchase a bell. Then he gave missions at Belleville in St. Peter's church, at Shoal Creek (Bresse) in St. Dominic's, and at Alton in St. Mary's during the month of February.

From March 4-22, Weninger conducted a mission at Holy Trinity in Evansville. After his trip to New Orleans, he returned to Indiana and worked among the rural congregations of St. Wendel and St. Philip in Posey County, St. James in Gibson County, and St. Joseph in Vanderburgh County. All these places had a common bond of origin in that they had been Mass stations of Roman Weinzoepfel in the 1840's, and now they shared in a common mission with the main exercises held at St. Joseph's, during which over nine hundred received the sacraments. Later public processions went from church to church to erect separate

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31 Weninger, Erinnerungen, 91; Thompson, Diocese of Springfield, 159; Wahrheitsfreund, March 11, 1852.
mission crosses finishing at St. Wendel's on May 20, the octave of the Ascension. On this occasion twenty-three converts were received into the church by the missionary.32

During the summer Weninger again preached missions in Wisconsin. The first of the fourteen missions took place at Kenosha immediately after Corpus Christi. Then he worked at four small places in Richfield Township which were attended by the same pastor; St. Hubertus, St. Boniface, St. Augustine, and Holy Maternity. St. Lawrence of Hartford was next, then came the mission at St. Joseph's in Polk Township, Washington County. The last places visited in the county were St. James and St. Theresa in the town of the same name.33

The missionary moved into Fond du Lac County to preach to four congregations in Calumet and Forrest Townships: St. Mary's of Marytown, St. Nicholas of Calvary Settlement, St. Anne of Holstein, St. Virgil of Dotyville. The population for 1850 of this region was 2,922, which seems to indicate a high concentration of Catholics with the four churches in so small an area.34 Weninger recorded that

32 Ibid., 94, 95; Alerding, Vincennes, 274, 279, 285; Wahrheitsfreund, June 10, 1852.

33 Weninger, Erinnerungen, 96, 96. In Theresa, the missionary was the guest of Solomen Juneau, the founder of Milwaukee.

34 Hunt, Gazetteer, 60, 92.
rivalry arose over the size of mission crosses between the congregations of St. Mary's and St. Nicholas. The former had selected a cross of forty-eight feet as fitting for the hill-top site of the church. Not to be outdone, parishioners of St. Nicholas, which also was built upon a hill, provided a cross of sixty feet. 35

When he had completed these rural missions, Weninger moved to the rapidly growing city of Fond du Lac. Incorporated as a village in 1847, it attracted Eastern capital and business and received a charter in 1852 when its population numbered some 4,000. Over three miles of plank roads and extensive plank sidewalks fostered an urban atmosphere to a community already claiming sixteen lawyers, nine doctors, and seven religious denominations. The Catholics worshipped at St. Louis church which had been organized in 1851 for the French, German, and English-speaking Catholics. The mission took on civic importance when the cross was raised in the center of town and honored with military salutes, public prayers, and hymns. Fifty Methodist ministers, who were then holding a convocation, were impressed by the ceremony. 36

35 Weninger, Erinnerungen, 96, 97.
36 Weninger, Erinnerungen, 97; Hunt, Gazetteer, 246.
Weninger next held a mission in Oshkosh (population 2,500), and finished his engagements of the summer in Wisconsin at St. Luke's church in Two Rivers, six miles northeast of Manitowoc. His last midwestern mission of the year appears to have been held for the Germans of St. John's in Cleveland from December 14-25. One other Jesuit, Charles Driscoll, pastor of St. Xavier's church, Cincinnati, gave a mission that year. In November he worked at St. Philomena, Stone Lick, about twenty miles from Cincinnati in Clermont County. The parish was made up of some two hundred persons.

1853

Thirteen Redemptorist missions are recorded for 1853; eleven were preached in English, and the remainder in German; only one took place in the Middle West. It was given by Cvitkovicz, Walworth, Hecker, and Hewit to the English-speaking parishioners of St. John's cathedral in Cleveland during two weeks following Septuagesima Sunday. During the mission 2,300 persons received the sacraments.

37 Ibid., Further details were not found about these missions.

38 Wahrheitsfreund, December 14, 25, 1852. Weninger, however, records this mission for the early part of 1853.

39 Catholic Telegraph, November 13, 1852.

40 ACSSR, II, 243.
Weninger began the year's labors by renewing the mission at Sacred Heart church in Shelby, Ohio. That was followed by an engagement in Norwalk to the congregations of St. Alphonsus and St. Peter. Then he evangelized the Germans of Holy Angels parish in Sandusky. At the last place the numerous penitents kept the missionary busy through the whole night. The plan of certain German atheists to break up the mission was thwarted when their delegate they had sent to observe was converted. As the result of encouragement from Weninger, the Sandusky Germans decided to build their own church. The missionary often counseled such action, for he did not believe that Germans and Irish could peacefully belong to the same parish once either one or both groups became numerous. He believed that German-Americans to keep the faith, which he considered an essential of their cultural heritage, must also keep their native language; hence he encouraged the formation of national parishes. Moreover he thought their national traits were incompatible: Germans were more independent in thought and inclined to question authority, while the Irish easily submitted to ecclesiastical authority; and both depreciated the other's intellectual attainments and faith.

On the feast of the Purification, February 2, Weninger started

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41 Weninger, Erinnerungen, 98, 99.
a mission in the brick church of St. Michael at Thompson, Ohio. When
he finished he moved to Sherman about ten miles distant for a mission
at St. Sebastian parish where the small congregation still worshipped in
a log chapel. Both these places were attended by the Precious Blood
fathers. Before he arrived at his next stop, New Washington, Weninger
was met by a mounted honor guard of pious Bavarians who escorted the
sleigh carrying the missionary to their plain frame church dedicated to
St. Bernhard. Afterwards Weninger traveled northwest to Tiffin for the
mission at St. John’s from February 19-27. He knew that the parish had
a fine orchestra, so he asked it to play at the morning Mass. An
effusive moralizing report was given by A. Ullmann, the pastor, to the
Wahrheitsfreund. Towards the middle of Lent, Weninger conducted a
mission for the farmers of St. Boniface at Wolf Creek, and then
hastened to Cincinnati in time to give a renewal mission during Passion
Week, March 13-20, in the Franciscan church of St. John. He again
mentioned the piety of the men, for 1,500 received communion on their
assigned day.

Shortly after Easter he preached in two other parishes attended

42 Wahrheitsfreund, April 23, 1853.

43 Weninger, Erinnerungen, 100, 101; Mossing Sanguinists, 109-115; Catholic Telegraph, April 2, 1853.
by the Sanguinists: St. John's at Glandorf from April 4-13, and April 16-20 at St. Mary's station where some ten families of Convoy worshipped. He spent the month of May assisting Purcell in preparing a synopsis of the diocesan statutes, but resumed mission excursions in June. 44

He gave short missions to small parishes in Tuscarawas and Carroll Counties, at St. Joseph in Canal Dover, Immaculate Conception in Marges, St. Francis Xavier in Lodi, and St. John in an unidentified town. 45 Then it came time for Weninger to start for Milwaukee where he was scheduled to direct the annual retreat for the German clergy of the diocese. On the way he stopped to give missions at St. John's in McHenry and St. Mary's in Buffalo Grove, Illinois. 46 After the priests' retreat, he remained in Milwaukee for the dedication of the new cathedral, and then he gave the exercises at St. Thomas in Waterford, St. Mary's in Racine, St. Stephen's in New Coeln where he finished on August 29. Next he worked at St. Joseph's in Gross Point (Willmette) and St. Mary's in Galena, Illinois, and spent the remainder of the year giving missions in the diocese of Dubuque, still headed by its

44 Ibid., 102, 103; Wahrheitsfreund, April 16, 23, 1853
45 Ibid., 104; Catholic Telegraph, July 9, 1853.
46 Wahrheitsfreund, September 15, 1853.
first bishop, Matthias Loras.

Other missions by Jesuits included John Gleizal's mission of one week at the cathedral in Chicago sometime during the summer, and Isidore Boudreaux's missions during August at the cathedral in Milwaukee and the English-speaking church in Racine. 48

Since their arrival in the West, the Missouri Jesuits had shown very little interest in popular missions. They preferred to devote their limited resources of manpower to schools, parishes, and the Indian Missions. While the teaching and pastoral work had value, they naturally restricted the Jesuit apostolate to a particular parish or community and kept the fathers from working among the vast number of German and Irish immigrants settling in the Midwest during the 1830's and 1840's. Weninger was an exception to the general practice, but others desired to take up that ministry, in particular, some of the refugee German Jesuits who wanted to work among German farmers.

As early as 1851 in a letter to Father Roothaan, Father

47 Weninger, Erinnerungen, 105, 106. He gave missions at Dubuque, Guttenberg, New Vienna, Des Moines, Davenport, Iowa City, Burlington, Fort Madison and several other places.

48 Garraghan, Jesuits of the Middle United States, II, 53, III, 374, 382; ARSI, ICL, 528. Letter of Wm. Murphy to Beckx, August 25, 1853.
Ehrensberger expressed concern over the lack of spiritual care of German farmers. He felt that the German urbanites were cared for sufficiently by the available German secular priests who preferred the comforts of city life, but few priests were available for the farmers. The result was that Protestants, especially the Methodists, tried to proselytize these people. Though the Catholics held to the faith, they often lived and died without the sacraments; and being forced to send their children to the public schools, they failed to educate them in the Catholic tradition. 49

Another gloomy picture of the plight of the German Catholics was sketched by Joseph Patschowski for one of his European brethren. He characterized most of the German immigrants as uneducated peasants, who ignorant of the American ways get involved in politics, adopt erroneous ideas of Church and State, cause trouble to their bishops, and manifest what he called the "esprit revolutionaire." Then too they have an inordinate hankering after wealth. Many go to excess in drink; contract mixed marriages, join secret societies, and neglect the Christian education of their children. 50

Holding that view

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49 Garraghan, Jesuits of the Middle United States, II, 65, 66. Letter of Ehrensberger to Roothaan, November 30, 1851.

50 Ibid., II, 46. Citation from a letter of Patschowski to Pierling, February 22, 1853.
Patschowski became the natural proponent of a plan to have two priests with headquarters at the Jesuit parish of St. Joseph in St. Louis assigned exclusively to preaching rural missions. This program was inaugurated in the fall of 1853 with Patschowski and Ehrensberger giving "their first 'itinerant' mission at St. Peter's in Teutopolis, Illinois, where the German parishioners and their pastor did not get along. Harmony was reestablished and the mission cross raised in the church as a memorial.  

Unfortunately not many missions followed because the German Jesuits were recalled to Europe when the anti-clericalism aroused by the revolutions of 1848 subsided with the failure of the liberal cause. By the close of 1853 over a dozen priests had left the Missouri province and Father Murphy suspended indefinitely the German rural missions. "I regret," he wrote to Father General Beckx, "that our little German missions find themselves, as a consequence, stopped at the very beginning of the work." That particular program was not revived, for the originator, Patschowski, died prematurely in 1859.

However, there were signs of hope that the Missouri Jesuits would take up mission work, when the movement started to relinquish care of parishes. Such work was recognized early as contrary to religious community life and wasteful of the limited manpower. In the early 1840's

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52 Garraghan, Ibid., Murphy to Beckx, December 8, 1853.
Roothaan urged the Maryland Jesuits to disencumber themselves of parishes to gain men for the colleges and itinerant missions. In 1849 he advised John Elet, the Missouri provincial, to abandon the parishes recently taken over at Dardenne, Missouri, and Portage des Sioux where the fathers had worked since 1835. Reluctantly Elet yielded and managed to return Dardenne to the bishop of St. Louis in 1850. In comment Roothaan wrote, "Would to God that you could rid yourself of so many [other] missions or parishes which are causing the ruin of the province." Further progress in this matter was made under the next provincial William Murphy. In 1851 he withdrew the Jesuit pastors from Chillicothe, served since 1847, White Oak (Brownsgrove), and Newport, Kentucky, both cared for since 1848. In 1852 Murphy returned the parishes at Cahokia and French Village, attended by Jesuits since 1847, to Bishop Van de Velde. The trend continued until out of twenty-five only five parishes remained under the Missouri Jesuits.

In 1853 Benedictines of the Swiss Abbey of Einsiedeln came to America and settled in Indiana. Ulrich Christen and Bede O'Connor, the monks sent to evaluate the offer of Bishop Maurice de St. Palais and determine upon a site for the new abbey, arrived in Vincennes on February 17, 1853. They did not get to their immediate business, because Lent was at hand and the bishop pressed the monks into other work.

53 Carraghan, Jesuits of the Middle United States, II, 2. Letter of Roothaan to Elet, October 8, 1850.
Father Ulrich assisted Fr. L. Brandt of the diocese in giving popular missions at Terre Haute and Lafayette, while O'Connor accompanied St. Palais on his confirmation circuit and preached the Lenten sermons in the cathedral.

After the two Benedictines had settled for the site of the present St. Meinrad archabbey, they were joined by other monks from Einsiedeln. The monks soon had a school at the abbey, and attended twelve parishes and a number of Mass stations. Besides the six priests in the community "complied with many requests of pastors to conduct missions, Forty Hours devotions and Jubilee sermons and exercises." 54 Fathers Chrysostom Foffa, Bede O'Connor, and Martin Marty were especially successful preachers. Their efforts, according to present evidence, seem to have been limited to the diocese of Vincennes up to 1866. They worked chiefly with German congregations, but O'Connor, born and reared in London, was able to preach to English-speaking parishes as well. There is not much documentation on their work but the historian of the abbey states that the monks gave a considerable number of missions to commemorate the extraordinary jubilee of 1865. 55 Father Martin preached "many missions" while


55 Ibid., 183.
Father Bede conducted "from the beginning of August until the end of December, eighteen missions, usually five sermons daily," and Father Chrysostom also engaged in this work. 55

1854

Catholics of the Middle West gathering at the general store, in the local saloon, or at the hitching post had much to converse about in 1854. There were, of course, the ordinary topics: new babies, weddings, physical ills, recent deaths, weather, crops and the new neighbors. The extraordinary news discussed the building of the newest railroad coming to town—this was the decade when railroad mileage increased from 9,021 in 1850 to 30,626 in 1860—and politics, which re-opened the slave issue. Stephen A. Douglas introduced the Kansas-Nebraska bill, congressmen quibbled, and discontented voters at Ripon, Wisconsin and Jackson, Michigan organized the new Republican Party. But the coming or past mission by a Redemptorist or the Jesuit Weninger seldom entered the scope of conversation.

Redemptorist missions were limited to the vicinity of Detroit and Grand Rapids, and were given by the regular pastors of St. Mary's in Detroit. Albert Schaeffler and George Beranek worked at St. Peter's, a small congregation in Westphalia—probably that designated as "German Settlement" in the 1854 directory—during November. They also

55 Ibid., 183.
gave missions to the German congregations of Assumption at Clemens Road, St. Michael at Monroe, and St. Mary's in Detroit. Two missions for French-speaking Catholics were recorded as the work of Father Campenhout to St. Anne's in Detroit and St. Peter's in Mt. Clemens, "de hise tamen laboribus nihil accuratius relatum est in chronicis," i.e., no further details are accurately chronicled. 56 These missions with those given in other parts of the country reached a total of twenty three for the Congregation. The small number of missions by the Detroit community may be explained by the fact that the city and the Redemptorist parish in particular suffered greatly from the cholera epidemic during the summer of 1854. Within the space of ten weeks the parish had three hundred funerals and had to assume the care for 150 orphans. 57

Weninger, too, held few missions in the region during 1854. In late January or early February he conducted a renewal mission for the Swiss of Highland, Illinois, in their small frame church of St. Paul's. 58 After Easter he renewed the mission at St. Joseph's

56 ACSSR, III, part I, 80.

57 Byrne, Redemptorist Centenaries, 207; Skinner, Redemptorists in the West, 41.

58 Weninger, Erinnerungen, 120, 122; Wahrheitsfreund, April 6, 1854.
in Cincinnati, and about December at the Sanguinist parishes of New Riegel and Minster where he finished at St. Augustine's on the feast of the Immaculate Conception. Weninger gave his final mission of the year to mark the beginning of the parish in Jeffersonville, Indiana.

Before 1851 these Catholics attended Mass in Louisville, but the inconvenience of crossing the Ohio brought them to build a small brick church of their own. They were attended from New Albany until March of 1854 when Father August Bessonies became the first resident pastor. Afterwards Weninger went to Cincinnati for Christmas at St. Philomena church.

1855

Pope Pius IX defined the dogma of the Immaculate Conception on December 8, 1854, and to commemorate the event he declared a special jubilee to be observed throughout the whole world. The papal decree had an influence upon the number of missions in the Middle West during 1855, for the mission became a convenient means of explaining the new

59 Ibid., 126.
60 Alerding, Vincennes, 335, 336.

61 Weninger missions for 1854 in other parts of the country included St. Charles and St. Louis in Missouri; Louisville, Kentucky; three towns in the Toronto diocese; and the following in New York: Buffalo, Rochester, Lancaster, Sheldon, Bennington, Alden, Williamsville, Pendleton, Transit, Eden, Hamburg, Collins, Dansville, Perkinsville, Ellicottsville, Syracuse, and Albany.
dogma and preparing people to gain spiritually at the same time.

Redemptorists of the Detroit community conducted missions in the city at Sts. Peter and Paul cathedral and St. Mary's church. They gave German missions in Monroe, at Assumption at Clemens Road, in St. Lawrence at Greenfield, and a French mission at Monroe. They also gave the exercises at the mixed language parishes of Immaculate Conception in Adrian, St. Peter's in Mt. Clemens and Holy Cross in Newport. 62

The English mission band of Walworth, Hecker, Hewit, and Smulders were at Holy Angels in Sandusky from December 2-12. About two thousand persons received the sacraments. Immediately afterwards the fathers took the train for Cleveland where they preached at St. John's cathedral. Since the congregation had had a mission about a year earlier, the preachers at first considered omitting certain sermons, but finding that there were many new members in the parish they

62 ACSSR, III, part I, 149. Redemptorist missions in the region were affected by events in 1855. Having reconsidered the conditions for religious community life in Monroe and Detroit, the Superior General, Rudolph Smetana, determined that they were lacking and ordered his men to abandon Monroe and Detroit. On May 1, 1855, they departed from the former place despite the protests of Bishop Lefebve and his pending appeal at Rome, but postponed leaving Detroit until the Holy See replied. The decision favoring the bishop ordered the Redemptorists to retain charge of St. Mary's parish until the Congregation of Propaganda decided otherwise, which did not happen until May, 1872, after the death of Lefebve.
gave the full program. The missionaries discovered that drunkenness was widespread despite the great success of the campaign by the Irish Capuchin Theobald Mathew who had preached in Cleveland a few years earlier. They severely condemned the vice and denounced saloonkeepers even to the point of threatening refusal of absolution, but their success is unrecorded among the 3,300 who received the sacraments of penance and Holy Eucharist. 63 These eleven missions in the Midwest were a good part of the twenty nine given throughout the nation in 1855.

To commemorate the definition of the Immaculate Conception, Weninger's first mission from January 6-14, at St. Mary's in Cincinnati, was joyful with candles, hymns, and bells. He observed that among the great numbers receiving the sacraments the men, both young and old, outnumbered the women. 64 He believed that his next mission to the Germans of New Albany, Indiana, had special importance because the congregation lacked a resident pastor. Then he went to St. John's in Lanesville where Father Alphonse Munschina, pastor of the two places, received the sacraments of penance and Holy Eucharist. 63 These eleven missions in the Midwest were a good part of the twenty nine given throughout the nation in 1855.

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63 ACSSR, III, part I, 111, 112. The condemnation of the saloonkeepers was an extremist view of the doctrine on immoral cooperation. It is not in accord with the teaching of most moral theologians then or now, nor does it seem to have been held by the Redemptorists as a group. It could have been the opinion of Hewit who held strict views on temperance. See Augustine Hewit, "Immoral Use and Sale of Intoxicants," Catholic World, October, 1894, 1-10.

64 Weninger, Erinnerungen, 128; Wahrheitsfreund, January 18, 1855. St. Mary's on Clay Street was one of the privileged churches during the Marian Year of 1954.
resided. His mission from January 31 to February 8, was the first in the parish history and called forth great devotion and fervor to the point of keeping Weninger hearing confessions throughout the night. He had difficulty reclaiming a parishioner belonging to the Masons, but he was successful in the end, and he had the joy of baptising seven young children and their dying mother. He gave a third mission to a "neighboring congregation," which may have been either at Miller's Settlement or Greenville the Mass stations of Lanesville. 65

On March 18, Weninger began the exercises at Toledo and at St. Joseph's in neighboring Maumee, where he received several converts into the Church. At the close of these missions on Palm Sunday a great crowd entoned "Hosanna to the Son of David" in the shadow of the mission cross. 66 His last missions for the year in the region took place in the diocese of Vincennes. The Metropolitan Magazine reported that the Jesuit Weninger gave a mission at Millhausen, where he enlivened the faith and made three converts. Afterwards he moved to Napoleon where his mission converted two men and one woman. 67 His remaining two missions may have been at St. Nicholas in Pipe Creek and St. Ann in

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65 Weninger, Ibid., 129-131; Wahrheitsfreund, January 25, February 22, 1855; Alerding, Vincennes, 340; Catholic Directory and Almanac, 1855, 98.

66 Weninger, Erinnerungen, 132; Wahrheitsfreund, April 12, 1855.

67 Metropolitan Magazine, Baltimore, February, 1856, 71.
Jennings County, the two other congregations attended by Father P. Kreusch. 68

During this period two missions, at Joliet and Peoria, presumably scheduled because of the extraordinary jubilee, were given by John O'Reilly, the Vincentian pastor at LaSalle. 69

1856

A few fathers were responsible for all the Redemptorist missions in the region during 1856. John Hespelein and Joseph Clauss came from Philadelphia during April to preach a mission at Dungannon, Ohio, but we do not know where, for two parishes, St. John and St. Paul situated about six miles apart, were listed for that town in the 1856 Catholic directory. Though the missionaries did not designate the parish, they did say where they worked there was a high percentage of Germans and Irish and they had to preach in two languages. They gave the sacraments to approximately three hundred persons, erected a thirty-six foot cross outside the church, and saw a number of Protestants attending the mission. 70

68 Metropolitan Catholic Directory and Almanac, 1855, Baltimore, 1854, 98. During 1855 Weninger gave missions outside the defined region at Covington, Newport, and Jamestown, Kentucky; at Trenton and Rochester, New York; and about six in and about Erie, Pennsylvania. That year he worked three months settling a trustee dispute in St. Louis parish at Buffalo.

69 Shaw, LaSalle Mission, I, 132.

70 ACSSR, III, part I, 242.
From 1855 to 1859 the Redemptorist house in Detroit included Francis X. Krutil, a Moravian of the Austrian province, who was gifted with remarkable linguistic talent that enabled him to preach in eleven and hear confessions in thirteen languages. Krutil travelled to many small and remote congregations in Michigan and other midwestern states to give missions and thus gave practically all Redemptorist missions in the region for the years 1856 to 1858 inclusive. His account of this work, written long after his return to Europe, is short on details of chronology, the size of the missions and his sermon ideas, yet reveals the extent of his labors. From the missionary's recollections and other Congregation records it is evident that he worked alone on many missions minores. These parish revivals varied in length from three to ten days proportioned to the needs of his stops at crossroad chapels, village small buildings, and city churches. He preached in English, German, and the Slavic tongues. He seems to have been the first to give parish missions to the Polish and Bohemian immigrants in the Midwest. 71 In 1856,

71 There were very few Slavic Catholics in the Midwest before 1866. The generally accepted date for the start of Polish immigration to the United States is 1854. That year three families settled near Parisville in Huron County, Michigan. Paré, op.cit., 493, 494. There were 185 families in the same county by 1870. Bohemians arrived in numbers in Cleveland after 1860, and had a national church by 1867. Hynes, op. cit., 72. In Chicago the Bohemians organized St. Wenceslaus in 1863, and the Poles with 150 families started St. Stanislaus in 1867. Garraghan, Catholic Church in Chicago, 199 f.
apparently in the spring, Krutil gave missions at St. Vincent de Paul in Pontiac where he preached in German and English, and the stations at White Lake and Deerfield Center in Oakland County. He erected mission crosses at each parish. Later he gave missions in German and English at Freeport and Irish Grove, Illinois, and in Czech to the Bohemians in Chicago. 72 During the autumn Krutil worked at Holy Cross in Newport, St. Clare in St. Clair, St. Stephen in Port Huron, St. Philip in Columbus, and the unnamed parish of Carrolton. These parishes attended by Lawrence Kilroy were located in St. Clair County, and included French, English, and German-speaking Catholics who heard the missionary each in his own language. In addition Krutil visited the Mass stations of Green Oak and Hartland Centre in Livingston County. During these missions he often assisted at the dedication of a church or blessing of a new cemetery. 73

Though Krutil passed through Indiana, Weninger, "Dieser zweiter Paulus," stayed there for some weeks. 74 From January 6-13, he conducted


73 ACSSR, Ibid., 249.

74 Wahrheitsfreund, June 7, 1855. In the advertisement for his Mission Book, a general prayer book promoted by most of the popular missionaries, Weninger was called a second Paul.
a mission in Vincennes for the Germans in their "beautiful" St. John's church. Then he went by railroad to the "rapidly growing" city of Terre Haute where he discovered "a very unfortunate arrangement," that is, the Germans and Irish belonged to the same church of St. Joseph. Therefore during the mission says he, "I exerted all my eloquence to secure the erection of a church for themselves with gratifying success." The same situation existed in Indianapolis where again Weninger persuaded the Germans to build for themselves. Then he went to Lafayette and gave a mission to the Germans who already had their own church but were engaged in scandalous litigation with their pastor. He played the role of peacemaker a second time on this circuit during his mission to St. Andrew's in Richmond, Indiana. Afterwards the missionary intending to spend Holy Week in Cincinnati turned southeast to Oldenburg, the scene of his first mission in 1848, where he gave a second mission to the people, and this was followed by another to Oldenburg's filial congregation of St. John at Enochsburg eight miles distant. 75

With unfailing energy Weninger held a mission for the Germans of Sandusky in their new church immediately after Easter. From April 23 to May 1, he preached missions in Indiana at New Albany and at

75 Weninger, Erinnerungen, 137-140; Wahrheitsfreund, February 21, 28, April 3, 24, January 24, 1856.
St. Joseph's station in Clark County. Next he preached to the Germans of Canton, Ohio, from May 11-18. He succeeded in removing parish unrest remaining from the "injudicious course" of a former pastor that had brought an interdict upon the congregation. He returned to Cincinnati in order to give the next mission at St. Francis de Sales in suburban Walnut Hills. He went again to Indiana after the feast of Corpus Christi for missions at Mt. Carmel and two other rural parishes in the vicinity of Vincennes. It was stated that the congregation was divided because of long standing personal enmities which the missionary attacked with a sermon on brotherly love with telling effect. He had no sooner finished when men and women began to embrace in reconciliation. The surprised and astonished missionary "gave them an extra blessing" from the bottom of his heart.

Then the missionary went to Chicago. He marveled at the rapid progress of the city in a few years since his last visit, in particular, at the ingenious trestle over which the Illinois Central trains entered the city. In fact so taken was he with the flourishing city, which he

76 Weninger, Ibid., 140, 141; Wahrheitsfreund, May 15, 1856.

77 Weninger, Ibid., 141; Wahrheitsfreund, May 29, 1856. The writer was unable to discover the nature of the parochial dispute at Canton. Between the Sandusky and New Albany engagements, Weninger was at St. Martin's in Louisville.

78 Weninger, Erinnerungen, 142, 143.
believed would surpass eventually New York as the American metropolis, that he scarcely mentioned his mission to the Germans of St. Michael's parish. He left Chicago on July 2 for the diocese of St. Paul where he worked until late October giving missions arranged for by Bishop Cretin three years earlier. On his return trip from Minnesota, Weninger again stopped in Chicago to give missions in the German parishes of St. Joseph and St. Peter. 79 That completed his labors for the year.

Chicago in 1856 was a city of "charming people", but "a most miserable and ugly" place spreading from Twenty-Second Street to Division Street and from Lake Michigan to Racine. 80 That summer witnessed many notable events. Contractors were busy raising buildings to the lastest grade. Men of commerce eagerly viewed the hope of direct trade with European ports when the Dean Richmond, a flushdeck schooner loaded with five thousand bushels of winter wheat, sailed, July 14, 1856, for Liverpool. This first St. Lawrence waterway venture was completed successfully on September 29. Citizens proud of the past and

79 Ibid., 160; Wahrheitsfreund, November 20, 1856. In Minnesota, Weninger gave missions, mostly in German, at Assumption in St. Paul, St. Clotilda in St. Cloud, St. Andrew in Belle Prairie, St. Anthony in St. Anthony Falls, St. Michael in Stillwater, St. Philip in Mankato, St. Mary near Chacoupee and the Pimbina Indian Mission.


thoughtful of the future met in the law office of Scammon and McCagg at Lake and LaSalle streets on April 24, 1856, to organize the Chicago Historical Society. 82 On July 15 the desire for education found 158 boys and girls sweating over an entrance examination for the first fall opening of the Chicago High School recently built on Monroe between Halsted and Des Plaines streets. 83 And that summer the majority of Chicago Catholics attended a popular mission.

Weninger and Krutil preached to the Germans and Bohemians, while the English-speaking faithful were provided for by Bishop Anthony O'Regan who brought five Jesuits led by Arnold Damen from St. Louis for three weeks of mission exercises. Besides Damen, who was the pastor of the Jesuit parish of St. Francis Xavier, the group included Isidore Boudreaux, Michael Corbett, and Benedict Masselis from Cincinnati. The great mission ran from late July to August 15, and was described by Matthew Dillon of Holy Name church for the press. 84 He observed the striking success of the missionaries with thousands of Catholics "many

83 Ibid., II, Summer, 1949, 74.
84 Dillon's account of the mission appeared in the St. Louis Leader, August 26, 1856. It is quoted in full by Garraghan in Catholic Church in Chicago, 169, 170; and Jesuits of the Middle United States, II, 79. Selections are in Joseph P. Conroy, S.J., Arnold Damen, S.J., New York, 1930, 52; and Thomas M. Mulkerins, S.J., Holy Family Parish, Chicago, 1923, 1.
of whom had for years neglected their spiritual interests," but now turned to receive the sacraments with great fervor and numbers. It was estimated that 12,000 made the mission and many Protestants joined the Church. So large were the crowds at the mission services that St. Mary's cathedral, despite its newly constructed galleries, could not accommodate the eager audiences; so the mission was transferred to the more capacious Holy Name church. It seems that one-half of the Catholic population made this mission, and according to Dillon received many benefits.

Years of spiritual indolence are atoned for and a new life—the life of grace—is begun by hundreds who for many long years knew not how great a blessing this was. How consoling to the heart of the Right Reverend Bishop and of the missionaries must not be this fruit of their labors, this fresh evidence of the vitality of the Catholic spirit, which it would seem neither time nor circumstances the most unfavorable to its culture can root out of the soul of the sincere believer.

The pastor concluded with the prayer that "henceforth the religious progress of our city will keep even in advance of its astonishing material prosperity." Others remarked that the mission created among

85 In 1856 there were seven Catholic churches in Chicago, which had a population of 80,000. The bulk of the Catholics were Irish and German, and each group was about twenty per cent of the total population. All the Irish may be reckoned as Catholic, but only one-half of the Germans. They attended four churches (St. James, St. Mary's cathedral, St. Patrick, and Holy Name) for the Irish or English-speaking, and three for the Germans (St. Peter, St. Joseph, and St. Michael). Population percentages used here are from Bessie L. Pierce, A History of Chicago, 2 vols., New York, 1940, II, 482, 511.
the laity a new respect for their clergy. For the Jesuits this mission led to their "future settlement in that famous city." In the summer of 1856, Andrew Kunkler and Patrick Hennebery gave at the request of Archbishop Purcell an eight day mission at St. Joseph's in Wapakoneta. It was one of the early missions given by fathers of the Congregation of the Most Precious Blood.

1857

This year Weninger began missionary work among the few Catholics in Lawrenceburg, Indiana, who were attended by the Cincinnati Franciscans. Afterwards he gave missions to the two parishes of Father Arnold Pinkers. When he had finished at St. Paul's in New Alsace and St. Martin's in Yorkville, the missionary visited in succession other small congregations in that part of Indiana. Then he left for Detroit where he gave his first mission in the state of Michigan at St. Joseph's church starting on February 8. During the mission Bishop Lefebvre was


87 Missouri Province Archives, Autobiographical sketch of Benedict Masselis, ms. p. 14. Masselis wrote: "During the vacation of 1856 I was called to give a mission with Fr. Damen in the old and the new Cathedral of Chicago, each lasting two weeks. This was the origin of our future settlement in that famous city; the Bishop was ready to give us any and every part of it."

88 Catholic Telegraph, July 5, 1856.

89 Weninger, Erinnerungen, 160, 161; Wahrheitsfreund, February 19, March 5, 1857.
present on the men's communion day and personally distributed nine hundred Hosts, and a number of Protestants embraced the faith.\footnote{90}

Returning to Indiana the Jesuit conducted missions in South Bend and St. John for Catholics attended by the Holy Cross Fathers, and directed a retreat for the priests and students of Notre Dame college. His next engagement from March 15-23 was at St. Boniface in Fremont, Ohio, where he witnessed an apparent cure of a man afflicted with a serious skin eruption after the blessing with a relic of Peter Claver. After a renewal mission in Toledo, Weninger spent six months working in the East.\footnote{91}

In the fall Weninger, following his return to the Midwest, held a mission for the Germans of St. Mary's in Racine, Wisconsin. Then he went to two rural churches having the same pastor which, perhaps, were St. Martin's in Franklin and St. Barnabas nearby. Afterwards Weninger worked in the large new church of St. Joseph in Milwaukee. Bishop Henni celebrated Mass on the day of closing and distributed communion to a very large number of young men. His final mission of the year was during December at St. Augustine's in Cincinnati.\footnote{92}

\footnote{90 Weninger, \textit{Ibid.}, 161.}
\footnote{91 \textit{Wahrheitsfreund}, April 2, 7, 1857; \textit{Katholische Blaetter aus Tirol}, July 7, 1858.}
Father Krutil gave all the Redemptorist missions of 1857 in the Midwest. He confined himself generally to the Catholics of small communities in Michigan. He probably began work at Freedom, a station of the Detroit Redemptorists, where he induced the people to build St. Francis church. Then for ten days he preached at St. Thomas in Ann Arbor. While giving a mission to the Germans in Sandusky, he exhorted them to build a parochial school. They did eventually with the result that over a hundred Catholic pupils were withdrawn from the Lutheran school. In Cleveland, Krutil directed his attention primarily to the Germans, but also preached to the Bohemians, who numbered about two hundred, encouraging them to request a priest knowing their language. He thus became partially responsible for the formation of St. Wenceslaus church blessed by Bishop Rappe in October of 1867 when the Bohemians numbered less than a thousand.  

Krutil remained in Cleveland until after Easter to direct the annual retreat of the seminarians and give a mission in St. Mary's German parish in Ohio City, now part of the city of Cleveland.

When Krutil returned to Michigan, he conducted missions at Hillsdale, which was served from Adrian, Kalamazoo, Niles, Grand Haven, Muskegon, and Fish Creek, a Mass station in Montcalm County. At St. Augustine's in Kalamazoo the missionary preached to an Irish congregation.

93 Hynes, Diocese of Cleveland, 72. The Bohemians began to arrive in Cleveland during the decade of the 1860's, and numbered 786 in the census of 1870.
composed in great part of employees of the Michigan Central Railroad. At St. Francis in Niles\textsuperscript{94} he found a small parish cared for by the priests from Notre Dame; nevertheless he discovered that some Germans frequented the Lutheran Bethaus because no priest spoke their language.\textsuperscript{95}

1858

The next year the Redemptorist Krutil gave his first mission at the Polish colony in Forestville on Lake Huron. He persuaded the people to purchase land for a church. Then he worked at another station of Father Lawrence Kilroy which was a group of Irish at Bark Shantee (Port Sanilac). Next he was in Greenfield, Wayne County, preaching an English mission to Catholics who ordinarily had Mass twice a month by the Redemptorists from Detroit. Afterwards his labors took him to the extreme southwestern part of Michigan, where he preached at St. Mary's (the first church was built in 1858) in New Buffalo; at the rural crossroads of Bainbridge where St. Francis de Sales was not built until 1860; and at St. Louis church in St. Joseph. At the last place the missionary delivered severe sermons to combat the prevalent intemperance, a not unusual vice in a busy lakeport with many sailors and dock workers. He went to Niles to renew the mission of the previous year before going to

\textsuperscript{94} Niles named for Hezikah Niles of the well known \textit{Niles Weekly Register} was incorporated as a village in 1829.

\textsuperscript{95} ACSSR, III, part I, 299.
Ypsalanti where his mission brought about the conversion of seven Protestants. Later in the year Krutil worked among the Germans of Grand Rapids for ten days.  

Other Redemptorists besides Krutil worked in the region that year. In April they held a mission in English at St. Mary's in Marietta, Ohio, during which six hundred received the sacraments. From November 14-24, Joseph Mueller, Francis X. Klaholz, Anthony Neyer, and Joseph Wissel gave the exercises at St. Philomena in Cincinnati, to three thousand persons. A mission to prepare the people for receiving the jubilee indulgence was given to over two thousand in Sandusky during December. 

In addition to Michigan and Ohio, the Redemptorists carried on missions in Illinois within the limits of the diocese of Alton. Beginning on November 19, Lawrence Holzer gave a German mission to 250 members of

96 ACSSR, III, part II, 139. According to the German text of Krutil, (printed ibid., 372-379) he gave other missions sometime during his stay at Detroit at Bay City, Saginaw, East Saginaw, Flint, Lansing, Lapeer, Silver Creek, Lexington, Ionia, and Westphalia.

97 Ibid., 124. About this time occurred the separation from the Redemptorists of Isaac Hecker, Clarence Walworth, Augustine Hewit, Francis Baker, and George Deshon who later united as the Paulist Fathers. There had arisen a difference of opinion about opening an American Mission house. Hecker as spokesman of the "Americans" went to Rome in 1857 to present his case before Nicholas Mauron, Superior General. He was refused a hearing and immediately dismissed from the Congregation. Hecker then appealed to the Pope and succeeded in getting a clearance of charges, dispensation from the Redemptorists for himself and friends, and privilege of forming a new community of priests to preach popular missions. Cf. ACSSR, III, part II, passim; Walter Elliot, Life of Father Hecker.
St. James parish in Centerville. The missionary succeeded in removing existing differences between the pastor, P. Raphael, and his flock. Meanwhile Frederick Brandstaetter and Fridoline Luette conducted a mission at St. Peter's church in Belleville during which 1,300 received the sacraments and six converts were received into the church. Then they preached at Childhood of Jesus church in Mascoutah where they performed a number of baptisms, convalidation of marriages, and gave the sacraments to some three hundred. They noted the attendance of German Lutherans and Methodists at the mission.

During December these fathers worked at the small parishes of Immaculate Conception at James Mills, St. Peter at Waterloo, St. Michael and St. Augustine at Prairie du Long. At the last place they preached in English and German for the 314 making the mission. The mission at Waterloo from December 19-26 was to 450 Germans. During one of these missions the preachers persuaded the congregation to contribute to the fund for a needed new church.98

The Redemptorists with twenty-seven of their national total of eighty-five missions in the Midwest had their best year since 1832. They gave seven missions in Illinois, fifteen in Michigan, and five in Ohio.

The Capuchins in Wisconsin and the Franciscans from Westphalia in Illinois come in for consideration at this point. The former foundation began in the 1850's when Gregory Haas and John Frey, secular priests

98 ACSSR, III, part II, 124-126.
from Switzerland, received permission from Henni to establish a monastery at Mt. Calvary in Fond du Lac County. Haas and Frey then joined the order and were known in religion as Friar Francis and Friar Bonaventure. Other Capuchins came from Europe and the growing community had three priests by 1860, five in 1862, seven in 1864, and ten in 1865. The friars engaged in a limited external ministry as pastors of the neighboring parishes, and after a few years gave a small number of missions. In a letter to the Archbishop of Munich dated September 17, 1863, Haas stated that they had "already given several popular missions" and that in the following year hoped to give missions more frequently, since conditions at the convent permitted the absence of himself and an associate.99 Reporting to the same prelate in 1864, Frey informed the Archbishop of their work during the past three years on popular missions and hoped that "In the future this will undoubtedly be one of the principal objects of our endeavors. 100 They gave these missions referred to, but only two took place before 1865 in the Middle West. They were at Kenosha and New Trier "where we had the happiness of receiving into the Church not only several atheists and heretics but even Freemasons. As far as we can we answer every call, but we give


100 Ibid., 20, 21. Bonaventure Frey to the Archbishop of Munich, August 12, 1864.
special attention to our countrymen—the Germans." The fond hopes of the pioneers for an early successful group of itinerant missionaries were, however, destined to be barren of realization what with their shortage of personnel and additional parish work. Since accurate statistical data does not exist, it is impossible to treat further of the Capuchin popular missions. 102

Franciscans from Westphalia came to Illinois in 1858 at the request of Bishop Juncker. Friars Damian Hennewig, Capistran Zwinge, Servatius Altmicks and several lay brothers settled at Teutopolis as pastors in October. After a short while the three priests, finding that pastoral work was insufficient to occupy all their time, took to preaching popular missions. Since mission work was one of their chief ministries in Europe, they hoped to continue it in America. With Hennewig remaining in charge at Teutopolis Capistran and Servatius planned a mission circuit of the district. They believed that an early effort while they were still strangers would be advantageous to their future apostolate. Accordingly, they held a mission from November 7–14, for the Germans at St. Libory. Three days later the missionaries began work at St. Henry's in Hanover. They finished there

101 Ibid., 56. Fidelis Steinauer to the Archbishop of Munich, September 21, 1865.

102 Celestine N. Bittle, O.M.Cap., A Romance of Lady Poverty, Milwaukee, 1933, 537, 538. The hope of establishing a mission band was not realized until 1923.
by November 24, and went to St. Dominic's in Breeze (Shoal Creek) from December 5-10. Then they returned to Teutopolis in time to give a mission from December 11-19, during which five hundred persons received the sacraments. The effectiveness of the Teutopolis mission was related to Gregory Jankneckt, Minister Provincial, by Damian Hennewig.

Before we held a mission, we believed to have received a most barren field of labor. Hardly anyone manifested a desire for the holy sacraments. We were demanded only by the sick who were in peril of death, and many were sick at the time and died. But after the mission, a new religious life was aroused. The faithful came to us and we became acquainted with them.

Before the Teutopolis mission had finished, Altmicks set out on a nine mile journey to begin the mission exercises for the recently organized German parish of Help of Christians at Green Creek. He finished there his mission to 150 persons on Christmas Eve. After celebrating the Christmas Masses at Green Creek, Altmicks hastened the seven miles to Effingham to assist Friar Capistran Zwinge who was beginning a mission for St. Anthony's congregation. They continued their work, which was repaid by 120 receiving the sacraments, until

103 The Jesuits had given an earlier mission at Teutopolis in 1853, cf. supra, 76.

The great satisfaction from these missions for the Friars is evident in the letter of Servatius Altmicks to his superior. He wrote:

Our Rt. Rev. Bishop had designated the last three months of the year as the time for gaining the jubilee indulgence, and since he had suggested to his priests that they combine a mission with the jubilee celebration, we were soon asked by different pastors to give a mission in their parishes. We could not possibly visit all the parishes to which we were invited. Acceding, however, to the wish of the Ordinary we conducted missions in six parishes during the months of November and December lasting eight or nine days. The missions are held in America exactly as in Germany with this exception that we both had not only to preach all sermons but also to hear all the confessions of the faithful who flocked to the mission. Indeed the exertion told on us. We, however, were filled with consolation and new courage on beholding the zeal of these good people so eager for their salvation. Many came from a distance of eight to ten miles through rain and snow.

Despite their promising beginnings, these Franciscans restricted their missions; moreover, they needed their limited personnel to do parish work and conduct a college at Teutopolis. On occasion they did some further mission work. The preachers were Capistran Zwinge, Servatius Altmicks, Matthias Hilterman, and Ferdinand Bergmeyer. In the autumn of 1859, Zwinge, who became the most successful preacher of the group, attended a group of immigrants from Baden settled at Mt. St. John near McLeansboro about a hundred miles south of Teutopolis.


106 Annals, ibid., 67-69.
After a month's stay with these thirty to forty families, who had been sadly neglected because the Irish pastor knew no German, Zwinge gave a mission as the conclusion of his work. 107 In the spring of 1860 the friars held a mission at Red Bud, Randolph County, which they described as a "wretched and most degraded place" because the people were without a resident priest. 108 Capistran Zwinge left a list of other missions given during 1864 and 1865 by himself alone or with an assistant. For 1864 he listed without any details missions at Freeburgh and Prairie Du Rocher, and in the following year at Delhi, Cincinnati, and Walnut Hills, in Ohio; and Belleville, Millstadt, Madonnaville, Red Bud, and Alton in Illinois. 109 The restricted mission work continued in the province until the time of the Kulturkampf when expelled Franciscans increased the size of the province and made possible a regular mission band in 1875.

During this year of extraordinary jubilee when Pius IX asked prayers of all the faithful for the special needs of the Church, Weninger

107 *Annals of Sacred Heart Province, I, 296.*

108 Ibid., II, 151.

109 Ibid., I, 110. In addition Zwinge gave missions at Old Man's Creek, Richmond, Baden, Walnut Creek, St. Vincent, Iowa City and Solon in the state of Iowa during 1864. For 1865 he listed places in Minnesota: St. Paul, St. Anthony, Waconia, Shacopee, Marystown, Jordan, Henderson, and St. Peter; in Missouri: Dutzow, Holstein, and Augusta. Matthias Hilterman worked in 1864 at St. Walburga, Chaska, St. Benedict, Belle Plaine, and Stillwater, Minnesota.
travelled much giving missions in Ohio, Michigan, Indiana, Wisconsin, Pennsylvania, and Kentucky. His first engagements in the region of the thesis were four small congregations in Franklin and Ripley Counties in Indiana, during Lent. These parishes were St. Nicholas in Pipe Creek and St. Michael's at Brookville both with about forty families. The other two may have been the parish in Aurora and St. Peter's in the country which were attended by the same priest.

During the last two weeks of Lent Weninger held a mission at Emmanuel church in Dayton, a city of 20,000, in which three of the four Catholic churches were for the Germans. The missionary encountered a number of German "liberals" who had lost their faith. "I was happy," Weninger recalled, "to be able to benefit them spiritually and induced not a few of them to return to the practice of their religion." Over two thousand made this mission.

After Easter, April 11-18, he gave the exercises at St. Francis de Sales church in Walnut Hills, then a suburb of Cincinnati. He was edified by the fervor of many who guided their steps with lanterns in order to arrive at church for the Mass beginning at four o'clock.

110 Weninger, Erinnerungen, 185; Alerding, Vincennes, 376, 391; Catholic Almanac, 1858.

111 Weninger, ibid., 187; Catholic Telegraph, April 10, 1858; Wahrheitsfreund, April 1, 1858. The mission report in the German weekly ran through a column and one-half of print.

112 Weninger, ibid.; Wahrheitsfreund, April 8, 22, 1858.
His next mission was at Piqua, "a large town in Ohio," from April 25 to May 1, during which "a most gratifying ceremony occurred" when seven Catholics married to Protestants saw their spouses received into the Church.

Weninger returned to Cincinnati to act as the secretary of the Provincial Council of the archdiocese meeting during the first week of May. He was happy that the assembled bishops and pastors adopted a resolution encouraging popular missions especially to the English-speaking Catholics. Weninger, writing a few months later from Detroit, urged Father Beckx to get the Missouri Jesuits interested in the work.

I received today a letter from the Bishop of Louisville, in which he asked if a response from Your Paternity had come regarding Missions throughout the Province of Cincinnati. It is now the Jubilee, a splendid time for that holy work. It was the Bishop of Louisville who proposed this business to the Council and is concerned about what was decreed in the Council. Wherefore, I earnestly implore that Your Paternity send the necessary letters to the Provincial of the Missouri Province, and urge this matter with all authority. Only God knows, if and when such a welcome occasion will come again.

Moreover, since this ministry was most proper for Jesuits, Weninger hoped the General would act in accord with the desire of the bishops and for the spiritual welfare of the American Irish Catholics.

113 Wahrheitsfreund, May 6, 20, 1858; Catholic Telegraph, May 8, 1858. In 1860 Piqua had a population of 4,620.

114 ARSI, ICL, 673. Latin letter of Weninger to Beckx, August 11, 1858. In this letter Weninger also urged the Jesuits to take up the apostolate among the American Negroes who were being won in numbers to Methodism.
After the council the missionary was busy in the East for three months, but in August he resumed work in the Midwest with three missions in Michigan. He renewed the mission for some two hundred families of St. Joseph's in Detroit. His second engagement was at a parish composed of Germans, Irish, and French, a situation demanding the fatiguing ordeal of preaching in three languages, in the vicinity of Detroit. The third mission was held from September 1-7, at Immaculate Conception parish in Grand Rapids. During the blessing and raising of the mission cross on the final day an unusual phenomenon occurred. "It was the eve of Mary's nativity..." he wrote, "and I was about to erect the cross commemorative of the mission nowover, when suddenly in the glory and the glow of the autumn sky, we beheld slowly appearing to view, a large and beautifully shining cross."

Witness to the event was Father M. Marco, the pastor, and the crowd who included a man long neglectful of his religious duties. The event was reported by the New York Herald as a view of the then visible comet. Weninger thought the explanation absurd, for the services took place at three o'clock in the afternoon.

115 It has been impossible for the writer to further identify this parish.

116 Weninger, Erinnerungen, 192; Wahrheitsfreund, September 16, 1858. M. Marco wrote the account for the Catholic paper. He also wrote a letter signed by a number of witnesses which is in the Missouri Province Archives at St. Louis. The explanation of the Herald may have been based on the current appearance of Tuttle's comet, which had been discovered by the astronomer Tuttle in 1790. A "cross in the sky" had taken place during Weninger's mission at Guttenburg, Iowa, in 1853.
From October 17-25, Weninger gave a mission commemorating the jubilee at Holy Cross church in Columbus. An account of this mission signed "H", perhaps Reverend C. H. Borgess who was pastor at the time, included an evaluation of Weninger as a preacher. The writer observed that "his delivery is not altogether faultless; his voice when raised to highest pitch is rather unpleasant," but his discourses were very practical and within the comprehension of the majority of his audience.\(^\text{117}\)

Five days later the missionary began a renewal mission in the large church of Holy Trinity in Milwaukee where his friend Father Sadler was pastor. The closing service on November 8 included "a most brilliant illumination in honor of the cross" from the light of a thousand candles.\(^\text{118}\)

From Milwaukee Weninger went to Laporte, Indiana. During the mission the people so crowded the small frame church of St. Peter that it was thought the building would collapse. The mission lasted from November 14-20.\(^\text{119}\) Immediately afterwards the missionary made the eleven mile journey to Michigan City where the Laporte pastor, Martin Sherer, had his second congregation of St. Ambrose. Weninger spent

\(^{117}\) Catholic Telegraph, November 20, 1858.

\(^{118}\) Weninger, Erinnerungen, 194; Wahrheitsfreund, December 16, 1858.

\(^{119}\) Wahrheitsfreund, December 23, 1858.
several days preaching to the Irish railroaders and German farmers. Before he departed he had convinced the Germans of both towns to build separate churches, and in 1859 the Laporte Germans organized St. Joseph's, while the Michigan City group began St. Mary's. Then the missionary worked in Mishawaka, where the thirty-five Catholic families in a population of 2,000 had a church since 1855, from November 28 to December 5, and closed his mission with the added attraction of a brass band. In Noble County he gave missions at St. Mary's in Avilla, site of an old trading post in the 1830's, and to a rural parish, perhaps one of the stations attended from Avilla, either Blue River or Kendallville.

In addition to the Weninger missions there were several others by Missouri Jesuits in the Middle West. Charles Driscoll gave the exercises at St. Peter's church in Steubenville during January to some four hundred persons. A number of lax Catholics returned to church and "to us all," observed a parishioner, "this mission has been a great blessing." In June, from Pentecost to Trinity Sunday, the same Jesuit

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120 Katholische Blaetter aus Tirol, October 20, 1859. (Boylan notes.)
122 Wahrheitsfreund, December 16, 1858.
123 Wahrheitsfreund, December 23, 1858.
124 Catholic Telegraph, February 6, 1858.
gave a mission to the English-speaking congregation in Lafayette, Indiana. He preached three times daily to an audience kept small by several days of rain; nevertheless, about eight hundred received the sacraments and many were brought back to the fold. The reporter of the event, presumably the pastor, endorsed "a mission from time to time for the congregation" because it returns so many to their religious duties.

Fathers Cornelius Smarius and Ferdinand Coosemans gave a mission from Passion Sunday to Easter at Bishop Spalding's cathedral in Louisville. It was very successful with parishioners crowding the church for Mass and the sermons, thronging to the confessionals, and receiving communion to the number of 4,420. "From Louisville," related Smarius, "I went to Cincinnati. There I opened the second mission on the Sunday after Easter" at St. Patrick's church. Eight days was too short a time in the opinion of the missionary to get the best results out of the people, yet his work brought four hundred to the sacraments and he enrolled an equal number with the scapular of Our Lady of Mt. Carmel. Afterwards Smarius gave the exercises for

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125 Ibid., June 19, 1858.

126 Notre Dame Archives, Spalding referred to this mission in letters to Purcell written March 9, 29, and April 7, 1858.
fourteen days at the Jesuit church of St. Francis Xavier. He started on the second Sunday after Easter preaching to crowds that became so large that the women only were admitted to the morning sermons with the evenings reserved for the men. "It was a happy sight to behold the zeal with which the faithful attended services" stated the Telegraph, and over five thousand approached the communion rail.

In the autumn Coosemans held a mission for six hundred English-speaking parishioners of St. Joseph's in Dayton, Ohio. Coosemans worked as an itinerant missionary for about six months. His appointment was the answer to the petition of the bishops of the Cincinnati Province. They had requested four or five full time missionaries, but the Father Provincial Druyts managed to spare only Coosemans whose assignment ended in January, 1859, when he became the rector of St. Louis University and the post of a mission preacher was left vacant.

Arnold Damen, as noted above, was one of the Jesuits giving the successful missions in Chicago during the summer of 1856. That

127 Cornelius J. Smarius, S.J., "Missions dans de Villles et des Villages des Etats-Unis d'Amerique," Précis Historiques, Bruxelles, 1864, 61-63; Catholic Telegraph, April 17, May 15, 1858; St. Francis Xavier college Diarum Collegii: "April 18, 1858. Dominica II p.P. incepit in templo nostra Missio ad populum per 14 dies, duratura auctore P.P. Smario, cum frequenti populi concursu, ita ut necessarium fuerit, angustia templi, sermonem facere mane hora 8½ ad feminas tantum, vespere hora 7½ ad viros, locis etiam circa ecclesiam multitudo repletis, circiter 5500 Communiones distributae, ultimo die 1200 Scapularia data."

128 Catholic Telegraph, October 16, 1858.

129 Garraghan, Jesuits of the Middle United States, II, 75.
event was the turning-point of his career, for it led to his transfer from the pastorate of the Jesuit church in St. Louis to the more difficult assignment of organizer and builder of Holy Family parish among the Irish immigrants of Chicago's rapidly developing West Side. Parish problems seemed not sufficient to absorb the full energy of the sturdy Hollander, for he soon took upon himself the secondary office of preaching popular missions, still a comparatively unorganized ministry in the vice-province. Damen arrived in Chicago during May, 1857, to start the new parish, and during the following winter launched into a series of missions in and outside Chicago. In August, 1858, he sent to Father General Beckx an eight page report on Holy Family parish and his missionary activity. He noted the success of his missions by the number of confessions: nine thousand for two in Chicago, two thousand in Peoria, four thousand in Dubuque, two thousand in Galena, and eight hundred in Rockford. Damen thought that general religious observance was poor because he encountered so many lapsed and lax Catholics, and that missions were most beneficial to that group and to Protestants. He converted approximately eighty of them during the missions. He stated that enduring worth came of his labors and had so been attested by many letters from bishops and pastors of the places
he had been. But the work of giving missions was difficult in that he preached three or four times daily and spent long hours, often to midnight, in hearing confessions. He related an interesting sidelight of the Galena mission in the postscript. During the mission the church building which was valued at $25,000 was sold for debts to a Protestant bidding $1,700. His work was uninterrupted because "Divine Providence" sent the buyer to listen to the exercises of the retreat, he was moved, convinced, etc. etc; and before the end of the retreat, I had the consolation of receiving him into the church and of course the church, which he had bought was restored to the pastor or rather the Bishop of the diocese.

We lack details of this work of Damen except for those from his own pen.

The year 1858 ended as the most fruitful thus far for the mission development. The success may be attributed to the endorsement of missions by the bishops of the Provincial Council of Cincinnati, and the promulgation of a special jubilee indulgence by Pope Pius IX. In addition there was an increase of mission preachers due to the settlement

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131 From the contemporary Almanacs these few details of the Damen missions may be added. The cathedral of Dubuque was the second structure; it was finished and dedicated by Bishop Loras in 1857. The mission seems to have been the first in the city for the English-speaking Catholics. In Galena the missionary worked at St. Michael's; in Peoria, St. Mary's and St. Patrick's both were for English-speaking Catholics. In Rockford, he apparently preached at St. James church.
of the Westphalia Franciscans in the Alton diocese and new interest in missions by midwestern Jesuits other than Weninger. Perhaps the economic depression following the Panic of 1857 was an added reason for revived interest in spiritual things.

1859

During 1858 there were twenty-seven recorded Redemptorist missions in the Midwest, but only five the following year, and all were given in the Cleveland diocese. Smulders and Henry Giesen held the first mission at Dungannon. They finished the exercises on January 12 during which 315 received the sacraments and one convert was baptised. In addition they restored peace to the parish. The hostility between priest and people was caused by a form of trustee trouble and clerical imprudence. When the former pastor found no solution to the difficulty, he had left for the diocese of Wheeling and the parish was without a pastor until the missionaries persuaded the Irish and German parishioners to pay a decent salary of $578 annually. 132

Then the missionaries went to Akron and gave the exercises to the German and Irish congregation of St. Vincent's from January 16-30.

132 ACSSR, IV, part I, 13. The parish in question seems to have been St. John's where, according to the 1859 Almanac, Father Philip Flum was pastor, in fact, had been there since 1856. In the next year Father N. Maes was the named pastor, while Flum's name drops completely from the almanacs in the following years. For want of better evidence, one may conclude that the unfortunate pastor of Dungannon was Philip Flum.
The Irish of Akron's 3,500 population began to arrive in town between 1825 and 1827 as laborers on the Ohio Canal. The extraordinary features of the mission included the reception of one convert, erecting a cross of fifty-two feet in height, the sale of $600 worth of religious articles, and wide publicity for Smulder's sermon on marriage. He retailed the accepted doctrine on matrimony, but some of his audience intentionally taking offense sent a letter of criticism to the Cleveland Daily Herald. It was reprinted in full by the Buffalo Express and summarized by the New York Times. Smulders made no rebuttal, but a non-Catholic lawyer, R. O. Hammond, who had heard the sermon, wrote three articles in his defense for the Cleveland Daily National 133.

From February 5-12, these Redemptorists working in the thriving village of Shelby (pop. 1,003) gave the exercises to 380 Germans and Irish. The presence of the latter necessitated preaching one instruction a day in English. During the following week the fathers evangelized the Irish and German Catholics of Galion (pop. 1,967) which was attended by the pastor of Shelby. Among the two hundred parishioners making the mission, the preachers discovered an astonishing degree of crass religious ignorance. 134

133 ACSSR, IV, part I, 17; Byrne, Redemptorist Centenaries, 268.
134 Ibid. ACSSR.
Smulders and Giesen then conducted the final mission at Delphos from February 20–27. The congregation composed chiefly of German farmers had need of the mission, for according to the missionaries the previous pastor had not given good example. He possessed a collection of heterodox sermons, gave approval to Sunday dancing by attending personally, and had frequented the saloons. Soon after the old pastor died, J. Westerholt arranged for a mission, something that was impossible before. Rumor was that Weninger approached the old pastor and had been refused. But the Redemptorists found the parishioners most responsive, in particular to the sermons encouraging devotion to the Blessed Virgin and the recitation of the rosary. They bought out the supply of rosaries and contributed $136 to purchase a statue of the Virgin. Over six hundred received the sacraments. Their stay in Ohio ended, Smulders and Giesen returned East satisfied in having restored piety to these congregations.

Weninger conducted less than ten missions in 1859 in our region, for he spent much time in Texas, New York, and Pennsylvania. About the middle of January he held missions in four small parishes of the Fort Wayne diocese. Two were at the churches attended by Father Frederick Tuchs: St. Mary's with over 150 families in Huntington and St. Catherine's in Nix Settlement. The other two were parishes of

135 ACSSR, IV, part I, 18, 19. According to the directories of the period, J. O. Broderick (Briadeck) was the pastor at Delphos; he died at the age of seventy on August 5, 1858.
Father Jacob Mayer: St. Mary's in Decatur and St. Joseph's in Hesse Cassel. 136 After his mission tour of Texas, Weninger conducted missions in the Indiana river towns of Rockport, Troy, and Cannelton. All three congregations were cared for by the same priest, Father M. Marendt, who probably scheduled the missions to enhance the solemn blessing of a new brick St. Michael's church in Cannelton. 137 When his labors in the East were over, Weninger gave the exercises to the German congregation of St. Mary's, where Father Weutz was pastor, in Fort Wayne from November 27 to December 5, and then repaired to St. Augustine's in Cincinnati for a renewal mission during "the final hours of the dying year." 138

Meanwhile the name of Damen continued to spread among the English-speaking Catholics of the Middle West. Although he had been forced to spend two months at Florissant novitiate performing the final probation of a Jesuit's formation known as the tertianship, Damen found time to give six missions during the year. 139 He worked with the Irish


137 Weninger, ibid., 216; Alerding, Vincennes, 317, 325.

138 Weninger, Erinnerungen, 217; Wahrheitsfreund, December 15, 1859.

139 Damen's tertianship consisted of little more than making the Spiritual Exercises for thirty days. Fathers Goeldin, Driscol, and Smarius also made their tertianship at the same time.
farmers of St. Michael's at Mehan Settlement in Lake County, Illinois; at one of the Irish parishes in Peoria; and at St. Gall's and the cathedral in Milwaukee. Everywhere he was impressed by the many penitents and the fervor of the laity, and often desired full time work on the missions. Ordinarily he preached "an hour or an hour and a half and with great vehemence for the more a preacher thunders from the pulpit the more the Irish and the Americans like him." Reporting on these missions Damen lingered on the spiritual benefits derived from the same in America.

You can form no idea, Very Reverend Father, how much good is done here by these missions or retreats, how many poor sinners are brought back to God after having neglected the sacraments for years, how many sacrilegious confessions are made good, how many vices are rooted out and virtues inculcated. It is for these reasons, Very Reverend Father, that I earnestly pray you to urge Father Provincial to choose two or three Fathers for the missions exclusively and how happy should I be were I to be of their number. 142

Until the opportune time for appointing a province mission band, Damen continued to work alone on his personal venture. In the autumn he directed the diocesan clergy retreat in Detroit and was invited to give a mission at the cathedral the following March. 143

140 Peoria was the second city in Illinois with a population of 14,045 according to the census of 1860.

141 ARSI, ICL, 706. Damen to Beckx, May 11, 1859.

142 Ibid.

143 Notre Dame Archives, Lefebvre to Purcell, September 28, 1859.
During the month of December he preached to the English-speaking congregation of St. John's in Indianapolis. He wrote of this mission to Father Druyts:

This afternoon I returned from Indianapolis where the mission has been helped by most extraordinary success. The Pastor did not expect more than five hundred communions, as this is the largest number he ever had in any previous retreat, to his great consolation he had during this retreat over one thousand communions; about eighty persons from twenty to forty years of age made their first communion; many others, who had not been to mass for several years, nor been inside the church before the mission have made their peace with God. Seven protestants were received into the church and two more will follow the example of the others. We gave the scapular last Sunday to 350 persons, and more were anxious to receive it but we had no more. I established a sodality for men; 67 were received and made the solemn act of consecration before the congregation in the sanctuary. Some of these are the leading men of the city, and some of these were Odd Fellows, Sons of Malta, etc.

Keep what follows to yourself; the pastor allowed me a collection, I got $430 but I gave him $50 for the orphans of the place, because I feared that my collection might interfere with the collection for the orphans, which is to take place next Sunday, Christmas.

Bishop Leurs called on me to give a retreat in his diocese but I told him, I could not till [Sic] next fall, when I promised to give a retreat in his cathedral. I feel healthy and strong, although I preached three times per day and heard pretty much all the confessions, for the pastor wished that all should come to me. I heard nearly four hundred general confessions and of course I had very little sleep.

144 Missouri Province Archives, Litterae Annuae of St. Ignatius in Chicago. A mission to observe the jubilee is recorded for 1859 at Holy Family. But Mulkerins, (Holy Family Parish p. 22) states the jubilee mission took place in October 1858, which may be the correct entry.

145 Missouri Province Archives, Damen to Druyts, Chicago, December 20, 1859. mss. 4pp.
In the spring of that year the Vincentians Ryan and O'Reily gave a mission to 1,100 Catholics of Springfield, Illinois. The total missions for all the religious orders came to twenty for the year, and were given about half-and-half in German and English and city and country.

1860

Douglas alone of the four candidates for presidency in this year of decision did extensive "stumping" throughout the nation seeking votes for the salvation of the Union. Seeking the salvation of souls kept many missionaries stumping in the Middle West that same year. Occupied elsewhere, Weninger did not preach in our region until his mission at St. Paul's in Cincinnati from May 18-26. This parish was a favorite of the Jesuit because he often stayed here when at home as the guest of Joseph Ferneding the pastor. Among the several thousand receiving the sacraments were 1,600 men who crowded the church for their general communion. Most of the next three months the missionary was in the East, but from May 20-27 he conducted a mission at the German parish of St. John the Baptist in Joliet, Illinois. He marked another "first" in his career by having the mission cross made of stone instead

146 Catholic Telegraph, May 14, 1859.

147 Weninger, Erinnerungen, 227, 228; Wahrheitsfreund, March 15, 1860.
of wood. His conversion of several Protestants here so aroused a certain minister that he took to street preaching to counter the effect of the mission. In July, Weninger held missions at St. Raphael's in Naperville from July 1-8, and at the neighboring parish, perhaps St. Stephen's at Milton. At the first place the cross again was made of stone and the dedication ceremony included the presence of the mayor and the brass bands of Naperville and Joliet. Then the missionary continued the series of missions begun in Wisconsin several years earlier.

Weninger eventually worked among most of the German parishes of the state preaching from a few days to a week and leaving behind a memorial cross averaging forty feet high emblazoned with red and white lettering that spelled the names of Jesus and Mary and the meaningful "Wer ausharrt bis ans Ende Wird Selig," that is, he who perseveres unto the end will be saved. The missionary failed to record all his missions of that summer, but we know of the following engagements. Late in July he worked at St. Louis parish in Caledonia and St. Andrew's in Kilbourntown, now the western part of Milwaukee. From August 4-11,
Weninger preached at Blessed Sacrament in Greenfield. Then crossing the state to LaCrosse on the Mississippi, he conducted a tri-lingual mission in St. Mary's church. Taking a train on the Milwaukee Railroad, he went to St. Jerome's, a flourishing German parish in Columbus. That was followed by a mission at St. Raphael's in Madison. A mission followed at St. Mary's in Cross Plains and another at St. Aloysius in Sauk City. The last definite mission of the series was at St. Mary of Loretto in Honey Creek, a station attended by Father M. Weinhardt of Sauk City. It was customary for Weninger to visit all the small parishes attended by the same pastor for a few days, but he did not enter those names in his memoirs; so the "ten neighboring German parishes" of the record may have been such. According to the directory of 1860, Father Weinhardt of Sauk City attended Honey Creek, Baraboo Village, Marble Quarry, Sugar Grove, and Lelandsville; and the pastor of Madison cared for Bluemond, Deerfield, Westport, Cottage Grove, and Springfield. At that rate Weninger preached to most of the Germans of Dane and Sauk Counties before he made his departure for St. Paul's in Cincinnati in December.

150 Wahrheitsfreund, August 16, September 6, 1860.

151 Wahrheitsfreund, October 25, November 22, December 20, 1860. This series of missions is mentioned briefly in the Erinnerungen, 233-235.
Weninger's Jesuit colleague, Damen, began his labors for 1860 with a mission at the cathedral in Detroit starting on March 11. Lefebvre told Purcell that this "extraordinary mission" of three weeks kept from ten to sixteen confessors busy from early morning until late at night; it created a sensation throughout the city; and "we had the consolation of giving the Holy Communion to 7,500 persons and of receiving sixty-seven Protestants into the church." But the happy ending was not apparent at the beginning of the mission, for Damen, who was noted for stamina, suffered a temporary vocal collapse, and rushed off to Father Druyts an emotional plea for help.

In the name of God, send Father Smarius or at least Father Coosemans. My voice has given out, I am so hoarse, I can hardly be heard. I forced myself, because I see the terrible condition in which religion is so many have apostatized from the church, so many others have abandoned the practice of religious duties, that I can not but exert myself to bring back so many lost souls, and at the same time, I may loose [sic] my voice forever if I continue. Do then for God's sake

152 At the time of Damen's mission in Sts. Peter and Paul, the population of Detroit was 45,619. Communions were 7,500 during the mission. It would be interesting to know what percentage of the city was thus affected by the mission could one learn the Catholic population of Detroit in 1860. The Catholic Almanacs do not give the Catholic census of the important cities, and the diocesan totals are useless. The total given for the diocese of Detroit for the years 1854 to 1857 inclusive is a static 85,000. Yet in the decade 1850 to 1860 the city of Detroit alone jumped from 21,019 to 45,619 persons.

153 Notre Dame Archives, Lefebvre to Purcell, April 2, 1860. This letter was quoted by Garraghan, op. cit., II, 83; and by Conroy, Arnold Damen, 193.
send Smarius or Coosemans to help me, You will say; he can not be spared here; but what is a lecture or a dozen of lectures compared to one single retreat? a mere nothing! Examine before God, what is the fruit of all the lectures he has given? A great deal of excitement, and that is all; but where are the souls that have come back to God? the sinners converted? the crimes stopped? Ah, Father in the name of God, and for the blood of Jesus, spilled for sinners I beg you send him at once to Detroit, you know well that I am the last man to call for assistance when I can do it myself; but I must acknowledged {sic} this time I can not, I am strong enough, and feel myself devoured with zeal, but my voice fails me; the people are attended in crowds, and do expect a great deal from this mission, the good of souls then, the glory of God and of our Society demands that you send some one at once to help me. Oh think, how large a city this is, how many souls bought by the precious blood of Christ and will you give for excuse; this is but a sermon on Wednesday the way of the Cross on Friday a lecture on Sunday. Ah had you been confessor in one only mission, you would say all that is nothing compared to one mission. Father Coosemans knows it. If the people in St. Louis were to do without all these things it will do not harm, but let this mission be given up (and be sure of it, I must fail) and many souls will be lost, do then for God's sake at once send Father Smarius or Coosemans.154

154 Missouri Province Archives, Damen to Druyts, from Detroit dated March 11, 1860. The entire letter has been given here because portions were omitted in Garraghan, op.cit., II, 83. The reference to Smarius' lectures was apropos, since the popular orator had delivered an address entitled "The Pagan and Christian Families" at the Mercantile Library in St. Louis on February 6, 1860. See Freeman's Journal, March 3, 10, 1860.

De Smet mentioned this mission in a letter printed in the Précis Historique, August 15, 1850, 404. Father Isidore Boudreaux noted in a letter to the General (ARSI, ICL, 690) March 30, 1860: "Avant de terminer ma lettre, je m'en vais ajouter quelque chose qui, je crois, soira plaisir à Votre Paternite. Vers le milieu de Mars le père Damen commenca une mission au Detroit ville de l'état du Michigan, Le 27 il écrivait au père provincial qu'il y avait déjà eu 9000 Communions, et qu'il avait baptise {sic} 36 protestants, que le mission ne finerait que le 30 qu'il en avait encore d'autres à baptiser."
Neither Coosemans nor Smarius was sent to assist Damen; so he carried on alone and finished the mission successfully. He established a sodality in the parish, received a purse of over $1,100 for the "large church he is building in Chicago," and was honored to have Bishop Lefebvre present and speak at the closing. 155

After the mission Damen returned to Chicago to superintend the construction of Holy Family church. Building progressed so rapidly that the solemn dedication took place on August 26, 1860. Thirteen bishops attended and participated in the dedication ceremonies to show their good will towards Damen and the Jesuits. On September 30, Damen opened a mission in Iowa City, within the diocese of Bishop Smyth of Dubuque who was present at the dedication of Holy Family, where he had nine hundred communions and six converts despite the fact that the Iowa State Fair was in progress at the same time. 156 Back in Illinois, he conducted an English mission in Joliet during October, and next the "indefatigable Jesuit missionary" held a mission at St. Denis church in Lockport. 157

155 Freeman's Journal, March 24, 1860. McMaster selected his copy for this report from the Detroit Free Press. In this item it was said that Father Smarius had been sent to assist Damen and was daily expected. Later references to the Detroit mission occurred in the Journal on April 7, 14, and 28, and in the Catholic Telegraph, April 7, 1860.

156 Freeman's Journal, October 6, 20, 1860; Catholic Telegraph, October 27, 1860.

157 Freeman's Journal, November 17, 1860.
His last mission for the year took place in Bishop Carrell's cathedral in Covington, Kentucky, beginning the second of December. 158

Six of the eighteen Redemptorist missions for 1860 are of interest to us. After Easter, Smulders, Giesen, and Louis Claessens of the mission band conducted missions at Tiffin, Fremont, and Elyria, Ohio. They were at the first parish where 750 Germans and Irish of St. Joseph's church turned out for the services and received the sacraments. This included a number recently under ban of episcopal excommunication and thirty people from Fremont. They worked next at Fremont, eleven miles from Tiffin, and were distressed to find much intemperance and joining of secret societies like the Masons, Odd Fellows, Sons of Malta, Druids and Turners. The fathers made some success against the evils, and gave the sacraments to 475 parishioners. After the mission Bishop Rappe came to confer confirmation, and at the same time Weninger (who at the time appears to have been travelling from New Jersey to Joliet) telegraphed the pastor announcing his intention to hold a mission for the Germans. When the Jesuit arrived, Rappe refused him permission to preach since neither the bishop nor the pastor

158 Catholic Telegraph, December 6, 1860; Freeman's Journal, December 22, 1860.
requested a mission by Weninger. Then they went to Elyria to give the exercises to five hundred persons from May 13-23. They felt the mission would strengthen the Catholics of this place against the harmful influence of Oberlin College nearby. Oberlin was long considered a seminary of radical Protestantism, revivalism, and abolitionism; and for many years the home of the nationally prominent evangelist Charles G. Finney.

That spring beginning on March 25, Claessens conducted a mission at St. Mary's of Redford, a suburb of Detroit, and Smulders gave the first noted mission for children (juvenibus) starting on May 6, at Sandusky, Ohio. From September 2-9, a noteworthy mission

159 ACSSR, IV, part I, 94-97. The missionaries singled out poverty as the outstanding evil of intemperance. "Erietas adeo praevalebat, ut egestas extrema omnes paene operarios opprimeret." In the Latin of the chronicler the incident about Weninger reads: "Qui miratus Patrem illum interrogavit, a quo esset arcessitus, et quum neque ipse neque pastor eum vocasset, eum domum misit. Absque culpa Peter Weninger causa fuerat dissensionis inter fideles, et separationis gregis." This unlawful separation of the Germans from the Irish in Fremont is noted in Hynes, Diocese of Cleveland, 65. Weninger preached a mission at Fremont during the Lent of 1857, but he does mention encouraging the Germans to build their own church, Erinnerungen, 162. But it is not unlikely that he may have done so, for he did in Terre Haute, Indianapolis, Sandusky, Laporte, and Michigan City.

The population of Tiffin in 1860 was 3,992; Fremont, 3,510; and Elyria about the same size as these.

160 Alice Felt Tyler, Freedom's Ferment, and Charles G. Cole, Jr., The Social Ideas of the Northern Evangelists, 1826-1860, are two books that bring out the role of Oberlin College in the 'isms' of the nineteenth century.

161 ACSSR, IV, part I, 97, 98, 160.
was conducted by Smulders and Jacobs at St. Joseph's church in Gross Point (Willmette) Illinois. Several months earlier certain zealous parishioners had asked their pastor to schedule a mission in the parish, but the wealthy old German priest repeatedly vetoed all petitions with the declaration that a mission was "great humbug." Then it happened that the new organ was to be dedicated. The committee on arrangements which included some of the mission promoters approached the Redemptorist Joseph Jacobs, at St. Michael's in Chicago, asking him to preach for the occasion. He refused the honor unless invited by the pastor. The committee accordingly put pressure upon the pastor and got the preacher and the mission besides. Smulders and Jacobs arrived and gave the exercises to seven hundred parishioners and baptised three converts.

The points of interest at the mission were the problem of dancing and

162 Redemptorist records do not give the name of this pastor, but Father A. Kopp was pastor of St. Joseph's, organized from 1845 as a German parish, from 1855 to August 30, 1860. Anton (or Anthony) Kopp came to Michigan with a large group of German farmers in 1836. He cared for the group in getting land for the group in Clinton County and was their pastor. In 1843 he moved to the pastorate of St. Mary's in Detroit, where he did not get on with his people. The petty bickering and quarreling came to an end when the Redemptorists gave a mission at St. Mary's in 1846. It was the end of Kopp also when the Redemptorists took over the parish. Kopp went to Chicago and became the pastor of St. Joseph's church in 1848. He remained there until 1855. So there seems to have been reason for the bad feeling that existed at Gross Point, and the statement of the pastor that a mission was all humbug. For data on Kopp, cf. Paré, Catholic Church in Detroit, 419, 420, 453; and Catholic Almanacs.
and the sinking of the Lady Elgin. Writing of the first the missionary observed:

No place had dancing done more harm than there. Every Sunday of the year, without exception, they had balls, and all the youth attended, since they never had services in the afternoon and believed themselves entitled to some pastime. Since on the first Sunday of the mission the principal operator could not announce the ball for the next Sunday, because the people were in church, he informed all the young men passing his home of the coming event. One young man informed Father Jacobs of the procedure. 163

Whereupon the missionary published the coming dance from the pulpit, and then launched into a vehement sermon against dancing and the proximate occasions of sin. So effective was his sermon that after the mission the dance hall business was ruined in the area.

A stronger motivation for the laity to make the mission well came from the sinking of the Lady Elgin. On the night of September 7, the Elgin, a side-wheeler of 1,037 tons built in 1851, with over three hundred excursionists aboard from Milwaukee steamed away from the Chicago dock on her homeward trip at eleven thirty at night. Two hours later she was rammed by the lumber schooner, Augusta, at a point about five miles off shore from Highland. It was raining and a northeast wind had whipped the lake into a turbulent body of water. When the collision took place most of the passengers, kept indoors by the weather, were enjoying themselves and dancing and were not quickly aware of the

163 ACSSR, IV, part I, 99, 100, 410.
disaster. The Lady Elgin sank taking 297 lives; there were only thirty-three survivors. The disaster stunned the community; pushing politics into the background, it claimed the entire front page of the Tribune's two editions on September 10. Then for several days the Tribune printed experiences of the survivors and appealed for relief funds. 164 The disaster had an effect upon the Catholic growth of Milwaukee, for many of the excursionists belonged to a voluntary military organization known as the Union Guard with a heavy Irish membership. The lodge had organized the excursion that included a political rally in Chicago at which Stephen A. Douglas delivered an address. 165 Moreover, many an Irish immigrant with an end of the letters and money from relatives, probably by-passed Milwaukee when selecting a new home in America.

When the news of the Elgin's sinking reached the people of St. Joseph's, missionaries and parishioners hastened to the lake shore to assist the few survivors. The priests noted with spiritual horror that the passengers were engaged in dancing at the moment of the collision, but they had happier thoughts upon noticing that several of the survivors wore Our Lady's scapular. Resuming the exercises of the mission the fathers exhausted their supply of scapulars as the now


165 William G. Bruce, A Short History of Milwaukee, Milwaukee, 1936, 219f.
more fervent parishioners rushed to be enrolled with the scapular. 166

A few missions by Vincentians and Sanguinists took place in 1860. Stephen V. Ryan and two other Vincentian priests gave a mission at Jamesville, Wisconsin from October 21 to November 4. 167 Patrick Hennebery, C.P.P.S., gave missions at Hesse Cassel, Indiana; Deep Cut, St. Patrick, Sidney, and Newport, Ohio, sometime during the year. 168

166 ACSsR, IV, part I, 400.

167 Freeman's Journal, November 17, 1860.

168 St. Charles Seminary Archives, Carthage, Ohio. Record of Missions, mss. copybook of Rev. Patrick Hennebery.
CHAPTER V

MISSIONS IN TIME OF WAR

The Federal Union caught fast on the reef of secession was beginning to break apart when radical South Carolinans convened at Charleston and unanimously voted to separate from the Union on December 20, 1860. During the following six weeks South Carolina was joined by Mississippi, Florida, Alabama, Georgia, Louisiana, and Texas as each state adopted an act of secession. To unify the nation Lincoln issued a call for troops on April 15, and the Civil War began. A divided nation resulted touching every phase of life including the giving of popular missions. The war restricted travel with the result that the Catholic itinerant missionaries confined themselves to the states of the North.

1861

In 1861 the Redemptorists gave over thirty missions in the Midwest where a year before they had given less than ten. Partial explanation of this great increase came from the fact that in the spring of 1860 Bishop James Wood excluded the Redemptorists as preachers of English missions within the diocese of Philadelphia, and gave his
approval only to the Paulists. 1 Secondly, during February, 1860, the Congregation took over St. Michael's parish in Chicago and gained a new point of diffusion.

The first mission for the new year was given at the German parish of Holy Trinity to over four thousand persons in Cincinnati, beginning in the last week of December 1860. The missionaries were Fathers Holzer, Anwander, Giesen, Clauss, Wayrich, and Jacobs. 2 This was a large group, but the practice of assigning many men to a mission became common after this time especially for missions to large city congregations.

Large missions took place in Chicago during the next months. Holzer and Clauss preached a mission at St. Michael's to 1,700 German parishioners. Afterwards they were joined by Joseph Mueller and gave a mission to the Germans of St. Peter's. Two thousand received the sacraments. Discouraged before the mission because his people neglected their religious duties, J. B. Magner, the pastor, took new enthusiasm for his work after the show of fervor among his people. Meanwhile, from February 24 to March 7, Wissel, Wayrich, and Jacobs held a mission

1 ACSSR, IV, part I, 94. The bishop does not appear to have restricted missions in the German language, for the chronicler wrote: "mandante ordinario nonnisi PP. Paulistae exinde ad missiones Anglice instituendas advocandi erant." No reason for this restriction was given.

2 ACSSR, IV, part I, 206; Wahrzeitsfreund, January 6, 1861.
for the Irish of St. John's church at the corner of Clark and Old streets.
Over two thousand went to the sacraments including a number of adults
who, Catholics by name, had never received communion or confessed
their sins. ³

While his brethren were occupied with Germans and Irish in
Chicago, Henry Giesen conducted a mission for the French parish of St.
John the Baptist in the village of L'Erable about seventy-five miles
south of Chicago. During the exercises he was confronted with the
spiritually destructive influence of the apostate French-Canadian priest,
Charles Chiniquy. But the missionary succeeded in reclaiming all but
one of the adherents to the Chiniquy schism.⁴ Returning to Chicago by
March 10, Giesen held a two week's mission at St. Mary's at Wabash and
Madison streets. Since the feast of St. Patrick fell during the mission,
Giesen departed from the set order of sermons to deliver a panegyric
on the saint that brought tears to the eyes of the Irish congregation.

³ ACSSR, Ibid., 210.

⁴ Charles Chiniquy (1809-1899) was a priest of the Archdiocese
of Quebec where he gained fame as a temperance preacher. For violations
of clerical chastity he was compelled to leave Canada. He came to
Bourbonnais, Illinois, in 1851, and founded the parish of St. Anne in
1852. In 1856 similar sins caused his suspension and excommunication by
the bishop of Chicago. Chiniquy thereupon began a schism and later led
his followers into Presbyterianism. He authored Fifty Years in the
Church of Rome and Forty Years in the Church of Christ, Chicago, 1900.
The crowds taxed the capacity of the church as over four thousand made the mission. In addition a number of marriages were validated and a dozen converts were made. During these missions in Chicago roughly six thousand of the city's 19,889 Irish and 3,700 Germans of a total of 22,230 were inspired to a faithful following of their religion and thus injected a new leaven into the mass of Chicago's 109,260 inhabitants.

Schaeffler, a member of the Detroit community, gave mission exercises for six days during the second week of Lent to the Germans of Immaculate Conception parish in Adrian, Michigan. It had been estimated that ten or at most twenty families lived within the parish, but the mission proved there were more than sixty. In fact, Schaeffler encouraged forming a second parish, which became St. Joseph's in 1863 with services supplied for two years by the Redemptorists from Detroit. The mission communions numbered 122.

The Redemptorists suspended all missions during the summer months because of the heat. That summer they met with the American Provincial at Baltimore to consider means and methods for improving Redemptorist missions. One of the documents set down twenty-four rules for the priests engaged in giving missions. The time of rising, mental prayer, the time for the celebration of Mass, and prescriptions for

5 ACSSR, IV, part I, 210, 211; Freeman's Journal, April 6, 1861.
6 Paré, Catholic Church in Detroit, 501.
ascetical practices were defined. The division of authority and work on a mission was delineated. Tact, prudence, courtesy and Christian charity were emphasized as the necessary virtues for a good Redemptorist missionary. A second decree set down nine points of mission method and procedure that will be considered in chapter six. 7

In September the autumn schedule of missions brought Henry Giesen, John Cornell, and James Bradley to Painsville, Ohio (pop. 1,754). The priests considered the town a stronghold of fanatical Presbyterianism with practical Catholicism of a low grade. There was widespread neglect of religion and intemperance among the adults, while young people engaged in dancing and company keeping dangerous to good morals. In addition there was encouragement of birth control (this was the first explicit reference to this serious sin by the Redemptorist missionaries) from the public lectures recently given by a certain English woman. Though the missionaries preached with force, their words against birth control were taken lightly because many married people did not believe it was a serious sin. Bradley delivered a rousing sermon against drunkenness after which he was questioned by an Irish woman whether or not he was a true Irishman. Yet when the mission closed after eleven days on September 19, the missionaries counted four converts and 425 receiving the sacraments. 8

7 ACSSR, IV, part I, 200-205.
8 ACSSR, Ibid., 215, 216, 43.
Next the missionaries renewed the previous year's mission at St. Mary's in Tiffin, where the number of communions reached 750 and two converts accepted baptism. While two of the priests finished the Tiffin mission, Giesen travelled ten miles to the village of Berwick to open the exercises at St. Nicholas church. Since the congregation was composed of French, Irish, and Germans, sermons and instructions were given in those languages. During the mission from September 29 to October 6, 260 received the sacraments including a number of erstwhile nominal Catholics and special efforts were taken to build a parish school. 9

Claessens and Bradley worked at Findlay (pop. 2,468) from October 6-12, where again the parish contained French, Irish, and Germans. The Catholics were a minority in the predominantly Presbyterian and Methodist community, but the mission sermons destroyed the prejudices of the non-Catholics who ventured to attend the services, and two were converted. Non-practicing Catholics returned to their duties and over two hundred made the mission. Simultaneous with this mission, Helmpraecht, Giesen, and Cornell gave the mission at St. Peter's to 260 farmers in the village of Big Spring (pop. 1,932). Afterwards, from October 13-25, these missionaries preached at St. Boniface in New Riegel, where they had 720 communions; yet the fathers believed church attendance was irregular. During this mission the

9 ACSSR, IV, part I, 218.
priests collected and burned "superstitious books" that were found in the possession of the parishioners. 10

Father Helmpraecht went from New Riegel to the village of Rome (Fostoria) nine miles distant, and during the last week of October gave a mission to the German Catholic segment of the 1,025 villagers at St. Wendelin's church attended by the priest in Findlay. The missionary had one convert and heard 135 confessions. 11

Meanwhile, from October 27 to November 3, Giesen, Bradley, and Cornell renewed the mission at Fremont (pop. 3,510). Widespread intemperance and its consequent evils among these Irish evoked a temperance sermon that was considered highly effective. About five hundred made the mission which was close to the 475 of the previous year. Sixteen miles northeast of Fremont lay Port Clinton (pop. 1,098), situated on a beautiful bay of Lake Erie, the county seat and leading town of Ottawa County. The Catholic congregation of St. Mary's being without a resident pastor to care for the French, German, and Irish parish, stood to profit greatly from the mission of Fathers Giesen, Helmpraecht, and Cornell. Over a hundred persons including lax Catholics, who had neglected confession as long as thirty years, and seventeen adults making their First Communion received the sacraments. From November 3-12, Giesen, Helmpraecht, and Bradley conducted a renewal

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10 Ibid., 218-220.
11 Wahrheitsfreund, November 14, 1861; Mossing, Sanguinists,
mission for 780 persons in Elyria, where four converts were received into the church.

Four days later Wayrich, Giesen, and Helmpraecht began the spiritual renewal of the German and Irish congregation of St. John's in Defiance (pop. 1,400). The fathers considered these Catholics as lukewarm because of the excessive intemperance and the number of Catholic saloonkeepers. Yet some four hundred made the mission and gave a good example to their Methodist townsmen. In addition five non-Catholics were converted.

From November 24 to December 1, Helmpraecht gave the mission to German farmers of Popular Ridge, a dependent parish of Defiance. He tried to arouse his audience of two hundred to petition Bishop Rappe for a resident pastor. Giesen and Wayrich worked from December 1-8, at St. Patrick's church in the village of Providence (pop. 692), where 235 received the sacraments. During the following week these two fathers were at St. Augustine's, attended from Providence, in Napoleon (pop. 1,149). They gave the sacraments to 220 parishioners, received three converts, and were gratified by the number of Protestants who attended the sermons. Then Giesen joined Cornell at Bellevue (pop.

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12 ACSSR, IV, part I, 223, 224.

13 It does not seem that the petition from the congregation of Popular Ridge was answered. According to directory of 1864, the parish continued to be attended from Defiance. Sadlier's Catholic Almanac, New York, 128.
1,067) in Huron County to conduct a mission during the Christmas octave. Many lax Catholics returned to church and 280 received the sacraments. With this mission the schedule of the mission band was completed in the Middle West. Since September they had given fifteen missions in the diocese of Cleveland; for the most part they worked in the small towns of northwestern Ohio, and preached to over five thousand Catholics.

The Redemptorists attached to the Detroit and Chicago houses gave some missions in addition to their ordinary parish duties. From September 15-25, Holzer, Brandstaetter, Wayrich, Anwander, and Kleineidam gave a mission to 2,800 members of St. Mary's parish in Detroit. Also in September, Schaeffler gave a mission of five days at Grand Rapids and then visited or gave short missions to the Germans, who were attended from Grand Rapids, of Salem, Dorr, and Bayem. Dominic Zwickert preached a short mission starting on November 6 at Port Austin on Lake Huron.

Reports from the Chicago house give the names of nine German rural congregations of northern Illinois that had missions by Joseph Mueller and Francis X. Klaholz. Among their number were Richton, Buffalo

14 The town populations given in this chapter are taken from the reports of the eighth census, 1860.

15 Wahrheitsfreund, October 10, 1861.

16 ACSSR, IV, part I, 262.
Grove, Pekin, Peoria, Perkins Grove, Troy Grove, Peru, and Hampton. 17

The Precious Blood Father Patrick Hennebery set down eight Ohio cities where he conducted missions during 1861. He gave no details beyond the names, Dayton, Hamilton, Springfield, Urbana, Xenia, Marietta, Portsmouth, and St. John's near Marietta. Most probably all these were to English-speaking congregations, for Hennebery spoke only English. 18 Two Benedictine missions were recorded in the German Catholic journal, one at St. Joseph's in Chicago during September, and the other at New Alsace, Indiana, during November by Martin Marty. 19

War notwithstanding, the Jesuit Weninger maintained a full schedule of missions, but he worked practically the entire year in the Middle West. Because he desired to attend the dedication of the new St. Francis Xavier Church, Weninger began missions nearby Cincinnati, St. Anthony's in Madisonville, Sts. Peter and Paul in Reading, and St. Aloysius in Cumminssville where he preached in English and German. During Lent, he conducted missions for the Germans of Monroe and the French of La Baie (Erie), Michigan. Never missing an opportunity to drive home his point, Weninger used the death of one of the parishioners

17 Ibid., 290. The mission at Hampton was also mentioned in the Wahrheitsfreund, November 14, 1861.

18 C.PP.S. Archives, Copybook of Father Hennebery.

19 Wahrheitsfreund, September 19, November 14, 1861.
near the end of the mission; he assembled the faithful about the open grave and delivered his sermon as the final admonitions of the deceased.

After spending Easter in Cincinnati, Weninger travelled to Springfield, Illinois (pop. 9,320), to give a mission to the Germans of St. John's parish. He attended the Provincial Council of the Archdiocese from April 28 to May 5, before meeting his engagements in Illinois and Wisconsin. First came a series of missions to four German parishes in the Alton diocese. In the village of Carlisle he worked at St. Mary's church for Father Clement Sieghardt; at St. Henry's in Hanover and St. Paul's in Highland, Weninger preached renewal missions for this was his second appearance in these parishes; and lastly he was at St. Joseph's with Father B. Bartels as pastor in Freiburg (Freeburgh).

Then in June, Weninger went to Wisconsin where he first directed retreats for the diocesan clergy and then gave missions. He began at Franklin near Milwaukee followed by a series of missions in the lead mining counties of Iowa, Grant, and Lafayette in the southwestern corner of the state. He started at Potosi (pop. 2,084), a city

20 Weninger, Erinnerungen, 253.

21 Weninger, Ibid., 254; Wahrheitsfreund, April 4, 1861.

important not only as a mining town but also as a Catholic center, for in 1861 it had two parishes with resident pastors; Father Gibson was at St. Thomas for the Irish, and Anthony Zuber was the pastor of the Germans at St. Andrew's. Then he went to St. John's at Patch Grove (Patch Diggins) and Immaculate Conception at Menomonee, and to St. Charles in Cassville, all stations attended from Potosi. He gave the exercises at St. Rose's in Elk Grove and St. Augustine's in New Diggins, two parishes attended from St. Patrick's in Benton where the famed Dominican, Samuel Mazzuchelli had served as pastor. Later Weninger preached to the Catholics of Platteville (pop. 2,865) where several smelting furnaces were located. In Iowa County the missionary gave a mission at St. Paul's church in Mineral Point (pop. 2,389) the majority of whose people worked as miners or laborers at the four smelting furnaces. Weninger held his final mission in this region at the parish in Fair Play, near Sinsinnawa, the home of a Dominican college.

At one of the above missions the missionary erected the mission cross three hundred feet opposite the town flagpole. Standing beneath the cross Weninger delivered a "stump speech" in which he compared the two symbols of liberty and stated that liberty flowing from the cross and Christian charity was of a higher order. Then he turned to the topic of confession and for the benefit of his non-Catholic listeners assured them that it was not a money-making scheme for the clergy, but a powerful means of removing evil. He added that confession could even
bring a quick end to the present war more effectively than fighting.\(^{23}\)

With the approach of cold weather mission giving ended in Wisconsin, but farther South Weninger continued to work. He directed the annual retreat for the secular priests of the Alton diocese, and gave a mission at St. Libory where he found devotion to the mission cross erected in 1852 still enduring.\(^{24}\) From December 8-15, Weninger preached his final mission of the year in St. Francis Assisi church at Mather and Clinton streets in Chicago. There was great interest manifested; especially was this true of the young men who came to confession in such numbers that Weninger remained in the confessional the entire night. At the end of the mission eight converts were received into the church. Before leaving Chicago, Weninger visited with his Jesuit brethren and preached in broken English to the Irish of Holy Family parish.\(^{25}\)

Before turning to the chronicle of Damen's English missions of 1861, let us consider the progress of the mission apostolate in the

\(^{23}\) Weninger, Erinnerungen, 256-258. Weninger gave no details beyond the place names of these Wisconsin missions. Parish names and pastors were taken from the Metropolitan Catholic Almanac, 1861; other data was drawn from Hunt, Wisconsin Gazetteer, passim.

\(^{24}\) Wahrheitsfreund, November 14, 1861.

\(^{25}\) Weninger, Erinnerungen, 260; Wahrheitsfreund, December 26, 1861.
Missouri vice-province. There had been the ineffective start made in the fall of 1853 to promote missions among German farmers; it ended abruptly when the German refugee Jesuits returned to Europe. That no new efforts were made is evident from a perusal of the province catalogues of these years. Moreover, the policy makers of the province remained unconvinced of the good of missions or unable to find the proper men to be full time itinerant preachers. Some like William S. Murphy, who was provincial during the 1850's, and John Gleizal, province consultor and combined rector and master of novices of the novitiate at Florissant, were not opposed to popular missions, but they favored educational undertakings. Weninger, Damen, De Smet, and Verhaegen favored the mission ministry.²⁵ The matter was discussed in meetings of the province consultors without fruit, unless one is to consider the brief assignment of Coosemans as an itinerant missionary in 1858.²⁶ The only workers on the missions

²⁵ Garraghan, Jesuits of the Middle United States, III, 120, 126.
²⁶ Missouri Province Archives, Minutes of Meetings of the Province Consultants. In April, 1859, the consultors agreed on the seventh item of the agenda that German Jesuits should be obtained for mission work. "Ad quaestum utrum hoc N. Prov. rogaret (visa necesitate) Provlem germania duos P.P. pro missionibus nostris germ—Responderunt omnes C.C. affirmative." But there are no evident results. The consultors again voted favorably on the matter in the meeting of July 16, 1862. "Quum P. Joan. Schultz, Rector Cincinnatensis, debeat mox in Europam proficisci, proponitur ut ille ibi seligat Patres saltem duos pro nostris missionibus inter germanos. Placuit omnibus." Resolution was fruitless, for the eighth point of business in the meeting of March 3, 1863, declared that Father Provincial announced that he would soon write the provincial of the Upper German Province for two priests as German missionaries.
continued to be Weninger devoting full time and Damen giving part time to the work. More men had not been assigned when Father General Beckx, in letters of September, 1859, February and March, 1860, urged the matter with the provincial, John Druyts. Beckx recommended the missions "for they are highly in keeping with our vocation and fruitful for the salvation of souls," and the assignment of more priests to the missions could well "result in the richest of harvests." In his instructions to the visitor inspector of the Missouri Jesuits, Beckx again directed that the mission ministry be encouraged. Sopranis' visitation was followed by results. Sympathetic towards the mission ministry because of his instructions, the visitor seems to have exerted pressure upon the provincial, for Damen was given associates for the English missions in

27 Garraghan, Jesuits of the Middle United States, II, 75, 76.

28 ARSI, ICL, 117, and 781. Folder 781 contains the three page directive of Peter Beckx to Felix Sopranis, visitor of the North American provinces, signed at Rome on September 21, 1859. Sopranis was given eleven points to check upon, e.g., religious observance, labors of the province, indiscret zeal of superiors eager to take projects beyond the capacity of the province, and the missions. Here there was generous encouragement: "Contra vero ministerium Missionum (quas vocant excurrentes) quod in Vice-Provincia Missouriana etiam a Concilio Episcoporum expetitum, ubique autem locorum et Ordinariis acceptum et fidelibus utilissimum esse dicitur, omni studio est promovendum. Curet R.ª V.ª, ut Nostri erga illud afficiantur, et si fieri potest, in singulis Provinciis et Missionibus aliqui idonei socii qui huic ministerio stabiliter, deputentur."
in 1861. 29 Sopranis wanted Weninger to accept a companion, but the vigorous Austrian refused to accept anyone because there was no reason for an extra priest just for confessions. He argued that he was strong enough and cited for approval of his present manner of work Father General Roothaan, approbation from bishops and diocesan clergy, and the unnecessary expense of a second missionary. However, Weninger rejoiced that more men were assigned to the English missions and that "Your Paternity, in conformity with the will of Father General, has determined seriously to inaugurate the missions, and that Chicago will be the house or residence of the English missionaries."

Until his promised help arrived, Damen continued to work alone. He gave the first mission of 1861 at St. Francis Xavier in Vincennes during January. The one-time French military post founded by Francois Bissot as a control center of sprawling New France had long ceased to be politically important, but as the oldest Catholic settlement in the state

29 Damen's missions as personal ventures got official approval, for the catalogue stated his position of missionary in addition to his offices of superior and pastor of Holy Family; and he was given one helper in Peter Tschieder who was assigned to Chicago as "missionarius."

Catalogus Provinciae Missourianae, 1861, p. 16. During the summer of 1861, Smarius and Oakley were assigned to be missionaries. "Patria Smarius et Oakley Chicaginsem ad missiones destinantur socii P. bus Damen et Tschieder, qui jam anno superi ad id ministerii fuerant segregati." Missouri Province Archives, Minutes of the Meetings of the Province Consultants.

30 Missouri Province Archives, Weninger to Druyts, July 2, 1860.
Vincennes clung still to a position of honor. Indiana's first bishop, the saintly Simon Bruté lay buried in the crypt of the cathedral. Bishop Maurice de St. Palais now governed the diocese which took in the lower half of Indiana. In the economic order Vincennes from being a shipping point on the Wabash River had progressed to a railroad center with the coming of the Ohio and Mississippi Railroad in the 1850's, and her population of 2,070 of 1850 had grown in a decade to 3,960.

The mission at Vincennes by the "venerable" Father Damen was an important event and its success surpassed the expectations of all concerned. From January 13-23, Damen's strong, bold and steady appeals to nominal Catholics effected astonishing reformation. The great crowds attending his sermons were composed of fully "one-third non-Catholics" of whom four were converted and many became interested in Catholicism. Damen also organized a men's sodality under the patronage of St. Francis Xavier, and left a universal feeling of satisfaction among clergy and laity when he bade farewell to Vincennes and hastened to Monroe, Michigan.

He opened the mission in Monroe on January 27, at St. Mary's church where the congregation was made up of Irish and French. Because the latter were considerable and Damen's French was not too good, Father

31 Catholic Telegraph, February 2, 1861. The full account of this mission is in the thesis appendix. It was signed by the initials "E.A." who was probably Reverend Ernest Audran, the pastor of Vincennes from 1846 to 1870. Notice of this mission was printed in Freeman's Journal, February 9, 1861, from a communication by the correspondent of the Louisville Guardian.
Hennanert of Detroit gave two French sermons each day and "exerted his utmost zeal in restoring the sinner to God." Then Damen took over and labored with untiring zeal with the remainder of the congregation. Catholics as well as Protestants were stirred by the sermons of "the learned and pious missionary" on the divine institution of confession, Transubstantiation, and the Catholic church as the only church of God. His words were efficacious, for at the close of the mission fourteen converts were received into the church. Seventeen hundred parishioners received communion and the whole congregation pledged anew religious loyalty before Damen closed the mission on February 6 with solemn services and an emotional farewell sermon. Later Weninger gave a mission to the Germans of Monroe to complete the spiritual renovation of all the Catholics of the town. (supra, 127).

On February 10, Damen and Peter Tschiédr, S.J., started mission exercises at "the fine new" cathedral of the Immaculate Conception in Fort Wayne, Indiana. As reported in the Telegraph, the

32 Catholic Telegraph, February 23, 1861. Thesis appendix, ii, iii. The Freeman's Journal, February 16, 1861, carried news of this mission derived from the Detroit Free Press. The three special sermons mentioned in the account were called Damen's "controversial" sermons. They seem to have been called thus because they treated of three points of dogma that had been denied by the Protestants. In these sermons or lectures, Damen set out to prove to his audience the truth of Catholic teaching.

33 The diocese of Fort Wayne, created in 1857, comprised the northern half of Indiana. John H. Luers was the first bishop. Fort Wayne (pop. 10,388 in 1860) was the largest city and most logical place for the episcopal see.
two Jesuits showed great ability. Damen's sermons on the Eucharist and
the church were admirable, but Tschieder's "sermon on slander and
detraction was in my humble thinking the sermon of the mission."
Thousands approached the sacraments, and the mission closed with a
pontifical high Mass during which sixteen converts were baptized. Then
Damen took the pulpit to complete before a "weeping congregation" his
farewell sermon begun the previous evening. 34

Afterwards Damen went to St. Louis to conduct a Lenten mission
at St. Patrick's, the second largest church in the city. The Western
Banner reported that the mission attracted thousands and taxed the
seating space beyond capacity. 35 In the last weeks of Lent, March 17-
30, Damen held another mission in the Jesuit church of St. Francis
Xavier in Cincinnati. The crowds were too big for the building and it
was necessary to start mission sermons by a second priest in St. Thomas'
church nearby. During the mission six thousand received communion and
several converts accepted baptism; and Purcell confirmed 350 adults.

34 Catholic Telegraph, March 2, 1861. For the complete
letter see the thesis appendix, iii, iv. The report signed by "A
Sinner" seems to have been written by a layman; it presents a sample
of lay reaction to a mission.

35 Freeman's Journal, March 23, 1861, printing copy obtained
from the St. Louis Western Banner, March 16, 1861.
Damen closed the mission with a stirring sermon on perservance. He went next to Madison, Indiana. Whether or not he gave a mission there cannot be ascertained, but certain mission reports reveal that he gave a mission that summer in the cathedral of St. Paul, Minnesota. The mission ended successfully on June 20, with 2,600 communions and ten converts, and his sermons brought back many lax Catholics to the practice of religion.

On August 11, Damen held a two week's mission in his own Holy Family church in Chicago. He was assisted by Cornelius Smarius and Maurice Oakley, the recently assigned priests to the Chicago community. The house historian wrote that this spiritual renewal not only returned many of the Irish parishioners to their religious duties, but also worked the conversion of a number of non-Catholics. With this mission

37 Freeman's Journal, July 6, 1861; Catholic Telegraph, July 13, 1861.

38 ARSI, ICL, (Missouri 5-IV, 5). Murphy to Beckx, St. Louis, August 14, 1861. "P. Damen cum septem P.P. in nostra ecclesia Chicaginensi Missionem peragit; robustus quidem et laboriosissimus. Ilii Residentiae addicti nuper sunt Patres Smarius summae facundae vir et Oakley (Van den Eycken) modo Rect. Cincin. Ita auctus est Missionariorum numerus."

39 Missouri Province Archives, St. Ignatius, Chicago, Historia Domus, p.6. Brother Mulkerins wrote of this as the "first great mission" in the history of the parish. From the parish announcements he gives us the daily order: "During this mission the exercises were as follows: 5 a.m., Mass and instructions; 8 a.m., Mass and sermon; 3:30 p.m., the Way of the Cross and instruction; 7:30 p.m., Rosary, Sermon and Benediction." Mulkerins, Holy Family Parish, 39.
Holy Family joined the list of parishes in Chicago (St. Michael's, St. Peter's, St. John's, St. Mary's, and St. Francis) that were given missions in 1861.

Damen and Smarius went to Vincennes for a clergy retreat and a series of lectures from September 10-18, and then proceeded to Louisville where they gave missions at the cathedral, St. John's and St. Patrick's churches. During this series over six thousand received the sacraments and fifty-one non-Catholics either received baptism or began instructions in Catholic doctrine.40

Afterwards Damen returned to Chicago and wrote his annual report on his community and his missions to Father General Beckx. He gave the greater part of his five page letter to the work of the missions.

Chicago, Sept., 25, 1861

Very Rev. Father Beckx
My Very Rev. and dear Father Gen.

I hope your paternity will pardon me for writing in English, I have only a couple of hours, and I could not do it in French or Latin in so short a time. I wish to give your Reverence a short account of my missionary labors since I wrote to your Paternity, which is over a year now. Since that time I have given 30 missions, in some of these Fr. Tschieder has been my co-laborer. In these 30 missions we have given about 90,000

40 *Wahrheitsfreund*, October 24, 1861; Catholic Telegraph, October 26, 1861. The latter, written apparently by Benjamin J. Webb a prominent layman and historian of the Louisville diocese, is the account of the Louisville missions and is reproduced in the thesis appendix.
Communions; we have brought back to the Church some 30,000 persons, who had either abandoned the Church altogether, or had neglected the Sacraments of the Church from 2 to 50 years. Many of these would never have returned to God had it not been for the missions, for several acknowledged this saying: 'Father, had it not been for this mission, I would have been damned, for I had solemnly resolved never to go to Confession; but your strong and paternal appeals to our hearts so stirred me and I could not resist any longer.' I am, and so is Father Weninger, accused of appealing too much to the heart, and that consequently our good will not be permanent. Still, several pastors and some Bishops write to me that the fervor of the mission, even two years after its termination is still fresh and persevering. Many a time infidels have come through curiosity, and before the end of the sermon they were seen bathed in tears, hiding their faces, the people astonished that such hard cases (as they call them here) should ever be moved to tears or repentance. Of this number of communicants, I presume that 10,000 had made sacrilegious Confessions and Communions for years. Some of them had received the Last Sacraments sacrilegiously.

Since I wrote to your Reverence we have had 260 converts from Protestantism to our holy religion, many of these being fathers and mothers of families, and there is every hope that their children will be brought to the Catholic faith. Among these converts there were many persons of high standing in society. One of these was, and is, a judge of the United States courts; another, a Protestant preacher of great talent and of great renown, who are now most edifying Catholics. On one occasion I had five protestant preachers and a protestant Bishop in my audience. I challenged them to contradict, what I proved, and said that they dared not, because they knew that they were leading the people astray. The protestants called on the most learned among them to contradict me; but he answered that my arguments were convincing, that he could not contradict me. In a few days he preached his farewell address to his protestant congregation and became an edifying member of our holy Church.

Secret societies — Many of these have abandoned them altogether and in many places, the secret societies have been broken up altogether not without a great struggle against worldly interests and a most violent war with human respect.

There is perhaps no country in the world, where missions are more necessary and where missions do more good than this country. The demands on us for missions is very great. I hoped that Father Visitor would have been able to do more for the missions, but he perhaps could not. We are three fathers now for the missions. Father Smarius, Tschieder and myself; but as Father Provincial allows only two Fathers for the Chicago residence,
one of the missionaries is always to stay at home in Chicago; for two fathers cannot possibly do the work of our Church here.

After devoting the better part of the two concluding pages to parish affairs, Damen returned to the topic of the missions; he begged his Paternity to induce the provincial to grant more men "so that we could go out bini et bini." A month later he wrote the final paragraphs.

In the interval he noted that he had given two missions in Louisville in which forty-six converts entered the church, and that applications for missions continued to come in, "enough to keep us busy for two years." He emphasized the need for additional workers; Smarius and Tschieder usually worked together, but he still continued to work alone, which Damen disliked very much. He asked that Father Peter G. Koning (d. January 21, 1862), who was teaching but three pupils at St. Louis, be assigned to the missions because he spoke English well and would make a good missionary. Concerning his present associates, Damen had nothing to say about Tschieder, but of Smarius he wrote:

Father Smarius is doing very well as a missionary, he is a powerful preacher, and has great facility, he is always ready, and is assiduous in the confessional, and is truly a spiritual man. I am very much pleased with him.

In conclusion Damen requested approbation and diplomas for sodalities established and the privilege of conferring the five scapulars with a short prayer like the Redemptorists did in their missions.41 Father

41 ARSI, ICL, 708. Conroy in Damen, 216–219, quoted most of this letter, but omitted the postscript on the sodalities established. The
Beckx answered the letter in December, and promised to insist with the Missouri provincial that he "promote missions of this sort and Spiritual Exercises to the public." 42

In the autumn Damen conducted alone two missions in southern Indiana. The first, from November 3-12, took place at St. Simon's in Washington (pop. 3,183) where Damen, "a most eloquent, lucid, powerful and untiring preacher," awakened slumbering souls through his clear explanations of Catholic doctrine, received four converts, and enrolled three hundred persons in a newly organized confraternity of the Sacred Heart. 43 Afterwards the missionary went to Loogootee, fifteen miles

chronology in this letter is somewhat confusing in that dates for Damen's missions do not agree with dates for setting up the sodalities which he said were founded during his missions. Damen listed the sodalities as follows:

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<th>Place</th>
<th>For</th>
<th>Date</th>
<th>Patron</th>
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<tbody>
<tr>
<td>Detroit, cathedral</td>
<td>Men</td>
<td>March, 1860</td>
<td>St. Joseph</td>
</tr>
<tr>
<td>Vincennes, cathedral</td>
<td></td>
<td>February, 1861</td>
<td>St. Francis Xavier</td>
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<td>Dubuque, cathedral</td>
<td>&quot;</td>
<td>March, 1859</td>
<td>St. Joseph</td>
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<tr>
<td>Fort Wayne, cathedral</td>
<td>&quot;</td>
<td>March, 1860</td>
<td>St. Joseph</td>
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<tr>
<td>Indianapolis</td>
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<td>December, 1859</td>
<td>St. Aloysius</td>
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<td>St. John's</td>
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<td>April, 1860</td>
<td>St. Joseph</td>
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<td>Lafayette</td>
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<td>January, 1860</td>
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<td>Monroe</td>
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<td>Chicago:</td>
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<td>May, 1860</td>
<td>St. Joseph</td>
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<tr>
<td>Immac. Conception</td>
<td>&quot;</td>
<td>September, 1861</td>
<td>St. Aloysius</td>
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<td>Holy Family</td>
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<td>(Ladies)</td>
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42 Conroy, Damen, 220. Quotation from letter of Beckx to Damen, December 14, 1861.

distant on the Ohio and Mississippi Railroad, where he held a mission at St. John's church from November 13-22. Though the parish had been organized since 1859, the church was unfinished when Damen arrived in 1861. "At this time it was without floor or pews, and it is now amusing to hear those who were present tell of that mission, and the way temporary seats were made of boards, boxes and blocks." Nevertheless, the mission was a success; seventeen hundred persons from the parish and the country about received the sacraments; many Protestants attended; and after the mission Bishop St. Palais administered confirmation to 213 persons.

Smarius and Tschiener conducted a twelve day mission at the Irish church of St. Mary's in Lafayette, Indiana, during December. It was reported that over 1,200 approached the "Holy Table" and the preachers brought "in nearly all the stray sheep and added several to the fold" during the mission. Then the missionaries went to give

44 Charles Blanchard, The History of the Catholic Church in Indiana, 2 vols., Logansport, 1898, I, 362. Loogootee, named for a Judge Gootee, was founded when the O.& M. RR came across Indiana, and opened to traffic in 1857. That railroad is now part of the Baltimore and Ohio system.

45 Catholic Telegraph, November 30, 1861; and thesis appendix, viii.

46 Catholic Telegraph, December 26, 1861; cf., thesis appendix, ix.
the exercises in Springfield, Illinois, and they finished the year's work with the mission ending December 28 at St. Michael's church in Flint, Michigan. Also in December, Charles Driscoll held a mission for ten days at St. Peter's church in Steubenville, Ohio, where between four and five hundred received communion.

The year of 1861 was decisive for English missions by the Missouri Jesuits; it marked the assignment of Smarius and Tschieder as full time itinerant missionaries, and laid a definite foundation for a future mission band.

1862

By January, 1862, people in the North who had thought the war would be a short contest had been sobered by the defeat of the Union Army at Bull Run; and though the course of the war was shaping into a long drawn out affair, Northerners experienced small interruption of their prewar habits, beyond the changes that brought more work, more profit, and more pleasure. For the missionaries there was another heavy year of work.

The first mission of the year was conducted by the Redemptorists

47 Wahrheitsfreund, December 26, 1861.

48 Catholic Telegraph, December 7, 1861; Missouri Province Archives, "Fructus Ministerii" from St. Xavier's in Cincinnati for the period July 1861 to July 1862.
in the German parish of Ohio City from December 29 to January 6. The missionaries, Helmpraecht, Schaeffler, and Giesen, distributed a thousand communions, baptised three converts, and restored amicable relations between some of the parish and the bishop. 49

Simultaneously with this mission Wayrich and Cornell gave the exercises at St. Patrick's church in Norwalk, Ohio, to 420 persons and converted two non-Catholics. The third mission was at Youngstown from January 12-22, and was given by Giesen, Jacobs, and Cornell. Seven hundred and eighty received the sacraments; a number of young men and women between the ages of twenty and twenty-five made their First Communion; many Germans were brought back from Protestantism; and the congregation was urged to build an adequate church and new school. Whether or not the building program was executed cannot be stated, but it seemed necessary with the Catholics' number close to a third of the town's population of three thousand. 50 After this mission the mission band left the region until October.

Three of its members, Giesen, Jacobs, and Cornell, resumed the work at Painsville, Ohio, from October 5-15. Four converts were received and 526 made the mission. The missionaries were pleased to find that their encouragement to build a parochial school had born fruit; there was a parish school with 150 pupils taught by the Sisters of the Immaculate

49 ACSSR, IV, part II, 26.
50 Ibid., 25, 27.
Heart of Mary. 51 The mission band gave only four of its twenty-three missions that year in the Midwest. Two were given from the Detroit house. For six days in January, Schaeffler was at the small Irish parish in the village of Hudson, Michigan. 52 The second was given by Charles Wensierski to St. Nicholas German congregation of Zanesville, Ohio, during April. The missionary gave special attention to the evils of mixed marriages and the practice of public dancing during the missions. 53 The record of missions by the Chicago community again lacks detail; but it is noted that Joseph Mueller gave occasional missions to German parishes in northern Illinois. He worked at Hennepin and Palatine during January, Troy Grove during February, Henry and Galena during May, Danville during November, and Black Partridge and Peoria during December. 54

Cooperating with the labors of the Redemptorists in Ohio during 1862, Patrick Hennebery, C.PP.S., gave English missions at Bellevue and Clyde, two parishes attended by the same pastor about ten miles apart

51 Ibid., 41.
52 ACSSR, IV, part II, 76; Parʃ, Catholic Church in Detroit, 501, 502.
53 ACSSR, Ibid., 84; Wahrheitsfreund, April 2, 1862.
54 ACSSR, Ibid., 108; Wahrheitsfreund, April 23, 1862 (on the mission at Henry), and October 3, 1862 (mission in Peru).
in Seneca County, and Kenton. All took place during November.\textsuperscript{55}

Before recounting his travels and missions of 1862, Weninger devoted several pages of his memoirs to the state of nation giving observations that are now the truisms of textbooks. He commented on the moral unity of the South as the chief source of its strength, while he thought the superior material potential of the North indicated victory. The North, he felt, showed no signs of war except an abundance of work, money, and profiteering.\textsuperscript{56} The freedom to travel permitted him to give thirty missions that year from Iowa to Massachusetts, and most of his work lay outside the region of our interest. In the Midwest all his missions, except a renewal mission at Oldenburg, were in the Fort Wayne diocese.

While the memory of the mission to the Irish by Smarius and Tschieder was still fresh, Weninger arrived in Lafayette to give a

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\textsuperscript{55} C.PP.S. Archives, Copybook of Hennebery and his other notes titled, "Miscelanies and Extracts."

\textsuperscript{56} Weninger, \textit{Erinnerungen}, 262, 263. Though Weninger compiled his memoirs in 1885, one may accept his views on the war and national events as contemporaneous with the actual happening; cf. Theodore Roemer, O.M.Cap., \textit{The Ludwig-Missionsverein and the Church in the United States, 1838-1918}, New York, 1933, 93. Therein are quotations from Weninger’s reports to this mission society, which were published in the society’s \textit{Annalen der Glaubensverbreitung}, that verify the statement of the text. Moreover, his "relations" covering his missions in 1861 include a page and one-half of observations on the American political situation published in the \textit{Katholische Blaatet aus Tirol}, October 20, 1862, pp. 673-686.
\end{flushleft}
renewal mission (he had been there in 1855) to the Germans from January 19-29. 57 Then he revisited Laporte to renew the mission of four years earlier to the Germans and Irish. Going to the old canal town of Peru, where a parish existed since 1838, Weninger gave the first mission in the history of St. Charles Borromeo church. 58 From Sexagesima to Quinquagesima Sundays, February 23 to March 2, the missionary worked at the Irish-German congregation of St. Vincent in Logansport (pop. 2,979). He mentioned that the next two missions were to French congregations. Perhaps they were New France (Besancon) and its dependent St. Mary's parish at Leo. During the remaining weeks of Lent, Weninger conducted missions at Mishawaka and Goshen. In Goshen (pop. 2,053) the Irish-German congregation was of recent organization; its St. John's church was built in 1860, and the first resident pastor, Frederick Holz, arrived in 1861. This mission helped to establish a strong parish organization. With Holy Week approaching the Jesuit stopped his work in Indiana and returned to Cincinnati. 59

At length December came and Weninger went to Oldenburg from the eighth to the fifteenth to give his third mission to that parish. He rarely returned so often to the same place, but he had a special

57 Weninger, Ibid., 264, 265.
58 Alerding, Fort Wayne, 213-217; Wahrheitsfreund, March 12, April 9, and April 23, 1862.
59 Weninger, Erinnerungen, 286.
liking for that congregation which had been the scene of his first
mission in America.

The Jesuit missionaries of Chicago began work in the Alton
diocese as Damen and Smarius filled the request of Bishop Juncker to
give the first English missions in his diocese. The bishop used the
missions to prepare the various congregations for his confirmation tour.
But we know only of the Cairo mission.

Smarius gave a mission at St. John's church in Indianapolis
from March 30 to April 8, which was the latter part of Lent. During
the exercises over eleven hundred received the sacraments and fifteen
converts were baptised. Before he departed, Smarius gave his lecture

60 Weninger, Ibid., 271, 272; Wahrheitsfreund, December 14,
1862. In 1862, Weninger published his apologetical treatise
Katholicismus, Protestantismus und Unglaube. It was later translated
in English as Catholicism, Protestantism, and Infidelity. The book
had a good circulation and went to six editions by 1885. It was a
popular presentation of the Catholic position and was aimed to convert
non-Catholics interested in Catholicism by reading, and serve as source
of information for Catholics also. It was sold in connection with
the missions after 1861.

61 Notre Dame Archives, Juncker to Purcell, January 10,
1862.
on spiritism to a full audience in the Masonic Hall. Later in the spring Smarius gave missions at Grand Rapids and Hudson, Michigan. During the mission at St. Andrew's in Grand Rapids, 1,325 persons received the sacraments, and shortly afterwards Bishop Lefebvre came to confirm ninety-seven adults. His mission was to the Irish Catholics at Hudson (a Redemptorist had given a German mission in January) where, though most of the farmer congregation lived six and more miles from the church, a one hundred percent attendance was recorded at the mission exercises. The churchyard was the scene of bustling activity for eight days with farm wagons, teams, and lunch baskets abounding. It was a sort of spiritual picnic and community reunion with these farmers of lively faith who willingly neglected chores and crops to advance spiritually.

62 Wahrheitsfreund, May 7, 1862; Freeman's Journal, May 3, 1862. Smarius' lecture on spiritualism was not an integral part of his missions, but seems to have been one of the lectures he was accustomed to give. The writer did not discover the text. Perhaps the lecture was an expose of the American cult developed by the Fox sisters at Hydesville, New York, in 1848, which is considered by some as the beginning of our modern spiritism.

This issue of the Journal was among the first of the restored paper. Editor James McMaster carried on an editorial policy most critical of the Lincoln administration. Wherefore, he was given a jail sentence and the post office department excluded his paper from the mails from August 24, 1861 to April 19, 1862.

Meanwhile, Damen conducted a mission at the cathedral in Cleveland. Little was reported about the mission, but an offer of Bishop Rappe that the Missouri Jesuits settle in his diocese was conveyed to Father General Beckx by Damen. Rappe was willing to let the Jesuits choose any city in his diocese, and Damen urged the General to accept. He thought Toledo would be the best location for the future and expansion of the works of the society, and it would far exceed in fruitfulness all the rural parishes in Missouri. Again Damen pleaded for more missionaries and added the names of six candidates whom the General might urge with the provincial. Near the close of the letter, Damen promised a full report "of the fruit of our missions. I will only say now that since I wrote your Reverence last, we have had about 500 converts from protestantism to our holy religion, many of whom are persons of standing in society."

64 ARSI, ICL, 709. Damen to Beckx, Chicago, April 23, 1862.

65 In quoting this English letter Conroy (Damen, 220-222) omitted certain portions without the accepted indications. Perhaps he thought the sections like a request for certificates for sodalities established were not to his purpose; or he believed part was piis auribus offensivae: "Will your paternity allow me to mention, that I think Father Weninger has acted imprudently to interfere to sic much with the government of Bishop Rappe's diocese, and the Bishop tells me that Father Weninger is still constantly writing to Rome about him; I know that Father Weninger has a good intention, but I do not admire his prudence in this regard. The Bishop is a zealous, good, pious Bishop, who has done a great deal towards the reformation of the morals of his people, and his congregation of the cathedral is the most pious congregation, in which I have ever given a mission."

Damen did not elaborate the nature of these complaints, and the
It may be noted here that Damen and the other missionaries failed to reveal their method of making conversions during a mission. The great numbers of converts mentioned in the records is difficult to understand in view of the fact that present day practice requires several months of doctrinal instruction before baptism. Perhaps those received during the mission had been prepared before time, and the solemnity of mission was awaited so that the reception would be more meaningful to the individual and a source of edification to the congregation.

The promised mission account may be the letter of Damen in the archives dated Chicago, August 22, 1862 or 1861. The photostatic copy is well nigh illegible as even the original must have been, for someone, perhaps Beckx himself, noted in the margin, "monendus ut meliori atramentum utitur." Damen states that the Jesuits of Chicago did not give missions during the summer because of the near suffocation in small

writer did not discover specific data. If one may be allowed to imagine the root of the trouble, it seems to have been in part a personality conflict. Rappe was a Frenchman and somewhat of a rigorist especially on his view of temperance; Weninger was a German with a lenient view on the use of alcoholic drinks. Rappe does not seem to have been a satisfactory administrator, for he resigned his see in 1870. In addition he seems to have instituted a seat collection at the door of his cathedral to which Weninger objected, and he perhaps objected to Weninger's known penchant of encouraging Germans to form their own parishes even without the permission of the ordinary.
churches, but during the past nine months he and his companions conducted forty missions. Smarius and another priest gave eighteen, while Damen gave twenty-two. "In all these missions we heard about 100,000 confessions and distributed about the same number of Communions." Damen claimed five hundred converts from these missions given for the most part in small towns and villages. His other remarks read like a carbon copy of earlier letters on the fruits of the missions. He added that the provincial had assigned additional men to the missions; he was given James C. Van Goch, and Smarius was given James Converse, "but Father Converse cannot preach and so is a weak partner."

Before proceeding to mission work that fall, Damen and Smarius conducted diocesan clergy retreats. Then Damen and an associate, perhaps Van Goch, gave more missions in the Alton diocese. They worked from September 28 to October 6 at Paris (pop. 1,930) on the Terre Haute and

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66 ARSI, ICL, 715. That summer while Damen had the leisure to write this four page letter in official Latin, Smarius, according to the house history, made a trip to Europe. It was a visit as well as a begging tour. James C. Van Goch, a Hollander by birth, entered the Society of Jesus at the age of twenty-five on November 10, 1856. He remained on the mission band for a number of years; he died August 24, 1878. James M. Converse was born in the United States on July 30, 1814. He was raised a Protestant, but became a convert in his youth, and entered the Jesuits on February 4, 1845. He proved to be unsatisfactory as a mission preacher and was removed in 1865. He died, April 26, 1881. Peter Tschieder (1818-1907) was a Swiss Jesuit who came to America because of the 1848 political revolutions. He died at the novitiate of Florissant, Missouri. Photographs of these missionaries can be found in Mulkerins, Holy Family Parish. 46.
Alton Railroad. At the time of the mission Juncker dedicated the new church, and confirmed sixty-five adults; four converts were baptised. 67 Afterwards Damen gave mission exercises to the Irish congregation of St. Patrick at Marshall sixteen miles distant in Clark County. 68

For the greater part of October, Damen and Van Goch worked in Daviess County, Indiana. From the nineteenth to the twenty-sixth they were at the rural parish of St. Patrick's in Montgomery where "all labor was suspended" during the mission. The farmers came to church early in the morning riding horseback or driving wagons and supplied with lunch and dinner baskets so that they might remain at church throughout the day. When Damen delivered his sermon on devotion to the rosary, the congregation stood and promised daily recitation of the beads within the family circle. At these missions a total of 1,600 persons received communion, while there were three converts at St. Patrick's and fourteen at St. Peter's. On the final day Mass was celebrated in the open and a mission cross of oak, seventy-seven and one-half feet high, was erected. 69

67 Wahrheitsfreund, September 3, October 3, 1862; Notre Dame Archives, Juncker to Purcell, September 6, 1862.

68 Wahrheitsfreund, October 22, 1862.

69 Freeman's Journal, November 29, 1862; Wahrheitsfreund, November 12, December 3, 1862.
From November 9-16, Damen conducted the mission for the Irish of Assumption parish in Evansville (pop. 11,484) one of the largest cities in the state. Before the mission Father McDermott, the pastor did not expect more than three hundred communions. To his great surprise the total came near to eight hundred. Six Protestants were baptised and prepared for their First Communion, while others not sufficiently instructed were put off to a later time. Moreover, it was stated, Damen made a deep impression upon the non-Catholics of the city who crowded the church with the regular congregation with his controversial, (that is, doctrinal explanations of disputed points of theology between Catholics and Protestants as the nature and constitution of the church, confession, and the Eucharist) sermons. Bishop St. Palais, who had attended the services daily, confirmed fifty-one parishioners.

Leaving Evansville Damen took the train to Columbus, Indiana, whose population was 1,840. Although he arrived close to midnight, he began the mission next morning in the small church of St. Bartholomew. His sermons persuaded nominal Catholics to become practical again, and lodge members to quit secret societies. On Saturday, November 22, Damen travelled about twenty miles to St. Vincent's parish in Shelby County, which had been organized in 1828 by Kentucky migrants seeking new farms

70 Freeman's Journal, December 6, 1862. The report came from M. J. Carroll the correspondent for the Journal in Evansville. For Damen's account of this and the following missions, cf. infra appendix, x, xi.
and was now attended by Father Edward Martinovic from St. Bartholomew in Columbus. During the mission that lasted from Sunday to Friday evening, the bishop also made an appearance and confirmed fifty-five persons. The memorial cross was raised in the church yard. Afterwards Damen returned to Chicago to preach a novena in honor of the Immaculate Conception. 71

After the novena Damen gave a mission of twelve days in the Jesuit church of St. Gall in Milwaukee. 72 While Damen had been occupied that autumn in southern Indiana, Smarius gave several missions in the northern counties. He gave an English mission in Fort Wayne. 73 For the other missions we have a brief account that was written by Smarius to Peter De Smet, the famous missionary to the American Indians, listing the places and number of communions and converts. At Nativity church in Laporte the missionary had five hundred communions and nine adjurations; at St. John's in Goshen, 160 communions and three converts; at St.

71 *Freeman's Journal*, December 20, 1862. Account taken from a letter of "A.B." to McMaster, dated December 7, 1862. *Wahrheitsfreund*, December 10, 1862. Enroute to Chicago, Damen stopped a short time to deliver a public lecture on "The Trials and Triumphs of the Church" in Indianapolis, from which he seems to have collected $261 for his orphanage in Chicago.

72 *Wahrheitsfreund*, December 10, 1862.

73 Ibid.
Joseph's in Mishawaka, four hundred communions and nine converts; at the college of Notre Dame, two hundred communions and three converts; at the nearby school for girls, St. Mary's, eighty communions and five converts; and at St. Patrick's in Calumet, 225 communions and two converts. The mission at Notre Dame could have been for the students only or also for the Catholics living nearby, for the college church did and still enjoys certain parish privileges, on the other hand the mission at St. Mary's, quite obviously, was directed to the student body.

In addition to the work of the Chicago missionaries, Charles Driscoll of Cincinnati gave a mission of three days at Piqua, Ohio, late in October. Among the Vincentians, Stephen V. Ryan and John O'Reilly spent three weeks of November giving mission exercises at St. Patrick's church in Chicago.

1863

Before giving the record of his missions for 1863, Weninger devoted several pages to the war in which he showed himself pro-Union but not pro-Republican. He thought there was an apparent sympathy for

74 Précis Historique, February 1, 1864, 66. Cf. also Wahrheitsfreund, December 17, November 19, 1862. In addition Smarius gave missions in Kansas and Missouri, in which he had 1,500 communions and 30 abjurations at Leavenworth, 400 communions and 8 abjurations at Atchison, and 1,500 communions and 29 abjurations at St. Joseph.

75 Wahrheitsfreund, November 2, 1862.

76 Wahrheitsfreund, December 10, 1862.
the South on the part of many Northern Catholics. This was due to the fact, that most of the immigrant Catholics of the North were Democrats, because, opposed to the Puritan fanaticism (abolitionism) and German liberalism in the Republican Party, they cared not to be associated with that group. Secondly, they abhorred the profiteering of many Northerners; and lastly, many of the German immigrants had come to America to escape militarism and disapproved of war. Yet the missionary did not approve of the Copperhead agitation that sought to involve Catholics in such outbreaks of questionable loyalty as the draft riots in New York, but he agreed with the Catholic Telegraph's stand for Union and abolition of slavery.

Weninger believed that in a certain sense the war was a boon to society in the North. It rid cities and towns of a lot of rabble, petty criminals and saloon loafers. Furthermore, the war did not hinder his missions in the North, but did keep him out of the South; so he kept busy and continued to have very many conversions of non-Catholics. 77

Following his annual retreat in January, Weninger started his mission schedule at St. Paul's in Cincinnati. He varied the sermons in order to adequately prepare the people to receive the special papal blessing that Purcell was authorized to confer in commemoration of the recent canonization of the Japanese martyrs by devoting the morning

77 Weninger, Erinnerungen, 273-279.
to the sacrament of penance and the evening sermons to a treatment of
the attributes of God. 78

His mission at the new large church of the Immaculate Conception
in Indianapolis took place in the latter weeks of February, and he
converted several Masons. 79 Then Weninger gave a mission at St. Joseph’s
church in St. Louis before returning to Cincinnati where he spent the
remaining weeks of Lent giving missions at St. Peter’s in suburban Lick
Run and St. Francis in the city, both parishes served by the Franciscans.
After Easter he travelled to parishes in Pennsylvania, Kentucky,
Missouri, and Iowa. In our territory he worked in the dioceses of Alton
and Milwaukee, in the former during the spring and late autumn and in
the latter from July 13 to September 28. His mission at Quincy, that
was held in June, was a renewal of that given thirteen years earlier.
He made no observations on changes in the parish during those years,
except that the town of 13,566 had one of the largest communities of
Plattdeutsche in the state. 80 Afterwards he went to the rural parish
of St. Anthony’s near Quincy attended by the Franciscans. 81

78 Weninger, Erinnerungen, 280. From February 1–8, he gave
a mission at St. Joseph’s in Covington, Kentucky.

79 Weninger, Ibid., 281; Wahrheitsfreund, February 25, 1863.

80 Plattdeutsche were those Germans who came from the northern
German states, e.g., Westphalia.

81 Weninger, Erinnerungen, 284; Wahrheitsfreund, July 22,
1863.
Weninger then began his Wisconsin visitation of some ten weeks in Ozaukee County where he had given missions to most of the Germans twelve years earlier. He was still forced to travel about the area by stage because railroads had not been built in the county. According to the memoirs, Weninger began at St. Mary's in Port Washington; then proceeded in turn to St. Mary's in Belgium, St. Nicholas in Fredonia, Immaculate Conception in Saukville, Holy Cross at Holy Cross, Mother of Sorrows at Kohler, and lastly to the village of Grafton where Father W. Storr was the pastor of the two churches, St. Joseph and St. Francis Xavier. The numerous Germans in the area convinced the missionary that German language and customs would never die in Wisconsin. 82

In the autumn Weninger returned to southern Illinois to give missions at St. Peter's in Waterloo, St. Mary's in Alton, Childhood of Jesus in Mascoutah, and the church in Centerville. 83 His work completed, Weninger made his accustomed trip to Cincinnati for the holidays.

82 Weninger, Erinnerungen, 285-287; Wahrheitsfreund, September 28, 1863.

83 Weninger, Ibid., 289. According to a news item in the Freeman's Journal, November 7, 1863, taken from the Catholic Telegraph, Weninger was assisted by Tschieder (an unusual event for him) during the Waterloo mission. In 1863 Weninger added to his list of publications, Ostern im Himmel, translated as Easter in Heaven, a small devotional book of spiritual thoughts, and his Mission Book, a prayer book. These were generally sold in connection with his missions.
That year the English missionaries Damen and Van Goch started with a mission at St. Patrick's in Racine, Wisconsin, from January 15-24. Damen delivered the three major sermons each day, while Van Goch heard confessions and helped with other duties. Again Damen's controversial sermons attracted considerable numbers of non-Catholics, and six were converted. Fifteen hundred received communion, but one-half the town (pop. 7,822) attended the closing services of the mission. When Damen returned to Chicago, he sent an account of the Racine mission to Father Coosemans.

Chicago Jan 29th, 1863

Very Rev. dear Father P.C.

In order that you may understand the good of the mission in Racine, it is necessary that I should tell what was the condition in the place before the mission. The Irish Catholics were divided into two parties, one for, the other against the priest [G. W. Mathews]. Some 60 families would not come any more to the Irish Church, others had given up religion altogether in consequence of frightful scandals given by the clergy; some of these had illegitimate children, etc., seducing young women etc, cursing people from the altar, etc, At first many did not come to the mission, but finally all came in; all have returned two families excepted. We had 1500 Communions, and 5 converts. The protestants attended in great [numbers] but I did not expect any converts in consequence of these scandals.

Many protestants told their preachers that they were humbugs, and that the Catholic is the only true religion. A wealthy merchant having spoken in this manner publicly, his preacher called on him, asked him whether he had said so. The merchant answered I have! and you are a humbug! Did you not tell us from the pulpit, we should keep away from the Catholics; The preacher

84 Wahrheitsfreund, January 28, February 11, 1863.
denied it! The merchant brought witnesses to prove, but the merchant said what have you now to say to the arguments of the priest? and the preacher could not refute them. I established the Society of Sacred Heart and gave about 700 scapulars: the congregation is united now and I hope much good will be effected. Many protestants later got Catholic books, the priest now the pastor is a learned man and a great preacher.

Two days after he posted this letter, Damen began mission services for 350 parishioners of St. Joseph's in Delphi, Indiana (pop. 1,395), where August Oechtering was pastor. Bishop Leurs came to give confirmation to fifteen people. A blessing was asked by the reporter of this mission: "May God reward the good and pious Father Damen; may He spare him many years, to bring souls to their salvation."

Next Damen and Van Goch went to Cincinnati and St. Patrick's church, where Richard Gilmour, later bishop of Cleveland, was pastor. It was reported that the "indefatigable Father Damen" spoke with winning simplicity, moved hearts and swayed the large audiences. About three thousand received the sacraments and six adults were converted. Damen

85 Missouri Province Archives, Damen to Coosemans, January 29, 1863. According to the 1864 Catholic Almanac, the named priest was pastor at Racine. Damen's list of clerical shortcomings could stand further clarification; but such he did not offer. Perhaps an added reason for the division in the congregation was the Civil War and views about it, or perhaps it was another clash between immigrants from different parts of Ireland.

founded a sodality for men with one hundred charter members; and Bishop Rosecrans confirmed 150 adults. Immediately following Damen and Van Goch gave a mission from March 8-22, at St. Peter in Chains cathedral. Smarius too was present for this mission, in which the crowds filled both the large edifice and the basement church. Twelve confessors including Bishops Purcell and Rosecrans and Jesuits from St. Francis Xavier spent many hours hearing confessions. Over eight thousand received the sacraments; two hundred adults made their First Communion; nearly forty Protestants became Catholics; and four hundred were confirmed. 87

87 Wahrheitsfreund, March 18, 1863; Freeman's Journal, February 28, 1863, reported the mission at St. Patrick's. The cathedral mission was reported in Wahrheitsfreund, February 25, 1863, and Freeman's Journal, March 28, 1863. "X.R.'s" account in the latter paper was one-half column filled with much sentiment and pious expressions.

Father John Schultz, S.J., rector of St. Francis Xavier College, described the marvelous success of these missions to Father Beckx, March 15, 1863. "The mission at the Cathedral is succeeding marvelously. Every evening church and basement are filled with an immense audience. Father Smarius preaches in the church and Father Damen in the basement at the same time, while two large chapels are filled with persons, some of them from 50 to 60 years old, who are preparing for first communion and confirmation. From 10 to 12 priests, regular and seculars, are employed in hearing confessions. The Archbishop and members of his household appear to be in admiration at it. The mission will continue up to next Sunday and then, after Father Damen's departure for Illinois, Father Smarius will give instructions in dogma during a few days longer. Before going to Cincinnati Father Smarius gave missions in two towns of Bishop Miege's Vicariate. At Leavenworth alone, besides the conversion of a great number of Catholics who had not been to the sacraments for many years, 30 Protestants received Baptism either during the mission or a few days later. It is inconceivable, Very Reverend Father, what
Before the Chicago Jesuits stopped their missions for the summer, it seems that two more were held, for Damen requested affiliation of sodalities established during May at St. Patrick's in Toledo and St. Columkille's in Chicago to the main sodality in Rome. At the same time Damen reported to Beckx conditions of the Chicago community. Writing of the missions, Damen intended to relate the extent of his and Smarius' labors from September 1861 to June 1862, for he had neglected to do so earlier, but he included events after June; hence, it is

immense good is wrought in the country by means of missions and to what extent these missions are necessary. Oh! that we only had a larger number of capable subjects who might be so employed in this sacred ministry." cf. Garraghan, op.cit., II, 89; Conroy, Damen, 232-233.

Father Schultz had cooperated in arranging these missions and served as the go-between Purcell and Damen on some of the details. Purcell had at first desired to have the mission just before Christmas, but since he also wanted Smarius as one of the preachers it had been necessary to put them off until the above time. cf. Notre Dame Archives, Three letters of Damen to Purcell: two written on December 3, 1862, and the third also in December, no date.

From Cincinnati, Damen and Smarius went to St. Louis for a mission of three weeks in St. Francis Xavier church, during which they had 12,000 communions and 40 abjurations. cf. Précis Historique, 1864, 67, and Freeman's Journal, April 11, 18, 1863. Afterwards, April 12-26, Damen and Smarius gave a mission at St. Francis Xavier, New York City, where there were 22,000 communions and 60 converts. After the mission Smarius delivered his lectures (admission 50¢): "Spirits and Spirit Rapping" and "Pagan and Christian Families." cf. Freeman's Journal, April 18, 1863, and Wahrheitsfreund, April 22, May 6, 1863.

88 ARSI, ICL, 710. Damen to Beckx, Chicago, June 12, 1863. For a free translation of this letter cf. Conroy, Damen, 224-228.
difficult to get a clear understanding of his letter. During the period he and Smarius each gave eighteen for a total of thirty-six missions. They had six hundred converts; reconciled 120 apostates; distributed over 140,000 communions of which one-third were to persons who had neglected religion for long periods; and finally they induced hundreds of Catholics to break with secret societies. Damen declared that the sodalities and confraternities continued the benefits of the missions; moreover, bishops and pastors assured him of the perseverance of the converts. Again he argued for more missionaries; even with Van Goch and Converse, assigned in 1862, Damen was still unsatisfied. Van Goch proved satisfactory, but he seemed physically incapable of staying with the work for long; while Converse lacked the qualities of a good missionary because he could not preach extempore nor remember written sermons and instructions. Damen kept him in Chicago with the consequence that Smarius worked alone.

Damen believed there was much need for missions in the United States because of the neglected condition of many Catholics and the opportunity of winning converts; wherefore, "in every mission we take up controversial questions on such subjects as Confession, Transubstantiation, the Catholic Church the only true Church, Purgatory and other popular objections against our religion." He thought that apostasies from the church in America were due to the lack of adequate instruction. The shortage of priests resulted in ignorant Catholics; while the daily association with heretics, who at times calumniated and ridiculed the
church, led to a loss of faith. Finally, Damen wrote of giving thirty missions (perhaps for the period August 1862 to June 1863) during which the missionaries had five hundred converts and distributed 160,000 communions.

As the prelude to his fall missions, Damen gave the annual retreat beginning on August 18, to the clergy of the Fort Wayne diocese. Afterwards he and Van Gogh gave a mission to the English-speaking Catholics of New Albany, Indiana, at the church of the Assumption. They distributed about a thousand communions and received twenty converts. As reported in the *Journal* the outstanding sermon of this mission was that by Damen on Transubstantiation, wherein he elaborated the dogmatic and scriptural proofs and gave an historical survey of the doctrine from apostolic times, and such "deep reasoning" set the Protestants thinking.

Perhaps several other missions were given that autumn by Damen and Smarius; but only one is of record, a five day mission at St. Michael's in the small town of Plymouth, Indiana (pop. 1,277), after which Bishop Leurs confirmed fifty members of the parish.

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89 *Wahrheitsfreund*, September 9, 1863.

90 *Freeman's Journal*, October 17, 24, 1863.

91 *Wahrheitsfreund*, November 11, 1863.
Meanwhile Smarius and Benedict Masselis conducted several missions in Missouri, and George Laufhuber gave a mission at Prescott Station in Indiana.

Missions by the Precious Blood fathers, Hennebery, A. Kunkler, Aloysius Schelbert, and Joseph Dwenger, were conducted at Norwalk in January, at St. Mary's in Urbana during April, and at Columbus during December.

The Redemptorists had the best year among the missionaries; they had thirteen priests giving thirty missions in Illinois, Ohio, and Michigan. With one-half of the missions given in the English language, it became evident that the once wholly German-speaking congregation had progressed far in Americanization. Immigrant priests acquired a preaching command of English and Americans and Irish began to join the Redemptorists in increasing numbers. Another indication was the publication of a Redemptorist Mission Book in English.

92 Wahrheitsfreund, November 4, 1863. Masselis had been one of the Jesuits who gave the missions in Chicago during the summer of 1856. He notes his return to mission work: "this [tertianship] being finished I was sent to Chicago as a Missionary towards the end of February 1863." Missouri Province Archives, Autobiographical sketch of Masselis.

93 Wahrheitsfreund, August 26, 1863.

94 Wahrheitsfreund, May 6, 1863; C.PP.S. Archives Mission notes.

95 ACSSR, IV, part II, 112. An earlier Mission Book in English had been published while Hecker and Walworth were members of the congregation. However, when they separated from the Redemptorists, Hecker retained the copyright; so John Cornell compiled another English edition about this time.
The year began with Giesen, Dold, Bradley, Cornell, and Jacobs directing a mission at St. Patrick's in Ohio City from December 28, 1862 to January 11, 1863. They distributed 2,400 communions and made thirteen converts in a congregation marked for a mission by Bishop Rappe because of its intemperance and dissolute habits. Wherefore, the preachers vigorously denounced intemperance and the frequentation of public dance halls. The missionaries learned that after their departure Rappe made such dancing a reserved sin because some women of the parish refused to abandon the dance halls.

From January 18-29, Giesen and Jacobs gave an English mission to the heavily Irish congregation of St. Francis in Newark (pop. 4,675) which was an important canal and railroad center. During the mission six hundred received the sacraments and three converts were baptised. Meanwhile Jacobs held a mission of three days for one hundred at St. George's church in the village of Coshocton.

Brandstaetter and Helmpraecht gave missions among the predominately German congregations. At St. Joseph's in Tiffin from January 18-30, they had 1,100 communions and two converts. Then they held four missions in Precious Blood Fathers parishes; at St. Boniface in New Riegel for six hundred from February 1-8, at St. Nicholas in Berwick for

96 Ibid., 114.

97 ACSSR, Ibid., 115, 116; Wahrheitsfreund, February 4, 1863; Freeman's Journal, February 14, 1863.
Germans and Frenchmen from February 8-14, at St. Peter's in Upper Sandusky to 218 Germans and Irish from February 15-21, and at St. Joseph's in Crawfordville for 136 persons from February 22-27, where they converted the Yankee Justice of the Peace. The two missionaries preached in March to the following parishes: St. Peter's German congregation in Norwalk from March 8-15, where 483 received the sacraments; the German-Irish parish in Monroeville from March 15-20, where 370 received communion and eight converts were made including several erstwhile Odd Fellows; and St. Mary's German parish in Sandusky from March 22-29, where 960 came to the sacraments and three converts received baptism. 98

A German-English mission, during which 390 received the sacraments was preached from April 4-11, by Brandstaetter and Wensierski at Dungannon, Ohio. Father Anwander then joined the group for the mission from April 19-28, at the large German parish of St. Mary's in Cleveland, where five converts were received and 1,258 approached the sacraments. Anwander and Wensierski completed the spring engagements at New Washington and at the village parish of Woodville. 99

98 ACSSR, IV, part II, 143, 144; Wahrheitsfreund, March 25, 1863; C.PP.S. Archives, Mission records.

99 ACSSR, Ibid., 145. Physical strain of the missions was evident when Helmprecht temporarily lost his voice at Sandusky and Brandstaetter had a hernia at New Washington.
Joseph Mueller of the Detroit community conducted during April missions at Ann Arbor and Adrian, Michigan. During the same month, Giesen and Jacobs returned to Ohio to renew the missions at Napoleon, Providence, and Defiance. Two hundred made the exercises at each of the first two places, while six hundred were present at the third mission, where also six converts were received, new stations of the cross were erected and a new parish cemetery was blessed.

Signs of clerical rivalry show in the report of the mission held at Immaculate Conception church in Chicago from May 17-27. It was stated that two years earlier Damen conducted a mission there and only forty of the small crowds attending the sermons confessed their sins. The Redemptorist mission, however, was very well attended and there were 1,300 confessions "unde apparat quam fructuosi et salutares fuerint labores missionariorum." 102

When the preaching was resumed after the summer vacation, Henning, Jacobs, and Seelos conducted an English mission from October 5-14, at Immaculate Conception church in Waukegan, Illinois, during which 1,300 received the sacraments. While this mission was in progress, Giesen and Bradley began work in Elgin (pop. 2,797) at St. Mary's church

100 Ibid., 195.  
101 ACSSR, IV, part II, 123.  
102 Ibid., 125.
organized in 1855. The missionaries found poor religious practice among these Irish. Many adults completely neglected the sacraments, and the children were not instructed in Christian doctrine. Moreover, there was the public scandal of a suspended priest living in the town. Nevertheless, the fathers saw their labors rewarded when four hundred came to confession and communion and eighty men took a public pledge to observe temperance. Then from October 18-25, these fathers held a mission at St. Mary's in Barrens (Gilbert), a village seven miles northwest, which was visited twice a month by the pastor of Elgin. Though the Irish farmers were rather lax because of the arrangement, 420 of them made the mission. Through the years the parish honored that mission, for the commemorative cross hung in the church until 1924.103

The missionaries became a band of five for the mission at St. Mary's Irish parish in Woodstock (pop. 1,327). They recorded only a serious effort to curb intemperance despite the fact that when there the priests enjoyed the hospitality of a liquor dealer living near the church. They found that intemperance was again the problem in the village of Hartland (Donnelly's Settlement) five miles distant from Woodstock. From November 8-22, these Redemptorists preached to the congregation of St. Columba in Ottawa, where though 2,700 received the sacraments it was believed that only one-half of the congregation made

103 ACSSR, IV, part II, 130-133; Wahrheitsfreund, October 28, 1863; Kirkfleet, Parishes of Diocese of Rockford, 232.
the mission. Fathers Seelos, Bradley, Jacobs and Kreis gave the next mission to the German-Irish parish in the small town of Henry. For the Irish they preached from November 22-29, and during the following week they gave the mission for the Germans. Four hundred and fifty received the sacraments, and afterwards the enrollment in the parochial school showed a notable increase. 104

Meanwhile Giesen and Henning returned to Chicago to renew the mission given in May at Immaculate Conception church. The November confessions were a hundred less than the 1,300 of the earlier mission, but there were two converts. The five Redemptorists who conducted these Illinois missions cooperated in the final engagement of 1863 at St. John's church in Chicago from December 13-25. Despite inclement weather good attendance continued throughout the exercises; two converts were baptised; 2,700 received the sacraments; and Bishop Duggan confirmed 270 children and four adults. 105 For all the midwestern recorded missions that year, the number of converts was forty-five.

It is not evident that the Paulists gave missions in the Midwest before 1863, although they kept up the work of missions since their organization in 1858. 106 But in that year, sometime in the fall,

104 ACSSR, Ibid., 134-137.
105 ACSSR, IV, part II, 138.
106 Paulist missions ceased from 1865, when Baker died, to 1872. Up to 1865 they gave eighty missions and made 263 converts; cf. Augustine Hewit, Memoir of Francis A. Baker, New York, 1889, 178, 179.
Hecker, Hewit, Walworth, and Baker held a mission of eight days at Holy Name in Chicago. On the same trip to our region, it seems, they held missions in four cities located along the Michigan Central Railroad, Kalamazoo, Marshall, Jackson, and Ann Arbor. At the last parish they held common services for the combined congregations of Ann Arbor and Northfield attended by the same pastor.

The report has the familiar ring of other accounts. The people attended in large crowds. The weather was mild and pleasant, the nights bright from moonlight, and every morning and evening numerous wagons were drawn up around the church. Some had driven ten, fifteen and twenty miles. The services were well attended from the Mass at five o'clock in the morning until the last blessing at night; many Protestants also attended. But there was no accurate data as to the communions and converts of this or the other Paulist missions.

1864

Weninger again prefaced his mission account with comments on the national political situation. Since his reading of European newspapers had left him with the impression that many Europeans were biased, he gave his views on the re-election of Lincoln, a fact that was providential and would hasten the end of the war more certainly than the election of a war-minded politician or Peace Democrat. Lincoln's continued administra-

107 Freeman's Journal, October 17, 1863; Wahrheitsfreund, September 30, 1863.
tion made the hopelessness of the secessionist cause clear. On the other hand the election of a Democratic president might have interrupted the steady progress towards ending the war. Northern sympathy, he thought, towards the Southern cause would be stirred up anew and would interfere with conscription and divide the North into hostile camps. It was to the credit of the American people that no disorder or public violence disturbed the presidential election, and that through four years of war with a degree of party differences there had not been even an attempted political assassination. 108

Then Weninger wrote of his thirty-one missions in 1864 in Missouri, Wisconsin, Illinois, Ohio, Pennsylvania, New Jersey, New York, and West Virginia. In our region he worked first at Holy Angels church in Sidney, Ohio (pop. 2,055), the seat of Shelby County located on the Miami River eighty-five miles north of Cincinnati. The Catholic parish, already organized in 1840, was made up of Irish and Germans; so Weninger preached in two languages. Afterwards he went to St. John's in Harrison where his good friends the Tyrolese Franciscans served as pastors. 109

108 Weninger, Erinnerungen, 291-293. These views together with the account of his missions of 1864 were first published in Katholische Blaetter aus Tirol, August 31, 1865, pp. 581-587; 609-614.

109 Weninger, Erinnerungen, 293.
That year Weninger commissioned his book agent M. Walsh to present copies of his *Protestantism and Infidelity* to Lincoln and the members of the Cabinet on Washington's Birthday. This move to spread information about the Catholic church seems to have been extended to Congressmen, Justices of the Supreme Court and some state governors. Besides he sent copies to military hospitals and prisons during the war. The cost of this distribution of his book was covered by "the magnanimity of King Ludwig of Bavaria" with an alms of 1000 Gulden (about $250).

On April 3, Weninger began mission exercises in French at the old Catholic settlement of Cahokia. He believed the people with their French religious instability, that is, neglect of the sacraments and their obligation to support the pastor, were in serious need of a mission. He succeeded in getting 185 young men to confession, even though he had to spend the entire night in the confessional, an amazing fact for in the previous year only nine received their Easter communion.

Weninger again that year gave most of his midwestern missions in Wisconsin, where he worked from August to November preaching fifteen spiritual revivals to the Germans of Washington and the neighboring

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counties. He was assisted by four diocesan priests, Casper Rehrl, J. Rindl, G. Strickner, and M. Deisenrieder, the pastors of the congregations visited in Washington and Dodge Counties. At some of the parishes the priests stayed about three days and at others they stayed longer; but neither the order of the missions or the route of travel can be determined. Perhaps they began with the parishes of Deisenrieder who serviced St. Peter's in Schliesinger (Slinger), St. Matthias near West Bend, St. Lawrence in Hartford (also called Lawrenceville), and St. John's in Herman. They went to Rehrl's parishes of Sts. Peter and Paul in Addison Settlement and St. Michael's at Kewaskum. The parishes of Rindl visited were Holy Trinity in the village of Kewaskum, St. Matthew's in Neosho and St. Bartholomew at Rubicon Settlement some three miles away. Strickner was the pastor of St. Boniface in Germantown and of three small congregations in Richfield Township: St. Hubertus at a settlement of the same name, St. Augustine in Richfield Settlement, and Holy Maternity. When Weninger had completed these rural missions by November, he returned to Milwaukee to renew the 1857 mission at St. Joseph's before leaving the Milwaukee diocese. He gave his last mission of the year during December at Wheeling, West Virginia.

112 Weninger, Erinnerungen, 304; Wahrheitsfreund, November 20, 28, 1864. The writer has developed the arrangement of the fifteen rural missions from The Catholic Almanac, 1864; Hunt, Wisconsin Gazetteer, and the Directory of Catholic Churches in Wisconsin, in addition to Weninger's remarks in his memoirs.
Smarius began the mission schedule of the Chicago Jesuits with an engagement at the cathedral in Fort Wayne during the last week of January. A correspondent who signed himself "P.S.O.R." commented enthusiastically on the persuasive oratory of the Jesuit preacher and comparing the results with the most precious thing he could think of, all the gold of California. "Oh!" he concluded, "what a man is Father Smarius. His reasoning by the grace of God carries conviction to the soul." 113

During Lent Damen, Van Goch, and Dominic Niederkorn gave missions at St. Thomas in Beloit, at St. Joseph in Waukesha, at St. Martin in Franklin, at St. Joseph in Appleton, an English mission at St. Mary's and a German one at St. Peter's in Oshkosh, and at St. John's in Green Bay. 114 In all these Wisconsin towns of about three thousand population the English-speaking (mostly Irish) parishes had developed along the routes of the several Wisconsin railroads being built since the early 1850's. The missionaries reckoned the total

113 Freeman's Journal, February 6, 1864; Notre Dame Archives. Letter of Bishop Leurs to Purcell, January 18, 1864.

114 Wahrheitsfreund, March 30, 1864; Theodore Roemer, St. Joseph in Appleton, 14; Notre Dame Archives, Simon Lalumiere, S.J., to McMaster, Milwaukee, March 28, 1864; Missouri Province Archives, Consultors' Meetings: Acknowledgment of a letter from Bishop Henni concerning these missions, March, 1864. Dominic Niederkorn (1815-1892) was a Luxembourger, and already a priest when he entered the Jesuits in May 1859.

115 For example, LaCrosse and Milwaukee; Beloit and Madison; Milwaukee and Mississippi; Green Bay, Milwaukee and Chicago; and Fond du Lac and Green Bay and Milwaukee railroads.
number of communions for these missions at seven thousand; in Oshkosh alone there were a thousand. The converts numbered forty-seven, and there would have been a greater number but for family opposition. A temperance society with over two hundred charter members was organized; and public processions through the city preceded the missions in Appleton and Green Bay. Perhaps there were other missions given between Easter and the summer recess, but only that of Troy, New York, is of record. In the late autumn Smarius and Converse gave the one recorded mission for that period at the Vincennes cathedral from December 4-14, and had ten converts.

Though Damen and his associates had a light schedule in 1864, the Redemptorists gave nearly thirty missions in the Midwest, especially in Ohio and northern Illinois. They made fifty-six converts and spoke to thirty thousand (28,814) with one-half being city dwellers. They preached fifteen missions in English, two in German, four in German and English, and one in French and English.

Seelos, Giesen, Bradley, Kreis, and Henning began at the cathedral in Chicago on January 1. During the mission, which coincided

116 Wahrheitsfreund, June 8, 1864; Freeman's Journal, June 4, 1864. In Troy the communions were reported at 11,000 and converts at twenty-five.

117 Freeman's Journal, January 14, 1865; Wahrheitsfreund, January 11, 1865. The "Spectator's" account to McMaster was dated December 27, 1864, from Vincennes.
with ten days of zero weather, the priests gave communion to 2,200 and received six converts. They preached with difficulty against dancing because some Chicago priests held a less strict theological opinion of it. Nevertheless, on the last day Giesen spoke vigorously against dancing and secret societies. His words won over some of the objectors, and the fathers with a feeling of accomplishment departed for Toledo. 118

There they gave the mission to 2,500 Irish of St. Patrick's parish from January 17 to February 1, and converted three persons. The following week was spent giving the exercises to 2,400 in St. Patrick's church in Cleveland, and gaining six converts to the faith. 119

After Easter, which fell on March 27, Giesen, Mueller, Dold, and Jacobs conducted a German mission from April 10-24, at St. Anthony's in Cincinnati. Besides getting 2,800 parishioners to the sacraments and four converts into the church, the mission removed parochial discord that had arisen when the pastor, ignorant of the ways of finance, built a church that loaded a large debt on the people. The mission calmed the troubled waters and produced $5,000 to reduce the debt.

While the Cincinnati mission was in progress Seelos, Wayrich, Wissel, Bradley, Kreis, Henning, and Burke began a two week's mission at


119 ACSSR, Ibid., 211. Wahrheitsfreund, February 17, 1864.
St. Patrick's in Chicago. Their particular problem was membership in the Fenians, a secret society organized to promote political freedom for Ireland. Because of the oath of secrecy and avowed principles of violence, the Bishop of Chicago along with other American bishops had banned the society and barred active Fenians from the sacraments. But not a few contumaciously maintained that the episcopal censure was unjust and invalid arguing that the Fenians did not constitute a secret society in the canonical meaning. The Redemptorists made no claim to getting men to break with the Fenians, unless they were included in the 3,300 who made the mission.

From Chicago Seelos, Wissel, Bradley, Kreis, and Burke went to Bloomington, Illinois, to give a mission from May 1-10, to the Irish-German congregation of St. Patrick's. An estimated 1,200 of the two thousand parishioners attended the mission. There the missionaries were amazed to find Irish, who were ignorant of English, knowing only their native Gaelic. The Fenians had organized there too, but many members heeded the warning from the pulpit and renounced the society to receive the sacraments.

Returning to Chicago, the preachers went next to St. Bridget's church at Archer Avenue and Arch street. As the preachers recalled the essentials of Catholic doctrine to capacity crowds, they particularly

120 ACSSR, IV, part II, 211-216, covering the missions in Cincinnati, Chicago, and Bloomington.
attacked the evils of theft and drunkenness thought to be widespread. Even women, it was said, had succumbed to the evil of drink. Some two thousand parishioners received the sacraments.

Before the above mission closed, Bradley left to give a mission at Mendota (pop. 1,943) to the Irish congregation of Immaculate Conception, where 450 received the sacraments. Wissel, Seelos, and Burke, meanwhile, worked at St. Patrick's in Morris (pop. 2,105) from May 22-29. Eight hundred persons made the exercises.

From June 5-15, Wayrich, Bradley, and Burke were at St. Rose in Wilmington (pop. 1,552) where a mission was much needed because of the widespread intemperance that often occasioned serious fights following Mass on Sunday, the Fenians were active, and the pastor was disliked by many of the congregation. Yet the mission was a success for a thousand received the sacraments; six converts entered the church; some of the men took the pledge; Fenians renounced attachment with the organization; and Bishop Duggan administered confirmation. At the same time a mission was in progress at St. Patrick's church in Joliet, where Seelos, Kreis, Wissel, and Henning gave the exercises to 1,800. Their preaching prepared the people for the Bishop's confirmation visitation, but failed to destroy the local unit of the Fenians.

Four days after the mission at Joliet, Seelos, Bradley, Wissel, Kreis, Henning, and Burke began preaching to the combined congregations

121 ACSSR, IV, part II, 218-221.
of St. Patrick and St. Mary's in Peoria. They contended with hot weather, mixed marriages, irreligious youths and nationalistic Fenians until June 28. They seem to have won a partial victory, for they converted three non-Catholics and distributed 1,800 communions.

Sometime during the spring Wayrich and Henning gave missions at Aurora and Lake Forest. Aurora, settled about 1834, had enough Germans and French Canadians to organize a parish in 1850. Two years later the Chicago and Burlington Railroad shops were opened and the population increased to six thousand by 1860. Most of the new settlers were Irish and they soon outnumbered the Catholics of other denominations; therefore, the Redemptorists gave the mission sermons in English. Wayrich and Henning found many disturbed by the suspended priest, Charles Chiniquy, and his schism, but they heard a thousand confessions. At Lake Forest, the missionaries had fifty communions.122

While the Illinois missions were in progress, Giesen and Jacobs made a circuit of Ohio towns. They were at Crestline (1,489) from May 1-7, preaching to an English-German congregation; four hundred made the

122 ACSSR, IV, part II, 225-226. The first parish in Aurora was called Sacred Heart of Jesus. In February, 1861, 205 German families organized the second parish dedicated to St. Nicholas. The frame church was finished by April 1862, and Joseph Mueller, C.SS.R., served as the first pastor until June 1863. Doubtless his presence in Aurora influenced the above mission's taking place. Cf. Kirkfleet, Rockford Diocese, 208.
mission and contributed $1,200 to build a rectory to get a resident priest. During the following week, the missionaries were at Bucyrus where the Catholics were without a resident pastor, but they had 149 making the mission. They spent the third week of May at St. Michael's in Doylestown giving the mission to two hundred Germans and Irish, and during the last week of the month they worked among the Catholics of the old town of Canal-Fulton where four hundred received the sacraments and funds were pledged to build a parochial school.

They continued their missions during June at Wooster, Port Clinton, and Toussaint. At the first parish sermons were given in German and English to the 480 making the mission; and five converts were made. All remains of the mission given two years previously at St. Mary's in the second town having vanished, Giesen and Jacobs repeated the full course of sermons, and administered the sacraments to two hundred. The third parish, made up of Indians, Canadians, and Americans, was attended from Port Clinton. There the missionaries had eighteen converts and two hundred confessions and communions. Giesen and Jacobs completed this series of missions at St. Joseph's German parish in Cleveland on July 10, with over a thousand communions and five converts.123

That autumn, from November 27 to December 11, Holzer, Wissel, Seelos, Neithart, and Burke conducted a mission for the Germans of St.

123 ACSSR, IV, part II, 217-225.
Josef's in Cincinnati. Three thousand and five hundred received the sacraments and Bishop Purcell, still showing an intense interest in parish missions, officiated at the closing Benediction of the Blessed Sacrament. Immediately afterwards, Seelos, Wissel, and Neithart gave a week's mission at the small suburban parish of White Oak where, in spite of bad weather, the sermons were well attended and eighty-five received the sacraments. 124

In addition to the missions considered, which were properly the work of the mission band, two others were preached from the Detroit and Chicago residences. Jacobs and Sniet were at Adrian from November 27 to December 4, and sometime during the year the Chicago Redemptorists, Schaeffler and Majerus, held mission exercises at Metamora, Illinois. 125

Indicative of the fact that more organization was introduced into Redemptorist missions in 1864 was the noticeable role of the mission band. Since the provincialate of Bernard Waikenscheid (1850-1853) the provincials accepted mission requests and assigned preachers who lived in the various communities and worked as assistant pastors between missions. That arrangement was unsatisfactory because the itinerants had no opportunity for rest, prayer or study; so it was modified to this extent that the missionaries were exempted from parish work while at home. Now

124 Ibid., 235-237; Wahrheitsfreund, November 23, 1864.
125 Ibid., 287, 290; Wahrheitsfreund, December 14, 1864.
in 1864, provincial John DeDycker designated the novitiate at Cumberland, Maryland, as the residence of the mission band that had its own superior, Francis X. Seelos. The regular preachers for English missions were: Gieson, Wissel, Bradley, Henning, Neithart, Burke, Gross, and also Seelos. Priests for German missions also were named, but apparently they were not grouped into a permanent band.

When the mission band gathered for its annual retreat during August, DeDycker was present and held conferences with the missionaries. They put together eleven suggestions for better preaching and adopted resolutions about confession and mission procedure. The sermons were to be assigned according to the talents of the individual; only members of a parish should be confessed during a mission; Fenians should be treated in accord with diocesan decrees; saloonkeepers should not be condemned indiscriminately; and the superior of each mission was to write the report. Other resolutions insisted on the use of the mission cross and spread of devotion to the Blessed Virgin. 126

That fall the Wahrheitsfreund reported a mission by the Dominicans for their parishioners of St. Dominic's at Sinsinawa, and another at Hazel Green, Wisconsin, and the erection of mission crosses

126 ACSSR, IV, part II, 202-207. DeDycker signed the directive on August 28, 1864; in November he added a caution concerning discussion of the Civil War which seemed in place because the Redemptorists had houses in Maryland and Louisiana and at least one chaplain with the Confederate Army, Aegidius Smulders.
at both places.\textsuperscript{127}

\textbf{1865}

In 1864 Patrick Hennebery, C.PP.S., preached a mission in Cleveland, and the following year, before he moved to California, he gave missions in Astoria, New York, Urbana and Mansfield, Ohio. He made the following observations on the Mansfield mission that closed on Ash Wednesday.

Mission at Mansfield, Richland Co., Ohio, by P. P. Hennebery, commencing February 22nd ending March 1st. The congregation numbers about 70 families. Half the number did not attend the church any more. Many got married by the Squire outside the church to protestants or non-Catholics. The first Sunday the church was not more than half full. Praise to God, the mission produced very happy effects. All with few exceptions received the sacraments; resolved the last evening with uplifted hands to be faithful Catholics and to live and die in the Catholic church. Two protestant ladies became catholics. Soli Deo honor et gloria.\textsuperscript{128}

Hennebery reveals above that his mission experiences were similar to those of the Redemptorists and Jesuits.

In 1865 the Redemptorists began work in the Midwest by renewing many of the missions given earlier in Ohio. Burke and Wissel were at Crestline in the first week of January where they had three hundred communions, one hundred below the mission in May. Then these missionaries went to Mansfield from January 8-22. They found that many Germans,

\textsuperscript{127} Wahrheitsfreund, November 23, 1864.
\textsuperscript{128} C.PP.S. Archives, Hennebery's Mission Record.
because of inadequate religious care and close association with Protestants, had joined the Odd Fellows and the Masons. Attempts to get them back to their religion met with little success. But four hundred parishioners came to the sacraments and three converts were made. In the last week of January, Wissel and Burke held a mission for Catholic farmers in Stark County at Bethlehem, a village ten miles southwest of Canton on the Ohio Canal. The Germans were in the majority, but the Irish were numerous enough to warrant an English sermon each day. The preachers encouraged the people to build a parochial school, baptised five converts, and gave the sacraments to 285 persons during the mission. The fourth engagement of Wissel and Burke took them to Wooster to renew the exercises from February 5-12. This time they had three hundred communions, again a decrease from the 430 of May 1864.

Meanwhile Seelos and Neithart were working at Bucyrus, Shelby, and Massillon. The first two parishes required sermons in German and English, while English sufficed at the third. Attendance at the Bucyrus renewal began with seventy persons, but increased daily and even included non-Catholics. In fact, the number of confessions and communions (170) surpassed those of the May mission (149). The fathers urged the congregation to request Mass on two Sundays a month instead of once a month on a weekday. Then the missionaries went to Shelby, where the pastor of Bucyrus resided, and where the mission communions amounted to five hundred. From January 22 to February 1, Seelos and Neithart gave mission exercises at St. Mary's in Massillon (pop. 3,680). They enjoyed giving
the sacraments to 1,200, but they were saddened by the number of mixed marriages and the practice of going to public dances among the parishioners.

The four Redemptorists Seelos, Neithart, Wissel, and Burke united to give a renewal mission to 1,800 parishioners of St. Patrick's church in Toledo from February 12-20. There they found widespread intemperance even though there was a local temperance society. Then the fathers went to St. Patrick's church in Chicago for another renewal mission. Large crowds attended this Lenten feature, but the three thousand communions fell below the April mission of the previous year by three hundred. These missionaries kept their final appointment for the pre-Easter period at Joliet from March 19-30. Communions during the mission increased from 1,800 of the year previous to two thousand, and ex-Fenians still continued to persevere in their resolutions. In the course of these missions the missionaries had preached and administered the sacraments to ten thousand in eight Ohio and two Illinois parishes and in addition made eight converts. They had preached English sermons in every parish and in five they also preached in German.

After Easter, Giesen, Dold, and Claessens gave a mission in French to St. Anne's parish in Detroit from April 23 to May 3. During the mission 2,200 received the sacraments and eight converts were

129 For these ten missions cf. AGSSR, IV, part II, 293-299.
baptised. On the following Sunday, Giesen and Jacobs began mission exercises at St. Andrew's church in Saginaw City, where 320 persons taxed the capacity of the building to attend the services. The fathers spent the next week at East Saginaw giving a mission to eight hundred. Afterwards they travelled to Grand Rapids to hold an English mission in St. Andrew's church from May 28 to June 11. Fifteen hundred received the sacraments and sixteen were converted. On June 18, the Second Sunday after Pentecost, the missionaries began a ten day's engagement at St. Mary's in Adrian to the Irish who attended to the number of 640. In September, Jacobs and Kreis came to give mission exercises to the Germans of the town.

When the Redemptorist mission band returned to the Midwest that fall, they worked at Delphi, Fort Jenings, Finlay, Fostoria, Middletown, Perryburg, Ashland, Mansfield, Canal-Fulton, Tiffin, Massillon, Bethlehem, Doylestown, Canton, Bellair, Beaver, Cincinnati, Toledo, Cleveland, in Ohio; other missions were at Stony Creek, Michigan, Lafayette, Indiana, and Chicago, Illinois. On September 10, Holzer, Smulders, and Wissel began at St. John the Evangelist in Delphi where there were 895 mission communions. Holzer and Smulders gave the next three missions to 250 at Fort Jennings, 175 at Finlay, and about the same number in Fostoria. Wissel went to Chicago from September 24-29 for a short

130 ACSSR, IV, part II, 304-306.
jubilee mission at St. John's, and gave the sacraments to nine hundred. Then he gave short missions at Middletown, Perrysburg, and Ashland during the first weeks of October. He rejoined Smulders at Mansfield and Canal-Fulton missions that were to about four hundred in each place.

Meanwhile Holzer and Kreis gave the mission in Michigan during the first week of November to the large German-Irish congregation at Stony Creek. Then Holzer, Wissel, and Mueller, from November 12–22, gave a mission to celebrate the jubilee at Tiffin, during which three women joined the church and over a thousand received the sacraments. At Massillon from September 24 to October 3, Giesen, Zwickert, and Meurer gave the exercises to the Germans, and at the same time, Bradley and Girardey worked at the Irish parish. There is no record of those attending the first, but at the second parish three hundred made the mission. Afterwards the young priests Meurer and Girardey withdrew, Giesen went to the village of Bethlehem, and Bradley joined Wayrich at Doylestown. The last three fathers mentioned gave the next mission at St. John's in Canton from November 5–15, where they found need to give one sermon daily in French. Almost eight hundred received communion, twelve adults were baptised, and a hundred made their First Communion.

At Bellair from October 8–13, Anwander and Gross preached to 360 who made the mission at St. Mary's church; and during five days they administered the sacraments to 182 of St. Mary's in Beaver, and received four converts. Later that month some unnamed Redemptorists gave missions at St. Mary's parish and Holy Trinity in Cincinnati. There were four
thousand communions at the first and 1,100 at the second.

From November 19-30, Seelos, Schnieder, Dold, and Wissel gave a mission to 1,200 members of St. Francis de Sales parish in Toledo. At the same time Giesen, Smulders, Wayrich, and Neithart were giving the exercises to six thousand at St. John’s cathedral in Cleveland; they also prepared 360 children and adults for confirmation. The fathers were disturbed here over the Fenians who not only included women members but sponsored public dances and lectures to raise funds for the organization, and the practice of a seat collection at the church door that kept many from attending Mass on Sundays. A third mission in progress with the two above took place at St. Mary’s, Lafayette, Indiana, and was preached by Bradley, Kreis, and Gross, having the distinction of giving the first recorded Redemptorist mission in Indiana. When the pastor, George Hamilton, arranged for the mission, he considered his congregation religiously tepid and harassed by the evils of Fenianism and the Odd Fellows. But when 1,600 received the sacraments during the mission, the Redemptorists concluded that the pastor had exaggerated the religious condition of his flock. 131

During 1865 the Redemptorists conducting forty missions in the Midwest administered the sacraments of confession and communion to 37,630 persons and received fifty-eight converts, and they noticed a

131 ACSSR, V, part I, 15-31 contains undetailed account of the missions given during the later months of 1865.
more tolerant attitude towards Catholicism after the war. That year Joseph Helmpreaecht became provincial and within a few years he established mission houses, residences for priests exclusively engaged in preaching missions, in New York City and St. Louis.

In 1832 the pioneer Redemptorists gave missions infrequently when the work was an extra burden to their ordinary duties as pastors; by 1865 they gave missions as a fully organized ministry with priests devoting full time. Through the years they conducted 241 known missions for the Catholics of Michigan, Ohio, Illinois, and Indiana. There was a pattern to the expansion of their missions. As soon as a house of the Congregation was established, the priests promoted missions in their own parishes. After acquaintance with the local diocesan clergy, they received invitations for missions which in turn led to others. Where the Redemptorists did not have a community, one mission occasioned more; for example, missions in the Chicago diocese were few in number before the Redemptorists took charge of St. Michael's parish in 1861, but during the very next year eight were given and in the following year eleven were held in northern Illinois, and by 1864 missions were preached in the central and southern regions of the state.

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132 Ibid., 3. The annalist wrote concerning the changed attitude towards Catholicism: "antea crassa ignorantia et praebudicatae vulgi opiniones absonis calumniis obscuraverant, verius atque justius judicare admirari et venerari coeperunt."

133 Skinner, Redemptorists in the West, 160, 162.
The Weninger story again began with reflections on the state of the nation. He viewed the return of peace as an act of divine Providence operating through the good sense of the North that reelected Lincoln, for within a month of his second inauguration the South collapsed. Defeat was God's punishment for the evil of slavery. Weninger rejoiced over the victory of Sherman, because his wife and children were Catholics (one son later entered the Jesuits) and over the Catholicity of prominent Northern generals, Sheridan and Meade. For Grant, he had little admiration. He felt that victory was attributed unjustly or, at least, undeservedly to Grant, who, an enemy of Catholics, was married to a fanatical Methodist and was a Methodist too in so far as he practiced any religion.

The nation in mourning over the death of Lincoln revealed an American trait that filled Weninger with awe, for not even the Austrians showed such compassion at the death of their beloved Francis I (d. 1835). Weninger felt that Johnson, who was a moderate and prudent man, would continue the Lincoln plan of reconstruction which was the view of most people in the North because they had no desire to put shackles on the

134 Weninger, Erinnerungen, 305-315. These political views of the missionary were first published together with his mission account of 1865 in Katholische Blätter aus Tirol, September 30, 1866, 381-390.
defeated South.

The missionary hoped that the return of peace would be favorable to Catholicism, even though a certain amount of anti-Catholic feeling was occasionally manifested. The strongest opposition to Catholicism came from Presbyterian and Methodist groups, and it was explicable by the fact that Protestantism resented the Catholic claim of being the only one saving church, and the label of heresy. On the Protestant attitude towards himself as a priest, Weninger observed that in rural areas he was regarded as an oddity because Protestant ministers were ordinary members of the community between church services. Moreover, Protestants marveled that he could get Catholic farmers to leave their fields untended for a week to make a mission.

The missionary's brief listing shows that his missions came to twenty-eight during 1865, fifteen having been given in the Midwest. His first mission in January was given at St. John the Baptist church in New Haven in the Fort Wayne diocese where Weninger had most of his pre-Easter engagements. That was followed by a stay at Columbia City, thirty miles west on the route of the Pittsburg, Fort Wayne and Chicago Railway, from January 29 to February 7, where the two hundred members of St. Paul's parish were attended by the priest from New Haven. The success of these missions was not recorded.135

135 Weninger, Erinnerungen, 315. For sketches of these parishes cf. Alerding, Diocese of Fort Wayne, 274-276, 281-283. All were heavily German congregations. Alerding writing in 1907 notes the
Afterwards Weninger went to Laporte and St. John's to give missions to the congregations he had preached to in 1858. He does not mention visiting other small congregations attached to these parishes, but, with several weeks in his itinerary unaccounted for, it seems that he spent a day or two at the stations of Laporte and St. John. 136

During Lent the missionary gave spiritual exercises for eight days to the German-English congregation of St. Joseph in Delphi, Indiana. Afterwards he worked at Peru, Peoria, Freeport, and Strasburg in Illinois. He spent the summer months giving missions in New York and Pennsylvania, but in October he was back in the Midwest holding a mission at St. Francis church in Cincinnati, to celebrate the beatification of Peter Canisius and the special jubilee. Five thousand persons made the exercises. Later that month and into November, Weninger worked at the Franciscan parishes of Teutopolis, Effingham, Green Creek, Neoga, and Wetuaug in Illinois, where he appropriately encouraged devotion to existence of the Holy Child confraternity at New Haven. It might well be that the society was set up by Weninger at this time, for he was accustomed to organize such groups to collect alms for the foreign missions during his missions. 136

136 Without distinguishing the charges of the two Laporte pastors, the Almanac of 1864 lists the stations of St. Martin at LaCrosse, Miller and Pine stations in Lake County, Calumet in Porter County, and Carlisle in St. Joseph County. The pastor of St. John's also attended Brunswick in Lake County. About this time Weninger went to Milwaukee to deliver a St. Patrick's day sermon in the cathedral, and attended the dedication of the new St. Joseph's church in Chicago.
Blessed Peter Canisius. At the last two places he urged the congrega-
tions to build churches. 137

Definite data on the missions given by the Chicago Jesuits
during 1865 is scanty. Only the missions by Damen and Van Goch at St.
Patrick's in Benton and St. Matthew's in Shullsburg received notice in
the press. The missionaries were in Benton from May 21-30; the other
mission took place before or afterwards; both closed with the "planting
of the mission cross." 138

Writing to Father Beckx on June 27, 1865, Damen treated the
work of the missions in general terms.

God continues to bless also our missions. It would be too
long to go into details of each mission. It suffices to speak
of the numbers we have baptised and prepared for First Communion.
We converted between five and six hundred Protestants; but many
others are converted after the missions, especially in the

137 Weninger, Erinnerungen, 316, 320; Wahrheitsfreund, April
30, July 8, October 1, December 27, 1865.

138 Freeman's Journal, July 8, 1865. Damen and Van Goch
gave missions at Troy, New York, from January 22 to February 8, and at
St. Mary's "Star of the Sea" in Brooklyn from February 19-29. ibid.,
March 4, 1865. Damen and Smarius concluded a large mission at St.
James in New York City on November 5, ibid., November 11, 1865. Interest
in communicating news of missions to the Journal had waned, and McMaster
tried to revive it with the following: "By the way, we have rarely,
this past winter, received a notice, or seen any in our exchange papers
of missions by the different bands of missionaries of the various Orders
that have been renowned for such labors. It would be for edification to
have brief notices of these several missions and of the results
following. We apprehend that the absence of these notices comes from
a mistake as to what is wanted." Then the editor gave a list of items
to be included in a mission report. ibid., March 17, 1866.
parishes of zealous priests, who are rarae aves in hac regione. With the help of secular priests we have confessed about 150,000 persons and given Communion to a little fewer than that number. We have prepared 3,100 for First Communion, of whom many were fathers and mothers of families; we repaired sacriligious confessions and Communions without number; persuaded men to abandon secret societies and return to their Christian duties; induced those living in concubinage to marry; and moved a large number of fallen girls who were in evil houses to abandon their vices. Some have entered convents of the Good Shepherd, others found means to live a virtuous life.

We set up the Sodality of the Blessed Virgin Mary in only a few places this year because, for the most part, secular priests have little zeal and in consequence these sodalities are not continued. In addition to the few facts from the press and Damen's letter, some remarks of Benedict Masselis are pertinent to the missions of 1865 and the work of the missions in general.

The first band of Missionaries consisted of FF Damen and Smarius; it was ere long found out more profitable to form two bands by giving a companion to each. Then Bishop Spalding invited us immediately after the civil war to evangelize the half of his diocese; thus Fr. Damen and his companion took one side, and Fr. Smarius and myself the other. This went on till Fr. Smarius broke down; then I joined Fr. Damen for a considerable time; but later on invitations for Missions were rapidly increasing, and the laborers few, spread in different directions West and East. Whereupon Fr. Damen resolved to combine, to form a band of six at least, and to give Missions especially in the large cities of the East where no Jesuit bands existed, and more good could be done. This we kept up for about six years, including the Missions of New Orleans and Mobile on two or three occasions.

I was requested to leave the Missions, and to replace some

139 ARSI, ICL, 716. Damen to Beckx, Chicago, June 27, 1865. The original of eight pages is French; the translation is mine. Much of the letter treated of community events of the Chicago house.
Father of our Province who was sick. The Doctor had predicted that surely Fr. Damen and myself would break down from over exertions. During the year 1870, I was the first victim, and played out completely in the Cathedral of Buffalo, though I had no bodily pain, but the mind was nearly worn out. Thus I returned to Chicago; The Doctor was not surprised, and prescribed a complete rest from all ministerial duties, and walking about. I recovered slowly and a few weeks later I thought I was all right and told the Doctor. He replied: now Father your mind is simply quiet, and I will try to strengthen it. How long will this last? As you have a strong constitution about six months. Thereupon I informed Fr. Provincial who sent me to recruit in St. Gall's Residence, Milwaukee, Wis. where ere long I could help a little. But three months had scarcely elapsed when the Superior begged me to preach a Mission for a friendly pastor in the neighborhood, and that other Fathers would hear all the confessions. I tried my best to be excused, but all in vain; hence I consented, and I got through it satisfactorily.

Thus far the English missions by the Jesuits in the Midwest. Beginning with the very successful missions in Chicago in 1856 and ending with the year 1865, they preached at least fifty missions (this number is an approximation because accuracy in any degree is impossible from the records available) in the states of Illinois, Indiana, Ohio, Wisconsin, and Michigan, which are in order of the amount of work done in each.

The Jesuits gave missions to congregations of all sizes, from country churches to city cathedrals, in the first three states; in Ohio they worked almost exclusively at the large urban parishes in Cincinnati, Cleveland, and Toledo; and in Michigan they were at Detroit and some of the smaller towns like Grand Rapids, Monroe, and Flint. Fathers Damen

140 Missouri Province Archives, Masselis autobiographical sketch, 19, 20.
and Smarius were the preachers of most of the missions, while Van Goch, Tschieder, Converse, and Masselis were the helpers who assisted with the confessions and shorter mission instructions. There were other Jesuits mentioned in connection with the English missions, but they only occasionally took part in the work that should be classified as preliminary to the formation of a mission band by the Missouri Jesuits.

Then there was Father Weninger who was the special missionary to the Germans. Other Jesuits gave German missions but their work was of minor importance compared with his. During the years of this study Weninger gave an estimated total of 265 missions in the Midwest: sixty-four in Ohio, sixty-one in Indiana, five in Michigan, forty-two in Illinois, and ninety-three in Wisconsin. He preached to all sizes of congregations from unorganized rural groups to full formed city parishes. Most of his work was done in German, but when the need was present he preached also in French and English. Going beyond the terminal point of our study for Weninger's work it is noteworthy that the Jesuit traveled as an itinerant missionary for thirty-seven years during which he gave eight hundred missions; preached forty thousand times; and converted on an average four people at each mission.

141 Weninger, Erinnerungen, 665, 666. We have tried to mention all the missions noted in the memoirs, but there were others as Weninger wrote: "In places where there are smaller by-parishes administered by the same priest who resided at the main station I went at the close of the main mission to those parishes and continued the mission for a few days, to give opportunity for confession and a part in the mission, and erected a mission cross. I call those missions also, although I do not mention here the names." (p. 666).
CHAPTER VI

MEN ON THE MISSIONS

In the course of the chronicle of the parish missions given in the Middle West the names of many priests have occurred repeatedly. Some biographical data of the itinerant preachers was given, but only Francis Xavier Weninger received detailed attention. There were others among the Jesuits and the Redemptorists who were more or less important preachers deserving of further consideration.

Most widely acclaimed of the Jesuit popular missionaries for the English-speaking Catholics of the United States from the eighteen fifties to the eighties was Arnold Damen. Much has been written about him starting with numerous obituaries and ending with the popular and edifying biography by Joseph Conroy, S.J. At the time of his death the Catholic journals paid tribute to Damen as a great missionary, and some of the secular papers gave detailed biographical sketches. William J. Onahan, a prominent Chicago Catholic layman and personal friend of

the missionary, wrote an appreciative essay for the Catholic Home, a Chicago Catholic journal. Notices were in the Catholic Review, Freeman's Journal, and the St. Louis Western Watchman. The Illustrated Catholic American, a New York weekly pictorial, ran a full-cover picture of the deceased missionary and inside a sketch of his life.² The Cincinnati weekly devoted a half-column on the front page to a tribute of the departed Jesuit whose "style of preaching and eloquence was peculiarly adapted to the tastes and understanding of the masses who thronged to hear him."³

Arnold Damen, the seventh child of John and Johnnah Damen, was born on March 20, 1815, in the town of Leur, North Brabant, Holland. When he completed his elementary education in the local schools, and because he had expressed a desire for the clerical state, young Damen enrolled in the preparatory seminary conducted by Pierre Jean De Nef at Turnhout, Belgium. There he had the occasion to hear from the Jesuit Peter De Smet of the need for priests in America, and decided to volunteer for the American missions. In October of 1837, Damen and four like-minded young men embarked at the Havre for the United States. After a favorable voyage of twelve days, they arrived in New York, whence Damen

² New York Illustrated Catholic American, January 11, 1890, Cover-picture and p. 18.
³ Catholic Telegraph, January 30, 1890.
with two of the group set out directly for Missouri and the Jesuit novitiate at Florissant. There he began, on November 21, 1837, the double process of becoming a Jesuit and an American.

After two years of training in the ways of religious life, Damen took his vows, and shortly afterwards, because the province was in need of teachers, he was assigned to teach at the college in St. Louis and study theology privately at the same time. In 1844 Damen was ordained a priest and named assistant pastor of St. Francis Xavier, the Jesuit church in St. Louis. His future fame as a pulpit orator showed forth suddenly, according to domestic tradition, in 1846 while he was preaching a series of instructions at Vespers on Sundays. Henceforth Damen was recognized as a capable preacher and pastor until his departure for Chicago in the spring of 1857.

As a preacher of popular missions Damen first found notable success when he with several other Jesuits gave a series of missions in the summer of 1865 in Chicago. The successful undertaking evoked from Bishop O'Regan an invitation to the Jesuits to open a house in Chicago. The offer was accepted by the Jesuit superiors, and Damen was assigned to establish the work. It became the turning-point of his career.

In quick succession Damen organized the immigrant Irish dwelling in the western part of Chicago into Holy Family parish and hurriedly built a temporary church. In addition he found time to give a few missions. The work grew from a part-time personal undertaking in the course of time into a full time nation wide apostolate. An account of
that work to 1865 inclusive has been considered earlier in this thesis. Later he became the superior of the organized Jesuit mission band with headquarters in Chicago. He was for twenty-two years a missionary; personally conducted 208 missions throughout the United States; travelled on an average six thousand miles annually; and with the help of his associates gained 12,000 converts to the Catholic faith.4

In November, 1887, Damen celebrated his golden jubilee as a Jesuit, and the next summer he was transferred to Creighton University at Omaha. His assignment indicated semi-retirement, but the aged preacher continued to give some missions. While thus engaged at Evanston in Wyoming Territory, Damen was stricken with paralysis on June 4, 1889. Returned to Omaha an invalid he lingered on for several months. He died on January 1, 1890, and was buried at the Jesuit novitiate at Florissant.

Damen was a large man weighing close to three hundred pounds, and possessed a booming voice. Although he was an adult when he migrated to America, Damen acquired an unusual mastery of English. After a few years at Florissant, he regretted that he could no longer write his native Dutch with facility. Even when writing to the General of the Jesuits he preferred English to the prescribed Latin or generally

4 Menology of the Society of Jesus, Missouri Province, St. Louis, 1926, 5, 6, (private circulation). The writer was unable to check the accuracy of the figures given for the total amount of missions and converts, but they are the best available index of Damen's activity.
accepted French. Damen’s persuasive powers as an orator seem to have derived from much volume, plain speech, and familiar illustrations, qualities that endeared him to simple folk, that is, the immigrant bulk of the church in America, and earned him the tribute "as a most successful preacher to the masses of people." 5

His contact with the non-Catholic American during the missions convinced Damen of the need for instruction on Catholic doctrine to overcome Protestant ignorance and prejudice. Whereupon he introduced at his missions several apologetical or instructional talks that he called "controversial sermons." He treated the claims of the Catholic church as the only church instituted by Christ and the sole means of salvation; and he explained the meaning of confession and the miracle of the Eucharist, Transubstantiation. While these sermons were designed to enlighten the non-Catholics in his mission audiences, they were, doubtless, very beneficial explanations to the Catholics also. Damen published these three sermons under the titles of The Catholic Church, Confession, and Transubstantiation, which had an estimated circulation of 100,000 copies. 6


6 Arnold Damen, Lectures, "True Church of God," "Transubstantiation," "Confession," n.d. Catholic Truth Essays, "Church or Bible", I, 179-200, n.d. The circulation of his lectures brings up the point of financial returns from parish missions. Damen found the proceeds from the sale of literature and from special lectures (which were given after the mission for an admission fee) to be of substantial financial assistance to Holy Family parish and other Chicago charities sponsored by
Damen's colleague Cornelius F. Smarius was born on March 3, 1823, at Tilburg, North Brabant, Holland. In 1841 at the age of eighteen Smarius emigrated with the intention of joining the Jesuits in Missouri. On the feast of St. Stanislaus, November 13, 1843, he pronounced his first vows. That same year he was assigned to teach rhetoric at St. Xavier College in Cincinnati. In addition to classroom duties the young Jesuit perfected his knowledge of English, read historical works and studied moral theology. By 1849 he mastered the required amount of moral theology and was ordained priest by Bishop Van de Velde on the feast of St. Ignatius Loyola, July 31. Smarius finished the study of dogmatic theology at St. John's College, New York, (1852-1855) where he became especially interested in patristic literature and

the missionary. In later years book selling and lecturing for a fee was dropped at the order of religious superiors. What was the financial gain from Damen's mission work during the years covered in this thesis cannot be ascertained because records were not available. Some data that may possibly illustrate the point were found; for example, during the year July 1865 to 1866, books sold on the missions grossed $4,050; the mission receipts were: March 1864 to July 1865, $2,936.95; 1865-1866, $2,807.40; 1866-1867, $4,295.85; 1867-1868, $12,083.00; 1870-1871, $4,231.25; 1880-1881, $6,010. Missouri Province Archives, Chicago, St. Ignatius High School, III, 53.

7 Catalogus Provinciae Missourianae, 1857-1866; Garraghan, op. cit., II, 86-92; Mulkerins, Holy Family Parish, 81-96; Conroy, Arnold Damen, passim; Chicago New World, April 14, 1900.
sacred oratory.

Afterwards Smarius joined the St. Louis community where he alternated between the classroom and the pulpit. Soon he gained the reputation as a polished pulpit orator; he also delivered public lectures at the Mercantile Library of St. Louis. Smarius began to give missions in 1858 in Louisville and Cincinnati, but he did not become a full-time missionary until 1861 when he was assigned to assist Damen in giving missions to English-speaking Catholics. At the height of his preaching career he became seriously ill, and after several months died at the early age of forty-seven on March 1, 1870. Smarius, the first Jesuit to die in Chicago, was buried in Calvary cemetery at the northern limits of the city.

Smarius, like Damen, weighed close to three hundred pounds and could fill any church with his voice of unusual depth and volume. Besides the bald and bespectacled orator, in keeping with the spirit of the age, preached in an ornate style replete with the rounded

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8 Missouri Province Archive; Letter of Smarius to Druyts, New York, April 24, 1854. Smarius informed his provincial that in the previous month he had given the panegyric in St. Patrick's cathedral; delivered a Passion sermon on Good Friday; and conducted a three day's retreat for the Fordham students.
periods of the classics. Unfortunately, his mission sermons have not been preserved; but a number of his apologetical sermons or lectures, delivered in conjunction with his missions, were published in *Points of Controversy*. The book contains nine lectures that treat of religious indifference, the Bible and the Catholic rule of faith, the Catholic Church as the true church of Christ, the doctrine of Purgatory, indulgences, and veneration of the Blessed Virgin and the saints.

Smarius had attained national prominence in Catholic circles as is evident from the press notices of his final illness and death. As the missionary lay dying, prayers for his recovery were requested.

9 In the obituary of Smarius that appeared in the Catholic weekly of St. Louis there was a citation from the St. Louis Dispatch, a secular daily, on the oratorical ability of Smarius, who as a student paid great attention "to the study of the English language with which and its literature, he became in time so perfectly familiar [sic] as to teach rhetoric, poetry and oratory. We have heard him preach, and we have often thought that we never knew a foreigner who spoke the language so fluently and correctly and with less of a foreign accent." See this citation in the St. Louis Western Watchman, April 5, 1870.

10 Cornelius F. Smarius, S.J., *Points of Controversy*, New York, 1863, pp. 487. At least ten thousand copies were printed. Besides this volume the preserved writings of Smarius include several letters in the *Précis Historique*, 1864, 58-64; his funeral oration over ex-Governor Bissel of Illinois in the *New World*, April 14, 1900. In addition there are a number of poems and two plays written during his teaching years preserved in manuscript form in the Missouri Province Archives. For a newspaper report of Smarius' sermon on the torments of Hell, see appendix, xii.
by the *Freeman's Journal* and the *Detroit Western World*.\(^{11}\) Granting the fact that editors emphasize virtues in composing obituaries, the extensive obituary by the writer in the New York weekly revealed a true appreciation of Smarius.\(^{12}\) The *Western Catholic* leaded with black lines of mourning (a practice reserved for the deaths of important persons) the page containing the obituary of the Jesuit missionary.\(^{13}\) On April 5, the *Western Watchman* paid tribute to the departed preacher and former pastor of the "College Church" and two weeks later gave the account of the funeral and Father Garesché's sermon.\(^{14}\) The Cincinnati Catholic paper praised Smarius "as a controversial writer, as a lecturer, as a giver of missions, he had in this country few equals and no superiors." He was "a consummate logician, an able and learned theologian, a clear persuasive and eloquent speaker, gifted with a commanding presence and a voice of unusual depth and volume."\(^{15}\) These

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\(^{11}\) *Freeman's Journal*, January 22, February 26, 1870; *Western Catholic*, January 22, 1870.

\(^{12}\) *Freeman's Journal*, March 12, 1870.

\(^{13}\) *Detroit Western Catholic*, March 5, 1870.

\(^{14}\) *St. Louis Western Watchman*, April 5, 19, 1870.

\(^{15}\) *Catholic Telegraph*, March 3, 10, 1870.
and other tributes were at one in proclaiming the accomplishments of Cornelius F. Smarius, priest and popular missionary.16

* * *

Among the Redemptorist missionaries Aegidius Smulders and Henry Giesen were outstanding in missions in the Midwest. Smulders was born on September 1, 1815, at Eindhoven in Holland. At the age of twenty-five he was professed as a Redemptorist, and ordained priest three years later in Liege. In 1845, having volunteered for work in the United States, he came to Baltimore where he took up the office of master of novices. From 1847 to 1855, he filled successfully the position of pastor and superior at Monroe, Michigan. During those years he gained in experience and ability as a missionary, and also a good command of the English language. In this he excelled among the Redemptorists, and was able with ease to carry on English missions in 1858 after Hecker and his friends left the Congregation. Shortly before the outbreak of the Civil War, Smulders was transferred to New Orleans. He spent some time as a chaplain with the Confederate Army. In 1865 he again was active as a missionary in the Middle West and continued to do mission work except when in positions of authority like province

16 A letter of Peter De Smet in Précis Historique, XIX, 1870, 308; Walter H. Hill, S.J., Woodstock Letters, VIII, May, 1879; and a letter of Ferdinand Coosemans, who was then provincial, to Beckx, March 3, 1870, ARSI, ICL, 712.
consultor or pastor and founder of Holy Redeemer parish in Detroit where he served for many years. He spent his last years at St. Louis, dying there April 2, 1900.

Smulders preached in thirty-seven recorded Redemptorist missions held in the region and the period of this thesis. He became known for his work in the eastern, central and southern states, but close study of his missionary activity is impossible because he kept no personal records of his labors or of his many sermons. However, from the testimony of his contemporaries, he was an eloquent, zealous, tactful and efficient preacher.17

* * * * *

Henry Giesen worked on fifty-nine missions, more than any other Redemptorist, in the Middle West between 1859 and 1866. He was born on September 16, 1826, in the town of Horst in Holland. He entered the Redemptorists at the age of twenty-one at St. Trond, Belgium, and made his profession a year later. While still a seminarian he migrated to the United States in 1851; two years later he was ordained priest at Philadelphia. Giesen died at Chicago on December 9, 1893.

Giesen shared a common nationality with Damen and Smarius, and resembled them in certain features. He was a giant of a man, also weighing over three hundred pounds, and endowed with a voice of

17 Skinner, Redemptorists in the West, 92-98.
tremendous volume and preaching ability above the ordinary. In addition
he had sufficient linguistic talent to preach with ease in English,
German, French, Dutch, and Flemish. He is said to have given much
care to the preparation of his mission sermons and writing them, but
his papers were not kept.¹⁸

Over fifty Redemptorist priests worked at giving missions;
but the exact degree of participation of each cannot be determined from
the records because it was customary to share the labor. Some preached
and did the whole list of mission duties, others were on the missions
to assist with the heavy work of hearing confessions. The following
list is an effort to indicate in some way the influence of each
missionary by listing the number of his missions, and his period of
service.

¹⁸ Skinner, Redemptorists in the West, 259.
<table>
<thead>
<tr>
<th>Name</th>
<th>Years</th>
<th>No. of Missions</th>
<th>Name</th>
<th>Years</th>
<th>No. of Missions</th>
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<td>1859-1865</td>
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<td>Walworth, Clarence</td>
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<td>Tschenhens, F. X.</td>
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<td>Bradley, James</td>
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<td>Clauss, Joseph</td>
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<td>Gross, William</td>
<td>1865</td>
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* Year of profession in the Redemptorists.
# Ordained priest
% Immigrated to United States
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The average age of the missionaries when they began work was thirty-seven years. Young men they may be called in whom the enthusiasm for their work was strong and believed great good for American Catholicism was derived from the missions. The majority were foreign born who emigrated to the United States as priests or clerical students. They came from Holland, Belgium, Switzerland, the Germanies and the Austrian Empire. They gave a continental, one might say Dutch, flavor to the parish missions in America, for Damen, Smarius, Hafkenscheid, Smulders, and Giesen, the leading Jesuit and Redemptorist missionaries, were Hollanders. The Germanic influence also predominated in the other religious orders. The Franciscans came from the Tyrol and Westphalia; Precious Blood Fathers from Germany; Capuchins and Benedictines were from German and Swiss territories. Those who gave few missions derived from France and Italy; the Holy Cross Fathers from the former, while from the latter came the Vincentians. The Dominicans, who were the least active, were the most American in their membership. American priests and Irish immigrant clergy entered the missionary work only as members of the above religious orders. That was the case with Hecker and his friends in the Redemptorists; Hennebery in the Precious Blood Congregation; Bede O'Connor in the Benedictines; and John Timon and James Converse in the Vincentians and Jesuits respectively.
CHAPTER VII
MISSION METHODS

The mission was an event in the Catholic parish that was surrounded with much ceremony and required a goodly amount of organization. There was the matter of selecting the time, arranging for the preachers, and preparing for the processions and raising of the mission cross. These were some of the common elements of the missions, but there was no stereotyped procedure common to all the missionaries who each had his own style of giving a mission without, however, altering the substantial form of the institution.

First there was the scheduling of the mission. Since the Canon Law of the church does not allow for free-lance itinerant preachers, some authorization was necessary before the missionary could licitly begin his work. This was implicitly given with the request for a mission by the pastor or the bishop. Episcopal requests were very common and close to universal among the bishops of the Midwest. Bruté called upon the Jesuits for missions; De St. Palais, the Benedictines; Lefebvre invited Louis Gillet, C.SS.R. to the Detroit diocese; Henni brought Weninger into the Milwaukee diocese; O'Regan invited the Jesuits to Chicago in 1856; Juncker called upon Damen for the Alton diocese; and Rappe arranged for the Redemptorists to give missions in the
Cleveland diocese. In addition there was the united petition in 1858 from all the bishops of the Cincinnati province at the time of the archdiocesan council for missions to the English-speaking Catholics of the region. Instances of requests for missions from zealous pastors were numerous in the case of Weninger; for example, the invitations from the pastors of Oldenburg, Fort Wayne, and Lafayette. The pastor of the last place also was mentioned in connection with the Redemptorist mission there in 1865. Mission invitations, it may be concluded validly, derived from the personal acquaintance of pastors and missionaries. In this regard the Jesuits were favored by their being retreat masters for the clergy of the dioceses of Cincinnati, Detroit, Fort Wayne, Alton, and Milwaukee. In the 1840's Larkin prefaced his mission to the cathedral congregation with a retreat to the clergy of Cincinnati. Damen and Smarius were retreat masters for the diocesan priests of Fort Wayne in the early sixties, while Weninger several times directed the annual clergy retreat in the Milwaukee diocese. Most of the religious orders we have dealt with were engaged in parish work. That, too, explained the holding of many missions, for convinced of the merit of these spiritual exercises the religious pastors promptly and frequently held them in their own parishes. In this way many Redemptorist missions came into being in the vicinity of Detroit and Monroe before 1850. The Jesuits held missions for their parishes in Cincinnati, Chicago, and Milwaukee, and so did the Benedictines and Franciscans in Indiana and Illinois respectively. Whether or not, in
addition, the missionaries advertised or campaigned for engagements cannot be asserted. But Weninger from certain indications in his memoirs, Boylan's notes, and the Redemptorist Annals, seems at times to have invited himself to give a mission.

Missions took place any time during the year at dates satisfactory to both pastor and missionary. Weninger was accustomed to work around the calendar, but regularly took a recess at Easter or Christmas or both when he returned to Cincinnati where he generally made his own retreat. In the earlier years the Redemptorists worked through the year, but they eventually adopted the practice of taking a summer vacation. Damen did not work in the summer because of the heat which became more noticeable and less bearable in most of the churches of Mid-America, that were generally small rude structures and poorly ventilated. The average size of the churches was thirty-five by fifty feet and the building material was wood. Larger churches of brick and stone were few and restricted to the large congregations of big cities. Even there the problems of ventilation and pests (flies, mosquitoes, and moths) remained to vex both preacher and audience.

Liturgically considered, the best approved times were Lent and Advent. The former was popular because, in addition to the penitential aspect, it made a mission more successful in that it offered opportunity to fulfill the ecclesiastical precept of the Easter communion. Other fitting occasions for a parish mission were the dedication of a new church, preparation for the bishop's confirmation visit, and the cele-
bration of a papal jubilee. The last reason was frequently present in the period. Pope Leo XII proclaimed the only Holy Year of the nineteenth century that was observed in the Midwest between 1826 and 1829. Extraordinary jubilees were announced by Popes Pius VIII and Gregory XVI upon their accession to the papacy in 1829 and 1832 respectively. In 1842 Gregory proclaimed another to ask the prayers of the whole church for the oppressed clergy of Spain. Pius IX announced several extraordinary jubilees; in 1846 to commemorate his election; in 1851 and 1857 to pray for the needs of the church; and in 1865 to celebrate the definition of the dogma of the Immaculate Conception.

The parish mission was held indoors; however, in rural areas and small towns, and even in a few instances in Chicago and Milwaukee, there were public processions outside in connection with the ceremony of the mission cross. Weninger was one who favored especially outdoor services for the cross. While ordinarily the mission took place in the parish church, it was sometimes held in a school or other building if the congregation had no church or the existing one was inadequate.

Again there was no uniformity in the number of preachers on a mission, for differences existed due to personalities and circumstances of time and place. Weninger, except in a very few instances, worked alone by his own choice. Damen gave his early missions alone because associates were not given him until 1861; even then he did most of the preaching. The Redemptorists labored alone or in groups as large as six priests depending upon the size of the congregation; the latter
was common after 1851. Among the other religious orders the practice was to assign one or two priests to each mission. The number of missionaries was necessarily limited by the available manpower of all the orders up to 1850, rarely were more than two priests on a mission, and that number may be considered average during the later years also.

The difficulty or ease of travel, no doubt, had an influence on the parish mission. The preachers being itinerants were subjected to all the inconveniences and perils of travel of the period. Weninger experienced the difficulties of riding through rain and muddy roads in Wisconsin; his coach ran off a bridge in Ohio; and the train on which he was riding was wrecked in Ohio. He travelled by horseback, stagecoach, sleigh, canal barge, lake boat, and the railroad. The last he considered a great blessing and aid to his giving many missions. What was true of the Jesuit held also for the other missionaries.

Missions varied in length from three days to two weeks with the average being one week. The daily order started with Mass and instruction at about five in the morning. There was an afternoon service, about 3 P.M., with the stations of the cross and a second instruction. The evening service began at about 7:30 P.M. with recitation of the rosary, followed by the main sermon of the day that lasted for an hour or more, and ended with benediction of the Blessed Sacrament. Confessions and conferences with individuals took up the remainder of the day.

The topics of the mission sermons were, of course, the fundamental truths of Catholic doctrine, sometimes called the "eternal
truths" of man's purpose in this life and the life hereafter. The Jesuit program followed the Spiritual Exercises of St. Ignatius. The adaptation was described by the missionary, Frederick P. Garesché:

The topics treated in the morning lectures are the integrity and sincerity of confession, and instructions on the proper way of making use of that sacrament, together with catechetical and familiar explanations of the commandments. In the evening discourses we intersperse doctrinal sermons with the matter treated in the first week of the exercises. At the high mass on the first Sunday we speak of the advantages and objects of the mission and the spirit with which the people should enter it, trying to move the hearts of the people by appeals to the memory of their deceased parents, their own early childhood, their possibly near end. In the afternoon at vespers the same subject is continued with a more direct treatment of the necessity of attending to their salvation. In the evening we dwell upon the creation of man, and the use of creatures. On Monday evening we lecture on the doctrine and use of penance in the Catholic Church, treating the subject catechetically and controversially. On Tuesday evening the subject is the nature and enormity of mortal sin. On Wednesday we treat of the Sacrament of the Eucharist. On Thursday we speak on personal sins making, as it were, a general confession of a sinful life. On Friday the sermon is on Judgment or on Hell, or on both combined. Here also we introduce the different kind of sin, especially those more enormous crimes of the age which are beginning to corrupt even the Catholic body and to which on less solemn occasions we scarcely dare more than allude. On Saturday we have no evening sermon. On the second Sunday we treat at high mass of devotion to the Blessed Virgin as taught and practised by the Church; in the afternoon on devotion to the Sacred Heart of Jesus, and in the evening upon the one, true, visible and infallible Church of Christ. Monday evening sees the close of the mission in a sermon on perseverance and the ordinary means for attaining that final grace, the avoidance of occasion of sin, prayers, weekly mass, monthly or quarterly confession.\footnote{1 Frederick P. Garesché, S.J., (d. 1910), "Missionary Life—Fathers of the Missouri Province," Woodstock Letters, II, May, 1873, 130, 131.}
Garesché, who joined the province mission band in 1868, wrote of Jesuit missions to English-speaking Catholics. Weninger preaching to Germans for the most part followed the same procedure substantially. Concerning his mission methods, Weninger has left us not a mere sketch but two sizeable volumes of mission sermons, Die Heilige Mission, and Erneuerung der Mission, and a third book of practical hints to pastors and future missioners, Praktische Winke, which were written during his eightieth year, and because, in his words, he wished "to perpetuate my voice as the preacher of penance until the end of time." The first volume gives the instructions, meditations and sermons on the purpose of life, sin, death, hell, judgment, rules for a good Catholic life, the mercy of God, devotion to the Sacred Heart and the Blessed Virgin. In addition Weninger has separate instructions to wives, husbands, unmarried men and women, treating of the duties proper to each state of life. In the volume on the renewal of the mission there are two different series of sermons; the first is an expansion of the theme of the Ignatian meditation, "Two Standards," that is, the spiritual struggle involved in

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serving under the banner of Christ or Satan; the second dwells on the marks of the church as revealed in the life of good Catholics.

The Redemptorists conducted missions according to well-defined system based on rules set down by St. Alphonsus Ligouri. In a general way they treated "the eternal truths, the commandments and sacraments, the duties of married and single people, and the patronage of the Blessed Virgin Mary." The sermon topics of Bernard Hafkenscheid were typical of a Redemptorist mission. They included an invitation to make the mission, mortal sin, salvation, small number of the elect, mercy of God, human respect, three sermons on death, particular judgment, hell, abuse of grace, blasphemy, confession, happiness of the virtuous, proximate occasion of sin, prayer, devotion to Mary, the Blessed Sacrament, unworthy Communion and reparation, general judgment, heaven, education of children, perseverence, and the salutary effects of the Cross.

The renewal mission seemed to treat of many of the same topics but with emphasis on continuing the good resolutions of the

3 Byrne, The Redemptorist Centenaries, 258, 261.
first mission. The renewal mission, which was considered a distinctive feature of the Redemptorist system (although Weninger also followed it), was to be given to a congregation within a year, if possible, after it had been preached to according to the first series of sermons. That all Redemptorists might follow a similar mission procedure, the described program was compiled by one of the missionaries written of in this thesis and published in 1875.6

Patrick Hennebery, C.PP.S., followed a mission sermon program much like that of the Jesuits and Redemptorists. During a mission of ten days Hennebery ordered his sermons as follows: "First day: Advantages of the Mission, End of man; 2nd day: Malice of mortal sin, General and particular confession; 3rd day: Examen of conscience and contrition, and Duties of married women, the ten Commandments; 4th day: Habit of sin and its proximate occasions, duties of married men; death; 5th day: Delay of conversion, duties of young women, general and particular judgment; 6th day: Suffering of Christ, duties of young men, hell; 7th day: Obedience to the Church, drunkenness; 8th day: Fraternal charity, Mercy of God; 9th day: Devotion to Blessed Virgin, to the Blessed Sacrament and Sacrilege; 10th day: Duties towards priests, Heaven and Final Perseverance, and Souls in Purgatory."7

6 Ibid., Wissel, Redemptorist on the American Missions.
7 Precious Blood Archives, Mission notes of Patrick Hennebery.
Thus all the preachers regardless of membership in the different religious orders followed substantially the same program of mission sermons. Likewise they made use of the mission cross, the Mission Book, and the practice of renewing baptismal promises. They promoted the use of scapulars and encouraged the organization of sodalities and confraternities to foster devotion to the Sacred Heart, the Blessed Virgin, St. Francis of Assisi, and Blessed Peter Claver and Peter Canisius.

The Redemptorists placed a large cross draped with a long white cloth in a prominent part of the sactuary, and set up a special pulpit before the mission. The exercises opened with a procession, during which the missionaries sang or recited the "Benedictus" or the Psalm 112, "Laudete Pueri," and the "Veni Creator Spiritus." When the priests arrived in the sanctuary and knelt down, the pastor presented a small crucifix to each of the kneeling missionaries. Then the preacher took the pulpit and began the sermon for the opening service. The preacher dressed in his religious habit without surplice or stole. He was to close his sermon on death with the Dies Irae, on sin with the Miserere (Psalm 50), and on the Passion with the Stabat Mater. During the sermon on devotion to the Blessed Virgin, Her alter, bedecked with flowers and lighted candles, was surrounded by young girls dressed in white. The mission cross was dedicated at the close of every mission. Every evening five Paters and Aves were recited for the conversion of sinners after the Benediction of the Blessed Sacrament. For some years after 1851 the Redemptorists delivered a farewell sermon. It seems to
have grown into a sentimental affair, for in 1861 the provincial ordered that it be spoken simply and without show.\(^8\)

There is no adequate account of the mission ceremonial followed by Damen and associates, but Weninger gives an abundance of directions in the *Praktische Winke*, wherein he sets forth his method, basically that of the Austrian Jesuits adapted for American conditions, in great detail. Weninger believed that a mission was a most extraordinary and important event in parish life; wherefore, he enlisted the use anything, even though spectacular, that would make the mission impressive and memorable. He employed lighted candles and flowers in great abundance; he enlisted the service of local brass bands for public processions; and he seemed to encouraged welcome and departure escorts by the men of the parish. Tradition has it that on one occasion Weninger erected a special alter with a large niche where he stood holding the monstrance with the Host while he gave a sermon on the Blessed Sacrament. He is said to have used signs and advertisements announcing the coming mission by the "holy missionary," but of this there is no evidence. With all things capable of shaking people out of the drab monotony of daily life, Weninger hoped his mission would have lasting effects because he wanted to do more than get people to

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\(^8\) ACSSR, IV, part I, 203-205. Practices prescribed by the decree of the provincial, John DeDycker, given at Baltimore, August 20, 1861.
listen to a series of sermons, receive the sacraments, and then forget all about the purpose of the mission.

Accordingly, a multitude of detailed instructions are set down in the *Praktische Winke*. The pastor should announce the mission ten or so days before the event. A longer time was discouraged because Weninger thought it gave the devil opportunity of obstructing the operation of grace. He gave suggestions for preparing the church. A platform or pulpit was described to the inches and was to have a socket to hold the black walnut crucifix of the missionary. There were instructions on lighting the church with sidewall fixtures which he preferred to those suspended from the ceiling. All banners were to be excluded from the church during the mission, but there should be an ample supply of serviceable candle sticks and candles, flower vases, and a catafalque to be used in the Mass for the dead.

Weninger wanted as many as possible of the parishioners to participate in the mission. The sacristan was cautioned to supply good sacramental wine, sufficient altar breads, charcoal, and genuine incense. The organist and choir were to be ready with well prepared hymns. The ushers and parish trustees were commissioned to keep order; to seat people, take up the collection, exclude children and mothers with babies from the sermons, and in general see that all ran smoothly. The missionary bore no dislike of babies and young children, but he realized that their presence too easily became the source of distraction to himself and the congregation. Later he held a special service for
the boys and girls at which he gave a short instruction, distributed holy pictures, and gave them a blessing. He insisted that the altar boys behave in the sanctuary. He instructed the sexton on ringing the bells, in particular, the "sinners' bell" that was tolled each evening at dusk for the space of five Our Fathers and Five Hail Marys. Upon hearing the doleful peal, all parishioners wherever they might be were requested to recite five Pater and Ave for the conversion of the hardened sinners of the congregation.

Others employed the mission cross as a memorial, but none attached the importance to it that Weninger did. He wanted it to be in a place of prominence. In the cities the cross might be in the church, but during the years of our study he preferred that it be outdoors in country parishes and in small towns generally next to the church or the parish cemetery. The cross for inside use should be of black walnut planking (2"x8") twelve feet high, varnished and with gilded lettering. The cross for outdoors was to be of oak, painted white and lettered in red. The average height was thirty-three feet, but a few ranged as high as sixty feet. Weninger noted that the cross raised at his first mission at Oldenburg, Indiana, stood for thirty-three years before falling from decay; so he encouraged the use of stone. This was first done at Joliet and Naperville, Illinois. The mission cross bore the appropriate sacred names of Jesus and Mary, the date of the mission and the reminder "Wer ausharrt bis ans Ende wird selig." It was blessed and set up with great ceremony on the final
day of the mission.

Weninger ordinarily arranged to open the mission with a solemn procession preceding Sunday High Mass. Before he preached the first sermon, he knelt and received from the pastor a crucifix while the latter made a short address in which he transferred care of his congregation for eight days to the missionary. The sermon then was delivered and the mission progressed through its course of eight or ten days. Afterwards the missionary ceremoniously returned a spiritually renewed people to their pastor.

Weninger emphasized the advantages of conferences to the parishioners grouped according to their state of life, for he could present to each the particular duties with greater freedom. Then he heard the confessions of the group and gave them communion the following morning. He proceeded in a manner calculated to obtain the best results taking in order the married women, married men, unmarried young women and young men. Another of his practices was to recite a solemn act of atonement following the sermon on charity and a pause for the reconciliation of enemies. The requiem Mass for the deceased of the congregation occasioned the cleaning and ordering of the cemetery in preparation for the public procession to God's acre. He promoted the devotion to the Sacred Heart; had a public renewal of baptismal promises; and encouraged the use of blessed religious articles at the time of the mission. He often visited the sick of the parish to bring spiritual consolation and to bless them with a relic of Blessed Peter
Claver. In addition Weninger encouraged the reading of Catholic books and so provided several volumes from his own pen, *Easter in Heaven*, *Protestantism and Infidelity*, *Lives of the Saints* in two volumes, *The Sacred Heart Mission Book*, and a *Manuel of Christian Doctrine*. These works he published in both German and English and were sold in connection with his missions; they were sometimes distributed free of charge so intent was the missionary of building up small home libraries. He estimated that he distributed $18,000 worth of books during 1862 and 1863. 9

9 Weninger, *Praktische Winke*, passim; Letter of Weninger to Beckx, 1863.
CHAPTER VIII

THE PARISH MISSIONARY AND SOCIAL PROBLEMS

The parish missionary was concerned primarily with the renovation and strengthening of the faith in midwestern Catholics and then to gain converts to the church. This he endeavored to accomplish by preaching on doctrinal and moral topics. His purpose was that of moral reformation of the individual, to get the apostate and lax to return to the practice of religion and to encourage the faithful to greater piety. During the period of this study he found ample opportunity and need for such a program, for the vast majority of Catholics were recent immigrants going through the process of Americanization or acculturation. Coming from foreign lands, Ireland and Germany, they were uprooted from traditional practices and not yet settled comfortably in their new surroundings. They encountered difficulties and created friction in the political and economical order that led to the Nativist movements, and in the religious order they suffered also. In the old world their religion was of the fabric of their daily lives; priests were ever present to minister to them; their communities were most likely of the same faith; and moral pressure of their society served to keep them fairly faithful to religious practice. In America priests were too few, religion often unorganized, and the communities a mixture of religious beliefs. So all suffered as the fervent grew cold and the

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weak grew lax and even fell into apostacy. Therefore, the missionary dwelt upon the fundamental beliefs of Catholicism but also touched upon aspects of religion of a social character as temperance, education, dancing, secret societies and marriage.

The items we have called social problems may not be accepted as such by some. They can be so considered according to meanings of the terms. Social is defined by Webster as that having to do with human beings living together as a group in a situation requiring that they have dealings with one another, while a problem is a question proposed for solution, the consideration of a matter, or a situation that is perplexing or difficult. A social problem is after all a matter of human relations, and every historical period has its own special problems.

In the United States during the decades preceding the Civil War many believed intensely in the capacity of mankind for self improvement and strove to make this world a better place to live in. Advocates of reform encouraged free schools supported by public taxes, promoted temperance reform and prohibition laws, took an interest in the care of the insane and the convict, embraced the cause of world peace, and threw their entire energy into the movement to abolish slavery.

The Catholic missionary did not show an interest in these national reform movements, though he did give attention to two of them, temperance and education but only in so far as they were problems for Catholics. Besides he gave attention to other problems of particular importance to Catholics. There is not a great body of mission sermons
from which we can study the missionaries' treatment, and we have based our information on a combing of mission reports, newspaper accounts in the Catholic press, and a limited number of printed sermons.

British America was settled by colonials of a nation of hard drinkers who continued their thirst on this side of the Atlantic. Preachers showed concern about the evil, no doubt, because of the quantities of rum made in connection with the famous triangular trade of the colonial period. Benjamin Rush set forth the evil effects of excessive drinking to the medical profession in the 1790's and along with others put emphasis on moderation. Gradually after 1825 a considerable number of local temperance organizations came into being. By 1833 it is estimated that there were more than four thousand local groups with 500,000 members. Many of these became affiliated with the first national organization known as the American Temperance Society that was formed on May 24, 1833. The American Temperance Society or United States Temperance Union grew in four years to include Canadian groups and changed its name to the more comprehensive American Temperance Union. The temperance crusaders emphasized the evils of drinking to health, to industrial inefficiency, and to the family. They blamed it as the chief reason for poverty. They used these arguments of moral suasion in the early years of the movement, then becoming dissatisfied with the small results from individual and voluntary reform, they turned to political action and enforced temperance through prohibition laws. The state of Maine led the way in 1846, Ohio followed in
1850, Michigan after several years of political struggle adopted an ineffective prohibition law in 1855, and about a dozen northern states passed liquor laws of one or other variety.¹

There were temperance movements among Catholics also. In 1840 the assembled hierarchy urged pastors to warn their people frequently against frequenting liquor shops. They should refuse the sacraments to retailers who sold liquor on Sundays or were known to encourage intoxication. In addition the bishops suggested the formation of total abstinence societies, prayer, and reception of the sacraments as efficacious remedies for intemperance.² The bishops of Ohio, Purcell and Rappe, endorsed total abstinence for themselves and the laity of


² Conciliorum Provincialium et Plenarii Baltimoresium, Decreta, Baltimore, 1853. Decree IV: "Noneant frequenter ovas suas de vitandis cauponis, et caupones a sacramentis arceant qui potantium excessus fovent, praesertim diebus Dominicos." In 1866 the second Plenary Council came back to the matter: "Let pastors frequently warn their flocks to shun drink houses, and let them repel from the sacraments liquor dealers who encourage the abuse of drink, especially on Sunday. Since the worst evils owe their origin to excess in drink, we exhort pastors and we implore them for the love of Jesus Christ, to devote all their energies to the extirpation of the vice of intemperance. To that end we deem worthy of praise the zeal of those who, the better to guard against excess, pledge themselves to total abstinence." Decree translated in James M. Reardon, "The Catholic Total Abstinence Movement in Minnesota," Acta et Dicta, II, 1909, 45.
their dioceses. Already in 1842, Rappe as pastor in Toledo recruited members for a total abstinence society among the Irish laborers on the Miami Canal. His interest continued after he became bishop of Cleveland, and he extended a cordial invitation in 1851 to the well-known Irish Capuchin and temperance lecturer, Theobald Mathew. In 1846 Bishop Quarter organized the first diocesan temperance association in Chicago. Other Catholic groups organized throughout the Middle West as enthusiasm mounted. The diocesan statistics published in the Catholic Almanacs from 1855 to 1857 inclusive included flourishing societies in Detroit and Cleveland. Detroit boasted of ten thousand members, while Cleveland asserted that temperance societies existed in many of the parishes. That some American Catholics felt a need for temperance societies was clear from the statement of Henry J. Anderson, the president of the St. Vincent de Paul societies of New York. In 1865 he addressed a European convention of workers for the St. Vincent de Paul program and observed that "Intemperance is the great evil we have to overcome; it

3 Hynes, Diocese of Cleveland, 37, 103, 104.

4 Thompson, Archdiocese of Chicago, 783. On February 15, 1846, Quarter noted in his diary: "Sexagesima Sunday a meeting called after Vespers in the basement of the Cathedral of persons who had previously taken the total abstinence pledge, and the constitution previously drawn up by the Bishop was submitted and a society was organized and officers elected. The name of this society is "The Chicago Catholic Benevolent Temperance Society.""
is the source of misery for at least three fourths of the families we are called upon to visit and relieve." 5 Augustine Hewit, the veteran Paulist missionary, wrote: "During my missionary career of fifteen years I waged an incessant war against intemperance." He considered it as the besetting national vice of the age and the greatest single obstacle to the success of his missions. When he preached his vigorous attacks against the drunkard, he included special condemnation of the saloonkeepers whose "dram shops" encouraged the vice. 6

Among the missionaries in the Middle West, Weninger left the most information on the manner of treating the vice of intemperance during a mission. He spoke on the proper use of alcoholic drinks in his special conference to married and single men. He emphasized temperance not total abstinence, as might be expected, for he ministered primarily to Germans. Weninger showed little concern about the use of beer, light wines, or cider, but he earnestly preached for limited use of brandy, whiskey, and other distilled liquors. They were so easily misused and became the source of many evils to health, reputation, and domestic happiness. When he had related the evils of excess, Weninger


called upon all present to avoid the occasions of drunkenness. Then he exacted from them a solemn promise of moderation, that is, not to drink strong liquors unless it be for medicinal purposes. Speaking to the young men, Weninger used substantially the same arguments for temperance, and illustrated his treatment with a vivid description of a young man who ruins his life by becoming a slave to drink. Again he ended with asking for the general pledge of extreme moderation in the use of distilled liquors.

Intemperance received scant attention in the mission reports of Damen, but it seems very probable that he preached against it when giving missions to Irish congregations. It is not evident whether he was a total abstinence or temperance preacher, nor that he was an enthusiastic promoter of the cause, for it was not until 1870 that a Total Abstinence and Benevolent Society was organized with fifteen charter members at Holy Family parish in Chicago. However, there was

7 Weninger wrote: "Was darf de Mensch trinken? Was Gott zum Trank als Nahrung den Menschen gegeben—Wasser, Wein, der aus der Rebe wächst, und auch Bier oder Cider. Das sind nährrende Getränke—die mag der Mensch trinken—mässig—so wie es seiner Gesundheit besser taugt. Allein Brandy, Whiskey, und alle Art Liquore, oder gebrannte Getränke, die soll der Mensch nur zu sich nehmen wie eine Medizin; d.h., nur aus Nothwendigkeit, und dann nur so wenig als möglich," Die Heilige Mission, 446-449.

8 Ibid., 488-492.

9 Mulkerins, Holy Family Parish, 699.
one report of Damen forming temperance societies on his missions. During his circuit of Wisconsin towns in 1864, Damen started local units at Beloit, Waukesha, Franklin, Appleton, Oshkosh, and Green Bay with a total membership of two hundred.10

The Redemptorists preached against intemperance from the time of their early missions in the Midwest. While giving missions in and about Detroit in 1844, Louis Gillet administered the pledge to 3,450 men.11 He singled out widespread drunkenness as the chief obstacle to a good Christian life among the French and Irish of the region. At Monroe, the missionary organized a temperance society that had four hundred members by 1845.12 But the members seem to have slipped in their resolutions, for three years later Aegidius Smulders, C.SS.R., found it was necessary to revive the pledges and deliver condemnations of the liquor retailers.13

The Redemptorist missionaries of later years reported frequent encounters with intemperance. Although there was not a continuous refrain, their experience points up the importance and necessity of

11 United States Catholic Magazine, March 1844, 199.
12 ACSSR, I, 165.
13 Ibid., I, 441, 442; II, 371.
dealing with the problem in English-speaking missions. They noted vigorous lectures against the evil at the cathedral of Cleveland in 1855; to the parishes of Fremont, 1859, Painsville and Defiance, 1861, and St. Patrick's of Ohio City (Cleveland), 1862.\footnote{ACSSR, III, part I, 112; IV, part I, 96, 223, 224.} During the autumn of 1863, the missionaries endeavored to eradicate intemperance in the Illinois congregations of Woodstock, Hartland, and McHenry.\footnote{Ibid., IV, part II, 114, 133.} Perhaps horrified, the chronicler recorded intemperance among the women as well as the men of St. Bridgit's congregation at Bridgeport (Chicago) in 1864.\footnote{Ibid., 219.} The same year the fathers condemned the attachment to "spirits" that flourished among the Irish railroaders of Wooster, Ohio, and the Irish farmers of Wilmington, Illinois.\footnote{Ibid., 221.} Even though a temperance society existed, they had to speak against widespread addiction to whiskey at St. Patrick's church in Toledo, Ohio, in 1865.\footnote{Ibid., 297.}

The Redemptorist approach to the problem was indicated in the newspaper report of a Redemptorist temperance sermon given in May, 1862.
The denunciations against drunkenness and liquor selling, by the Redemptorist Fathers on Tuesday morning were fearful and even terrific. We have heard many Temperance Lectures ... but never one equalled these. As a matter of course such plain talk came home to the hearts of men, and took effect, causing no small fermentation. Present appearances indicate that the effect is and will be decidedly salutary.19

Another report told of a temperance sermon to 6,500 by Wayrich at Pittsburgh in November 1862.

He spoke in most eloquent terms, and his arguments, which were overpowering, were listened to with almost breathless attention. He spoke of intoxication as the besetting sin of the nation, vividly portrayed the condition of the besotted drunkard, who, he said, after having indulged his depraved appetite for a certain period, loses all will of his own and, incapable of resisting temptation, is dragged irresistibly to the inebriate's grave. Upon the theory of the utter destruction of volition he argued that salvation for the drunkard was impossible and that his portion is inevitable damnation. Such a powerful lecture on the curse of intemperance has not been delivered in our city for years, and all who heard it were deeply impressed.20

These accounts mirror substantially the type of temperance sermon recommended in the Redemptorist outlines for mission sermons. Wherever the fathers discovered the vice in marked degree, they gave an entire sermon that pointed out the drunkard's temporal losses and the grief and poverty inflicted on his family, and going beyond those items of a temperance lecture emphasized his complete spiritual

19 Ibid., ACSSR, 352. The source of this report of the mission given at Keokuk, Iowa, in May, 1862, was not stated.

20 ACSSR, IV, part II, 360. The Pittsburgh paper is unidentified.
downfall. The preacher was not to stop at the grave sin of drunkenness, but should extend his condemnation to every degree of excessive drinking. He was to castigate thoroughly the liquor dealer because of his cooperation in promoting the vice, applying to the retailer and others responsible for intoxication the words of Christ: "But whoever causes one of these little ones who believe in me to sin, it were better for him to have a great millstone hung around his neck and to be drowned in the depths of the sea." (Mt. XVIII, 6). Moreover, the drunkard should be considered in the horrible aspect of a burden to society, dangerous to human life, and destructive of public morality who "ought to be chained down and shut up in a mad house." The married drunkard was the progenitor of an "entire generation of degraded immoral human beings, who are a pest to the world." Beside a drunkard who was a Catholic disgraced the church of Christ by his bad example that invited unfair criticism. The Redemptorist believed there was no cure for the confirmed alcoholic who was considered beyond help. The heavy drinker, however, could be rescued by taking the pledge, avoiding saloons, and receiving the sacraments "every month or at least every three months."

In general the mission preachers attacked the evil of intemperance. Weninger preached moderation and abstention from distilled drink unless it was taken as medicine. This was an approach quite adapted to his German audiences. The Redemptorists, on the other hand, exhorted their Irish listeners to total abstinence. All the missionaries seemed to believe and teach that the drunkard was fully responsible for his sin. They did not hold with some moderns who tend to mitigate moral imputability because of pathological and psychological reasons. They felt that the confirmed alcoholic could not be helped, but for the others the missionaries universally counseled the pledge, frequent reception of the sacraments, and membership in a temperance society.

* * * * *

After intemperance the problem most displeasing to the mission preachers was that of secret societies. They have existed in practically every age of history, for man has always been attracted by the mysterious and the esoteric. In nineteenth century America, the societies that caused the missionaries particular concern were the Masons, Odd Fellows, and the Fenians. There was no doubt but that Catholics were forbidden to be Masons, for they had been condemned explicitly by Pope Clement XII in the bull In Eminenti of April 28, 1783; the status of the other two was not defined or agreed upon by all the American bishops until the end of the century. From the beginning the hierarchy were concerned about the danger of Masonry. There was a prohibition published in 1810, and in 1840 at the Fourth Provincial
Council of Baltimore Catholics were forbidden to join secret societies whatsoever they may be called. The issue appeared in some degree in succeeding councils.

The Catholics were drawn to the societies by their social functions and mutual insurance benefits, and at times by the promises of political advancement. They may be excused to a degree for joining because as yet there were no Catholic organizations of the type to satisfy the "joiner instinct." American Catholics began to join secret societies during the thirties. When the Redemptorist Bernard Hafkenscheid was in the United States about the middle of the century, he considered membership in secret societies a serious menace to the faith. He estimated that there were thirty thousand Odd Fellows in Philadelphia and many Catholics belonged despite the unChristian purpose and religious indifferentism of the lodge. Catholics, he explained, joined because of the philanthropich features of the society.

Shortly after his arrival in Indiana during the early eighteen fifties, Bede O'Connor, O.S.B., observed that the secret societies were a very harmful influence on the religious life of Catholics who, because of the shortage of priests, easily joined the Free Masons, Odd Fellows

22 Seventh decree of the Fourth Provincial Council of Baltimore, 1840.


24 Gerhard Schepers, Bernard Hafkenscheid, New York, 1884, 221.
and Turners. 25

Damen consistently referred to his reclaiming Catholics from attachments to forbidden societies in his mission reports. He has not left evidence of his approach to the problem nor of the numbers that were returned, for he generally wrote of this feature of mission work as follows: "A small place, where I was four days, some leaders of secret societies abandoned these societies, returned to the Church." 26 Damen was writing of his mission at Columbus, Indiana, in 1862 to Father Provincial Druyts.

Weninger also wrote of success with those who had been members of secret societies, but omitted statistics. In his talks to the men he stated the prohibition of the church concerning forbidden societies. He warned them because thousands of Catholics had been lost to the church in America. Ignorant of the true nature of the associations, many were enticed to join because of the insurance and mutual assistance features. That was a poor excuse, for God's providence cared for dutiful men, while insurance, though good, should not be sought through a forbidden society. He admonished those who denied the religious features of the societies against insincerity, and reminded his listeners that the Masons, Odd Fellows, and the like could not receive the

25 Kleber, History of St. Meinrad Archabbey, 187, 188. From a letter of O'Connor to the Dean of Einsiedlen, February 7, 1854.

26 Missouri Province Archives, Damen to Druyts, October 9, 1862
sacraments nor be buried in consecrated ground. When he spoke to the single men, Weninger briefly alluding to the matter admonished them to shun forbidden societies like the plague and not be ensnared by the lure of life insurance.

The religious blight of secret societies was also fought by the Redemptorists. In the sixties their target was Fenianism. The Fenian Brotherhood was a product of the Irish opposition to English rule. It came into being in Paris about 1848 and was in operation in Ireland by 1853. Four years later it was established in New York, and spread rapidly throughout American Irish who dedicated themselves to supply money and arms for the liberation of Ireland from English tyranny. The Fenians, named for Fingal or Finn who had commanded an Irish homeguard in the second century, claimed an American membership of fifteen thousand by 1863. Two years later it boasted of 250,000 members and a Fenian Sisterhood for the women. Many bishops, including those in the Midwest, were quick to ban the society because of its secret oath and avowed principles of violence, but papal condemnation of the Fenians did not come until January 12, 1870.

27 Weninger, *Die Heilige Mission*, 443-446.

28 Weninger, *Die Heilige Mission*, 504.

29 Peter Rosen, *The Catholic Church and Secret Societies*, Milwaukee, 1902, 132, 133; MacDonald, *Catholic Church and Secret Societies in the United States*, Ch. II.
During 1864 and 1865 the Redemptorist missionaries ran into active Fenians in Cleveland, Chicago, Bloomington, Wilmington, and Joliet, and Lafayette in Indiana. They had varied success in persuading Fenians to renounce the brotherhood. Stubborn opposition was encountered at the missions in Peoria and St. Patrick's in Chicago, and it disturbed the fathers that such an attitude existed after the episcopal condemnation. 30

* * *

The third practice condemned by the parish missionaries was dancing, against which existed a longstanding tradition of clerical disapproval. Pastors of old Vincennes had endeavored to end the custom. 31 In Kentucky, Charles Nerinckx disputed the "lax" moral theology of the Dominicans concerning dancing, while the American hierarchy frowned upon the ball, theatre, and novel because they were harmful to faith and morals. 32

30 ACSSR, IV part II, 215, 218, 221, 224.

31 Thom. McAvoy, C.S.C., The Catholic Church in Indiana, 1789-1843, New York, 1940, 52, 89. Even in the eighteenth century the Vincennes pastors were concerned about the habitants' passion for dancing. This dancing, an old-fashioned contra or occasional minuet, was disapproved of because the dances ran for long hours into the night; destroyed the spirit of Sunday prayer; and presented occasions of sin for the youth. Rivet complained to Carroll who replied that caution should be the policy, for complete prohibition would be a rash exercise of authority and drive people out of the church.

32 Decreta, Conc. Prov. et Plen., 27. The ninth decree of the synod of 1810.
In keeping with the tradition, mission preachers condemned attendance at public dance halls. These places of amusement were not described by the missionaries, but they appear to have been of the disreputable kind that began in Chicago in the eighteen fifties and quickly spread to other Illinois cities during the Civil War. They operated on Saturday nights, for that was pay day, and supplied customers with music, liquor, and girls.33

The Redemptorist missionaries mentioned the problem beginning in 1860. At New Trier (Willmette) Illinois the September mission interfered with the promoter's regular mode of announcing the coming attraction. Word of this reaching the mission preacher, he announced the coming dance from the pulpit, not however as advertisement but as introduction to a devastating sermon that, it was said, put the dance hall out of business. The mission records tell of special condemnations at Painsville in 1861, Zanesville in 1862, Ohio City in 1863, and Massillon in 1865. The fathers found that in Cleveland attendance at a public dancehall had been named a reserved sin by Bishop Rappe because of the extent of the practice.34


34 ACSSR, IV, part I, 99, 100, 84, 114, 216, 296.
Weninger exhorted young men and women to avoid public dances because they were evident occasions of sins against chastity. He made it clear that dancing in itself was not sinful, but the circumstances were such with the music, liquor, and close contact with the other sex that temptations easily arose. Some might dispute his explanation, but he wondered if any could continue undisturbed were a crucifix hung in the ballroom.35

* * *

One would have expected the missionaries to dwell on marriage, the family and the home in their exhortations to the Catholics of the Midwest. They did in a general way by reminding husbands and wives of their mutual duties and the proper education of children. They often

referred to validation of marriages, but they left no statistics. There
is not any mention of divorce, for Americans of the pre-Civil War era
firmly believed in the permanence of the marriage vows. As to
condemnation of birth control, a minimum of evidence is found. The
Redemptorists encountered the problem in Painsville, Ohio, where prior
to the mission an advocate of birth control had delivered public
lectures.\(^36\) Weninger pointed out the serious sinfulness of the practice
during his sermon to husbands and wives. He dismissed the arguments of
the birth controller by insistence on confidence in the providence of
God. If any should have just cause for controlling the size of one's
family, he told them to practice continence.\(^37\)

Coming into a non-Catholic atmosphere, Catholic immigrants
were faced with the problem of Christian education for their children
because parochial schools were few. The scarcity was due to several
factors. Parish priests were lacking to start schools, many congrega-
tions were unorganized, and bishops were often overburdened with other
pressing diocesan needs. Nevertheless, over one-half of the existing
parish schools, which numbered over two hundred in the United States
by 1840, were in region west of the Alleghenies.\(^38\) In 1865 there were

\(^{36}\) ACSSR, IV, part I, 216.

\(^{37}\) Weninger, Die Heilige Mission, 428-430, 464-466.

eighty parish schools for the 155 churches in the Cincinnati diocese; Cleveland had sixty schools to 120 churches; Fort Wayne noted thirty-six parish schools to fifty-two churches; Vincennes had about sixteen schools to ninety churches; Alton counted sixty schools for one hundred churches; while the dioceses of Detroit, Chicago, and Milwaukee vaguely reported a number of parish schools. The total number of parish schools had more than doubled since 1840, and owed much to the arrival of some ten teaching sisterhoods in the region during the period, and the pressure from the various councils of Baltimore. In addition

39 Catholic Almanac, 1865, 131, 135, 144, 156, 164.

40 Burns, Catholic School System, passim. A major point in his study is Burns' effort to show the advance of Catholic education through the contribution of the religious sisterhoods. By the time of the Civil War the sisterhoods established in the region of the thesis included the Sisters of Charity BVM, Sisters of Providence, Sisters of the Holy Cross, Sisters of Mercy, Sisters of Notre Dame de Namur, Ursulines, Precious Blood Sisters, Sisters of the Immaculate Heart of Mary, School Sisters of Notre Dame, Sisters of the Sacred Heart, Dominicans of Sinsinawa, and Sisters of Charity (Mother Seton's group).

41 Statements of the American hierarchy on education may be found in Burns, Catholic School System, Ch. VII; Shea, History of the Catholic Church, III, 414-417; and Peter Guilday, History of the Councils of Baltimore, New York, 1932, 94, 106, 179, 211. In 1829 the first provincial council urged the establishment of Catholic schools, but issued no directives. In 1833 the second council appointed a committee to promote uniform textbooks. The five councils following, that met at three year intervals until 1849, issued no pronouncements whatever on education. In 1852 the first Plenary Council of 1866 did little more than re-state the decrees of previous convocations. Only in 1884 did the united hierarchy decree that a parochial school should be built in every parish.

In the Midwest, the bishops of the Cincinnati province, after the First Provincial Council in 1855, warned in their pastoral against
the missionaries explained the need and exhorted congregations to build and support parish schools.

Among the Redemptorists, Louis Gillet gave an important impetus to Catholic education in the Midwest when he helped to found the Sisters of the Immaculate Heart of Mary at Monroe, Michigan, in 1845. Other missionaries of the order encouraged the building of schools during their missions. They mentioned outstanding success in the Ohio towns of Berwick, Sandusky, and Canal-Fulton.42

Weninger believed in the parochial school as a necessary means to preserve the faith and language of German-Americans. When he spoke to fathers and mothers, he emphasized the equal necessity of the parish school with the parish church.43 In fact, he seemed to favor the school before the church. He told them that preaching and the celebration of Mass could be carried on under make-shift conditions, but proper education of children required the parish school. He asked what profit to

the evils of secular education; implored parents to do their duty regarding religious education of children; and encouraged them to support parochial schools. The Bishops desired to see a parochial school for every church in the province. In 1861, during the third provincial council, the bishops expressed similar views on Catholic education. See Lamott, Diocese of Cincinnati, 274-277.

42 ACSSR, III, part I, 299; IV, part I, 218, 220.

the faith would be the erection of a fine beautiful church if in a few decades it would be empty because children had not been trained in religion and piety. Weninger chided his German immigrant listeners for their inordinate desire for material gain and rapid assimilation of American culture that led them to send children to public schools. "Do not say," he continued, "'I send my child to the free school which costs me nothing and the child learns better, especially the English language.' What good is that knowledge to the child if he does not learn the Catholic way of life? What does it profit a man if he gains the whole world, but loses his soul?" The free school\(^44\) excluded God and religion, and was a place for breeding indifferentism that killed religious life at the very roots. Its non-Catholic teachers together with long association with Protestant schoolmates endangered the faith

\(\text{\footnotesize \text{44 The free school in this context is synonymous with the present day public school, that is, a tax supported a-religious institution. In the Midwest the state of Ohio enacted its first public school law in 1821. Indiana adopted a general school law in 1824, and in 1852 provided for a general school tax and a system of township organization, but the school tax was attacked and not until 1867 did the state have a law able to stand before the courts. Illinois enacted a general education law in 1855 that provided free instruction. Michigan did not succeed in getting a satisfactory law for tax supported education until 1869. Although a free school existed in Milwaukee in 1836, public tax support throughout the state did not come until 1858. The irreligious atmosphere of the free or common school is due in great part to the influence of Horace Mann, who was president of Antioch College, Antioch, Ohio, during the last ten years of his life (1849-1859). See Edwin G. Dexter, History of Education in the United States, New York, 1919, 104-114.}}\)
of the young. Wherefore, parents ought to send their children to Catholic schools where one existed. If the parish had no school, they had a serious obligation to provide substitutes for proper spiritual training. Lastly, Weninger argued that a parish school would enable the children to learn German. It was their mother tongue, so it was the strongest and most certain means of preserving the Catholic faith. He believed that a necessary relation existed between the German language and the faith. If the first were lost, the second also would be lost. Thus from the available evidence it seems solidly probable that Weninger and the other mission preachers contributed greatly to the development of Catholic parochial schools in the Middle West.

In his desire to favor the American spirit of individualism and nationalism, Carroll permitted the introduction of the trustee system, by which the church property and funds were administered by elected laymen of the incorporated congregation. In itself the system had certain good points because it relieved the priest of temporal worries and left him free to attend to the spiritual needs of his people. In the East the system proved unsatisfactory and was the occasion of many ecclesiastical troubles, but in the Middle West trusteeism never became a serious problem. Instead there were personality differences, quarrels, and disagreements between pastors and parishioners. Not infrequently the missionaries mentioned cases of parish discord that they removed during their missions.

The Redemptorists specifically alluded to the trouble in the
German parish of Belleville, Illinois, the French congregation of Prairie du Long, Illinois, and the Irish parish of Ohio City. In all places the cause of the discord is inadequately recorded, but seems to have followed a clash of personalities brought on by building a new church or some additional parish undertaking. The missionary fathers succeeded in restoring peace in the above parishes. 45

Some priests considered a mission by Weninger an efficacious means of settling parochial disputes. Casper H. Borgess, while pastor in Columbus, Ohio, reported a parish dispute to Purcell, and hoped that the approaching mission by the Jesuit would destroy the dissatisfaction. When the mission was over, Borgess joyfully informed the bishop that it had been successful and parish peace was restored. 46 Another priest of the Cincinnati diocese, J. W. Brummer, informed the bishop that the people of Willscreek were not reconciled to their pastor and urged Purcell to send Weninger to preach a mission and put the parish in order. 47 This confidence in the peacemaking ability of the German Jesuit may be attributed to the prominence he had gained with the diocesan clergy as theologian and retreat master, as a successful mission

45 ACSSR, IV, part I, 13; Part II, 26.

46 Notre Dame Archives, Letters of Borgess to Purcell, September 15, and October 20, 1858. Borgess later became Bishop of Detroit (1870-1888).

47 Notre Dame Archives, J. W. Brummer to Purcell, January 7, 1857.
preacher, and to his thorough reorganization of the trustee-disturbed congregation of Buffalo in 1855.

In his memoirs Weninger recorded his success as a peacemaker at Canton, Ohio, in 1856, where the bad situation was blamed on the acts of an "imprudent priest" that had brought an interdict upon the parish. At Lafayette he found litigation going on between the pastor and the congregation. The mission happily ended the scandal. The suit was withdrawn, and the disaffected party reconciled with the Bishop. Peace and union prevailed. Soon afterwards he overcame the discord and rebellion in the parish of Richmond, Indiana. Weninger often worked to eradicate enmity between parishioners themselves during the mission. This last was an accomplishment of social importance for the rather small communities of the Midwest at that time. Weninger's Jesuit colleagues probably met with similar problems in giving missions, but the records are silent on the point.

It has been well established that Protestant evangelism engendered a spirit that overflowed from religion into the various reforms of the pre-Civil War period, notably into the abolitionist crusade that in turn took to politics and came to rest within the broad scope of the Republican Party. This study discovered no evidence of like activity

48 Weninger, Erinnerungen, 141.
49 Ibid., 139.
in connection with the parish mission. Besides the Catholic minority was politically insignificant in national affairs and the missionaries were concerned primarily with spiritual values, so politics was overlooked. Only Weninger spoke of the political side of life. In his mission talks to married men, he urged that good Catholic fathers and husbands also be good citizens. On the exercise of citizenship he had little to say because as a preacher he refrained from partisan politics. 50 He advised the young men to exercise their right of suffrage when old enough, but to do so wisely by voting for men and principles rather than blindly for the party. 51

Thus in so far as the missionaries considered social questions they treated those which were more immediately urgent than others and worked havoc in the souls of individuals. Questions like divorce, birth control, and relations between capital and labor were not sufficiently important to get much attention from the missionaries.

50 Weninger, Die Heilige Mission, 443. "Wir politisiren nicht, wie dies die Prediger von den verschiedenen Sekten zu thun pflegen."

CONCLUSION

This thesis set out to make a study of Catholic missions conducted in parishes of the Middle United States for the period beginning with political jurisdiction by the United States in the Old Northwest and ending with the Civil War. We discover the first indications of parish retreats or missions following the promulgation of the Jubilee of 1825 by Pope Leo XII. At that time spiritual retreats were conducted for the scattered Catholics of Ohio by Fenwick, for the few parishes of Indiana by Flaget, for the French of Illinois by priests of the St. Louis diocese, and for the few parishes in Michigan by priests in that area. Then there was an interval of no missions until the arrival of the Redemptorists in the Middle West during 1832. They began early to give infrequent missions within the vicinity of Detroit when they could find opportunity. Their coming marked a point, for thenceforward the giving of missions was reserved to priests of religious orders. By 1851 the Redemptorists were well established in America as the leading preachers of parish missions. The Jesuits, in particular, Weninger and Damen, were next in importance. They entered the work starting in 1848. Other orders gave some missions from time to time, but the Jesuits and Redemptorists dominated the field until the close of the Civil War.

This Catholic practice was called during the early years a
spiritual retreat, but with the coming of the Redemptorists and Weninger the name was changed to a folkmission or mission. They were given in German, English, and occasionally in French, for most American Catholics were of those national origins. Catholics from Slavic and Latin parts of Europe did not arrive in numbers until after 1865. The national origins factor gave a rather simple pattern for the languages of the missions, as well as of the missionaries most of whom were foreign born. The leading Redemptorists, Hafkenscheid, Smulders, and Giesen, and Jesuits, Damen and Smarius, were Dutch.

The number of missions treated was approximately seven hundred. Undoubtedly there were more, but the records are incomplete. These missions were given to approximately one-third of the midwestern parishes listed in the Catholic Almanac of 1865. In many parishes more than one mission had taken place during the period. The number can be considered a very good percentage in view of the fact that many of the churches listed were stations, that is, small congregations without a resident pastor.

The early missions by the religious orders were infrequent and the unorganized work of their ministry, for most were primarily engaged in regular parish work. They gave about sixty-five missions between 1826 and 1849. With the increased Catholic immigration into the Middle West, the parish missions also multiplied. At least two hundred and eighty were held from 1850 to 1859 inclusive, while 330 took place during the final six years of the study. More missions were preached in
the urban centers of Chicago, Cincinnati, Milwaukee, Cleveland, and Detroit, where many Irish and German immigrants had settled and parishes were quickly organized, than in the rural areas and small towns.

Among the religious orders, the Redemptorists and Jesuits contributed most to the spread of missions. The former excelled in organization for the work, but the latter produced Damen, Smarius, and Weninger who attained to national recognition in American Catholic circles. As to other religious clerics, scattered and irregular work was done by the three branches of the Franciscans, the St. John Baptist Province of Cincinnati, the Sacred Heart Province in southern Illinois, and the Capuchins in Wisconsin; the Benedictines in Indiana; the Sanguinists in Ohio; and the Lazarists in Illinois. The Dominicans and Holy Cross Fathers did little work before 1865.

The parish mission made its contribution to religion and society in the Midwest by assisting the immigrant Catholic to adjust himself to his new environment. It worked to better the conditions described by Smarius in 1863. He was convinced that missions were much needed because of the continual immigration of many Catholics from Ireland and Germany, and the continued scarcity of immigrant priests. Thousands settled in the heavily populated cities and lived in complete neglect of their religious duties. The mission was the one means able

1 Smarius, "Missions dans des Villes et des Villages des Etats-Unis," Précis Historique, 1864, 65-68.
to rouse their curiosity and stir their souls to return to religion. Missions were needed also in the small towns, villages, and rural areas where farmers lived great distances from the church and suffered from irregular religious instruction and services. "Allow me to say," continued Smarius, "that we find hundreds of men and women calling themselves Catholic, who have not confessed for 10, 20, 30 and even 50 years." He estimated that one-fifth of all Catholics attending the missions fell into that category. In addition the parish mission converted many non-Catholics.

While evidence shows clerical approbation and enthusiasm for the parish mission, not much exists to show the attitude of the laity. Some few items in the Catholic press by laymen greatly praised the blessing of a holy mission, but our research failed to discover extensive lay opinion. In an indirect manner the laity showed their reactions by the support and enthusiasm of the large numbers who attended, and by the lively faith shown in traveling long distances, and by sacrificing material gains for a week or more.

The popular mission can be considered a notable contribution to the organization and consolidation of parishes. As an extraordinary event it ranked with the appointment of a resident pastor or an episcopal visitation. It brought into play a spirit of cooperation in a group activity by enlisting the help from all the parishioners in various degrees to prepare the church, train servers and choir, arrange for processions and other incidentals. It satisfied the human
gregarious instinct particularly in rural districts as farmers passed the time of the mission close to the church. They came early in the morning with the whole family well supplied with lunch and dinner baskets in order to be present for all the services. Between times they might tend to their teams, but there was plenty of opportunity to converse with their neighbors about a multitude of things. No doubt, also, friendships began and were cemented and business deals were transacted. The mission supplied spiritual refreshment primarily, but also satisfied sensible appetites with its colorful processions and mission cross program. The level of social morality was lifted, for during the mission illicit marriages were validated, drunkards took the pledge, men left secret societies, the youth left the public ballroom, and lapsed Catholics returned to practice religion.

Because of the parish mission churches were built, parochial schools were started, and parish debts were liquidated. Discord between pastor and people often vanished in the spiritual atmosphere of the mission. Parishioners approached the sacraments more frequently. No doubt many got a new start by the opportunity of confessing to the itinerant missionary who was unknown to them personally. A more fervent parish spirit resulted from various confraternities, sodalities, and popular devotions established and promoted by the missionaries. Thousands of non-Catholics were converted. To this end the Jesuits made it a practice of giving apologetical sermons, in which they answered objections to Catholic doctrine and hoped to remove Protestant
prejudice, while one of the chief purposes of the Paulists was to work for the conversion of non-Catholics through the mission. Those sermons also served to instruct Catholics in their faith and assist them in coping with the pervading anti-Catholic attitudes of the age. The parish mission encouraged reading of Catholic literature and occasioned the writing and publication of prayer books, devotional treatises, and apologetical tracts.

The parish mission influenced the settlement of several religious orders in the Midwest. Contact with the missionaries prompted bishops to extend invitations that resulted in Jesuit houses in Chicago and Milwaukee, and Redemptorist parishes in Monroe and Detroit. Bishops also called upon the missionaries to direct the annual diocesan clergy retreats that imparted Ignatian spiritual ideas to many of the secular clergy of the Middle West.

The importance of the parish mission was registered in the news value it had for the Catholic journals, Catholic weeklies like the Cincinnati Telegraph, Der Warheitsfreund, and Freeman's Journal. The last journal was published by the prominent Catholic layman of New York, James McMaster. He gave considerable space in his paper to missions, a fact that may be explained by his having been a novice with the Redemptorists. From these journals much of the knowledge of missions given before the Civil War was derived.

The parish missions of this period were an institution with immediate European background. Most of the missionaries came from
Holland and Belgium where the parish mission was enjoying great popularity and success. Following the political changes consequent to the French Revolution and the Napoleonic Era, practical Catholicism in Belgium was very poor. About 1830 the Jesuits, Redemptorists and diocesan priests set about to rejuvenate faith and morals by many missions. Mass missions for several parishes or an entire town were conducted. The plan was similar to that used by the American preachers including some of the special features like the sinners' bell, that tolled for half an hour on the second day of the mission to enlist prayers of the community for the conversion of sinners, and the mission cross at every mission. Doctrinal conferences were given calculated to reach the more educated of the community. There was the solemn farewell sermon. The success of each engagement was measured by the numbers confessing their sins and receiving communion. These spiritual exercises brought to the Belgium laity a renewed piety of more than superficial or temporary enthusiasm, and the Jesuits considered them as one of their most worthwhile works. Thus the parish mission was another instance of a transplanted social-religious institution that flourished in the New World. This holds in the Midwest particularly where most of the missionaries had learned their mission methods and

motivation from Old World sources.

The Catholic parish mission continued on after 1865, and is still a feature of American Catholicism. But it has undergone changes. As a ministry it is no longer the special domain of Redemptorists and Jesuits, for almost every religious order and some dioceses maintain organized mission bands. The mission has lost in public interest and often its occurrence is unknown beyond the immediate limits of the parish. The mission has lost its spectacular accidental attractions of the mission cross, the sinners’ bell, and elaborate processions. Gone too is its special prerogative of giving an opportunity to gain with ease a plenary indulgence and the importance attached to the mission confession and communion. Much of the power of the mission to draw non-Catholics towards conversion has been lost to newer methods of the press, radio, television, and inquiry classes. The mission has yielded place to the laymen retreat movement as the convenient instrument of strengthening faith and deepening piety of the laity. Nonetheless, the parish mission continues as a source of great good.
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APPENDIX

Account of mission preached by Arnold Damen, S.J., January 1861, as printed in the Cincinnati Catholic Telegraph, February 2, 1861.

Last Wednesday night, Jan. 23d, the Rev. A. Damen of the Society of Jesus, concluded a Mission, in the Cathedral of Vincennes, which had begun on the second Sunday in the same month, under rather inauspicious circumstances, but which, in the end surpassed all our expectations by far. The untiring, and to us astonishing, efforts of this venerable priest, his strong, bold appeals to nominal Catholics have wrought, amongst a number of them, a change, which before we would not have dreamt to see. Men who had never gone to their duties, which we could hardly in any manner look upon as Catholics, have openly, and in the most edifying manner, returned to God, and joined with others in a Sodality, whose object will be to give henceforward to Vincennes the Catholic tone it should have by the monthly practice of the duties of Confession and Communions, and weekly meetings to recite in common before Mass on Sundays the Little Office of the Blessed Virgin, Mother of the Redeemer. The Faithful have at the same time been so thoroughly confirmed in their former piety, that with the assistance of the Divine Grace, nothing in future will shake them in their determined resolution to serve God, save their souls, and spread around them "the good odour of Jesus Christ."

Nor is this all. Crowds as had never been seen attended the lectures. Fully one-third were Protestants, men belonging to the most influential families in Vincennes. And the able, energetic, kind manner in which he expounded the Catholic doctrines, even the most delicate, such as "that there can be no salvation out of the Church," excited their attention, nay, made so profound an impression upon their hearts, that the subject, despite the universal anxiety occasioned by the critical condition of public affairs, became the exclusive topic of discussion in the city. Not a man felt wounded after hearing his sermons, but all went away each time with a mingled sentiment of astonishment, veneration and gratitude. Four baptisms of adults have been the immediate results—among them men, whose well known uprightness, steadiness and respectability had won universal regard. But, I dare say, this is only a beginning, for the whole community is aroused beyond any doubt. A number have purchased Catholic books, and declare openly without any human respect, their determination to investigate the truth, and to abide the results, cost what it may.
"Words cannot express to you my gratitude for the good you have done," said Bishop St. Palais to Father Damen, as he was hastily preparing to depart for another field of labor. This sentiment reflects, in simple terms, the universal feeling.

Father Damen is to return to Vincennes in the beginning of September next, when he will preach a retreat to the clergy of the diocese, and continue, by delivering lectures in the evenings at the Cathedral, the good work which he has so happily begun.

E.A.

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Damen's mission at Monroe, Michigan, as reported in the Catholic Telegraph, February 23, 1861.

COMMUNICATED

A MISSION IN MONROE

On the morning of the 17th Jan. a mission was opened in St. Mary's Church of this city, the services of which were conducted by Rev. A. Damen, religious of the Society of Jesus.

The object of the mission was two-fold: first, the conversion of the nominal Catholic, who had for years forsaken the practice of his religion, and lived at enmity with his Creator; secondly, the instruction in the doctrines of the Catholic Church of our Protestant brethren; many of whom from ignorance of the truths of our holy faith, live and die aliens to the Church of God. For both these ends, our worthy missionary employed his prayers ..., his untiring zeal—and God who sits on High was smiling with complacency on the devotedness of His servant in the cause of his Heavenly Master, pronounced that blessed should be his labors, and blessed they truly were. During these days temporal affairs seem to have been forgotten, and worldly business set aside, in order to make place for the more important business of eternity, for from before day-break until midnight, were seen persons of every age and condition, wending their way, either to assist at the Holy Sacrifice, or to listen to the lessons of salvation imparted to them by the Minister of God. The congregation being composed of English and French, the sermons were consequently in both languages; those in French being delivered by Very Rev. Mr. Hennael of Detroit, who also exerted his utmost zeal in restoring the sinner to God.

A series of controversial lectures were delivered during the course of the mission, in which the learned and pious missionary clearly proved the truths of our divine religion; the explanation of which was
principally for the enlightenment of our separated brethren, who, in crowds presented themselves among the audience, and listened with reverence to the instructions in a doctrine, which, until that time, to many of them had been calumniated and misrepresented by the enemies of our holy faith, and the charity, the zeal, the ardent thirst for their eternal salvation, which shone on the countenance of this servant of God, and which he expressed to them in the sincerity of his talk drew upon him the respect and esteem of our Protestant friends, fourteen of whom, at the close of the mission, were received into the bosom of the Church.

The confessionals were thronged from an early hour in the morning until near midnight, and 1700 communions were distributed, and anxiety pervaded the hearts of all to be at length at peace with their Maker. The fervent were encouraged to persevere; the lukewarm roused from tepidity; and the excommunicated Catholic restored to the communion of the faithful, and the friendship of his God; and many were seen to approach the holy table who had not before partaken of the celestial banquet, some for ten, twenty, and even fifty years.

On the evening of the 6th the holy missionary addressed a touching appeal to both Catholic and non-Catholic and recommended in a special manner, charity among all the denominations,—he bade us a farewell.

The Church on this night was brilliantly illuminated, and the closing scene was truly a triumph of Heaven. On the platform stood the venerable priest of the Most High, who with uplifted hands had . . . interceded for the salvation of his people, around him stood hundreds of souls waiting for the moment when in presence of the Court of Heaven, and of the presence of the faithful, they would pronounce aloud their loyalty to Jesus forever. The usual questions on such occasions being asked, viz., "Do you renounce Satan," &c. &c,—instantly every arm was raised, and with loud voice, which echoed before the Eternal throne was heard the cry, "I renounce Satan," "Sin no more." "Jesus, my love forever."

The Papal Benediction was then given; after which was entoned the solemn Te Deum, in thanksgiving for the countless graces which for the last twelve days had been poured down upon our every day.

The account of the mission preached by Father Damen in Fort Wayne, Indiana, during the month of February, according to the Catholic Telegraph, March 2, 1861.
COMMUNICATED

Fort Wayne, Ind., Feb. 23, 1861.

Eds. Telegraph:—In these days of forgetfulness of God and His holy obligations—days wherein the Almighty seems to have withdraw [sic] his favors of peace and happiness—it will no doubt be a source of joy to you and your readers to learn that a very successful mission has just closed in this place, during which many a poor sinner has been converted to God.

The mission opened on Sunday the 9th inst. and closed on Wednesday morning of the week following. It was conducted throughout with great ability and success by the learned and holy missionary Father Damen, assisted by Father Tschieder, both of the Society of Jesus. Four sermons were preached every day by these zealous lovers of Jesus, and with so much unction and ability that it may be truly said that no one who had the good fortune to hear them can ever lay claim to salvation through "invincible ignorance." During the mission four doctrinal sermons were delivered by Father Damen on the following subjects. The first was on "The Holy Eucharist" — proofs from Scripture alone. The second was an argument from reason and revelation that the Catholic Church being the true Church of Christ, "in it alone is salvation to be obtained." The other two lectures were consecutive answers to "popular objections to the Catholic Church," in one of which he proved, (as he had promised in his lecture the evening before, and greatly to the surprise of many of his audience), that Protestants themselves every day of their lives pray and pay honor to the Holy Mother of God. This, I confess, was new to me, and I looked forward to that evening with some considerable curiosity. But he triumphantly fulfilled his promise, and proved that every time they recite that part of the Lord's prayer — "Thy will be done on earth as it is in Heaven" — they pray to and pay honors to the blessed Virgin Mary.

Father Tschieder also filled a very important place, and discharged its obligations with great ability. His close reasoning and admirable facility of presenting his subject in all its useful bearings upon the mind and heart, and in a manner so well calculated to leave a deep and lasting impressing, excited great admiration and contributed no doubt in a very great degree to the wonderful success of this happy mission. His sermon on slander and detraction was in my humble thinking the sermon of the mission. The difficulties attending the reparation and amendment of injuries done to our neighbor and the fulfilment [sic] of our obligations to God in atoning for these sins will not soon be forgotten by those who heard him. If ever it should be his good pleasure to publish this lecture I am a subscriber for 500 copies.

But the blessings of the mission — Ah! the blessings. Let those thousands speak whose stubborn hearts have been broken and who feel within themselves a complete fulfilment of the promise made to them in
the first call of our good missionary "father" namely, that inasmuch as they had so long starved themselves, even to the verge of death, they would find what an abundance of good things had been prepared for their hungry souls in the bountiful home of their heavenly Father. In one of the loose pages of my prayer-book I have made the following synopsis of my meditations, and I give it with the hope that it may induce some one who shall happen to read it to pause and reflect: "The exalted dignity of man—his immortality—destined to be with God for all eternity—must be a believer, it is stamped upon his very soul, and he cannot resist it—reason his guide, and reason confirmed and strengthened by revelation. Guided thus by reason and revelation, the Catholic Church alone possesses the faith delivered by the Saviour to fallen man. Practice must follow faith. Being temples of the Holy Ghost—purity of mind and body—the mind—yes the mind, the starting point of all that is good or evil—easier to keep the devil out, than to turn him out when once in—therefore, first, and above all, govern the mind, second, the tongue, third, the eyes; fourth, the ears; fifth, the whole and entire man. True heroes and soldiers of Jesus Christ, not forgetting for a single moment that we are always dying—"we die daily"—and to be "semper paratus."

The mission closed with a Pontifical High Mass—at which 16 converts were baptised. High Mass ended, Father Damen ascended the pulpit for the last time to close his farewell; part of which we had listened to with such a deep interest the evening before. Ah, if he had known that night, when apologising for keeping us from our repose, how gladly we would have listened to him another hour, and how many grateful hearts were raised in thanksgiving to God and in holy prayer for him while he gave to us the Papal Benediction, it would have gladdened his heart beyond measure. But to return—he ascends the pulpit to finish his farewell. He who until now astonished all with his powerful voice and magnificent oratory—is unable to do more than give his blessing in a few brief and flattering accents to a weeping congregation—God forever bless such holy men and may we never forget the debt we owe them.

I should like to say something about the sodality established by the holy missionary and the large numbers already united to the service of Mary—also the fine new Cathedral 175 by 75 feet so densely crowded every day and night with . . . listeners of other denominations, etc.; But I have already trespassed too much upon . . . and ask indulgence for the hasty manner in which I have attempted to give you and your readers a faint description of this holy mission.

A SINNER

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Account of mission in Louisville, conducted by the Jesuits Arnold Damen and Cornelius Smarius during October; taken from the Catholic Telegraph, October 20, 1861.
Missions of the Jesuit Fathers in Louisville, Ky.

Messrs. Editors:—The writer feels it to be indeed a privilege in times like these when there is so little of consolation to be derived from the contemplation of our material and social surroundings, to be able to record the gratification felt by himself and his brethren of Louisville, on account of the spiritual advantages of which they have been partakers through the Missions given to the English-speaking congregations of the city by Fathers Damen and Smarius of the Society of Jesus. It would appear that, under the chastening hand of God, our people have turned to that source from which alone they can expect aid and consolation in this hour of common affliction. Recognizing in the deplorable condition of affairs throughout the borders of our once happy and prosperous land, the hand of an offended God, raised in punishment of sin, the cry has gone up from their repentant hearts—Parce, Domine! Parce, populo tuo!—Spare, O Lord, spare thy people!

The mission at the Cathedral began on Sunday, September 22d, the anniversary of the consecration of the Cathedral, and it closed on Sunday, October 6th, the Feast of the Holy Rosary. The number of exercises each day was four, viz., the Holy Sacrifice of the Mass, at five o'clock in the morning, followed by an instruction given by Father Smarius; Mass and an instruction by Father Damen, at half-past eight o'clock, A.M.; the Stations of the Cross and a lecture by Father Damen, at three o'clock, P.M.; and, in the evening, the Rosary and a lecture by Father Smarius, concluding with Benediction of the Most Holy Sacrament. These various services were well attended, and at that in the evening, in addition to the usual congregation, large numbers of Protestants and non-Catholics were usually present.

From almost the commencement of the Mission, the confessionals were thronged early and late, the confessors, seven in number, seldom leaving their boxes until near midnight. Many who had long neglected the practice of their religion, and some who had been scarcely known as Catholics at all, took advantage of this season of grace to make their peace with God. The number of communions, during the entire mission at the Cathedral, was about three thousand.

On Sunday, 6th October, the Mission was opened at St. John's Church by the Rev. Father Damen, and at St. Patrick's Church, by Father Smarius. The order of exercises was about the same as at the Cathedral. In both these churches the earnest zeal of the missionaries found a willing response in the awakened faith of the people. The result was in the highest degree gratifying. The Mission closed at each of these churches on Tuesday last, the number of communions having reached fifteen hundred at St. John's and eighteen hundred and fifty at St. Patrick's. As at the Cathedral, some were seen to approach the holy sacraments that were before unknown as Catholics, and many that had neglected their religious duties for ten, twenty, thirty, and even forty years.
Not the least consoling fact in connection with these Mission in Louisville, relates to the wonderful conversions that have been their fruit. On Sunday, the 6th of October, the Rt. Rev. Bishop [Spalding] administered the Sacrament of Baptism publicly in the Cathedral to nine adults. Five others have since been baptised by the clergy of the Cathedral, and six others still are being prepared for reception into the Church; besides a number who are preparing for first communion and confirmation.

At St. John's, eighteen converts received baptism during the Mission, and at St. Patrick's, five, while at the former there are now three adults under instruction, and at the latter six.

SYNOPSIS

Communions.———At the Cathedral, 3000
At St. John's 1500
At St. Patrick's 1850
Total number of Communions 6350

Converts.———At the Cathedral 14
Under instruction 6
At St. John's 17
Under instruction 3
At St. Patrick's 5
Under instruction 6
Total number baptised and under instruction 51

Confirmations.———At the Cathedral 87
At St. John's 66
At St. Patrick's 100
Total number confirmed, 253

At the close of the Mission in each church, the Papal Benediction was given by the Bishop, in conformity with a letter received from His Holiness during the Mission, complimenting him on his History of the Reformation.

These Missions are productive of an immense amount of good, and it will be gratifying to your readers to know that the Jesuit Fathers of the Province of St. Louis, in compliance with a decree of the late Provincial Council of Cincinnati——introduced, I understand, by Rt. Rev. Bishop Spalding——have organized a regular system of Missions which will insure to the Catholics of this and the neighboring States great spiritual advantages.

Truly yours,
W.
Louisville, Oct. 20, 1861
The mission conducted by Father Arnold Damen, S.J., at Washington, Indiana, during October of 1861, as reported in the columns of the Catholic Telegraph, December 7, 1861.

The Mission at St. Simon's Church
Washington, Ind.

Some four weeks ago we received a visit from the celebrated Jesuit Missionary, Father Damen, of Chicago, Ill., and by the blessing of God were blessed with a Mission at our Church in this place beginning on Sunday and terminating on Tuesday morning, the tenth day.

A Mission is a series of pious reflections and exhortations interspersed with doctrinal sermons on the truths of the Catholic faith.

The crowds not only of Catholics and other citizens, but also of our country brethren and friends who were attracted to these holy exercises, many from a great distance; the silent attention given to every word that fell from the lips of the great Missionary, the piety and devotion of the members of the church, the amount of devotional tears shed were evidence of the fact that no ordinary person, but a great and talented, a pious and zealous servant of God, was laboring to win souls to the service of our good God, and move them to reflect, to meditate, to pray and earnestly work for their eternal salvation.

Father Damen was a most eloquent, lucid, powerful and untiring preacher. He has the happy faculty of awakening the slumbering mind, of reaching the hearts of his hearers, and in his sermons he most beautifully shows up, clearly demonstrates and truly proves the faith and morale of the Catholic Church. So great and so powerful were the graces that God in His mercy, showered upon those who attended the exercises of the holy mission, (and the graces of a mission are always immensely great), that all the members of the Church, and we have a large congregation, even those who for years had neglected the duties required of them by the Church, have been brought into the ways of salvation by holy Penance, and fed at the table of the Lord, in most Holy Communion, and our only hope is, that they may all continue in the path of duty they have so generously entered.

Four converts were added to the fold of Christ in holy Baptism. Near the conclusion of the holy exercises on Saturday night, the whole congregation was placed under the protection of the Immaculate Mother of God, and with uplifted hands we all promised eternal fidelity and love to that holy Mother. The little children of Mary, all dressed in white occupied the sanctuary, a place well becoming their innocence.

On Sunday night, one of the little children of Mary, who were again in the sanctuary, read the profession of Faith, and with uplifted hands, we swore eternal fidelity to the true faith of Christ, and renewed our Baptismal vows, and in the presence of the Most Blessed Sacrament, exposed on the altar, and of the whole court of Heaven, we with one voice solemnly pledged ourselves never willingly to offend our good God again, and formally renounced the devil, with all his works and
pumps.

But on Tuesday morning, when Father Damen preached us his farewell sermon, so piously affected were all, that a dry eye could not have been found in the whole church, and even Father Damen wept.

Our pious and zealous pastor, Father Chasse, has great reason to rejoice, for he has beheld his whole flock reconciled with their God, and led into the way of salvation.

May the good fruits of this mission never be lost to the people of Washington.

Thus the mission will have been, not only advantageous to ourselves, but Almighty God may lead others, who are not of us into the true fold of Christ, by their good and holy example, by their charity, and by their fidelity to God; and they will secure not only our own eternal salvation, but assist others in finding out and tasting how sweet it is to be good and devout Catholics, and faithful servants of God. "By their fruits ye shall know them."

CATHOLICUS
Washington, November 25, 1861.

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Pursuant to previous notice, a retreat was commenced in this congregation, by the Rev. Father Damen, S.J., of Chicago, on the 13th of November, lasting till the morning of the 22d. On the invitation of the Pastor, Rev. J. Mougin, to whose untiring zeal the congregation is indebted for their present religious advancement, the members of the neighboring parishes attended all the instructions, and profited by the opportunities afforded by the retreat. The number of Communicants was 1,700. Thirty-two adults were solemnly baptised. The total of those enrolled in the Confraternity of the Scapular number 960.

What other good the Mission was productive of, cannot, very well, be detailed here; but for those engaged or interested therein, it was truly a making straight the crooked, and smooth the rough ways for many that had not previously walked in them.

Right Rev. Bishop St. Palais administered the Sacrament of Confirmation to 213 persons on the morning of the 22d, assuring his flock that he had come to encourage them in their holy resolutions, and was edified by the fervor displayed by the assembled Catholics of Davies and Martin counties.

The cogent and impressive dogmatical discourses of the Rev. Missionary produced a most salutary effect upon those within, as well as without the pale of the Church; and thanks to the fraternal charity of the pious Catholics, many were reclaimed from that spiritual death of the present day—religious indifference to the earnest practice and
profession of religion.

The account of the mission of Fathers Smarius and Tschieder given at Lafayette, Indiana, during December of 1861; from the columns of the Catholic Telegraph, December 26, 1861.

The Right Rev. Bishop called to his assistance the Jesuit Fathers, and they have given in the Irish congregation, during the last three and a half years, four retreats or missions, with great success. The last, which has just closed, under the direction of Rev. Fathers Smarius and Tschieder, brought in nearly all the stray sheep and added several to the true fold. During the twelve days the mission lasted, upwards of twelve hundred approached the "Holy Table," and many more have come in since.

The Jesuits are cunning men — acting on the proverb that it takes a "thief to catch a thief," they sent out all the crusty fellows they met during the first days to beat up recruits for the mission. Many an old toper was thus caught, purified and restored to his family and society, a wiser and a better man.

Father Smarius [sic] S.J., who preached the mission, is a most fascinating speaker. With a commanding figure he joins a voice of great compass and a faultless gesticulation. During all his sermons he plays the magician and rules his audience as he wills. Father S. appeals more to the intellect than to the passions — his sermons please, move, and produce lasting effect. From this mission he has gone with the prayers of the many he has been instrumental in redeeming from sin, to begin a mission in Springfield, Illinois; and thus go these true preachers of the Cross, as the Apostles of old, from place to place, instructing Christians, converting infidels, reclaiming sinners, and spreading the gospel far and wide.

E.B.K.

Note: The author of the above news item may well have been one of the pastors assigned to St. Mary's, Lafayette, at that period, namely, Father Edmund B. Kilroy.

Letter of Father Arnold Damen to Father Ferdinand Goosemans, Provincial, dated January 29 (?), 1863, relating the missions at Evansville, Columbus and Prescott, Indiana. It is one of the few letters in which the missionary gives anything about his personal way of conducting a mission, a method very similar to that of Father Weninger. Note that Damen gave the wrong month in his opening sentence. This letter is printed in Conroy's, Arnold Damen, 248-250, while the original is in the Missouri Province Archives, St. Louis.
On the 9th of October, 1862, I opened the mission in Evansville, Ind., to the English-speaking congregation, which is small. The Pastor thought I might have 300 Communions. The mission was very well attended, all seemed to have given up all temporal concerns, in order to attend to the one thing necessary, so that the sermons during the day were almost as well attended as the night. I preached 3 times a day, was in the confessional from 6 o'clock in the morning until 11 and 12 o'clock at night. The Protestants attended in large crowds and seemed very much delighted with the discourse on the doctrines of the Church; many declared that they were convinced that the Catholic Church is the only true Church, and that they would inform themselves by reading and visits to the pastor and joined the church later; six protestants were baptized and prepared for the 1st Communion, others were postponed, not being sufficiently instructed; the six were married persons, and of course gaining them we gain their children. We had 800 Communions, revalidated several marriages, invested with the scapular some 400 persons, and established the Society of the Sacred Heart, some 200 persons joined it. On the 16th of October the mission was concluded at night with a grand illumination, the consecration of the congregation to the Immaculate Mother; then 24 young ladies dressed in white with long white veils and crowns of flowers on their heads, standing around the altar with tapers in their hands read the renunciation of the baptismal vows in a loud voice, their was a breathless silence in the church, interrupted only by the sobs of the people.

Then I made a second appeal to the people, commenced with the sermon on perseverance, and said, you have heard, my dear people this solemn renunciation of Satan and his works; but you are able to speak for yourselves, declare aloud before God, the blessed Jesus here on the altar, his holy angels around the holy tabernacle, the Venerable Bishop and your good Pastor, Speak out, do you renounce the devil; and there was a bursting out like the roaring after thunder, I renounce him; and do you renounce all his works, that is all sin, the same answer was given; who shall be your leader and guide for the future? all cried aloud Jesus forever! all this was done with an abundance of tears and many sobs, for it came on them so unexpectedly not being prepared for it. Then all the congregation arose and made the profession of faith aloud after which all raised their hands to heaven promising aloud they would live and dye in the Catholic Church, that they would lay down their life and shed all their blood rather than give up one iota of the Catholic faith. After which I gave the Papal Benediction. the next morning at 8 o'clock we had high mass of thanksgiving, I bid them farewell and let weep as long as they chose, and I was off in the cars to Columbus Ind; a small place, where I was 4 days, all the Catholics went to Communion, some leaders of secret societies, abandoned these societies, returned to the Church. Two protestants became Catholics, some apostates returned to the faith, and many protestants acknowledged that the
Catholic religion is true. This place is visited but once a month. Off I was to St. Vincent's Church, Shelby Co., where I remained 5 days; this is a small congregation in the woods of Indiana, settled by Kentuckian farmers, they have mass once a month on Sunday. All the protestants as well as the Catholics gave up their work to attend the mission; all the Catholics approached the sacraments, two excepted; many came 10 to 20 miles distance; bringing their dinners along and remaining at the Church the whole day; I preached 3 times per day as usual; and gave one hour catechism, 5 protestants were received into the Church, some old persons made their 1st Communion. I regretted that I could not stay longer for I had good grounds to believe that all the protestants would become Catholics if I had stayed 4 or 5 days longer, but my appointment was for Chicago, to preach the novena of the Immaculate Conception.

We placed a cross 30 feet high, twelve inches square, with the inscription: Mission by the Jesuit Fathers, 1862, although I was the only Jesuit there.
In the following excerpt from the St. Louis Western Watchman, October 16, 1869, one can see that Smarius developed his sermon on Hell according to the accepted approach of scholastic theology with the arguments derived from Sacred Scripture and History.

The Torments of Hell

Rev. Father Smarius lately preached in Chicago from this text:
"Which of you can dwell with devouring fire?
Which of you shall dwell with everlasting burnings?"—Isaias.

He began by describing the torments of hell as the fires alluded to by the prophet. Our Saviour, speaking of hell, calls it a "place of torments." When we become incapable of expressing by specific terms our bodily or mental sufferings, we use the word torment as the climax of intensity of language in which to describe them. Hell was also called in the Scriptures a prison in which lost spirits would be shut up for all eternity. It was also called a land of misery, where no order reigns, without comfort or consolation. If the Egyptian plague of darkness was so terrible that when two persons met together in the corridor of a house, they were startled at the ghostly appearance of each other, what must be the horror of that land of misery, where the devils perpetually brandished their weapons of torture in the faces of affrightened sinners? Hell was also described in the Scriptures as the "wine-press of the fury of the wrath of Almighty God." These were the general outlines of the description of hell given in the Scriptures. The bodies, as well as the souls of the damned, would go there after the resurrection. Almost all the sins that men commit in this life, they commit by the instigation of, or by the instrumentality of the bodily senses; and it was just, therefore, that in proportion as the senses were the occasion of the sins of the soul, they should share the punishment of the soul. The eye that cast imprudent glances at persons or objects, that devoured improper stories and romances would be punished in hell. The fine kid-gloved gentleman, who was so nice in the choice of his company, but was not at all before God that he wished to appear before men, would find his company among the devils of hell. There, instead of fine, flattering speeches and songs of love, they would find only weeping and gnashing of teeth. The language of hell would be groans and blasphemies, and curses. What should be the punishment of the sense of taste, that grumbled men the church prescribed a fast day? The Holy Ghost had marked it out distinctly: "They shall suffer," said he in one place, "hunger like dogs." Terrible as must have been, the hunger that the people of Jerusalem suffered during its siege by the Romans, when, as Josephus tells us, mothers so far forgot the natural instincts of maternity that they flayed their own children alive, and ate them, the pangs of hunger in hell would be more terrible still. After this description, he would
ask with the prophet "Which of you can dwell with everlasting burnings?" Were they still ready to go there? He would ask his hearers to reflect again, that in proportion as the soul was nobler than the body its punishment would be greater and more intense. Eye had not seen, ear had not heard, nor had it entered into the heart of any man to conceive the torments that God had prepared for those who forsake Him.
The dissertation submitted by Reverend John V. Mentag, S.J. has been read and approved by five members of the Department of History.

The final copies have been examined by the director of the dissertation and the signature which appears below verifies the fact that any necessary changes have been incorporated and that the dissertation is now given final approval with reference to content, form, and mechanical accuracy.

The dissertation is therefore accepted in partial fulfillment of the requirements for the Degree of Doctor of Philosophy.

May 17, 1957
Date

Signature of Adviser