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UNIVERSITY OF LOUISVILLE

THE DEVELOPMENT OF THE CATHOLIC CHURCH
IN LOUISVILLE

A Dissertation

Submitted to the Faculty

Of the Graduate School of the University of Louisville

In Partial Fulfillment of the

Requirements for the Degree

Of Master of Arts

Department of History

By

Sara Ann Buetenbach

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**THE DEVELOPMENT OF THE CATHOLIC CHURCH
IN LOUISVILLE**

CHAPTER I

INTRODUCTION

CHAPTER I

INTRODUCTION

To understand any movement, great or small, in the world of thought and action, it is usually necessary to approach it from its historic side. It is difficult to grasp its inner spirit and purpose, except one bring to the study of its present condition a thorough knowledge of its past. With this in mind, the writer sets out to study the history of the Roman Catholic Church in Louisville, Kentucky.

Kentucky has had a prominent place in American Catholic historiography. As far back as 1816, one of its pioneer Catholic missionaries, Rev. Charles Nerinckx, published in Amsterdam a pamphlet¹ on the condition of the Catholic Church in North America, in which he gave a sketch of the rise and progress of the Church in Kentucky; and his fellow-writer of even greater fame, Rev. Stephen Theodore Badin, printed in Paris in 1821 his Origine et Progres de la Mission du Kentucky. Other historians, Spalding,² Webb,³

1. Nerinckx, Rev. Charles, Een en Oogslag op den Tegenwoordigen Staat der Roomsche-Catholyke Religie in Noord-America, Amsterdam, 1816. The original copy of this publication with a MSS translation is found in the Archives of the Loretto Mother House, Nerinckx, Kentucky.
2. Spalding, Rev. Martin John, Sketches of the Early Catholic Missions of Kentucky, Louisville, 1844. Also, Sketches of the Life, Times, and Character of the Right Benedict Joseph Flaget, Louisville, 1852.
3. Webb, B. J., The Centenary of Catholicity in Kentucky, Louisville, 1884.

Howlett,¹ Fox,² O'Daniel,³ and Mattingly,⁴ have enlarged our knowledge of Catholic life in Kentucky. This writer seeks to investigate a topic not fully dealt with in any of these works, namely, the place which Louisville holds in this panorama of Catholic history.

In investigating the history of the origin of the Church and its development in Louisville, the writer hopes to find the reasons for its growth. What material agencies or forces, or changes in Society have influenced its development?

The writer seeks in this investigation to find the key to a more correct understanding and a fuller appreciation of the Church in Louisville today.

In the two centuries which preceded the Revolutionary War, the Catholic Church in America was under the direction of the Vicar Apostolic⁵ of London, with the Church in America being cared for by the fervent, and often heroic, zeal of its holy missionaries. The largest group of Catholics in any one region was perhaps in St. Mary's and Charles Counties, Maryland

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1. Howlett, Rev. W. J., Life of Rev. Charles Nerinckx, Techney, Illinois, 1915.
 2. Fox, Sister Columba, The Life of Right Reverend John Baptist Mary David; 1761-1841, New York, 1925.
 3. O'Daniel, Rev. V. F., A Light of the Church in Kentucky, Washington, 1932.
 4. Mattingly, Sister Mary Ramona, The Catholic Church on the Kentucky Frontier, 1785-1812, Washington, D. C., 1936.
 5. A delegate with episcopal consecration appointed by the Holy See to govern the Church in regions where the ordinary hierarchy is not established.

Their ancestors had come from a country where freedom of worship was denied them to a recently discovered land where opportunities were plentiful, where their craving for adventure would be satisfied, and where above all else, they thought they would be free to worship God according to the dictates of their consciences, rather than according to the mandates of earthly Princes.

After the Revolution, Reverend John Carroll, an American by birth, who had assisted the cause of independence, was appointed Prefect Apostolic in the United States in 1784. The progress of the Church was so rapid and its condition became so flourishing that Pope Pius VI chose to constitute a permanent Episcopal See at Baltimore in 1790. He named Father Carroll as the first Bishop of Baltimore.¹ Father Carroll applied to Bishop Walmesley, senior Vicar Apostolic in England, for consecration and was consecrated on August 15, 1790.²

The Catholics in Maryland grew in such numbers that they well filled the territory that was available for them and their children to cultivate. In 1785, a group of Catholics of St. Mary's County, Maryland, consisting of sixty families, organized an association for the definite purpose

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1. Murray, John O'Kane, A Popular History of the Catholic Church in the United States, New York, 1882, p. 200.
 2. Guilday, Rev. Peter, "The Spiritual Ancestry of the American, English, and Australian Hierarchies," Catholic Historical Review (Oct. 1915), p. 253.

of seeking new homes in the frontier country of the West.

Father John Grassi, a former President of Georgetown University, wrote concerning this migration: "Many families have emigrated thither to Kentucky from Maryland in search of better lands than those they were leaving, which had been worn out by long continued cultivation of tobacco."¹ Traditions regarding this colonization league of southern Maryland are current both in Kentucky and in Maryland.² It was not required that all should go at the same time, but all were to settle in the same region. The purpose of this last provision was twofold; to make better provision for the early establishment of a church, and to afford mutual protection against the Indians.

Of this first organized Catholic group to journey westward, Father Stephen Badin, an early missionary in Kentucky, in an account written in 1821 states that the first settlers were twenty poor Catholic families, descendants of the English colonists, who settled in Kentucky in 1785 because they could secure good lands then for almost nothing.³

1. This quotation is found on p. 101 of a reprint and translation from the American Historical Researches, VIII (1891), 98-111.
2. Webb, B. J., op. cit., p. 27.
3. Badin, Rev. S. T., Origine et Progres de la Mission du Kentucky, Paris, 1821. A translation was published in the Record, Louisville, Kentucky, July 11, 1907. There is a copy of the original pamphlet in the Loretto Archives, Nerinckx, Kentucky.

The motives and hopes of the first settlers are well expressed in a letter from one of the early emigrants to his sister in Maryland:

You say you could wish yourself, at times, in this country, but the reflections on moving extricates all notions of the kind. I must confess that it is a great undertaking, but not so bad as you imagine. If you was sic to see the luxurious soil of Kentucky I think it would raise an ambition in your mind that would surmount all difficulties of that kind, and as I think it would be for the benefit of yourself and the children in particular, I could sincerely wish you were here and happily settled a near neighbor of mine. You must expect that when your children marry and go from you, which will be the way, they must come to this country or go to some other part of the new world, and then you will be unhappy because you will be separated from your children. These are the reasons that nature dictates to every feeling mind, and was one of the principal reasons that induced me to come to this country. I have purchased six hundred acres of land that is good. I have divided it in three Plantations, one for George, the two for Clem and Myself. I begin now, though I have had exceeding bad luck in horses, since I came to this country I have lost five valuable ones, to recover my settling in the wilds, which had been one of the greatest difficulties I have had to encounter with. I have 36 acres of land opened and in cultivation this year, I have next to build a house and then please God we have Church. I hope to enjoy the fruits of the fertile land of Kentucky in peace and happiness the remainder of my days, with the additional blessing of having my children settled about me . . . I

Thus the first Catholic settlers in Kentucky, although actuated chiefly by motives of bettering their worldly prospects, brought with them the holy traditions of the Maryland settlement, the traditions of a firm Belief in the teaching of the One, Catholic, and Apostolic Church. These

1. Letter of Leonard Hamilton to his sister, Elizabeth Hamilton Mactee, Hartford County, Maryland. Cited by Sister Mary Ramona Mattingly, The Catholic Church on the Kentucky Frontier (1785-1812), Washington, D. C., 1936, p. 10.

traditions found expressions in the names which they gave to their churches and institutions, such as Holy Cross, Calvary, Bethlehem, Loretto, Nazareth, and Holy Mary.

All Catholics living within the boundaries of the United States were originally under the jurisdiction of the Diocese of Baltimore. A realization of the difficulties involved in administering ecclesiastical affairs in the vast region in which no modern means of communication or of transportation were available had influenced John Carroll, the Bishop-elect, to petition for an auxiliary in 1790.¹ Two years later, experience had convinced him of the desirability of dividing the diocese and a request for such action was made to Rome. The Sacred Congregation of Propaganda Fide was unwilling to consent to a division within the first decade of the organization of the diocese, but the rapid growth of the Church in the United States convinced this body that such action would be necessary within a few years. Accordingly, in 1802 and again in 1806, Bishop Carroll was asked to send information concerning the situation in the Diocese of Baltimore and suggestions regarding the establishment of the new Sees.²

Looking forward to the development of the Church in Kentucky, Father Badin and the other early missionaries recognized that the Bardstown vicinity held possibilities as

1. Guilday, Rev. Peter, The Life and Times of John Carroll, New York, 1922, p. 567.
2. Ibid., pp. 568-580.

a location for a future Bishopric. As early as 1804, Father Badin, in answer to a letter of inquiry from Bishop Carroll,¹ expressed his hearty approval of the establishment of a Kentucky See and gave his opinion regarding its location:

The See should be established either in Bardstown, or Danville, or Lexington. Danville is the center of the State and is a middle place between Lexington & Bardstown; but it is not surrounded with many Catholics, though, perhaps there would be more probability of encouragement for the Church at this place than at any other place because of the good will of the Catholic merchants who reside there: Mr. Dan McIlnow alone offers \$300 to build a church & the surrounding country is rich, fertile and settled at the earlier time. Lexington is by far the most populous and thriving in the state. Bardstown is in the heart of the Catholic settlements. The Chapel is situated one mile from the courthouse & has nearly three acres of land annexed to it, & Mr. Coomes' land now deeded to the Church is about 1 and 1/2 mile from the Chapel; a Priest, if not a Bishop should be settled there.²

On June 17, 1807, Bishop Carroll wrote the Cardinal Prefect of Propaganda Fide, asking for the erection of four new Sees in the vast territory included in his jurisdiction. Bardstown was recommended as the seat of the western episcopate and Benedict Joseph Flaget as Bishop for that section. The Holy See took favorable action in answer to Bishop Carroll's petition and in 1807 Baltimore was made an archdiocese with suffragan Sees erected at Boston, New York, Philadelphia, and Bardstown. Father Flaget was appointed as

1. Guilday, Rev. Peter, *op. cit.*, p. 579.

2. Records of American Catholic Historical Society, Philadelphia, III (December 6, 1804), 156.

Bishop of the Kentucky See.¹

However, the candid student can not paint a pleasing picture of the American Church at this time a neglected factor in the life of the new nation. The vast regions of Kentucky, Tennessee, and Mississippi organized into a great See at Bardstown became the cradle of Catholicity west of the Alleghenies. It was the center and mother of other Dioceses, historically illustrious for deeds of faith and for men of holy memory, and outstanding in every way for its special importance and prestige. Louisville was then a small town scarcely larger than Bardstown and with fewer Catholics. But the next half century made great changes.

1. Guilday, Rev. Peter, op. cit., p. 579.

CHAPTER II

ORIGINS OF CATHOLICITY
IN LOUISVILLE

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ORIGINS OF CATHOLICITY
IN LOUISVILLE

Many of the early Catholic emigrants to Kentucky first touched the soil of the state at the Falls of the Ohio. Glowing with the spirit of adventure and eager for homes where they might cultivate the soil, few, if any of them, remained at the Falls for a length of time exceeding a week. It is doubtful if there was a single Catholic resident at the Falls earlier than the year 1790.¹

The first Catholic, or nominal Catholic, known to have lived in Louisville as early as the beginning of the nineteenth century was Patrick Joyes,² father of Thomas and John Joyes, who became leading citizens in Louisville. The first mention of the Catholic Church in connection with the present city of Louisville seems to be in Father Badin's letter of 1801 to Bishop Carroll in which he said:

There are some few Catholics about that place (Louisville) with whom I am well acquainted. I will endeavor to go shortly and see them, as they are but one day's journey from the congreg. [ation] on Cox's Creek which I visit once a month.³

Among the earlier Irish and American-born Catholic residents of Louisville were:

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1. Webb, B. J., op. cit., p. 27.
 2. Johnston, J. S., Memorial History of Louisville from Its First Settlement to the Year 1896, Vol. I (Chicago, 1896), 118.
 3. Letter from Father Badin to Bishop Carroll, Nov. 3, 1801, Baltimore Cathedral Archives, Case A Special. Cited by Mattingly, Sister Mary Ramona, op. cit., p. 90.

Aaron Brown, William Kearney, Zachariah Edelin, John Carroll, Kieron Campion, Peter Kearney, Thomas Clancy, John Enos, Patrick Rogers, Edward O'Brien, Patrick Maxcy, Lawrence Kennedy, Pearce, Patrick and John Shannon, Daniel Dwyer, J. McGilly, John Lyons, Thomas Haynes, Peter Ronney, John P. Declary, Martin Crowe, James Rudd, Frank McKay, James Carroll, Bernard McGhee, John O'Beirne, Daniel Smith, and Edward Hughes. All of these are supposed to have been residents of Louisville, some as early as the year 1805, and all as early as 1825.¹

Tradition says that mass was offered for the first time in Louisville at the home of Aaron Brown in 1805. There is an older tradition that Fathers Flaget, Levadoux, and Richard said mass at the home of Michael Lacassagne when they passed through Louisville in 1792.² Spalding in his biography of Bishop Flaget says, "This, however, was merely a passing visit whereas, in 1805 a Catholic congregation was in formation." Also, he tells us that Michael Lacassagne, a French Catholic, became the first postmaster of Louisville. He became owner of lot No. 1 on the northeast corner of Main and Fifth streets. It was here that he entertained Father Flaget when the future bishop passed through Louisville on his way to Vincennes in 1792.

The marriage records show that Father Badin performed the ceremony by which Mary Spalding was united in marriage to David R. Humphrey in 1804. This license was issued July 24, 1804, and the return made August 7th.³

1. Webb, B. J., op. cit., p. 288.

2. Ibid., p. 289.

3. Marriage Register, Jefferson County, Louisville, Kentucky, Book I, 48 (Filson Club typed copy, 654).

In 1806, the Tarascon brothers, John A. and Louis, sponsored a French colonization project along the Ohio River below Louisville in the villages then known as Shippingport and Portland. Not many of the heads of the families in this group were practicing Catholics, but in most instances, the wives and children were. In a letter from Paris, in 1821, Father Badin sends greetings to the Tarascons and their relatives in Louisville and mentions "the virtuous Mrs. Tarascon, who deserves as much respect as any Catholic of Louisville."¹ Two daughters of John A. Tarascon were married by Catholic priests in 1828 and 1830. Also, in 1822, Albert Du Pont, the son of another member of this group, was married by Father G. I. Chabrat.²

From the year 1806 to the year 1811, Father Badin's visits to Louisville were as frequent, most likely, as once a month.³ Father Nerinckx, an early missionary in Kentucky and the founder of the Sisterhood of Loretto, also must have visited Louisville occasionally since he writes in 1807 as one familiar with the circumstances:

St. Louis parish in the city of Louisville, on the Ohio, where there is much trade and wickedness, has twenty families. The French are the worst portion of the people, and few catechisms in the language are bought, few confessions heard, but plenty of curses uttered. There is, however, an old French dragoon of ninety years who goes monthly to his duty.⁴

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1. Webb, B. J., op. cit., pp. 450-451.
 2. Marriage Register, op. cit., p. 188.
 3. Webb, B. J., op. cit., p. 289.
 4. Letter of 1807 in Bollandist Archives, Brussels, cited by Maes, Life of Nerinckx, p. 126.

However, in the following year, June 15, 1808, a more hopeful picture was given by Father Badin in a letter written to Bishop Carroll in Baltimore:

There is some prospect of a church being erected at Louisville; a few visits of Priests, would bring the thing to pass. I intend to go thither again in July.¹

In January 1809, he wrote of his efforts to secure a plot of unappropriated land in the village for the use of the Church:

On the 12th of November I petitioned the Court of Jefferson Cty. for a spot in the unappropriated ground of Louisville to build a chapel. Col. Johnson, the Ex-Attorney of Mrs. Henry² who is a Baptist zealot, opposed the petition, by alledging that there are 129 Christian Sects, that have an equal right to that ground with the R. Catholics. The Court however appointed commissioners to lay off one quarter of acre in the public square for a R. Chapel. I am now on my way again to Louisville; but am stopped by the excessively cold weather which after excessive rains, inundations, etc., had obstructed the roads. I am inclined to purchase an outlot of sufficient extent if it can be procured conveniently.³

In December of the same year it had been decided to postpone the building of the chapel. Father Badin wrote:

The renewal of the embargo induced me to postpone the contemplated chapel at Louisville, as a subscription could not during its continuance be signed so liberally nor paid so readily. Quis turrim volens aedificare, non prius computat sumptus, etc.⁴

In August of the following year a new location for the chapel was being considered:

1. Baltimore Cathedral Archives, June 15, 1808, Case I, 19, cited by Mattingly, Sister Mary Ramona, op. cit., p. 91.
2. Mrs. Henry was a widow living in Louisville, a friend or a relative of Bishop Carroll, who asked Father Badin to secure a trustworthy agent to care for her property.
3. Mattingly, Sister Mary Ramona, op. cit., p. 91, Baltimore Cathedral Archives, January 7, 1809, Case I, J I.
4. Ibid., December 4, 1809, Case I, J 6.

Mrs. Henry informed me that her lots were to be sold by him (Mr. Fairbain). I would have been happy to see him for the sake of purchasing two lots for the chapel of St. Louis in Louisville which to erect we have opened lately a subscription, which is the most respectable of any attempted in this State. I wrote to Mrs. Henry on the subject, by Mail, two or three weeks ago. The Lots are conveniently situated for a chapel, in the Suburbs of the Town; the undertaking should be conducted spiritedly, & her answer is expected and earnestly requested with as little delay as possible.¹

In September, another report was made concerning the site of St. Louis church:

I received this day a letter from Mr. Fairbairn giving his assent that the church of St. Louis be built on his lots; but some of the Trustees who are Protestants (mirabile dictu) want to procure a five-Acres-lot, that a Priest may also be accommodated. If all the Catholics are not my friends, I am amply compensated by the friendship of many non-Catholics of respectability.²

The site of St. Louis church was finally located at the corner lot at Main and Tenth Streets. On August 20, 1814, George W. Merrewether transferred to John A. Tarascon, in trust for the Roman Catholic Church of Louisville, Kentucky, Lot No. 41 of the city of Louisville.³ George Merriwether bought the property from Wm. Farquar, collector of back taxes for 1810-1811. The lot was on the north side of Main Street between Tenth and Eleventh, i.e. it was on the northeast corner of Tenth and Main Streets where the first St. Louis Church was erected. This was the first Catholic Church to be

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1. Mattingly, Sister Ramona, op. cit., p. 92, Baltimore Cathedral Archives, August 20, 1810, Case I, J 9.
 2. Ibid., September 26, 1810, Case I, J 9.
 3. Deed Book "H", 234, Jefferson County Records.

erected in the city of Louisville. The cemetery was west of the church and extended to Eleventh Street. The church later owned lots No. 42, 43, and 44.¹

The trustees of this first Catholic Church were Father Badin, John A. Tarascon, and two non-Catholics: J. Gwathmey and Warden Pope, the county clerk of Jefferson County for many years. The contract was signed May 1, 1811, and at that time twenty-one hundred dollars had been subscribed. Mr. Pope drew up both the specifications and the builder's contract. The builders were William Kearney and Zachariah Edelen. The Church was opened for services on Christmas Day, 1811, but was not finished for several years. It was dedicated to St. Louis, King of France.²

On September 25, 1815, the following news article appeared in the Louisville Correspondent concerning the St. Louis Church (chapel):

The thanks of the Catholic Society are returned to the citizens of Louisville and others who have displayed their liberality in subscribing to the erection of the Chapel and their attention is respectfully invited to the completion of the building which is yet in an unfinished state for the want of funds. Unfortunately the lot had been sold for taxes, and remained sometime unredeemed which necessarily suspended any further improvement: but the redemption has since been effected, and it is desirable to complete the building and provide a set of organs, for which a conditional contract has been made, if the necessary funds can be obtained. When the number of edifices in Louisville erected by public munificence, is contemplated, a hope is indulged by the Society, that

1. Deed Book "H", 234, Jefferson County Records.
 2. Webb, B. J., op. cit., pp. 289-291.

they will be honored with the contribution of their fellow-citizens in promotion of an object of public utility, and to which their own funds are inadequate. Subscriptions for the above proposes are deposited with Mr. Edelin, Capt. Joyce, and Mr. Rud.¹

Webb wrote in his book, The Centenary of Catholicity in Kentucky, the following concerning the first Catholic Church in Louisville:

I have in my possession the "plans and specifications" submitted by the trustees of the church, the first for any form of worship built in Louisville, and the contract signed by the builders. Both of these documents are in the handwriting of Warden Pope, then, and for long years afterwards, the county clerk of Jefferson County. The names of the trustees as given are, Warden Pope, Stephen Badin, J. Gwathney and J. A. Tarascon. Those of the builders are William Kearney and Zachariah Edelin, Mr. Pope certainly, and possible, Mr. Gwathney, was Father Badin's personal friend. Of the first named of the builders, William Kearney, I have no recollection. If I mistake not, he was the father of the late John Kearney, Esq., at one time a leading lawyer of Louisville, and a pious Catholic, and the father-in-law of the late Hon. James Speed, formerly Mayor of the city. Zachariah Edelin, whom I knew well in his later years, was the only emigrant from Maryland among the early Catholic residents of Louisville. He lived for a half a century on the corner of Jefferson and Brook Streets, where he died about the Year 1852.²

In February, 1817, Bishop Flaget issued a printed circular addressed "to the inhabitants of Louisville," in which he informs them of the condition of the church. He said:

Considering the pitiable and ruinous state your Church is in, I have particularly enjoined him your pastor to set forth a new subscription for the finishing it; and I flatter myself that you will redouble your exertions to

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1. Filson Club newspaper file.
 2. Webb, B. J., op. cit., p. 290.

that end, and by showing your generosity encourage me to provide you with the regular attendance of a good pastor. The Lord loves cheerful givers, and as He is the sovereign dispenser of all blessings, He never suffers himself to be overcome in acts of generosity.

Since the church was soon afterwards finished, it is supposed that the Bishop's appeal was heeded by the Louisville Catholics.¹

The Louisville City Directory of 1832 says of the first Catholic Church erected in Louisville:

The Catholic Chapel erected many years since, about 1811, by Rev. Mr. Badin, on Main Street, near the head of the canal, is not used at present, but will be fitted up when the increase of members in that part of the city requires it. This building is also in the Gothic style, but small and plain. The situation of it on the banks of the Ohio, commanding a fine view, and being itself a prominent object, is uncommonly beautiful.

During the year 1826 and the years following the flow of Catholic emigrants to Kentucky was on the increase, and almost its entire tide turned to Louisville. The little church of St. Louis was becoming uncomfortably crowded.

Subscriptions were again opened--this time for the building of a new church. So liberal were the Catholics and so generous were the subscriptions of the general public outside the Church, that the pastor was soon placed in a position to begin operations for building a church.²

Four lots situated on the east side of Fifth Street, between Liberty and Walnut, were soon purchased for the

1. Webb, B. J., op. cit., p. 291.

2. Ibid., p. 303.

second church of St. Louis. This church was opened for divine service in 1830. The original trustees of the second church of St. Louis were: Captain James Rudd, Daniel Smith, Patrick Maxcy, Thomas K. Byrne, John O'Beirne, J. McGilly Cuddy, Edward Hughes, Martin Crowe, James Carroll, Zachariah Edelin, Dr. J. P. Declary and John D. Colmesnil--six Irishmen, five Americans, and one Frenchman. Some of these were as well-known in civil affairs as they were in the Church. Capt. James Rudd was repeatedly a member of the City Council, and in 1849 he was one of the city's representatives in the Kentucky Constitutional Convention.¹

Thomas K. Byrne, J. McGilly Cuddy and John O'Beirne were well-to-do Irish citizens, held in high esteem by their fellow townsmen. Edward Hughes and Martin Crowe were of the same nationality, and they were earnest, practical and pious Catholics. John D. Colmesnil, of a noble family of France, was born in Haiti in 1787. He was a relative by marriage of John A. and Louis Tarascon, to whom he paid a visit in 1811, and with whom he was afterwards engaged in business. In time he became a wealthy river trader, steamboat owner and landed proprietor. He was a man of stern integrity and great force of character. Dr. J. P. Declary was a physician of much note and a member of the City Council of Louisville.²

1. Webb, B. J., op. cit., pp. 303-304.

2. Ibid., p. 306.

The following description of the St. Louis Chapel was given in the first Louisville City Directory in 1832:

The Catholic Chapel of St. Louis, situated on Fifth Street near Walnut Street, erected at a considerable expense, is yet unfinished. This building is 95 feet wide, and including the recess for the altar, 115 feet long, 54 feet wide, has school rooms in the basement story. There are to be buttresses extended along the sides of the church, and the whole surmounted with minarets. The tower is to be carried up in brick 20 to 25 feet higher than it is, upon which is to be raised a frame tower, presenting the same appearance in miniature. The exterior is to be covered with a handsome imitation of marble or granite, and an iron railing to accord with the style of the church, is to be put in front. When finished, this edifice will present a choice specimen of Gothic style, highly ornamental to our city.

The interior is also as yet unfinished. The colonnade for the altar presents a very handsome appearance, and does much credit to the architect, Mr. Hugh Rolland. His plan embraces an additional colonnade in front of the recess, and when finished, it will be inferior to few altars in this country. Some parts of the interior which do not fully accord with the general style of the building are to be hereafter altered.

The building in the rear of the lot upon which the church is built, is occupied by Ladies of the Order denominated "Sisters of Charity," a Society so justly celebrated at Emmitsburg in Maryland, Nazareth in this state, and many other places in the Union, for their success in the education of young ladies. This school consists of from 50 to 60 scholars at present, and is rapidly increasing. When their means will be sufficient, they will receive, clothe, educate and support, a number of orphan children-to which purpose the profits of this admirable institution are devoted.

Trustees of St. Louis: James Rudd, Daniel Smith, John D. Colmesnil, Thomas K. Byrne, John O'Beirne, Patrick Maxcy, John Carroll, Dr. John P. Declary, Zachariah Edelin, James McGillicuddy, Martin Crowe, Edward Hughes, Pastor-Rev. Robert A. Abel.

Hugh Rolland was an architect and civil engineer of this city. He built the Louisville Hotel at that time one of the finest in the country, modelled after the Tremont House in Boston. He resided on E. Side of 2nd Street, the first door south of Jefferson Street.

John O'Beirne was one of the Port Wardens. James Rudd and Declary were Councilmen in 1832. J. Carroll was Asst. Watchman.

The new Church of St. Louis, from the day of its dedication to that upon which, twenty-one years later, it gave place to the Cathedral of the Assumption that now occupied its site, was attended Sunday after Sunday and upon each recurring holiday of obligation by constantly increasing numbers of the faithful. It was the theatre, too, of much that was of interest to the general public. Series of lectures were given to which all were invited. Religious dogmas and policies of the Church were explained. Clergymen from abroad were often invited to lecture. These lectures were exceedingly popular with the most intelligent and more liberal non-Catholics of the city. Such men as Judge John Rowan, Chancellor George M. Bibb, Henry Pirtle, James D. Breckinridge, Patrick H. Pope, Charles M. Thruston, Frank Johnson, Garnet Duncan, Alexander Bullitt and George D. Prentice were seen among the auditors upon many occasions. Increased good-will was accorded to Catholics by their Protestant and non-Catholic fellow-citizens because of these splendid lectures.¹

THE CHURCH OF ST. BONIFACE

In the 1820's German immigration to Louisville brought new problems for the Church. As early as 1796 the marriage

1. Webb, B. J., op. cit., p. 307.

records of Jefferson County reveal a scattering of German names.¹ It is not, however, until about the year 1820 that we can speak of real German immigration. After the year 1826 the flow of Catholic immigration grew rapidly. No longer were the majority of Catholics native-born, but mostly from Ireland and Germany. The small but growing number of German Catholics had no priest of their own. They could assist at Holy Mass and receive the Sacraments in St. Louis' Church, but they could not understand the English sermons and instructions. Moreover, the little Church of St. Louis was becoming uncomfortably crowded.²

Under these conditions the Bishop of Bardstown must have been only too glad when a German priest, Father Joseph Stahlschmidt, entered the diocese, probably in November, 1836.³ German Catholic life in Louisville is intimately connected with this man, who is said to have come to Louisville from Germany and to have been first employed in the excavation of the Louisville and Portland canal completed in 1831. It was this priest, Father Joseph Stahlschmidt, who was entrusted with the education of the German children in Louisville. It seems that it was he who made the first steps in forming a German congregation in this city.⁴

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1. Marriage Register, Jefferson County, Louisville, Kentucky, Book I, p. 50.
 2. Webb, B. J., op. cit., p. 515.
 3. Ibid. 307
 4. Wuest, John B., O.F.M., One Hundred Years of St. Boniface Parish, Louisville, Kentucky, 1937, p. 17.

It must have been about the first week of December, 1836, that Father Stahl Schmidt was commissioned to organize a parish for the Germans, for his yearly salary of \$400 begins from December 12th of that year.¹ The baptismal records, too, are opened on December 18, 1836, on which day Father Stahl Schmidt baptized two babies: the first, Joseph Rastaetter, the son of Thomas and Catherine Rastaetter, who acted as godparents for the second child, Thomas Baumann, the son of Jacob and Anna Mary Bauman who had been the sponsors for the Rastaetter baby.²

Early in the year, 1837, a committee was selected to assist Father Stahl Schmidt in the organization of the German congregation. Franz Littig was appointed Secretary, Matthew Vetter was named Treasurer, Ferdinand Hunn received the appointment of Counsel, and John Hess, Joseph Stukenborg, John Schumaker, Anton Kempf and Simon Huber, Collectors. The first step in the realization of this organization was made when the committee selected as the site for their church a piece of property in Preston's Enlargement on the north

1. Ausgaben Buch, Archives of St. Boniface Parish, Louisville, Kentucky. This book begins in December, 1836, lists for March 12, 1837, the receipt of the first quarterly payment of \$100 on the salary of Father Stahl Schmidt. On the first page of this book the inscription reads, Liber Matrimoniorum, but later in a different hand, is the following inscription: Minute Book, 1836-1854.
2. Liber baptizatorum congregationis germanicae in Louisville (Kentucky) Anno Domini 1836, Archives of St. Boniface Parish, Louisville, Kentucky. This first volume of the Baptismal Records concludes with entry of March 24, 1844.

side of Green Street (the present Fehr Avenue) between Hancock and Jackson Streets. The lot, sixty feet front and two hundred and four feet deep was purchased from John Rogers for \$1500. On March 8, 1837, a payment of \$300.75 was made, the remainder to be paid in the course of five years.¹

The congested condition of the neighborhood of St. Boniface Church today is far different from that of the 1830's. We are told that, even towards the end of that decade, the houses were few and far between on Main Street above First. Market Street was still almost completely vacant and south of Fehr Avenue the "Commons" (vacant lots) began. The upper part of the city, on Walnut Street near Hancock, was still a sand hill with waving corn-fields; the lower part of the city, beyond Eighth Street, was a swamp and bush.²

During March, 1837, collections for the building of the church began. In the first month \$394.94 was taken in, and the total sum collected from March until the middle of October amounted to \$1242.68. Among the most generous donors were Matthew Vetter, Ferdinand Hunn, Simon Huber, Joseph Fitz, and John Rogers.³ An interesting gift is that of the Irish-

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1. Ausgaben Buch, op. cit.
 2. Schuhmann, G. S., Der Staat Kentucky und die Stadt Louisville mit besonderer Beruecksichtigung des deutschen Elementes, Louisville, Kentucky, 1873, p. 43. Cited by Wuest, John B., op. cit., p. 18.
 3. Income Book: Die zum Kirchenbau in Monat Maerz, 1837, eingegangenen Gelder Bonifacii Kirche, in Louisville, Kentucky. Archives of St. Boniface Parish, Louisville, Kentucky.

man Patrick Dominic Dillon who, on July 23, 1837, gave the German Congregation a piece of lace for an altar.¹

By the month of July, 1837, the Church was under way. It was, therefore, shortly before this or in late spring, the exact date being unknown, that the cornerstone for the church was laid under the patronage of St. Boniface, the apostle of Germany.² From the laying of the cornerstone until the dedication of the church some eighteen months elapsed. Why such a long time intervened cannot be determined, but there are reasons to believe that the church was used even before its dedication.³

On the first of November, 1838, Bishop Chabrat dedicated the first church in Louisville for the German Catholics to the glory of God and in honor of St. Boniface. There appeared in the Catholic Advocate of November 17, 1838, the paper of the diocese then published at Bardstown, the following information:

We receive from Louisville the welcome information that, on the festival of All Saints, the new German Church, dedicated to St. Boniface, was solemnly blessed by Rt. Rev. Bishop Chabrat, assisted by six clergymen. The German portion of the Catholic population of that city, had within the past two years, increased to such a degree as to render it impossible for its members to continue to be accommodated in the church of St. Louis, and much praise is due to the industry of their pastor, Rev. Stahlschmidt, for having, notwithstanding great pecuniary

1. Wuest, John B., op. cit., p. 18.

2. St. Bonifacius Kirche, in Souvenir-Ausgabe des Louisville Anzeiger, 1898.

3. Ausgaben Buch. The records begin on February 8, 1838.

difficulties, succeeded in erecting a building which is a new ornament of the city of Louisville and promises to afford to the German Catholics adequate facilities for the exercise of their religion.

On the day for the dedication of St. Boniface Church, the Rt. Rev. Bishop gave Confirmation to fifty persons, belonging to the German Congregation. On Sunday, Nov. 4, he administered the same sacrament in St. Louis Church to sixty members of the American Congregation.¹

A report in the Wahrheitsfreund of November 29, 1838, written by Father John Martin Henni, the preacher for the dedicatory services and editor of this Cincinnati German Catholic publication, gives us the following description of the building and services:

The number of Catholics (we speak only of the Germans), is supposed to be at present more than two thousand souls living in or around the city, as far as we are correctly informed. These have had no rest until they have built and, so to say, completed a really beautiful church. And how this was accomplished in these hard times arouses the wonder of all. The church in the eastern end of the city, presents to the beholder a fine picture in Gothic Style. The spire, projecting out a few feet from the front, rises gracefully to a considerable height from which a well shaped Maltese cross brightly gleams. The two doors on both sides of the tower, with which a false door in the middle corresponds symmetrically, are employed very advantageously to beautify the whole.

The interior of the church conforms to the exterior--it is so built that, when an increase in the number of Catholics warrants it, it can be lengthened without seriously disturbing the symmetry. Provisions for lengthening the structure seem to be already made by the strange position of the altar and sanctuary.

After the dedication of the church under the patronage of St. Boniface, good old Father Badin celebrated a Solemn High Mass during which Father Henni preached the dedication sermon to a large congregation of Germans. May the spirit of that great apostle of our German forefathers continue to live in their descendants also--in this distant land, far from the graves of their fathers--was, indeed, the silent wish of every Catholic present.

1. Catholic Advocate, III (1838), 324.

But no one, perhaps, knew how to treasure the solemnity of the day more and to offer up purer sentiments of thanks to God than the celebrant, so venerable for his grey head and for his services . . .

About four o'clock the afternoon services began, when "Holy God, We Praise thy Name," together with other hymns was sung with special effect by the school children. Thereupon, followed Benediction with the Blessed Sacrament, with which the solemnities of the day concluded, a day which must ever be unforgettable to the Germans of Louisville, of whom more than fifty in number received the sacrament of Confirmation on the same day.¹

For a number of years the church was by no means completely furnished, and two visitors in 1842, when it still must have been in its original form, have left interesting impressions. The first, an anonymous priest, landed in Louisville on January 13, 1842, during the course of a trip from Cincinnati to New Orleans on the Steamboat, "Belle of the West." Leaving the boat, he clambered up the bank of the river to the city proper, which he calls the best business city in the state of Kentucky. Paying a hasty visit to St. Boniface Church, he describes the edifice as making a truly beautiful ecclesiastical appearance with its high main tower and the two small spires in Gothic style. The heavily gilded cross on the tower, shining in the bright morning sun, reminded him of the prophesied brilliance of the cross on the day of the Last Judgement and made him forget he was an Abolitionist that he was in a slave city. The interior

1. Wahrheitsfreund, II (1837-38), 148; also, Marty, Dr. Johann Martin Heni, erster Bischof und Erzbischof von Milwaukee, New York, Cincinnati and Chicago, Cincinnati, 1888, p. 96.

of the church, he says, was German, or to be more exact, Bavarian, for Bavarian blue, he declares, was used with too great abandon in the decoration and painting of the pulpit and communion rail. He strongly disapproved of the taste displayed in the decoration of the church and gives vent to his own aesthetic ideas as to church ornamentation.¹

The second visitor was the famous Dr. Joseph Salz-
bacher, canon of St. Stephen's Cathedral in Vienna, who made a visit to America in 1842 in the interests of the Leopoldine Society that did so much for the Church in the United States. His impressions, received on his visit to Louisville about the month of June, 1842, were by no means favorable. He says that Father Stahl Schmidt unfortunately failed miserably both in the plan and construction of the church. The interior, he says, outside of the simple high altar, was empty and bare, and still the church cost \$14,000. His memory, however, failed him when he said that the church was constructed of wood.²

The impressions of these two visitors regarding the builder and building are later confirmed by Father Charles Boeswald, founder of the church of the Immaculate Conception, the second German Catholic parish in Louisville, begun in 1846. Writing to the head of the Leopoldine Society in

1. Wahrheitsfreund, V (1841-42), 179, 231.

2. Salzbacher, Meine Reise nach Nord-Amerika in Jahre 1842, Wien 1845, p. 199. Archives of St. Boniface Parish, Louisville, Kentucky.

Vienna, he says that the church was built in very bad taste and that the founder of the parish was not the man to make it progress. He adds the enlightening information that to pacify the parishioners, Bishop Chabrat advanced the sum of \$7333.00 to pay the debts on the church, the sum to be paid back to him in seven years. Later on the Bishop remitted the interest and reduced the capital to \$3000.00.¹

From the beginning of the parish until the middle of 1849, great progress had been made. A church had been built, and if debts still remained, they were continually being reduced.²

The year 1849 saw a change of great importance in the administration of the parish. Up to this time all the pastors of St. Boniface's Church were secular priests but in this year the church was transferred to the Franciscan Fathers of Cincinnati. These friars, hailing from the Province of St. Leopold in Tyrol, Austria, had come to America at the urgent plea of Bishop John B. Purcell of Cincinnati to undertake the care of the souls of the German Catholics who were flocking to Cincinnati.³

In order to accommodate the growing number of parishioners in the parish, it was necessary to enlarge the church

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1. Private records found in the Archives of St. Boniface Parish, Louisville, Kentucky.
 2. Ausgaben Buch, 1836-1854, for the years 1847 and 1849.
 3. Relatio historica de Missionibus FF. Minorum Reformatorum Provinciae Tirolensis D. Leopoldi in America, General Archives of the Order, Rome, Italy, Vol. V, part 2, p. 73. Photostatic copy in Archives of St. Boniface Parish, Louisville, Kentucky.

in 1850. The changes are well described in a few words by the correspondent of the Catholic Telegraph and Advocate, February, 1850, when he writes:

I understand that it St. Boniface Church is about to undergo material changes, whereby the main entrance is to be located where the sanctuary now is and vice versa. Moreover, the new church is to assume the form of a cross, by the addition of two lateral chapels, one on each side of the main altar.

The dedication of the enlarged church took place on Sunday, November 3, 1850.

In spite of the enlarged church, the congregation had again become so large in 1853 that the edifice could not accommodate more than half. In 1853, therefore, St. Martin's parish was begun and its church was dedicated on August 20, 1854. Parish limits for the two German congregations were prescribed so that all belonged to the new German parish who lived from Walnut Street south towards St. Martin's to Hancock Street, from Hancock to Madison, and from Madison to Preston Street.¹

The Golden Jubilee of St. Boniface Parish was celebrated on Sunday, October 9, 1887. In 1884, the Hon. Ben Webb writes about the parish:

The church of St. Bonifacius presents today a spectacle worthy of admiration. The congregation attached to it is by far the largest in the city, and its parochial schools are alive with children who are not likely to lose their faith through either inadequate culture or contaminating associations.²

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1. Publication Book (1849-1854), Archives of St. Boniface Parish, Louisville, Kentucky.
 2. Webb, B. J., op. cit., p. 515.

At the end of the century, a third church of St. Boniface was erected. The corner-stone was laid on Sunday afternoon, May 7, 1899 and it was dedicated November 18, 1900.¹ The new church, as seen on the day of the dedication, was substantially the same as at the present time, i.e. a cruciform building, Gothic in style, with the interior length of one hundred and fifty-four feet, including the spacious sanctuary. In breadth it measures sixty-four feet, in interior height fifty feet, while the spire on the southwest corner rises to a height of one hundred and eighty-two feet up to the cross. The face is made completely of Bedford stone, the other walls of red pressed brick.²

There are five altars. Above the tabernacle of the high altar is a large crucifixion group; in the two niches are the statues of Sts. Peter and Paul; still higher than the central group is the Statue of St. Boniface, the patron of the church.

The dominating color of the interior of the church is white, brought out by the white painted altars, the pulpit, the confessionals, the frames of the Stations of the Cross, and accentuated by the floor of pure white tile in the sanctuary, the aisles of the church and the vestibule. The new church presents a most pleasing whole, where every thing harmonizes. Most impressive is the large sanctuary with its

1. Publication Book (1899-1900).

2. Wuest, John B., op. cit., p. 90.

pinnacled five altars stretching, in a broken line, from one transept to the other.

With the turn of the century there were many great changes going on in the parish, causing a gradual but substantial change in the character of the parishioners. The golden days of the parish were over. The Germans who had come in the early years of the parish were becoming assimilated with the other citizens of Louisville. German immigration was a thing of the past. The parish was undeniably growing smaller; the continual influx of colored people and the encroachment of business caused many of the old parishioners to move to better places of residence in the western and eastern sections of the city.¹

Today all German character is lost and all but forgotten in St. Boniface parish. The board of trustees wrote their minutes in German up to the beginning of the year 1914.² The church announcements, however, were still written in German until January 25, 1920, when it was announced that from that day on, the sermons at High Mass on Sundays would be in English.³ A course of Lenten sermons in German was, however, given for a few years thereafter. Finally in 1925 it was announced that, from August 23rd on, all prayers in church would be recited in English.⁴ It was an inevitable

1. Webb, B. J., op. cit., p. 515.

2. Book of Minutes (1910-1924), Archives of St. Boniface Parish, Louisville, Kentucky.

3. Publication Book (1920), 13.

4. Ibid. (1925).

development hastened by the World War.

Today, after one hundred years, St. Boniface parish can no longer be called a German congregation. Like the Church herself, it is made up of people coming from many nations. Today St. Boniface Church forms a beautiful oasis in the midst of the ugliness of a neglected section of the modern city.

OUR LADY OF PORTLAND

In the year 1806 a large colony of immigrants arrived from France and settled at Shippingport and Portland, two small hamlets along the south bank of the Ohio River a mile or two below the Falls. This French colonization project was sponsored by two brothers, John A. and Louis Tarascon. As time went on Louisville, Shippingport, and Portland continued to grow. The immigration from France had practically ceased by 1826, and in its place had come natives of Ireland and Germany.¹

Father Badin had long seen the need of a church in Portland. The distance from Portland to Tenth and Main Streets proved a hardship to many, especially to the old and feeble. This distance became greater when the site of St. Louis Church was transferred to the east side of Fifth Street, where the Cathedral now stands. It was at this time, 1837-

1. Webb, B. J., op. cit., p. 517.

1838, that Father Badin inaugurated the movement which brought about the organization of the congregation and subsequent erection of the Church of Our Lady of Portland (frequently called by the French "Notre Dame du Port"). He encouraged the people of Portland to petition the Bishop, and so it came to pass that in 1839 Bishop Chabrat nominated a pastor for Portland in the person of the Reverend Napoleon J. Perche, who was then President of the diocesan seminary at Bardstown.¹

The following account of the erection of the Portland church is taken from the Records of the Acts and Proceedings of the Catholic Congregation established at Portland, Louisville, Kentucky, the Sixteenth Day of July of the year Eighteen Hundred and Thirty-nine, by the Authority of Right Reverend Guy Ignatius Chabrat, Bishop Coadjutor of Bardstown."

Since a long time the numerous Catholics living at Portland, consisting mostly of French, besides several Irish, Americans and Germans, begged for a priest residing among them.

Complying with that request, the Rt. Reverend Guy Ignatius Chabrat, Bishop Coadjutor of Bardstown, the sixteenth of July of this year, eighteen hundred and thirty-nine, had erected Portland into a congregation, and has written to Reverend N. Perche, Superior of the Diocesan Seminary of St. Thomas, to go and take charge of the congregation of Portland, and there to administer sacraments, and discharge all pastoral duties. On the fourteenth of August following, the Reverend N. Perche, has come down to Portland, presented his credentials to Misters Maquaire, Perrot, and Bannon, appointed by Father Badin as members of a provisional Committee of Management;

1. Minute Book of the Congregation of the Church of Our Lady of Portland, Archives of the parish church of Our Lady, Louisville, Kentucky.

he has taken possession of the congregation, and the following Assumption Day, he has begun the exercise of his functions by performing the Divine Service. The first care of the new pastor, agreeably to the intention of the Bishop, has been to determine with the Rev. Mister Coomes, temporary pastor of Louisville, the limits between the congregation, both of Louisville and Portland, in order to prevent all contest about jurisdiction. The result has been that the deciding boundary between the congregations of Louisville and Portland is a right line from the Ohio to the stone bridge which is on Louisville's canal; from the stone bridge a right line to the head of the road called Salt River Road, and the same Salt River Road to the distance of fifteen miles, as to what concerns Portland's congregation, conformably to the second article of the first section of the regulations published by the Bishop Coadjutor of Bardstown. On every other side the congregation of Portland is altogether included within the Ohio and Salt River, always with the restriction expressed in the fore-article.

The Reverend N. Perche has hastened also to entreat the Bishop to ratify the nomination of the members of the Provisional Committee of Management, and to appoint a fourth one, in conformity to the regulations, in order that they could begin the regular course of their proceedings. By a letter in answer to that request, at the date of the eighteenth of August, eighteen hundred and thirty-nine, Bishop Chabrat has appointed members of the Committee of Management of Portland's Congregation Misters Maquaire, Perrot, Bannon, and Fausset Fosse.

This account of the erection of Portland's congregation is conformable to truth in all its parts, and as such is subscribed by us members of the Committee of Management, the twentieth of August, eighteen hundred and thirty-nine.¹

C. Maquaire
Eugene Perrot
Fosse
William Bannon
N. J. Perche, Priest

Information regarding the members of this Provisional Committee has been found. Charles Maquaire was born in Paris in 1803. He came to America and became an American citizen

1. Ibid.

in 1835.¹ The Louisville Directory of 1836 gives "Maquaire, clothier on Water between 5th and 6th Streets." In the 1838 Directory the name is given as "McQuain, Chas. & Co., grocer and clothier, Water cor. 3rd (house) in Portland." The 1843-44 Directory lists: "Maquaire & Villier, Merchants, Portland, house at store, Water and Commercial (34th) Streets."

Mr. Maquaire retained many of the French customs and had always expressed a desire to be carried to the grave according to the manner of the French. Accordingly after his death by drowning, his casket was carried by twelve men from the house to the Church and from the Church to the Portland Cemetery on Thanksgiving Day, 1853.²

Eugene C. Perrot, member of the Provisional Committee of Management and the second on the list of the first trustees of the Church of Our Lady, was, likewise, a native of France. He was born in Lacote, France, 1789.³ In the early part of 1806, he came to Shippingport with the Tarascons. He resided in Portland over a quarter of a century before the erection of the Church. Holy Mass was frequently said in his home during that time.

In the 1832 Louisville Directory, the earliest on record, we find: "Eugene Perrot, Dry Goods; Water St. between

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1. Lyons, Rev. John A., The Centenary of the Foundation of the Parish of Our Lady, Louisville, Kentucky, 1939, p. 19.
 2. Ibid., p. 20.
 3. Ibid.

4th & Donne's Alley." He is also listed in the 1836 and 1848 Directories as "retail merchant N.S. Main cor. Sixth." Evidently Mr. Perrot was a charitable man and strove to lay up treasure in heaven, for we read on his tombstone in the Portland Cemetery:

Died October 20, 1856.
He was the protector of the widow and orphan.
Pray for him.

Louis Fosse was also one of the first trustees in the establishment of the Church in Portland.¹ According to tradition when quite young he was enrolled in Napoleon's corps of bridge-builders and followed his Emperor to Moscow. In the famous retreat from Moscow, being attacked by the Cossacks and wounded in the thigh by a lance, he was stripped and left for dead in the snow. Revived, he made his way to a shepherd's hut where he procured a garb of sheep skins. He finally made his way to his native land, enduring many hardships on the way. In 1835² he and his wife, Margaret, and five children emigrated to America. The Louisville Directory of 1848 gives: "Louis Fausset, merchant, (House) Market above railroad, Portland." When he visited France in 1850, he was decorated by Napoleon III. He died in 1865 and is buried in Portland Cemetery.³ Mrs. Margaret Fosse, his widow, celebrated her hundredth birthday in 1888. She lived to be 103

1. Minute Book, op. cit.

2. Lyons, Rev. John A., op. cit., p. 21.

3. Death Record (1865). Archives of the parish Church of our Lady, Louisville, Kentucky.

and died in the house on Market (Rudd) Street above the railroad.¹

William Bannon, Member of the Provisional Committee of Management and fourth on the list of trustees, was born in Ireland in 1801. He married Ellen Kelly and moved to Canada, and thence to Louisville, Kentucky, where he established a home at Eighth and Jefferson. The Louisville Directory of 1836 lists him as a "retail grocer on the north side of Main between 10th and 11th Streets." He moved to Portland in the latter part of 1836. He owned a tract of one hundred acres, known as Bannon's Thicket. Thirty-eighth Street was originally called Bannon's Lane. Mr. Bannon must have made an effort to farm a part of his hundred acres, as, for some years in the Louisville Directories, he is listed as a "farmer." In a later Directory he is given as "gentleman," most likely because of this tract of land.

Mr. Bannon was small in stature, a typical "Irish Gentleman," meticulously careful of his personal appearance and usually seen on horseback. He died in 1852 at the age of 51 years and is buried in the Portland cemetery. Ten children were born to William Bannon and Ellen Kelly.²

At the time of the establishment of the Portland parish, there were only two Catholic churches in Louisville, the second Church of St. Louis, which stood on the site of

1. Lyons, Rev. John A., op. cit., p. 21.

2. Ibid., p. 22.

the present Cathedral, and the Church of St. Boniface. The parish boundary between the Church of Our Lady and the Church of St. Louis was what is now Eighteenth Street. "The stone bridge which is on Louisville's canal" was at the north end of the street. On the south side of the town the road continued as the Salt River Road, later called the Elizabethtown turnpike, the Nashville turnpike, and now the Dixie Highway. The territory of the parish of Our Lady was large, embracing all the land between Eighteenth Street and the Ohio River and extending as far as West Point, Kentucky. It is of interest to note that the following churches were later built within the territory that at one time comprised the parish of Our Lady: (1) St. Anthony's, (2) St. Benedict's, (3) St. Cecilia's, (4) St. Charles Borromeo's, (5) Christ, the King, (6) St. Columba's, (7) St. Dennis', (8) St. George's and (9) Holy Cross.¹

An interesting item concerning the salary of the first priest of Our Lady was found in the minutes of the first meeting held August 25, 1839:

The Committee having offered to the Rev. N. Perche either to give him three hundred dollars per annum, on condition of providing altogether with this sum for all his expenses, or to give him a hundred and fifty dollars the year, and to board him, that is, to supply him with lodging, table, fire, and candle, and to keep his horse. N. Perche has accepted this last proposal. Consequently, for this year the Committee oblige themselves to pay to N. Perche the sum of a hundred and fifty dollars, which

1. Minute Book, op. cit.; also, present map of Louisville showing Catholic parishes of today, Archives of Our Lady.

will be paid by quarters. Mr. Bannon agrees to keep his horse, and Mister Maquaire to give him the table. The produce of the subscription, after the salary of the pastor being paid, will be spent to pay for his lodging, fire, and candle.¹

At the meeting held on September 8, 1839, it was decided "to choose for the Church an upper room, which can be kept for three dollars the month, in the house called 'Cedar Grove.'" Thus it was that the first Church of Our Lady was known and called, the Upper Room. It was made as fitting as possible and Holy Mass was offered September 22, 1839.²

The building of the Church of Our Lady of Portland was delayed considerably by waiting for the Very Reverend Stephen Theodore Badin, Vicar General of the diocese, and founder of Our Lady Congregation, to transfer to the Provisional Committee of Management the deed to the lot which he had bought for the Church.³

At a Meeting of the Committee held April 8, 1840, it was resolved that the Committee apply to Father Badin to request him to give in writing, in legal form, a lot which he had purposely bought and upon which the Church of Our Lady of Portland was to be built. May 15, 1840, the Committee received an answer to its request from Father Badin in which he assured them that the land would be deeded to ecclesiastical

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1. Minute Book, op. cit.
 2. Ibid.
 3. Ibid.

authorities (St. Mary's College, Marion County, Kentucky) for the purpose of erecting thereon a Roman Catholic Church.¹ It was not, however, until February 26, 1848, that he finally gave the deed for the Church lots to Rev. B. J. Flaget, Bishop of Louisville.²

On Rosary Sunday, October 3, 1841, the first Church of Portland was dedicated to the glory of God in honor of Our Lady. An account of the event appeared in the Catholic Advocate of October 9, 1841:

The dedication of the new Church, at Portland, took place on Sunday last, as had been announced. The Venerable Bishop of the Diocese, and his Right Reverend Coadjutor, were present with several of the clergy. Bishop Flaget performed the ceremony of the dedication; the Very Reverend S. T. Badin sang the High Mass, and the sermon was preached by the Rev. J. McGill. The choir from the Church of St. Louis, Louisville, gave their valuable assistance, and contributed much to the interest of the occasion.

The many persons assembled to witness the dedication seemed gratified, and much impressed by the beauty and propriety of the solemn ceremonies, by which "a building made by hands" is thus set apart from profane uses, and declared "the house of the Lord", where henceforward He will deign "to dwell with men," in order to console them in their sorrows, hear their petitions, and distribute the treasures of his sanctifying grace.

We shall not attempt to furnish our readers with a description of this edifice, which is small and unpretentious, but neat, and quite ample for the number of Catholics at present in Portland. Should time make it necessary, it has been purposely so constructed as to admit being enlarged to meet the increasing needs of the congregation. As it stands, it is a monument highly creditable to the zeal and enterprise of the Pastor, Rev. Mr. Perche, and to those who generously aided him in its erection.

1. Minute Book, op. cit.

2. Archives of Our Lady of Portland Church.

The following interesting letter was written by
 Father Perche for the Catholic Advocate shortly after the
 dedication of the Church:

Portland, Ky.
 October 11, 1841

Mr. Editor:

Now that our Church has been dedicated and the inside work nearly completed, I feel it is my duty to give a fair statement of our proceedings in this matter to our friends who have helped us in the accomplishment of the good work. You will, then, confer a particular favor on me by inserting this letter in your valuable paper, in order to give it as much publicity as I wish.

When we laid the cornerstone of our church, we had about \$1,200 of donations and subscriptions have reached the amount of \$3,000. When we will have completed our payments, our expenses will amount to \$3,000 and some forty or fifty dollars. So that in the course of one year, having no other help than charity of our brethren, we have completed a good substantial brick building, the whole for about \$3,000. We owe still \$500.00 but several of our friends have not yet paid their subscriptions. And as I have no doubt that all who have subscribed will come up to their promise, we will have accomplished our work without leaving the congregation one cent of debt which, in these hard times, I considered as a special favor of Divine Providence.

In expressing my warmest feelings of gratitude to all who have contributed to the erection and decoration of the Church, I feel gratified to tell them that at a meeting of our trustees it was resolved that with the assent of the Rt. Rev. Bishop, every year in the octave of the Assumption, which is our patronal feast, a High Mass would be said in the Church of Portland for the benefactors thereof.

Our Church is a great benefit to Portland, and we can say more, it is a pledge of several more Catholic improvements which will be for Portland a source of temporal and spiritual advantages, and will make it one of the happiest and finest spots in this section. I wish I could have been allowed to have a sketch of the sermon preached at the consecration of our Church by the Reverend J. McGill, who twice kindly gave to our

ceremonies the aid of his eloquence. But to have the name of this gifted gentleman is enough for those who are acquainted with his remarkable and noble talents.

I remain, Sir,
Very respectfully yours,
J. Perche, Pastor of Portland

In the Minute Book under the date of August 22, 1850, a record of the Meeting is found in which a committee was appointed to make plans and execute them for the purpose of building a church steeple and for the buying of a bell. The belfry and steeple were built to the Church in the latter part of 1850.

The present belfry and steeple are the original erected in 1850. Later, when the first Church was enlarged, the addition was put to the rear of the building. When the second Church was built, the first Church and addition were entirely torn down, but the belfry was left standing, and the second Church built to it. When the third Church was built, it, too, was erected to the belfry.

In 1851, the bell that today calls the faithful to divine service was placed in the belfry. It bears the following inscriptions:¹

"Name of Maker: William Kaye, Louisville, Kentucky.

S. Maria-----Ora Pro Nobis

Portland, Kentucky. 1851."

Sponsors: "Rev. N. J. Perche

Domina Elizabeth Cody"

1. Description of Bell and Belfry. Archives of Our Lady of Portland Church.

"Martin J. Spalding, Bishop of Louisville"

"Rev. S. T. Badin, Proto-Sa."

"Rev. J. J. Vital, Pastor."

From this inscription, it may be assumed that Elizabeth Cody gave some or all of the money for the bell. The Cody family were staunch members of the Cathedral parish and very prominent in Louisville. Michael Cody was the first Vice-President of the first Conference of the St. Vincent de Paul Society in Louisville and for many years held office in this Conference at the Cathedral.

The few years following the Civil War brought a period of prosperity to the town of Portland. The canal was being enlarged, and this brought hundreds of laborers into the community. Many of them were Catholics, and soon the church was too small to accommodate the increased membership. There is a letter in the parish files, written by Father Peythieu, in which he says: "In 1862 the commencement was made of the enlargement of the church, which was finished in July of the same year, yet this enlargement proves now insufficient. If the population of our congregation is to remain status quo or to increase in number another enlargement becomes necessary

In 1866, plans for a new church were completed. It was decided to build on the site of the first church. Consequently, that structure was to be razed, and services were to be held in the school building until the new church was under roof. On Nov. 12, 1870, the Catholic Advocate carried

the following:

The beautiful Church of Notre Dame du Port,¹ Portland, will be solemnly dedicated on Sunday afternoon next, November 12, at 3 o'clock, P.M. Rt. Rev. Dr. McCloskey will perform the ceremony of blessing the Church, after which Rev. J. Lancaster Spalding will address the congregation. The work of enlarging the Portland church has been an onerous one; but the zealous pastor, Father Peythieu, has been unwearied in his exertions to bring it to a happy consummation. We doubt if a handsomer church than that of Our Lady of the Port is to be found in the city. The architect, Mr. Andrewatha; the plasterers, Messrs. Bannon and Campbell; and the painters, Messrs. Holt, and Frisby, all deserve praise for the artistic manner in which they have executed their various labors on the church.

The following week the Catholic Advocate printed an account of the dedication:

The ceremony was performed by Dr. Wm. McCloskey, Bishop of Louisville. There were present in the sanctuary a large number of clergymen, among whom we recognized Fathers Deobbener and Mougin of New Albany, Audren of Jeffersonville, and Fathers Peythieu, Lawler, Burke, McNicholas, Coenan, Martin, Beyhurst, Joseph, Pius, Meagher, Spalding, and many others of the diocese of Louisville. After the ceremony of blessing the church was concluded, solemn Pontifical Vespers were sung, the Rt. Rev. Bishop officiating, with Fathers Mougin and Montariol acting as deacon and subdeacon. At the close of Vespers, Rev. J. Lancaster Spalding ascended the pulpit and preached an eloquent sermon.

The Catholics of Portland were to enjoy their beautiful new church only a few months. In the summer of 1872 it was noticed that the walls had considerably bulged in several places. Four or five architects were called to examine the condition of the building. They gave the verdict that the edifice was badly constructed and that the weight of the roof had so shattered the walls as to render the building unsafe

for occupation. Services were again held in the school, and the task of rebuilding once more faced the congregation. The work of tearing down the church was begun in the summer of 1873. An item appearing in the Catholic Advocate on September 15th of that year states:

The Church of Notre Dame, Portland, is now in process of thorough repair. The roof and the ceiling are already off and the side walls will be taken down to about five feet from the ground and built with buttresses.

Most of the old material was used in reconstructing the church. A large force of men were employed, and the church was again opened for services before the end of the year. The interior was not completed until 1879.¹

The history of the parish of the Church of Our Lady is an important part of the history of the Church in Louisville. Although it was organized principally by the French immigrants, for themselves and their children who had settled in Portland and Shippingport, it soon became the parish of all the Catholics residing in those villages, and served for a hundred years the spiritual needs of the latter with a diligence and efficiency not inferior to that with which it served the needs of the former.

Summing up the origins of Catholicity in Louisville, we find, that the Catholic life in Louisville of 1811 was centered chiefly around the French colony of immigrants who

1. Catholic Advocate, Sept. 15, 1873.

settled in large numbers in Shippingport and Portland. It was to these people that Father Stephen Badin was attracted upon his first visits to Louisville in 1806. To these early Frenchmen Louisville is indebted for her first Catholic Church, located, not in either of their villages, but within the limits of Louisville on the corner of Main and Tenth Streets.

Certainly the Louisville of that day was far different from the large city today. Commercial life in Louisville was greatly stimulated with the introduction of steam navigation on the Ohio in 1811. The construction of the canal (1825-1830) around the Falls of the Ohio brought many laborers to Louisville.¹

French immigration to Louisville had practically ceased by 1830 and in its place had come natives of Ireland and Germany. Many of these were Catholics. Therefore, during the decade (1830-1840) there was an unusual growth in the Catholic population in Louisville as elsewhere in the United States.² The Church in Louisville was faced with the problem of what to do with the increasing number of Catholics. This problem was partly solved when three new churches were established within this decade: (1) The second Church of St. Louis, dedicated in 1830, which stood on the site of the

1. Schuhmann, G. S., *op. cit.*, p. 43.

2. Shaughnessey, Gerald, Has the Immigrant Kept Faith, New York, 1926, p. 126.

present Cathedral with a congregation of mixed origin;
(2) The Church of St. Boniface built for the German Catholics in 1836; (3) The Church of Our Lady of Portland built in 1839 for the numerous Catholics living at Portland--"consisting mostly of French, besides several Irish, Americans and Germans."¹

It is, therefore, obvious that immigration was the force chiefly responsible for the origins of the Church in Louisville. This force was an important factor in the century of growth that followed.

1. Records of the Acts and Proceedings of the Catholic Congregation established at Portland, Louisville, Kentucky. Archives of Our Lady of Portland Church.

CHAPTER III

GROWTH OF THE CATHOLIC CHURCH
IN LOUISVILLE
1840-1940

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For the past hundred years--during the period between 1840 and 1940, great changes have been taking place within the United States. Among these changes none was more important than the great growth of population. Natural increase in population has been important, but immigration has also played a large part. Newcomers have brought new customs and new ideas. Among the important social changes was the increase of Roman Catholics. Immigration almost tripled between 1840 and 1850. Statistics indicate that the most rapid growth of the Catholic population also occurred in this period.¹ After 1870 there was a distinct change in the source of immigration. Immigration was heavy from southern and eastern Europe.² Later Catholic immigrants were mostly Italians, Poles, and other Slavs. While many of these took little interest in religion, they usually reared their children in the Church.³

1. Shaughnessy, Gerald, *op. cit.*, p. 126:

1830-1840-----	110% increase
1840-1850-----	144% increase
1850-1860-----	93% increase
1860-1870-----	43% increase
1870-1880-----	38% increase
1880-1890-----	42% increase
1890-1900-----	46% increase
1900-1910-----	35% increase
1910-1920-----	21% increase

2. Burns and Kohlbrenner, A History of Catholic Education in the United States, New York, 1937, p. 97.

3. Ibid., p. 98.

The United States grew also in wealth during this period. It was transformed from a small agricultural nation to a great industrial one. The wealth of the country grew correspondingly. Catholics, naturally, shared in these changes--the Church everywhere in the United States came in contact with these forceful changes which caused it to rise from a relatively uninfluential position to one of great power and prestige.

Until about 1870 Louisville shared in the changes brought about by the increase of immigration. By 1840 the Church in Louisville faced the problem of providing places of worship for her rapidly increasing Catholic population. According to Webb:

In 1841, the river towns of Kentucky were fast filled up with a worthy and useful class of Catholic citizens, and the increase in Louisville of the Catholic population was regarded as something wonderful.¹

At the time of the erection of the See at Bardstown, there was no doubt that Bardstown was the only suitable point for its location in the entire West. The number of Catholic families then living within a radius of thirty miles of the town was more than all the others living in the whole of the immense territory that had been placed under the jurisdiction of its first bishop.² However, by 1837, it was evident that the conditions that had led to the foundation of the See at

1. Webb, B. J., op. cit., p. 400.

2. Ibid.

Bardstown had changed. Much of the tide of Catholic emigration from foreign lands, especially the Irish and German immigrants, had sought homes in Louisville. Moreover, Bardstown was inconveniently located for priests stationed in other parts of the State to repair for direction and advice. Consequently in 1837 application was first made to Rome for authority to transfer the See from Bardstown to Louisville.

Early in 1841, the Pontifical rescript authorizing the change of the See was received by Bishop Flaget,¹ and in the same year the Bishop moved to Louisville and the transfer of the archives of the diocese was made. Dr. Spalding in his Sketches writes:

While Catholicity in the interior was not materially affected by it, it gave a new impulse to religion in Louisville, the inhabitants of the city, without distinction of creed, exhibiting a commendable liberality in cooperating with the bishops in every good work.²

With the transfer of the See of Bardstown to Louisville, St. Louis Church became the Cathedral of the Diocese. It soon became apparent that St. Louis Cathedral could not much longer contain the rapidly growing congregation. It was then that the Coadjutor, Bishop Spalding, contemplated and designed that noble structure, the present Cathedral of the Assumption of the Blessed Virgin Mary, located on the site of the older

1. Spalding, Rev. M. J., Sketches, op. cit., p. 179.

2. Ibid.

Cathedral.¹

The meeting of Catholics to take steps to build a new Cathedral took place Sunday afternoon, March 11, 1849, at 3:00 o'clock, in the basement of the St. Louis Cathedral. The Right Reverend Dr. Spalding, Coadjutor, presided and Mr. Ben J. Webb acted as Secretary.²

This meeting referring to a previous one held in October, 1845, resolved:

That it was expedient to commence the erection of a Cathedral and that for this purpose subscriptions be opened, to run through a term of three years, payable in installments of one ninth on the first of May, September, and January; and that Patrick Maxcy be appointed Treasurer and Charles A. Moore, General Collector for the city.³

Adverting to this meeting, the Catholic Advocate of March 17, 1849, said:

The meeting on the 11th was a success. More than eight thousand dollars were subscribed on the spot, besides the subscription of Ten Thousand Dollars by the Bishop . . .

In the Catholic Advocate and Telegraph of Cincinnati (December 6, 1849) the progress of the building is related:

The great undertaking of the building a new Cathedral in Louisville is now fairly commenced. So far, the work has prospered in a satisfactory manner. Already the foundations are completed. They are strong and substantial. The parallelogram of the building, it must be

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1. Webb, B. J., op. cit., p. 478.
 2. Minutes of the First Meeting for the Building of the Cathedral, March 11, 1849. Archives of the present Cathedral of the Assumption.
 3. Ibid. Mr. Maxcy did not long survive this appointment, dying on the 29th of June of cholera. His son, James Maxcy, succeeded him.

remembered, is in the clear, one hundred and fifty feet by eighty. The work is now suspended till next spring, at which time it will be resumed. God willing, it is expected that by next fall the edifice will be under roof. We are happy to state that the new Cathedral will be remarkable for its eminently Catholic style, the splendid Gothic of the Middle Ages. Thus it will stand a beautiful monument of the zeal and piety of the good Catholics of Kentucky, who throughout the diocese, have generously come forward and offered their mite for the noble undertaking. May Almighty God reward their generosity, by showering upon them his choicest blessings.

To ensure the continuance of the work, prompt and punctual payment of all subscriptions is absolutely requisite, as the largest amount of expenses will necessarily be incurred next year.

On August 15, 1849, the cornerstone of the new Cathedral was laid. A description of the ceremonies was given in the Cincinnati Catholic Telegraph and Advocate (August 23, 1849):

On the Feast of the Assumption of the Blessed Virgin, the cornerstone of the new Cathedral in Louisville was solemnly laid, according to the impressive rites of the Catholic Church. There was an immense assemblance of people present on the occasion, and all conducted themselves with becoming respect and reverence.

The ceremony was preceded by a solemn High Mass, sung by the Very Reverend John McGill, V.G. assisted by the Reverend Messrs. Otto Jair and Brutere, as Deacon and Sub-Deacon. At the end of the Mass, the Rt. Rev. Dr. Purcell, Bishop of Cincinnati, ascended the pulpit, and delivered a discourse very appropriate to the occasion and marked by his usual eloquence and ability.

The Cathedral was dedicated to God under the name and patronage of the Most Holy and Immaculate Mary, the Virgin Mother of God. In the cornerstone were placed:¹

1. Minute Book, 1849. Archives of the Cathedral of the Assumption, Louisville, Kentucky.

1. An Inscription on Parchment.
2. Copies of all Catholic papers of the United States.
3. Pastoral Letter of the Council of Baltimore.
4. A Medal of Pius IX.
5. The Louisville Daily Newspapers.
6. A Gold Dollar and several coins and Engravings.
7. A Bible.

The Louisville Journal (October 5, 1852) published the following description of the exterior of the new Cathedral:

This spacious building is now completed with the exception of the minor details. The noble structure is an honor to our city. It was erected under the superintendence of Mr. William Keely, who has shown himself to be an architect of very high merit. The external appearances are very imposing and prepares the spectator for the splendor and beauty of the interior. The length of the building is 195 feet, the width 86, and height to top of spire is 254 feet. It is Tudor Gothic style, a style eminently fitted to church architecture. Everything as far as external objects can do turns the thoughts of men upward. The arches have an elevating tendency, like those of the forests which furnished their idea. The tower terminates with four pinnacles with an ornamented battlement. The main windows of the tower are 35 feet high and 11 feet wide with 4 molded mullions ending in a Gothic tracery. The tower contains four circular windows interwoven with Gothic figures, the tracery of which is of admirable beauty.

The principal entrance is through the tower, the doorway being 11 feet by 24 feet with massive Gothic doors richly molded ornamented. There are also two side entrances 8½ feet wide by 18 feet high of the same style and finished as the main doors. Over the side doors are windows 8 feet by 25 feet. The tower projects from the front 11½ feet and rises with octagonal buttresses bearing richly molded water tables corresponding to similar buttresses at each corner of the front of the Church. Over the side entrances are placed Gothic tablets; and ornamental battlements running from the pinnacle of the

corner buttresses to the tower contribute to the imposing appearance of the front.

Each side of the Church is pierced with 8 beautifully finished windows, 8 feet by 25 feet. The walls are sustained by 9 deep and graceful buttresses on each side. The side walls to the top of the battlements are $48\frac{1}{2}$ feet high. Above rise the clerestory 22 feet, resting on 8 stone columns and pierced with a number of Gothic windows 4 feet 8 inches wide and $13\frac{1}{2}$ feet high.

The interior of the Cathedral was described by the Louisville Journal as follows:¹

When the Church is entered the general view is grand and imposing. The eye runs along the beautifully sculptured columns until it rests upon the gorgeous window that throws its rich light over the sanctuary. The principal figures in the window are those of the Saviour and the Blessed Virgin Mary resting upon clouds. The Saviour holds a crown in His hand and seems about to place it upon the head of the Virgin. Under and above those figures rise the spires of Gothic churches. On the sides are wreaths of grape vines referring to the wine of the eucharist. At the side of the principal figures are the monograms of the Saviour and the Virgin; I H S and MA. The border is composed of sheaves of wheat. Under the principal figures are representations of the sacrifices of the Old and New Law, one representing the intended sacrifice of Isaac with the angel above him. But we can not be more particular in the description of this splendid window which is the production of Louisville workmen, Messrs. Suter and Helmerich. Such a window would cost at least \$1200.

The sanctuary is a beautiful piece of work. The marble altar table which is $10\frac{1}{2}$ feet long and $3\frac{1}{2}$ feet wide is exquisitely furnished by Mr. Edgar Needham and is an exquisite specimen of fresco painting by Mr. Landrop of Cincinnati, as the Blessed Virgin ascends holding a crown over her head.

The old Cathedral of St. Louis could point with pride to having one of the largest and finest church organs in the United States at the time. It was purchased March 16, 1843, the contract being made with Henry Erbins of New York for its

1. October 6, 1852.

construction. On the completion of the new Cathedral in 1852, the organ was removed to the new structure. The organ in use today at the Cathedral was purchased in 1885 at the cost of \$3,500.¹

The lofty Cathedral Tower contains probably the largest and finest bell in the State. Its weight is said to be 4,500 pounds, and cost, originally, twelve hundred dollars. On the bell, in relief, is a beautiful figure of the Blessed Virgin, with the inscription in Spanish, "The Most Pure." This bell was given to the Cathedral by an Archbishop of Mexico, the Most Rev. Mgr. LaBastida. A clock of very superior workmanship, costing some two thousand dollars, was placed in the tower in 1858. This clock is said to have been greatly admired in Paris, when it was on exhibition there. It was made by Blin of Paris.² The tower also contains two silver-toned quarter bells.

The Cathedral of the Assumption has been the scene of many distinguished ceremonies. From its pulpit the most eloquent and profound ecclesiastics of the Church in our country have preached. At its altars many priests, both living and dead, went forth ordained to enter upon the service of the Master. The diamond jubilee of the Cathedral

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1. Minute Book, 1843, 1852, 1885. Archives of the Cathedral of the Assumption.
 2. Pamphlets describing the bell and clock in the tower. Archives of the Cathedral.

was celebrated in October, 1927, but the crowning event of the history of this famous Church was when His Excellency, Archbishop Cicognani, personal representative of Pope Pius XI¹ came to Louisville, on February 23, 1938, to execute the Papal Bull erecting this Cathedral of the Assumption into a Metropolitan Church in the new Province of Louisville.

Steadily increasing German immigration in Louisville from 1840 made it necessary to create a second German congregation as early as 1846 for German Catholics living east of Third Street. This became the parish of the Immaculate Conception at Eighth and Grayson Streets. Within two decades, three additional German churches were needed to meet the demand due to the large German immigration. In 1853, St. Martin's parish was begun and its Church dedicated August 20, 1854.²

The 1850's were the period when nativism and violent anti-Catholicism, known as Know-Nothingism, were rampant in all cities with a foreign-born element, and it was particularly virulent in Louisville. The climax of Know-Nothing agitation in Louisville came on election day, "Bloody Monday," August 6, 1855, when the Know-Nothings attempted to keep the foreign-born citizens from the polls. The Germans and Irish at that time belonged generally to the Democratic Party, while Know-Nothings allied themselves with the Whigs. Abetted by local unscrupulous politicians, the Know-Nothings were intent

1. The Record, Louisville, Kentucky, Thursday, April 7, 1938.
 2. Schuhmann, G. S., op. cit., p. 158.

on winning the election at all costs, and when a German or Irishman approached the polls, he was repulsed with stones and knives. About eleven o'clock in the morning the first serious clash took place at the corner of Shelby Street and Fehr Avenue, situated in the First Ward populated preponderantly by Germans. Several Germans were killed and the mob threatened to burn down St. Martin's Church. Had it not been for the intervention of the Hon. John Barbee, mayor of Louisville, himself of Know-Nothing sympathies, the church would have been pillaged and set on fire. Scenes of rioting, incendiarism and murder broke out in several parts of the city. Acts of violence were committed by both sides, but the German and Irish sustained by far the greater losses in life and property.¹ The Know-Nothings elected a majority of the City Council and later the governor of the State.

What effect did these hostilities produced by Know-Nothingism have upon the Church in Louisville? Bishop Spalding, writing in the Louisville Weekly Courier, Nov. 31, 1855, states that a trip through his Diocese following "Bloody Monday" revealed that "that crusade against Catholics had made the Catholics more zealous in their faith." Johnston writes in his Memorial History of Louisville² that the election of 1855 caused foreigners to look with disfavor upon Kentucky as a place to make homes. He says that Kentucky

1. Webb, B. J., op. cit., p. 483; Wahrheitsfreund, XVIII, 1854-55.

2. Johnston, J. S., op. cit., p. 108.

with a total population of about 2,000,000 had but 60,000 persons of foreign birth. However, the writer believes that the later immigrants, mostly Italians, Poles, and others from southern and eastern Europe, were more attracted to the highly industrialized states further north.

It is clear at any rate, that the riots of 1855 did not halt the growth of Catholicism in Louisville. In order to accommodate the German Catholic population of the southwestern suburbs it was necessary to form St. Peter's parish in 1856. St. Joseph Church on Washington Street was built in 1866 for the German Catholics living in the eastern suburb of the city, known for fifty years as "Butchertown." The population of "Butchertown" was almost exclusively German and Catholic. For the accommodation of the German Catholics living west of Fifteenth Street the parish of St. Anthony of Padua was formed and its Church dedicated in 1867.¹ Of these German Churches the Louisville Catholic Guide of 1887 relates:²

The Church of the Immaculate Conception, the fourth Church built in Louisville, was dedicated in 1849.

The Congregation of St. Martin of Tours (German), one of the largest in the city, has a large, and richly frescoed and decorated Church, with a magnificent organ.

St. Joseph's Church, the little Church on Washington Street, has three altars which are gems.

St. Anthony's Church is destined to be one of the finest and most imposing churches in the State. This beautiful Church, going up under a pastor, the Rev. Dr. Miller, of the Franciscan Order, whose heart and soul

1. Hermes, Rev. James, Pastor, St. Anthony's Church, Interview

2. Deppen, Rev. Louis, op. cit., Catholic Guide.

are in his work, will cost fully \$60,000. The congregation, which is German, is increasing rapidly.

All the above Churches were distinctly German in character. The sermons, prayers, church announcements and minutes were in German. The Board of Trustees of these churches wrote their minutes in German up to the year 1914.¹ The sermons and church announcements, however, were still in German until 1920, when on January 25, it was announced that from that day on, the sermons at High Mass in all German churches on Sundays would be in English, but a course of Lenten sermons in German was still retained for a few years. Finally, in 1925 it was announced in all the German churches that from August 23 on, all prayers in these churches would be recited in English.²

Another important group of immigrants were the Irish. Since they spoke English they could attend the older churches, but their numbers soon made new ones necessary. The Church of St. Patrick on the corner of Market and Thirteenth Streets was built in 1860 by the Irish Catholic element of the city's population. St. John, the Church of the Evangelist, situated on the corner of Walnut and Clay Streets, was solemnly consecrated December 2, 1860.³

1. Archives: St. Martin's Church, St. Anthony's Church, and St. Joseph's Church. Book of Minutes (1910-1924). These volumes in each Church show the minutes of the Trustees begin in English in 1914.
2. Ibid., Publication Book (1920), (1925).
3. McNeil, Rev. P. I., Pastor, St. Patrick's Church, Louisville, Interview; Rahm, Rev. Charles E., Pastor, St. John's Church, Louisville, Interview.

Soon after the close of the Civil War, an arrangement was made between Bishop Spalding and the officials of the Dominican Order of the St. Rose Monastery, Springfield, Kentucky, whereby a parish was set apart for their care and cultivation in what was then a thinly settled suburb lying immediately south of the center of the city and where many Irish families lived. The construction of the parish Church was on a grand scale. It required years to complete it. The Church was solemnly dedicated to the service of God on the 6th day of January, 1873, and was called St. Louis Bertrand.¹

The Church of St. Michael, located on Brook Street near Jefferson, was built first for a Methodist Meeting-house. The lot was purchased by the Bishop in 1866 and the Church transformed into a Catholic Church. The Church of St. Augustine, which is situated on Broadway at the corner of Fourteenth Street, was erected in 1869 with a special view to the needs of the colored Catholic element of the city's population. On each Sunday and holiday of obligation two services took place in it--one for the colored people for whom it was built, and one for white Catholics living in the neighborhood. This lasted until the Church of the Sacred Heart was opened in 1873 to accommodate the white population of the same parish. It is situated near the corner of Seventeenth Street and

1. Carroll, Rev. Robert P., Pastor, St. Louis Bertrand's Church, Louisville, Interview.

Broadway--three squares west of the Church of St. Augustine. The Church of St. Cecilia, between Twenty-fifth and Twenty-sixth on Cecilia Street, was dedicated on the 24th of August, 1874. St. Brigid's Church on Baxter Avenue between Payne and Ward Streets, was dedicated on the 19th of October, 1873. The Church of St. Columba, Washington and Buchanan Streets, was dedicated on the 17th of March, 1867. St. Vincent de Paul Church, on Oak (formerly called Milk Street) between Shelby and Logan was built in 1878. This congregation is today mostly made up of Germans.¹

Since the year 1884, when there were eighteen Roman Catholic Churches in Louisville, there have been twenty-one new Catholic Churches built to accommodate the Catholic population of Louisville.² These churches are:

- (1) St. Francis of Rome
- (2) St. Francis of Assisi
- (3) St. Phillip Neri
- (4) St. Charles
- (5) Holy Name
- (6) St. William

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1. Autheman, Rev. D., Pastor, St. Michael's Church, Louisville, Interview.
 Dudine, Rev. John N., Pastor, St. Augustine's Church, Louisville, Interview.
 Walsh, Rev. Patrick, Pastor, Sacred Heart Church, Louisville, Interview.
 Reitzel, Rev. A. M., Pastor, St. Cecilia's Church, Louisville, Interview.
 Maloney, Rev. Richard, Pastor, St. Brigid's Church, Louisville, Interview.
 Abell, Rev. John M., Pastor, St. Columba's Church, Louisville, Interview.
 Ruff, Rev. R. C., Pastor, St. Vincent de Paul Church, Louisville, Interview.
 2. National Catholic Directory (New York, 1940).

- (7) St. Mary Magdalene
- (8) St. Aloysius
- (9) St. George
- (10) St. Leo
- (11) St. Elizabeth
- (12) St. Ann
- (13) St. James
- (14) St. Paul
- (15) St. Therese
- (16) St. Peter Claver (colored)
- (17) Holy Cross
- (18) St. Benedict
- (19) Christ, the King
- (20) Holy Spirit
- (21) Our Mother of Sorrows

The foregoing Roman Catholic Churches, and an additional one, St. Agnes Church, located just outside the city limits, with their parish schools administer to the needs of the seventy-five thousand Catholics living in Louisville today.¹

Reviewing the century of 1840-1940 for the development of Catholicity in Louisville, we find that the tide of immigration from foreign lands especially the German and Irish immigration, was the force which created a steady demand for the building of new Catholic Churches in Louisville. It was necessary within a forty-year period (1830-1870) to establish five churches, distinctly German in character, to provide for the religious training of German Catholic immigrants in Louisville. New churches were also necessary to relieve the over-crowded conditions in the older churches caused by the Irish immigrants.

During the decade of 1840-1850 the church in America registered a phenomenal increase in membership. In fact,

1. National Catholic Directory (New York, 1940).

the Catholic population of the country almost tripled itself.¹ It was following this religious impulse of 1850 that the Know-nothing Movement developed and was especially active in Louisville and Kentucky. Anti-Catholic riots and demonstrations were part of an attempt to stem the tide of growing Catholicism throughout the Nation. However, these anti-Catholic activities served to weld the members of the Church into a sturdier, more aggressive and more enthusiastic body. Despite the widespread opposition, the Church pursued the even tenor of her way, multiplying dioceses, building churches, schools, colleges, and welcoming to her fold the constant accession of new members. Catholic immigration to the United States between 1850 and 1860 was nearly twice that of the preceding decade.²

After 1860 Catholic immigration continued to expand, but in the latter part of the century there was a distinct change in the sources of immigration. More and more of the newcomers were from southern and eastern Europe. Few of this type sought homes in Louisville, but the Louisville Catholic population continued to grow, largely due to natural increase. It is estimated that by 1940 there were seventy-

1. Shaughnessy, Gerald, *op. cit.*, p. 79:

Catholic population (1840) -----	663,000
Catholic immigration increase ---	700,000
Catholic territorial increase ---	26,000
Catholic natural increase -----	198,000
Conversions -----	18,000
Catholic population (1850) -----	1,606,000

2. See above, p. 47, n. 1.

five thousand Catholics living in Louisville.

The problem facing the Church in Louisville at the end of the 19th century and the beginning of the 20th century was not one of rehabilitating the foreign-born, but of providing for the children of the immigrants and for the natural increase of her own Catholic population. What has the Church in Louisville done for the training of her Catholic children? Let us turn to the next chapter to view the beginning and development of Catholic education in Louisville.

CHAPTER IV

CATHOLIC EDUCATION IN LOUISVILLE

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The history of Catholic education in Louisville must go back for its beginnings not only to the beginnings of Catholicity in Kentucky, but also to other states and other lands. The Church has always supported education and has always insisted that education, should be, in part at least, controlled by the Church. In early medieval Europe the convents and monasteries were the chief centers of education. There were also the Cathedral schools from which some of the oldest European Universities arose. Of course, in those days education was not for the masses of the people, but only for talented boys who might be educated to become priests and for the children of wealthy families.

In the United States, as the general interest in popular education developed, the Church took the stand that education should be under Church auspices. The first Provincial Council of Baltimore (1829) declared it to be "absolutely necessary that schools should be established in which the young may be taught the principles of faith and morality while being instructed in letters." Later councils re-emphasized this principle of Catholic education. In 1875, the matter was finally carried to the Propaganda, the Roman Congregation which had jurisdiction in American Church affairs, and this Congregation issued an "Instruction to the Bishops of the

United States concerning the Public Schools." It was not, however, until 1884 that Catholic education was made mandatory upon all Catholics.

Catholic schools are religious schools. The main reason for their existence, in the words of Pope Pius XI, "is to cooperate with divine grace in forming the true and perfect Christian. Education is cooperation with God to the fullest extent of our capabilities in the perfecting of the individual and of Society."¹ To do this adequately is a noble but difficult task. It demands not only religious instruction but religious atmosphere. In the words of Father Pitt:²

In striving always for this ideal the Catholic educator has to constantly keep in mind that the boys and girls in our schools are to be citizens of the State and community, that they have to make their way in the world, that they have faculties to be developed, that there is an enormous body of social and cultural inheritance to which they must be introduced. Our task, therefore, is to prepare the boys and girls to make the best use of the things of this life in order to attain happiness in the life to come. Guided by these principles, the Catholic school endeavors to give a thorough training in the early grades and to make use of all the progressive methods, measures, and aids that have stood the test of experience and have proven to be in accordance with a sound philosophy of Christian education.³

With the coming of the Catholic settlers to Kentucky we find the beginning of Catholic education in the State. The

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1. Encyclical Letter of His Holiness, Pius XI, Christian Education of Youth, Washington, 1936.
 2. Superintendent of Catholic Schools, Louisville, Kentucky.
 3. Pitt, Rev. Felix, Pitt Reports Schools' Gains, The Louisville Times, Louisville, Kentucky, June 6, 1937.

first elementary school in Kentucky is believed to have been opened about 1775 by Mrs. Coomes, a Catholic, who had come to Harrod's Fort with her husband among the first settlers. The Coomes family was originally from Charles county, Maryland, but they had lived in Virginia for a few years previous to their coming to Kentucky.¹

Then, as early as 1793, the Catholic missionaries came to Kentucky. These missionaries were men of learning as well as piety, having had the benefit of the highest Catholic culture of the Old World. Among the courageous priests who established the foundations of Catholic education on the Kentucky frontier were the distinguished Frenchmen, Stephen Badin, Charles Nerinckx, Benedict Flaget, and John David. Because of these missionaries Kentucky early became the home of most noteworthy Catholic educational institutions.

Of all the Catholic educational undertakings in Kentucky in these pioneer days, perhaps the most important was the founding of two American Sisterhoods, the Sisters of Loretto and the Sisters of Charity of Nazareth.

The Order of the Sisters of Loretto owed its origin partly to Father Badin, but especially to Father Nerinckx, who organized the Community and compiled its constitution and rules in 1812. In this year five young women under the direction of Father Nerinckx took up their residence and

1. Mattingly, Sister Mary Ramona, op. cit., p. 57.

began teaching in Marion County, Kentucky. The group received papal approval in 1816.¹

Father Nerinckx also endeavored to found a teaching Brotherhood and a negro Sisterhood, but these projects remained unrealized when he died in 1824.²

In the same year that the Sisters of Loretto were organized, another teaching Community was founded in Kentucky, the Sisters of Charity of Nazareth. The founder of this Order was Rev. John B. David, a refugee French Sulpician.³ In 1822, a third teaching Order was organized in the Diocese of Bardstown, the Sisters of St. Dominic.⁴ In 1854, the Xaverian Brothers took up school work in the city of Louisville. In 1858, came the Ursuline Sisters. Finally the Sisters of Mercy established themselves in Louisville in 1867. With the exception of the Xaverian Brothers, all these Communities give instruction to both boys and girls. Thus, the history of Catholic education in Louisville is the history of these six religious communities: (1) Sisters of Loretto, (2) Sisters of Charity, (3) Sisters of St. Dominic, (4) the Xaverian Brothers, (5) the Ursulines, (6) Sisters of Mercy.⁵

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1. Minogue, Anna C., Loretto Annals of the Century, New York, 1912, p. 32.
 2. Maes, Rev. C. P., The Life of Rev. Charles Nerinckx, Cincinnati, 1880, p. 70.
 3. Webb, B. J., op. cit., p. 246.
 4. Ibid., p. 262.
 5. Information received from Superiors of each Order.

To do more than summarize in chronological fashion the establishment, growth and development of the Catholic schools in Louisville is impossible since the history of Catholic education here is the history of religious communities--their establishment and their organization, growth and development from their earliest origin to the present day. The first Catholic school in Louisville was established in 1831.¹ At that time there was but one Catholic Church in town--St. Louis on Fifth Street where now the Cathedral of the Assumption stands. Because he was keenly alive to the necessity of providing a school for his people, the priest, Rev. Robert Abell, asked the Sisters of Charity to cooperate with him in supplying this need. The answer was Mother Catherine Spalding,² co-founder with Bishop David of the Nazareth Community who with three companions organized and opened Presentation Academy in a small rented frame house next to old St. Louis Church. So successful was the school that in a few years the Sisters were able to purchase a larger brick building on Fifth Street³ where the school remained for fifty years, that is, until its removal to the large and handsome structure now known as Presentation Academy at Fourth and Breckinridge Streets in 1893.

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1. McGill, Anna Blanche, Sisters of Charity of Nazareth, Kentucky, Encyclopedia Press, 1917, p. 52.
 2. Mother Catherine Spalding's father, Ralph Spalding, was a second cousin to Martin J. Spalding, later Archbishop of Baltimore.
 3. Webb, B. J., op. cit., p. 233.

Eleven years later, on September 3, 1842, St. Benedict's Academy, locally known as Cedar Grove, was opened by the Sisters of Loretto. Sister Angela Green, with Father Badin, made the preliminary arrangements. Property near what is now Thirty-fifth Street and Rudd Avenue in the town of Portland, was purchased for \$1,000. The project was approved at a special meeting of the town trustees, who sent their clerk to Father Badin to assure him the Sisters would be welcome and protected.¹ This school continued to serve the Portland community and the city until 1925 when old Cedar Grove was sold and St. Benedict's Academy became Loretto High School, now located at Forty-fourth Street and Broadway.²

On August 27, 1842, the Catholic Advocate published an announcement of Cedar Grove Academy in which was given a tentative program of the courses of instruction:

First Class: Tuition in the common branches, viz.: Spelling, Reading, Writing, Arithmetic, English Grammar, Geography, Plain Sewing, and Marking.

Second Class: Tuition in the common branches, with the use of maps and globes, Rhetoric Composition, Botany, Fancy Needlework, and Bead-work.

Third Class: Tuition in any of the above named branches, with Mythology, Astronomy, Natural Philosophy and Chemistry, Mental Philosophy, and Lace-work.

Music, vocal and instrumental, French, Drawing, and Painting.

1. Webb, B. J., op. cit., p. 519.

2. The Record, "150 Years of Catholicity in Kentucky, Loretto High School, Louisville," February 27, 1936, p. 39.

The Jesuit priests opened schools in Louisville at two different times.¹ First, in 1836, they established a classical school as a branch of St. Mary's College. They planned to build a large college; in fact, they purchased an acre of ground on First Street and laid the foundation of a building in 1843. The project was abandoned and the plot sold in 1844. Again in August, 1849, they opened St. Aloysius College on Fourth Street, which continued until 1858, when the building was sold to the Sisters of Charity for the St. Joseph Infirmary.

On August 11, 1854, the Xaverian Brothers of Bruges, Belgium, arrived in Louisville.² They were assigned to open a school for elementary grades of the St. Patrick's parish school at 13th and Market Streets. Shortly afterwards they took over the boys' department of the parochial schools in connection with St. Mary's Church on 8th Street. When all but two of the original six Brothers returned to Belgium, St. Patrick's School was given up and the two remaining brothers lived on 8th Street until 1860 when they were joined by eight of their brethren from abroad. St. Xavier's Institute was opened in 1864 on Fourth Street where Loew's Theatre now stands. In 1890 the St. Xaverian Brothers moved to Broadway. The present school building of St. Xavier

1. Pitt, Rev. Felix N., Catholic School Board, Reports, May 1, 1934.

2. The Record, "Xaverian Brothers of Belgium Established in Louisville their First Foundation in America, February 27, 1936, p. 30.

High School was completed in 1900. The first graduating class in 1873 consisted of one pupil only, while the graduating class of 1940 consisted of 194 boys. The new building of 1900 is now inadequate to accommodate the current enrollment of 1,692. The Knights of Columbus Club House on Fourth Street was used to take care of the overflow. At one time the Brothers also conducted an elementary department at St. Xavier. Today, however, they confine their academic activities to the High School.¹

The Ursulines began their teaching career in Kentucky in 1858, having been invited to the Louisville Diocese from Germany by Right Reverend Martin J. Spalding.² Their first school, St. Martin's, enrolled fifty pupils in the elementary grades, wherein were taught these subjects: Christian Doctrine, Grammar, Arithmetic, Geography, Writing, Orthography, Singing, Fancywork. The following year, 1859, an Academy was opened and placed under the protection of our Blessed Mother, the title being "Academy of the Immaculate Conception." Six pupils were enrolled. The following news item of 1859³ indicates the scope of the work at that time:

One of the most complete scholastic institutions in the country for young ladies is the Ursuline convent, situated on the corner of Shelby and Chestnut Streets. Here the different educational branches are taught to their greatest perfection in English or German, or in

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1. Brother William, Principal, St. Xavier High School for Boys, Louisville, Kentucky, Interview, 1940.
 2. Archives, Sacred Heart Academy, Louisville, Kentucky, MSS, A History of the Ursulines in Louisville, Kentucky, 1910.
 3. Catholic Advocate, August 20, 1859.

both languages, as the circumstances require, and the language in which each class is taught is to the teacher her vernacular. Besides the fundamental and regular course of study, music, drawing, painting, plain and ornamental needlework are taught. The pupils also have opportunity of learning to make the different kinds of artificial flowers, ornaments in wax, feathers, beads, and all such light and elegant accomplishments. Everything that can contribute to comfort or conduce to mental and physical development is here supplied with surprising forethought.

The yard, playground, recreation and study halls, refectories, and dormitories combine to make this institution a home rather than a retreat for those spending their scholastic term here. Though the building is adapted to the accommodation of boarders, yet day scholars receive the same instruction and care as those attending by the session. With sweet serenity of countenance and gentleness of manner, the Mother and her assistant Sisters glide from act to act and from duty to duty, while conscience and zeal supplies what money can neither purchase nor repay, impartial care and unbiassed affection. "Like a calm, sequestered island, 'mid ocean billows, stands the convent in deep seclusion in the midst of worldly turmoil; while St. Martin's Church on one side and its own sweet Ursuline Chapel on the other, cast their guardian light and shade around, keeping at bay the dashing breakers and the bursting billows of the warring elements."

On January 12, 1864, by an act of the Kentucky Legislature, the Academy was incorporated under the title of "The Ursuline Society and Academy of Education," and empowered to confer academic honors. Miss Anna Cotter was the first graduate, June 20, 1866. In 1886, owing to an increase in the number of day pupils, the boarding school department was removed to a beautiful site on Lexington Road and named the Sacred Heart Academy. Here since 1886 the young womanhood of Kentucky and surrounding states have been offered excellent courses in religion, arts, science, literature, mathematics, language, and have been thoroughly equipped for

life's duties. The Sacred Heart Academy is affiliated with the Catholic University of Washington, D.C., and is accredited to the University of Kentucky. In 1922, the Ursulines opened a Junior College and Normal Department with certificating powers from the State. A four-year college, known as the Ursuline College, was inaugurated in 1938, fully recognized by the State Department of Education and accredited by the Southern Association of Colleges.¹

In 1866 the Dominican Sisters of St. Catherine's Convent, Springfield, Kentucky, extended their educational work to Louisville. They began with elementary schools, a parochial school in connection with the St. Louis Bertrand parish. In 1867, Holy Rosary Academy began its career on Garvin Place. In 1868 this Academy was moved to the Captain Pennington residence at 8th and Kentucky Streets. Between 1894 and 1897 it was forced to close, but was opened a short time later on West Ormsby Avenue and soon moved to its present location at Fourth Street and Park Avenue.²

In 1874, Our Lady of Mercy Academy was established on Second Street. The Sisters of Mercy came to Louisville from St. Louis at the invitation of Bishop McClosky. They arrived October, 1869, and began administering to the suffering inmates of the Marine Hospital and continued there for six

1. Sister M. Dominica, O.S.U., Dean of the Ursuline College. Information received in interview.

2. Sister Althaire, O.P., Holy Rosary Academy, Louisville, Interview.

years. Other Sisters came and took up class work in the parochial schools, teaching first in the Cathedral school. Later, in 1871, they taught in the St. Patrick's school. The Academy of Our Lady of Mercy flourished on Second Street until 1901, when it was necessary to move to new quarters on East Broadway where today it continues. There is also an Institute of Music in connection with the Academy.¹

To meet the demand for Catholic education on a college level for girls, Nazareth College at Fourth and Breckinridge Streets opened in 1920. This College under the direction of the Sisters of Charity of Nazareth is a four-year institution and is empowered to confer the Bachelors of Art and Science Degrees. It was the first four-year College exclusively for women in Kentucky.²

In 1928, the Catholic Colored High School was opened under Diocesan jurisdiction in old St. Mary's School on 8th Street.³

St. Helena's Business College began its career in 1912 and continues its educational work today at 925 South Fourth Street.⁴ It is conducted by the Sisters of Charity who, also, conduct the St. Helena's Night High School.

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1. Sister M. Dolorose, R.S.M., Principal, Our Lady of Mercy Academy, Louisville, Interview.
 2. Sister M. Ramona, S.C.N., Dean of Nazareth College, Louisville, Interview.
 3. Sister Pauline, S.C.N., Principal, Catholic Colored High School, Louisville, Interview.
 4. Sister Francis Borgia, S.C.N., Principal, St. Helena Commercial School, Louisville, Interview.

All these Academies, (1) Holy Rosary, (2) Loretto High, (3) Our Lady of Mercy, (4) Presentation, (5) Sacred Heart, (6) St. Xavier, and (7) the Ursuline Academy, are today first class high schools enjoying membership in Kentucky and Southern Association of Colleges and High Schools. All these were established before 1884. Their history since 1884 has been one of steady growth and progress. From poor and humble beginnings each one has grown steadily, gradually extending itself, adapting itself to the changing needs of each decade and keeping pace with both educational progress and the growth of Louisville.

Through the Colonial Period and for a full half century after the promulgation of the Federal Constitution, many elementary schools in America were administered by the several Churches. Little is known, however, of the educational efforts of the Catholic settlers prior to the Revolution. But after the War of Independence conditions were more favorable and considerable thought was given to education. After 1820 the interest in education of the masses of people led the First Provincial Council of Baltimore (1829) to emphasize the importance of elementary schools under church control or supervision.¹ It would appear that sincere effort was made to erect and maintain schools in connection with churches wherever this was possible. Dr.

1. Hagan, Rt. Rev. John R., Catholic Education and the Elementary School, Washington, 1939, p. 61.

Burns estimates that there were at least 200 parish schools by the year 1840. However, he also says that "during the first half of the nineteenth century our parish schools were few and far between. The clergy were sparse, Catholics were poor and struggling, and churches had to be built and paid for. Hence, the difficulty of maintaining parochial schools."¹

In the century since 1840 Catholic elementary education has had a remarkable expansion. It took on the aspect of a national policy when it was given strong emphasis in the First Plenary Council of Baltimore (1852), reiterated in the Second Plenary Council of Baltimore (1866), and elaborately developed in the Third Plenary Council of Baltimore (1884). The provisions of the Third Council constitute the educational code of all Catholics in America to the present day. Every pastor is required to erect a parish school near his church and to maintain it. All Catholic parents are obliged to send their children to their parochial schools, unless religious education can otherwise be provided and unless impossible. Regulations covering all phases of school administration were drawn up and issued in the form of mandatory decrees. These cover such matters as school examining boards, certification of teachers, Normal schools,

1. Burns, Rev. J. A., The Catholic School System in the United States, New York, 1908, p. 42.

textbooks, courses of study, and so on.¹

Catholic elementary schools in the United States are controlled and supported exclusively by the Church. They are recognized as fulfilling the requirements of the compulsory education laws. From an estimated 200 schools with less than 20,000 pupils in 1840, it has attained a development of 10,296 schools with more than 2,000,000 pupils at the present time.²

The Catholic schools, being attached to parishes, are organized on a purely ecclesiastical basis. Each diocese forms a separate unit, the Bishop having supreme control. This function he exercises with the aid of a school board and a diocesan Superintendent of schools. The management of the parish school canonically is in the hands of the pastor. He is the ordinary and immediate representative of the diocese in the management of the school. However, all school transactions made by him are made with the knowledge and approval of the Bishop. It is the parish priest who enters into contracts with the teachers, guarantees their maintenance, equips the school and supports it. The actual direction of the school in the daily work of education is exercised by the superior of the group of teachers conducting the school. Each group has its own general superior, or examiner of schools, who at regular visits makes inspections,

1. Burns and Kohlbrenner, A History of Catholic Education in the United States, New York, 1937, p. 147.
2. Hagan, Rt. Rev. John R., op. cit., p. 65.

conducts examinations, and reports conditions to the executive authorities of the group. The function of this person is to impart a definite policy to the schools, secure uniformity and have solidarity to the group schools.¹ The real strength of the parish school system lies in the attitude of the pastor.

Catholic schools in Louisville fall into two divisions:²

- (1) Those organized and supported by the individual parishes; and
- (2) Those not affiliated with any parish or parishes.

To the former division belong the parochial schools; to the latter the academies, institutes, and high schools. Schools of both divisions, however, are under the authority of the Archbishop of this diocese insofar as they form part of the diocesan school system. They are, therefore, subject to inspection and supervision by him personally, or, by his appointee, the Diocesan Superintendent of Schools.

The first strictly parochial school in Louisville was started with St. Boniface Church (second Catholic Church established in Louisville). In this case the school preceded the Church. A young German immigrant, Joseph Ferneding, who was afterwards ordained a priest, was with the approval of Bishop Flaget engaged by the German Catholics to teach their children. He opened the school in the basement of the old

1. Burns and Kohlbrenner, op. cit., p. 162.
 2. Pitt, Rev. Felix N., Superintendent of Catholic Elementary Schools, Louisville, MSS, Organization of the Louisville Catholic Elementary Schools (1925).

St. Louis Church around 1835. A lot was purchased on Fehr Avenue in 1836 and in 1837 the cornerstone of St. Boniface Church was laid. While the church was being built, school was taught in a rented house and it was not until 1844 that the school was beside the Church. In 1860 the school was taught by the Sisters of Notre Dame and the Xaverian Brothers--the latter were succeeded by the Franciscan Brothers in 1868 and the former by the Ursulines in 1898.¹

Next, St. Mary's parish school was organized. This was also organized in the basement of St. Louis Church on Fifth Street and continued there until 1849. Lay teachers taught the children until 1860, when the Ursuline Sisters and the Xaverian Brothers took charge of the school. These were succeeded by the Sisters of Loretto. The St. Patrick's parish school was begun in 1854 by the Xaverian Brothers. This school was started when "Know-Nothingism" was in full force and the Brothers were regarded with suspicion. They were ridiculed and insulted and forced to abandon the home on Market Street. During the same year, 1854, St. Martin's Church was erected on Shelby Street. The school was taught by seculars until 1854, when the Ursuline Sisters came to the city and took over the school. The Xaverian Brothers had charge of the boys' department until 1860.²

The year 1857 saw two more parochial schools

1. Wuest, John B., op. cit., p. 13.

2. Pitt, Rev. Felix N. MSS, Catholic Elementary Schools in Louisville, 1925.

established. The first was Our Lady of Portland at Thirty-fifth Street and Rudd Avenue, just opposite St. Benedict's Academy. The Sisters of Loretto were in charge and continued their labors until 1890 when the Sisters of Mercy took charge. This was the first free Catholic school in Portland and was made possible largely through the generosity of the Irish Catholic, Thomas Drew, who died about 1847 and bequeathed his property for the establishment of a Catholic free school. The same year the Sisters of Charity opened St. John's school and have taught there uninterruptedly ever since. St. Peter's school at Seventeenth Street and Garland Avenue was begun in 1860. Lay teachers taught this school from the beginning until 1868, when the Ursulines took over the institution. The Xaverian Brothers were likewise in charge of the boys' department at this school. St. Joseph school on Washington Street was begun with lay teachers in 1864. The Ursuline Sisters took charge in 1867, together with the Xaverian Brothers who taught the boys.

Up to this time the work of the Dominican Sisters had been chiefly in their own Academies, but as the Catholic population increased they extended their services to the parochial schools. The Sisters began classes in 1866 in an old barracks on Seventh Street, which with some improvement served as a school until 1892, when the present school building on Sixth Street was occupied. The same year the Catholics in the western part of the city formed St. Anthony's

parish. Here, again, the school came before the Church and the Sisters of the Third Order of St. Francis taught in a rented house while the school and church were being built. Since 1899 the Ursuline Sisters of the Sacred Heart have been in charge. St. Michael on Brook Street was first opened in 1868 with the Sisters of Charity as teachers. After fifty-four years the school was closed in 1922. In 1924, with the coming of Reverend D. Antheman, the school was reopened.¹

No other schools were established until 1871, when St. Augustine's school for colored children was opened by the Sisters of Charity at Thirteenth and Broadway. During the year, the Sisters of Mercy also took over the Cathedral school (formerly called St. Mary's), and St. Patrick's. Two years later, 1873, the Sisters of Loretto began class work at the Sacred Heart school, Seventeenth Street and Broad. They continued in charge until 1877 when it passed to the Sisters of Charity. The following year, 1874, a school was opened on Slevin Street near Twenty-Sixth Street under the title of St. Cecilia. This school was taught by the Franciscan Sisters until 1877, when the Sisters of Charity took charge. A large and beautiful modern school building was erected behind the original building and was opened in 1928. In September, 1875, two Sisters of Charity opened St. Brigid's

1. Pitt, Rev. Felix N., Catholic Schools, op. cit.

School at Payne and Baxter Avenues, with one hundred children. These Sisters remained only one year. From 1876 to 1886 the school was taught by the Loretines and for one year, 1886-1887, the Dominican Sisters had charge. Since 1889 the Sisters of Charity of Nazareth have been in charge again. Two years passed before another school was organized in the city, then in 1877 the Blessed Sacrament School on Washington Street was opened on the second floor of a building which served as both Church and school. A large school and Church was later erected. The Sisters of Charity began the school but in 1882 it passed to the Ursulines. Today it is one of the largest Catholic schools of the city.¹

In 1884 all the religious Communities now conducting schools in the city were long established.² No new ones have come into the city since then. In 1884 there were seventeen parochial schools in Louisville. Since then twenty-two others have been added. The year 1887 saw three schools open their doors. One was St. Columba, Thirty-fifth and Market Streets with the Sisters of Charity in charge until 1906, when the Ursulines of Mount St. Joseph replaced them.

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1. Pitt, Rev. Felix N., Catholic Schools, op. cit.
 2. In the Louisville Catholic Family Guide of 1887, the Rev. Louis G. Deppen, author of the Publication writes: "In the city of Louisville, there is attached to every Parish Church an excellent Parochial School, conducted by either the Xavarian Brothers, the Sisters of Charity, of Loretto, of Notre Dame, Ursulines, or the Sisters of St. Francis and St. Dominic. Besides these, there are good academies, and institutes, at which both the elementary and the higher grade of instruction is imparted-equal to the Public, as well as private non-Catholic schools." P. 66.

A second was St. Francis of Rome school opened by the Sisters of Charity. The third school, established in 1887, was opened by the Sisters of Mercy in connection with St. Francis of Assisi, then known as the "little German Church out in the country." In 1911, the Ursulines of the Sacred Heart assumed charge of the teaching. In 1890, St. Phillip Neri school at Floyd and Woodbine Streets was started by the Sisters of Charity.

Between 1890 and 1908, fourteen schools were organized, an average of almost one a year. These were (1) St. Charles, (2) Holy Name, (3) St. William's, (4) St. Mary Magdalene, (5) St. Aloysius, (6) St. George, (7) St. Leo, (8) St. Elizabeth, (9) St. Ann, (10) St. James, (11) St. Paul, (12) St. Theresa, (13) St. Peter Claver (colored), (14) Holy Cross. Since 1908 four others have been added: (1) St. Benedict, (2) Christ, the King, (3) Holy Spirit, and (4) Our Mother of Sorrows.¹

Perhaps the most significant development in Catholic Education in Louisville was the organization at the beginning of the year 1925 of the Catholic School Board. This Board was composed of the Most Reverend John A. Floerssh, then Bishop, now Archbishop, of Louisville, President; the Rev. Felix N. Pitt, Secretary; the Most Rev. Theodore Reverman, now Bishop of Superior, Wisconsin; the late Rev. Charles P.

1. Pitt, Rev. Felix N., Catholic Schools, op. cit.

Raffo, the Rt. Rev. G. W. Schuhmann, the Rev. John H. Riley, and the Rev. John S. Henry. The central office was established in the Cathedral Rectory at 433 South Fifth Street and the work of organizing all the schools of the Diocese into a system was begun immediately. A Board of Community Supervisors was established to visit the schools and to supervise classroom teaching. Uniform text-books and courses of study were formulated and introduced throughout the Diocese. This work of organization, one of the first activities inaugurated by Bishop Floerssh, has resulted in a strengthening of all the educational activities in the Catholic schools here. It has given them a standing in their Community and has been the means of making these schools a greater force in the city. The Catholic schools are now an integral part of the educational system of Louisville. Their standards are uniform and high.¹

Since the establishment of the first Catholic school in 1831 there has been a steady growth in the enrollment in these schools. From the small group that entered Presentation Academy more than 100 years ago the number of pupils in the Catholic schools of this city grew to 5,747 in 1884. Ten years later there were 6,338; in 1904 the enrollment was 7,715. In 1925, when the School Board was established and accurate statistical reports began, there were 12,850 pupils.

1. Pitt, Rev. Felix N., Organization, op. cit.

The following table shows the annual attendance in the Catholic schools in Louisville since 1926:

1926	13,336
1927	13,968
1928	14,420
1929	14,828
1930	15,089
1931	15,239
1932	15,302
1933	15,993
1934	16,235
1935	16,337
1936	16,485
1937	16,283
1938	16,157
1939	16,092

In the century since 1840 Catholic elementary education has had a remarkable expansion. At the beginning of this period parochial schools were the exception rather than the rule; by the end of this period they had become established in more than half the parishes that had resident priests, and these schools were caring for more than half the total number of Catholic children. During this same period the various Councils of the Church in the United States have been concerned with questions of legislation relating to the schools. By the Third Plenary Council of 1884, the parochial school was declared to be the norm for elementary education and they were to be established in connection with every parish.

Due to the various teaching Communities and to the establishment of the individual parish school, there was created more of a tendency to localize rather than any

unifying tendency. The earliest efforts of the members of the hierarchy were in the direction of securing the establishments of schools, rather than uniting them in some organization.

In the organization of the Catholic School System, there are three units, namely, the parish, the religious teaching Community, and the Diocese. The history of the organization of the school system has been largely that of tracing the limitations which have been made in the responsibilities and duties of these three units.

Catholic education in Louisville has made strides within the past century. Six religious teaching Orders established their teachers in Louisville where for over a hundred years they have been administering to the educational, spiritual, and cultural needs of the Catholic children in this city. The great influx of immigrants to Louisville made it necessary for the Church to supply at least the bare essentials of education. The question of the quality of the instruction was for a time secondary matter. Gradually the curriculum expanded, methods of teaching improved, better text-books were made available, and teachers were rendered better qualified for their work.

Today (1940) every Catholic Church in Louisville has a school. There are forty parochial schools, besides four private elementary schools, ten private high schools, two

senior colleges for women, and five institutional schools which maintain educational facilities for their children. Today the Catholics of Louisville maintain an excellent system of elementary schools with a fine teaching staff, supervised by an especially trained Diocesan Superintendent with the educational business of the Diocese controlled by an efficient Board of Education.

CHAPTER V

CONCLUSION

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CONCLUSION

The Roman Catholic Church has grown with Louisville. It is an essential part of our local culture. Its buildings--churches, schools, colleges, and other institutions--are a familiar part of our urban landscape. On five days of the week, Catholic children flock to parochial schools just as other children to the public schools. Catholics play important roles in our cultural, economic, and political life. What peculiar contributions the Church may have made to Louisville's culture, it is not our purpose to discuss here. The preceding historical survey, however, brings out several points ^{at} to which the history of the Church is related to that of the state and city.

In the first place, the beginnings of the church in Kentucky go back to pioneer days, when the first settlers were coming to the state. The Church was well established and definitely organized before a single church building was erected in Louisville. Such beginnings were unique in the history of the Church in the United States. In no other western state did an organized group of Catholics from the East settle on the frontier, carrying with them Catholic traditions and establishing churches soon after their arrival. The story of their hardships and their efforts to wrest a livelihood from the soil has recently been told

with much skill and understanding by a descendant of these pioneers.¹ When the diocese of Baltimore was divided in 1808, Bardstown, Kentucky, was chosen as the site of the "Cathedral of the West." The Bishop of Bardstown was given jurisdiction over the states of Kentucky and Tennessee, and temporarily over the vast region to the northwest. In 1811, it is estimated, there were more than a thousand Catholic families in the state of Kentucky, worshipping in ten churches or chapels, with six others in process of erection.²

About the same time, interest was turned to Louisville and vicinity, where a small group of French immigrants and others provided the nucleus of a congregation. In 1811 the first Louisville church was erected and named in honor of St. Louis. The introduction of steam navigation and the construction of a canal around the Falls of the Ohio (1825-1831) greatly stimulated the growth of Catholics as well as the total population of the city. These later newcomers were largely from Ireland and Germany.

Irish immigration caused over-crowded conditions in the small Catholic Chapel and it was necessary to build a larger church located on the site of the present Cathedral. German Catholic immigration to Louisville presented a more serious problem to the church, since it was impossible for

1. Mattingly, Sister M. Ramona, op. cit.

2. Spalding, Rev. M. J., Sketches, op. cit., p. 192.

them to understand the English sermons and instructions of the American Church--hence, the establishment of St. Boniface, the first German Catholic Church. Others followed.

Thus, we find that immigration between 1820 and 1850 was the main force enlarging the Church in Louisville. In the past century the Church has grown steadily, meeting the demands and needs of her increasing constituency. Louisville grew from a city of 21,210 inhabitants in 1840¹ to a city of 318,952 in 1940.² There is no way to determine exactly the increase in Catholic population in Louisville during the past hundred years, but in 1840 the Catholics of Louisville had three Churches, whereas today forty churches are needed to accommodate approximately seventy-five thousand Catholics.

The history of Catholic education in Louisville is mainly the history of the organization, development, and growth of six religious teaching communities: The (1) Sisters of Loretto, (2) Sisters of Charity, (3) Sisters of St. Dominic, (4) Xaverian Brothers, (5) Ursuline Sisters, (6) Sisters of Mercy. From its poor and humble beginnings of 1831, Catholic education grew slowly, but adapting itself to changing needs of each decade and keeping pace with both educational progress and the growth of Louisville. After 1884 when Catholic education was made mandatory upon all

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1. Sixth Census of the United States, United States Government Printing Office, Washington, 1841.
 2. Louisville Times, June 14, 1940. (Estimate by the United States Census Bureau).

Catholics by the Third Plenary Council of Baltimore, Catholic education in Louisville developed more rapidly. A complete school organization was established in 1925.

Some significant generalizations emerge from these facts. The way in which the Church met the immigration problem illustrates the fact that it has had an important part in the assimilation of the foreigners. If America has been the "melting pot" of the world, no small share of the credit must be given to the Church, which by its religious services, its social environment, its schools, has helped the foreigner to adjust himself to a strange land. An example of this is seen in the German Churches. First, German was used, Then, German and English side by side. Finally, a thoroughly Americanized Church was able to drop the German altogether.

Moreover, the process of church development shows how the Church herself was adapted to American environment. The people share the financial responsibility for the construction and operation of churches and schools within their parishes. In the pioneer church history of Louisville it was the missionary who solicited funds from Catholic settlers of Louisville citing the need of a church--Protestant names were frequently found on subscription lists as donors to Catholic Churches. Trustees to manage the funds were selected from among the leading Catholic citizens, and the Church was

established with the approval and assistance of the Bishop. In this democratic and individualistic society new Churches were not due to the mandates of the state or the wishes of wealthy patrons, but were the result of a cooperative enterprise--bishop, priest and people working together.

Today much the same procedure is followed. The Archbishop of the Diocese of Louisville determines the parish boundaries and the location of the parish churches--basing his decisions upon the needs of the people within his Diocese. Also the Archbishop appoints the parish priest who in turn appoints trustees or committeemen. These trustees, usually business or professional men, under the leadership of the priest, plan the construction of both church and school for the parish. The financial burden, although administered from the office of the priest, is the responsibility of the entire congregation. A collecting system exists in all Louisville parishes, by which every adult Catholic is called upon to assume his portion of the debt and operating expenses of his parish.

To summarize, this history of the Roman Catholic Church in Louisville may serve to demonstrate a universal truth: the Church is truly catholic. It thrives in any environment, among any race or nation. Holding fast to its fundamental doctrines, it can adjust itself to the needs of various societies and different generations.

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D. INTERVIEWS

The Principals in each of the following Catholic Academies in Louisville gave information pertaining to the establishment of their Academies; as well as to the educational activities of their Orders in the establishment of the Catholic elementary schools in Louisville:

- (1) Sister Althaire, O.P., Principal, Holy Rosary Academy.
- (2) Sister M. Helen, S.L., Principal, Loretto High School.
- (3) Sister M. Dolorose, R.S.M., Principal, Our Lady of Mercy.
- (4) Sister M. Aquinal, S.C.N., Principal, Presentation Academy.
- (5) Sister M. Dominica, O.S.U., Principal, Sacred Heart Academy.
- (6) Brother William, C.F.X., St. Xavier High School for Boys.
- (7) Sister Pauline, S.C.N., Principal, Catholic Colored High School.
- (8) Sister Francis Borgia, S.C.N., Principal, St. Helena Commercial School.

Rev. Felix N. Pitt, Superintendent of the Louisville Catholic Elementary Schools and Secretary of the Catholic School Board told in an interesting manner the organization and the development of the Catholic Elementary schools in Louisville. He explained the present system existing in Louisville today; the duties of the pastor in relation to the school in his parish, the duties of the School Board and how it operates in Louisville and his own duties as Superintendent of the Catholic Schools.

Information was received from each of the pastors of the following Catholic Churches in Louisville today, concerning the origin and development of his parish and Church:

- (1) Pastor, Rev. Francis Felten, St. Martin's Church, 807 E. Gray.
- (2) Pastor, Rev. William Peberl, St. Peter's Church, 1620 Garland Ave.
- (3) Pastor, Rev. Damian Sander, St. Joseph's Church, 1420 E. Washington.
- (4) Pastor, Rev. James Hermes, St. Anthony's Church, 2234 W. Market.
- (5) Pastor, Rev. P. J. McNeil, St. Patrick's Church, 1305 W. Market St.
- (6) Pastor, Rev. Charles E. Rahm, St. John's Church, 706 Walnut St.
- (7) Pastor, Rev. Robert P. Carroll, St. Louis Bertrand's Church, 1126 S. Sixth St.
- (8) Pastor, Rev. D. Autheman, St. Michael's Church, 220 S. Brook St.
- (9) Pastor, Rev. John N. Dudine, St. Augustine's Church, 1314 W. Broadway.
- (10) Pastor, Rev. Patrick Walsh, Sacred Heart Church, 17th and Broadway.
- (11) Pastor, Rev. A. M. Reitzel, St. Cecilia's Church, 338 N. 25th St.
- (12) Pastor, Rev. Richard Maloney, St. Brigid's Church, 1516 Hepburn Ave.
- (13) Pastor, Rev. John F. Abell, St. Columba's Church, 221 S. 36th St.
- (14) Pastor, Rev. R. C. Ruff, St. Vincent de Paul's Church, 1207 S. Shelby St.
- (15) Pastor, Rev. D. A. Driscoll, Cathedral of the Assumption, 443 S. 5th St.
- (16) Pastor, Rev. Symphorian Weiner, St. Boniface Church, 525 Fehr Ave.
- (17) Pastor, Rev. John A. Lyons, Our Lady, 3511 Rudd Ave.

Information was received from the deans of each of the two existing Catholic Colleges:

- (1) Sister M. Dominica, O.S.V., Dean of the Ursuline College, Louisville, Kentucky.
- (2) Sister M. Ramona, S.C.N., Dean of Nazareth College, Louisville, Kentucky.