

**Father Massuchelli's Influence
On the Frontier
Prior to His Appointment
As Provincial**

By

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**A Thesis submitted to the Faculty of the
Graduate School, Marquette University,
In Partial Fulfillment of the Re-
quirements for the Degree of
Master of Arts**

**Milwaukee, Wisconsin
June, 1946**



Courtesy Catholic Herald Citizen

Reverend Samuel Charles Mazzuchelli, O.P.

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PREFACE

The purpose of this thesis is to trace the activities of Father Massuchelli, a Dominican missionary, on the Great Lakes and the Upper Mississippi beginning with 1830 up to his appointment as Provincial of the new Dominican Province of St. Charles in 1844. A general view of his work thereafter will be briefly summarized, concluding with his retirement in Benton, 1849 - 1864.

The writer wishes to express her sincere thanks to the Professors of History at Marquette University for the courses that prepared her to write this work, but she is specially indebted and grateful to Reverend Raphael N. Hamilton, Head of the History Department, for the suggestion of the topic for this thesis; for his kind and patient guidance throughout the course of the work; but particularly for the corrections and assistance in the arrangement of the subject matter, footnotes and annotations of them. His valuable suggestions resulted in a marked improvement.

Grateful acknowledgment and thanks are due to Sister M. Paschala, O.P., archivist of Saint Clara Convent, Sinsinawa, who was so kind and helpful in sending source material, books and various information pertaining to the Reverend Founder.

Thanks are also due to the courtesy of the librarians of Marquette University; Milwaukee Public Library; Catholic Herald Citizen, Milwaukee; State Historical Library, Madison; The Newberry Library, Chicago; Iowa State Department of History and Archives, Des Moines, Iowa; to all other persons through whose kindness the local histories were procured, namely, Rt. Rev. Msgr. W.E. Cullinan, St. Paul's Rectory, Burlington, Iowa; Rt. Rev. Carl H. Mainberg, St. Mary's Rectory, Iowa City; Rt. Rev. Msgr. J.M. Wolfe, Archdiocesan Supt. of Schools, Dubuque, Iowa; St. Mathias Rectory, Muscatine, Iowa; Rev. Theodore Rosner, O.F.M. Cap.; Rev. J. Healy, St. Michael's Rectory, Galena, Illinois; Rev. J. Ling, St. Ann Rectory, Mackinac Island, Michigan; Rev. Frank Schneider, St. Francis Seminary.

Last but not least, the writer expresses her gratitude to Venerable Mother M. Melania, S.S.M., for giving her time and help to bring the work to a successful completion.

Chapter I

A General Survey of Religious, Social, and Economic Conditions in the Northwest up to 1830

The historical setting for the background of this paper is laid along the Great Lakes and the Upper Mississippi, including a large part of that region once known as the Old Northwest. The organization of the Northwest Territory was by no means an insignificant event in the history of the new nation, for it definitely marked the first step westward in the long march from sea to sea.

Unlike other frontier regions, this section of the country had already, about a hundred years earlier, attained an ecclesiastical and civic status. French missionaries and traders had penetrated the interior of the continent by way of rivers and lakes as early as the middle of the seventeenth century. Favorable reports of the possibilities in the New World reached the home country, and France was not slow in asserting her civil jurisdiction in a region she had a full claim to.

The first official act on the part of France to claim this territory was carried out by Sieur Saint-Lusson on June 14, 1671, at Sault Sainte Marie. In the presence, and with the consent of all the principal Indian tribes assembled there for that purpose; amidst a large French delegation of both Church and State representatives, Saint Lusson took formal possession of the Northwest in the name of the King of France, Louis XIV. This official proclamation was followed up by extensive explorations and settlements which tended to confirm French claims in the New World.

Numerous forts were erected for protection and trade. 1.

1. Edna Kenton, The Jesuit Relations and Allied Documents, 326-332.

Thus was planted a French culture and civilization by Catholic France in the heart of the American continent.

Since missionaries had taken the lead in penetrating into the interior of the unknown wilderness, religion being at all times their primary motive, it is not surprising that in the far West, ecclesiastical organization had preceded civil organization. It is known that the French King had pleaded earnestly with the Holy See for the erection of a Bishopric in New France. In consequence of this plea the See of Quebec was erected in 1659 with Mgr. Laval as its first Bishop. Previously to this act, the Church in New France was subject to the jurisdiction of the Archbishop of Rouen. With faculties from this Archbishop the first missionaries had penetrated into the Great Lake region. Pioneers of this group were Father Isaac Jogues and Father Charles Raymbaut who, upon invitation from the Chippewas, came, in 1641, to the vicinity where Lake Superior empties into Lake Huron, and named the place Sault Saint Marie. Here were gathered about 2000 savages in whose presence they erected a cross and instructed their Chippeway friends in the fundamentals of Christianity. However, religious activities were hampered in this region for some time by the hostilities of the Iroquois. 2.

2. John G. Shea, History of the Catholic Church in Colonial Days, I:258-259, 228-229.

Meanwhile, with the arrival of a bishop in 1659, there dawned a new era for the Church in New France. Bishop Laval had at heart the conversion and civilization of the natives. Therefore, with the concurrence of the Reverend Superior of the Jesuit Fathers, he planned the projection of a series of new missions including the wide territory in the distant West. The first missionary sent to this region was Father Rene Menard. In 1660, with the blessing and farewell of his Bishop, he joined the fleet of the Ottawas going to Lake Superior. There he began to minister with untiring zeal to the Indians dwelling around Keweenaw Bay. Later in 1661, when he left there to contact some Hurons, he met with a fatal accident and was seen no more. Thus expired the first missionary in the region of what is now Wisconsin. 3.

3. John G. Shea, Op. cit., I:259-266.

Two years later, 1663, a new page was written in the history of the Catholic Church of present United States. On July 21 of that year, Bishop Laval appointed Father Allouez his vicar general for the western Missions. This act marks the first ecclesiastical organization of the Catholic Church in the Northwest, a region which remained attached to the Diocese of Quebec for over a century. 4.

4. Ibid., 268-269.

Father Allouez arrived in his new field of labor in 1665. Leaving Sault Saint Marie in the month of September, in October he was

already building a chapel on the farthest end of Lake Superior, Chequamegon Bay, close to a trading post which stood on the site of modern Ashland. This had always been a favorite Indian resort. At the time of the Father's arrival, the native population comprised about eight different tribes. The missionary dedicated his new chapel in honor of the Holy Ghost calling it, Point of the Holy Spirit. Among his new charges the minister of the Gospel earnestly endeavored to instill the doctrine of Christ, but for some obvious reasons his labors failed to fructify. A Pastoral Letter on the cause of the difficulty was not long in the coming. It was issued on August 6, 1667, by Bishop Laval and given to Father Allouez on his return to the West. In it the pralate warned the pioneer traders of their un-Christian lives among their Indian friends. This pastoral marks the first Ecclesiastical Act addressed to the infant Church in the Northwest. It showed that the Church in New France was functioning. She spoke with authority and could reach her wayward children, long removed from the pale of civilization, reminding them of their duty toward God and their fellow-men. 5.

5. John G. Shea, op. cit., I:270-271.

As more missionaries became available for the vast mission field, reinforcement came in 1669. Father Marquette was sent to take charge of the Mission of the Holy Ghost on Lake Superior. Writing on the condition of his arrival at this place, Father Marquette states that he found in the Huron mission five-hundred souls and all of them baptized.

This is a testimony to the zeal of his predecessor.

Father Allouez, being now released, set out to carry the faith to other tribes. In December 1669 he reached Green Bay where he found wintering about six-hundred Indians - Pottawatomies, Sacs, Foxes, and Winnebagoes. He immediately took advantage of the favorable location and founded the Mission of St. Francis Xavier which, after the desertion of La Pointe du Esprit, in 1671, became the center of mission activities in Wisconsin. Later on, in 1685, Nicholas Perrot selected Green Bay as the center for the fur trade from where he commanded the vast territory under his jurisdiction. 6

6. John G. Shea, op. cit., I:276-277; Peter L. Seanlan, Prairie du Chien French - British - American, 13. Mr. Seanlan notes the coming of Perrot to Green Bay in 1685.

From Green Bay, Father Allouez canoed to the Wolf River, where he founded his third mission among the Foxes. This was dedicated to St. Mark on April twenty-fifth, 1670. On, the evangelizer traveled until he reached the Mascoutins, where he opened the mission of St. James on the feast of the Assumption. Thus, with untiring zeal the faithful missionary labored, establishing all the principal mission posts in a region which to-day embraces the present State of Wisconsin. In later life, he extended his apostolic labors southward, where he ministered, first, in what is now the State of Illinois, and finally, in present day Indiana. As an Apostolic laborer he holds a record of 10,000 baptisms administered to God's most neglected children, the first fruits

for the faith in the Northwest Territory. 7

7. John G. Shea, *op. cit.*, I:274-277, 320, 331; Joseph J. Thompson, "The Illinois Missions," *Illinois Cath. Hist. Review*, I:37-63. On page 43, Mr. Thompson notes that Father Allouez had instructed during his apostolic career 100,000 natives, 10,000 of whom he baptized.

Owing to a war which the Sioux waged along Lake Superior, Father Marquette was forced to leave the Mission of the Holy Ghost and with his Huron charges voyaged to Mickillimackinac where he established the Mission of St. Ignatius. This became an important center for the missionaries until the close of the French period. Father Marquette remained at Mackinac until he started on his famous journey down the Mississippi in 1763. With this voyage the seeds of the Gospel were planted in the Mississippi Valley, for up to that year, no missionary had worked south of the Mascoutins.

Of historic interest for this paper are those places which will be mentioned in the course of this writing and which Father Marquette was first to touch on his voyage southward. His point of entrance from the Wisconsin into the Mississippi, is marked by the City of Prairie du Chien, noteworthy, because Father Marquette was the first priest to carry the cross to that locality. He was likewise the first priest to visit what is now the State of Iowa. The first priest to build a tabernacle for God in Iowa was then distant in time, but close in the mind of God.

With the exploration of the Mississippi River, the spread of

Catholicity proceeded rapidly. Father Marquette returned, as he had promised, to the Illinois Indians where he became the Apostle of that tribe. He visited them in their village of Kaskaskia on the Illinois River and instructed them in the holy mysteries of faith. Death cut short his life, but the Illinois Indians persevered in the faith. Other Fathers succeeded him and continued the work of evangelization. 8

8. John G. Shea, op. cit., I:275-276, 313-319.

In 1701 La Motte Cadillac became the commandant of the West, and being appointed Seigneur of a projected settlement, he founded Detroit on July 21, 1701. Fort Pontchartrain was begun immediately, and five days later the Chapel of St. Anne was built. The Recollect Fathers were entrusted with the spiritual administration of the town while the Jesuit Fathers were to take charge of the Indians gathered around the new settlement. The missionaries were not in favor of the project for they understood Indian character better than Cadillac, nevertheless, the new experiment was carried out to the detriment of the missions. Thus the Jesuit establishments on the Great Lakes were reduced to that of Green Bay where Father Chardon was stationed from 1708 until about 1728 when De Lignery destroyed the fort and the missionary had to leave. 9

9. Ibid., I:620-623, 629.

At Mackinac there was no longer a flock so that the missionaries were forced to burn the chapel to prevent profanation. However, in 1706

Father Marest returned to Mackinac and rebuilt the chapel, locating it this time on the southern shore of the strait, where later, in 1712, Louvigny built a fort. 10

10. John G. Shea, op. cit., 625, 627.

The Indians around Detroit, who had been without a missionary from the time of the foundation of the place, shortly broke out in open revolt. Old feuds and jealousies again ran rampant. When Father Charlevoix visited the Northwest in 1721 he deplored the Indian situation around Detroit, finding them without spiritual assistance. But the visitor had reasons to rejoice when he found the Miami, Pottawatomies, and Illinois tribes almost all Christianized. Near Detroit, the Huron mission was revived in 1728 with Father Armand de la Richardi in charge. Throughout the course of the struggle for supremacy many of the Indians became involved in English plotting and so were alienated not only from the French but from Christianity. They had become a tool in the hands of the enemy. The West was beset with strifes until 1763 when England came in possession of that long coveted territory. 11

11. Ibid., 623-625, 630, 635.

In spite of the many difficulties the missionaries had to contend with, in this early period, they planted in the Northwest a French Catholic civilization and culture, which dominated that region for years to come.

The bishops of Quebec had always watched with care over these remote settlements and faithfully ministered to the spiritual needs of their subjects. The faith had been planted, it had taken firm roots, it needed but priestly hands to tend it. The shortage of clergymen caused an acute situation when the shepherds were separated from their flock in 1763, for, almost simultaneously with the loss of French power in America, came the suppression of the Society of Jesus which left the Northwest without a single priest until the return of Father Marest. Fathers du Jaunay, and Le Franc alone were in the Upper Country, and that for a short time only. The suppression of the Order so depleted the Mission field that John Gilmary Shea bemoans the condition of the Church in the following conclusion:

"...The parish of Detroit had, indeed, its priests; two Jesuit Fathers attended the Catholics on the Great Lake beyond...the work of six-score years from the visit of Fathers Jogues and Raymbaut, was recorded rather in the graves of the faithful departed, than in the living children of the Church and their pastors...the suppressers of the provinces of the Society of Jesus in French and Spanish territory, left many districts without priests, and the faith of the people was gradually yielding to decay like the crumbling tenantless churches... Darkness as of night was settling on the land, but it was the darkness that precedes the dawn." 12

12. John G. Shea, A History of the Catholic Church in Colonial Days, I: 635, 637, 641.

This sad condition is further confirmed by Father Edmund Burke, in a letter addressed to the Sacred Congregation of the Propaganda of the Faith in 1791 in which he "called attention to the fact that the

whole Lake region was in a deplorable condition since the suppression of the Jesuits". 13

13. Rev. Matthew J. Walsh, "Notre Dame, Antecedents and Development," Illinois Catholic Historical Review, IV:273.

After the departure of the Jesuit missionaries, the French Catholic settlements on the upper Great Lakes received only occasional visits from itinerary priests. One such traveler was Father Gibault who, on his way to and from Canada and Cahokia, ministered to the Catholics at Mackinac. 14

14. Joseph J. Thompson, "Illinois' First Citizen - Pierre Gibault," Ill. Cath. Historical Review, II:86, 89.

The territory, during this time remained under the jurisdiction of the Bishop of Quebec. In 1791 it became a part of the diocese of Baltimore. However, Bishop Carroll's authority was not exercised along the upper Great Lakes until the British relinquished the military posts which bordered them. The last one to be evacuated was Mackinac from whence the British withdrew in October of 1796. With British evacuation from American soil, Bishop Hubert, contemporary ordinary of Quebec, felt obliged to withdraw his Canadian clergy also. This compelled Bishop Carroll to fill those vacancies, although he had pleaded with the Quebec prelate to leave his priests there. Just then he was fortunate of having received an accession of French priests whom he could send to care for the French inhabitants of that remote region. One of these French refugees

was Father Gabriel Richard who was sent west in September, 1792, as assistant to the missions. In 1797 Father Levadoux was appointed pastor of the Detroit parish and Fathers Gabriel Richard and John Dilhet were sent to aid him. Four years later, 1801, Father Levadoux was recalled to Baltimore and Father Gabriel Richard became parish priest of Detroit where he exerted a far reaching influence not only in spiritual affairs, but cultural and social as well. 15

15. John G. Shea, op. cit., II:488-489.

Bishop Carroll never was able to extend his visits to these distant outposts, he therefore empowered Bishop Denaut of Quebec to administer Confirmation at these settlements whenever he would be in the neighborhood thereof. Under such circumstances Bishop Denaut administered Confirmation in 1800 and 1801 at Detroit, Raisin River, and other points. 16

16. Ibid., II:490.

When the diocese of Bardstown was erected in 1808, the region of present Michigan and Wisconsin came under the jurisdiction of Bishop Flaget. He visited the settlements occasionally, especially Detroit. After the diocese of Cincinnati was erected in the state of Ohio in 1821, Bishop Fenwick became Administrator Apostolic of Michigan and the Northwest Territory. This left Indiana and Illinois north of Ohio still under Bishop Flaget's jurisdiction until 1825 when the western country

including western Illinois and Wisconsin became attached to the diocese of St. Louis. 17

17. John G. Shea, op. cit., II:620, 622, 629; III:265-266, 395.

About this time the Lake country had quite a sprinkling of Catholics. Along the Detroit River alone were about a hundred fifty families; Point St. Ignace numbered about eighty; Sault Sainte Marie twenty or thirty; and along the shore of Green Bay clustered about sixty families; Prairie du Chien settlers ranged from a hundred and twenty to one hundred and fifty families. In 1820 Father Richard estimated the Catholic white population of Michigan to be about six thousand. There were five Catholic Churches in the state whose parishioners were a mixture of whites, negroes, half breeds and Indians all dependent for spiritual aid upon the priests at Detroit--Fathers Richard and the newly ordained Father Francis Vincent Badin. The Indian population, Ottawas, Pottawatomie, and Huron tribes in all numbered about six thousand. These Indians were recognized by the United States government as Catholics. The Ottawas, about this time, even appealed to the president at Washington that a Catholic priest, such as their forefathers had, be sent amongst them to teach religion, arts, and agriculture. 18

18. John G. Shea, op. cit., III:343, 347-348.

In 1830, according to Father Johnson's estimation, the Catholic population of Green Bay and Prairie du Chien stood at 1,000 and 600,

respectively.

"Green Bay's 1000 was mainly Canadian and half-breeds... Green Bay had a population of 500 whites, of whom the majority may be presumed to have been Catholic and the same figure and guess may hold good for Prairie du Chien. In 1830 the whites in Wisconsin are listed as 3,000, of whom one-half resided in Green Bay and Prairie du Chien, and the other half in the lead region. For the first half of the 1830's liberal figures for the Catholic population touch on 1,500 whites and 1,000 Indians." 19.

19. Rev. Peter L. Johnson, Centennial Essays for the Milwaukee Archdiocese 1843-1943, 7.

During the administrative period of Bishop Fenwick, religious ministrations were extended more frequently to the scattered Catholics in the upper Great Lake region. The prelate, on his visit abroad in 1824, was able to secure the services of two French priests, Fathers Bellamy and Dejean, who were sent immediately to the Michigan territory to aid Father Gabriel Richard. Father Bellamy was stationed at Raisin River while Father Dejean was assigned to the mission on the Huron River. Bishop Fenwick ordered Father Francis Vincent Badin to be sent on a visitation to the upper Great Lakes. In April, 1825, Father Francis V. Badin started on his northwest mission tour, making Mackinac the center of his activities. From that point he journeyed on to Green Bay. "Here the people had not seen a priest but once in fifty years or more." 20. After his return to Mackinac, he visited the

20. Rev. Victor F. O'Daniel, The Right Rev. Edward Fenwick, O.P., 328, 267, 271.

Indians at Arbre Croche a few times. The old missions of Saint Ignace

and Sault Sainte Marie were not neglected. In November, 1825, after an absence of seven months, the missionary returned again to Detroit. Although many abuses had crept in during that long lay interregnum, Father Francis V. Badin was surprised how the French Canadians and half-breeds had persevered in the Catholic faith. The following year, at the advice of his bishop, he toured the region a second time, including Prairie du Chien and Portage in his itinerary. Unfortunately, the labors of the missionary were cut short by Indian disturbances so that he had to return to Detroit by way of St. Louis. 21.

21. Rev. Victor F. O'Daniel, The Right Rev. Edward Fenwick, O.P., 329.

With all these handicaps that the Church had to struggle with to keep alive the faith, where it once shone so brightly, she succeeded as long as these old French Canadians were left undisturbed in their old habitations and no immediate danger threatened their faith. But when inroads were beginning to be made into these centuries old settlements by sectarian agents then the ancient faith became fraught with danger. With the opening of the Great Lake region, and even before, this danger became imminent.

Foreign travelers had long commented on the large Catholic population in the Mississippi Valley. Frederick Marryat expressed his opinion that all America west of the Alleghenies will eventually be a Catholic country. 22. Others expressed similar sentiments and ascribed this

22. R.A. Billington, The Protestant Crusade 1800-1860, 122.

Catholic advance to the division among the Protestant sects. These remarks drove the Protestants into a union for the purpose of combating Catholicism. In their ignorance they called Catholicism a form of corrupted Christianity and preached against it as such. As early as 1820 their religious press sent out a warning that unless Protestants sent missionaries and Bibles to the Mississippi Valley, Rome would occupy the region and "build up a system of ignorance, priestcraft, and superstition..." 23. The persistent propaganda concerning the West

23. R.A. Billington, The Protestant Crusade 1800-1860, 122.

led to the organization of the American Home Missionary Society in 1826. They feared that Rome would subdue the Protestant outposts in the Mississippi Valley unless support could be given. In the year 1829 the publication of the A.H.M.S. expressed alarm at the increasing number of Catholics in the West. A report from an agent in 1830 states, 'The line of Catholic posts is being fast completed'. That same year the American Bible Society urged that all Protestant sects unite to combat Rome's influence, likewise did the American Education Society. Protestant Churches became interested and both Presbyterians and Baptists considered the "advisability of concentrated missionary operation in the West to combat the designs of Popery there". Public meetings were held in the eastern cities to consider the problem. 24.

24. R.A. Billington, The Protestant Crusade 1800-1860, 120-122.

The American Bible Society now came to the fore by aiding the

ministers on the frontier. It not only furnished the Bibles free to the newly settled communities but also supplemented the salaries of ministers who took charge of distributing its literature. At Green Bay alone, in that old Catholic settlement, Stephen Peet distributed in one year one thousand Bibles and five hundred Testaments. 25.

25. Lawrence E. Murphy, Religion & Education on the Frontier, 40

In the decades of the thirties, the minister reports that at Green Bay one third of the population was Roman Catholic and was according to Peet, 'ignorant, superstitious, and wicked'. "The other two thirds mostly from New England, he thought were 'intellegent and refined'."

In 1839 this same minister found Prairie du Chien two-thirds Catholic, and remarks in his report,

"I have not found a single family, and but one or two individuals, who could not read, except among the Roman Catholics, who are generally kept in ignorance, according to the genius of their religion and the designs of their priests." 26.

26. Ibid., 48-49.

The charge of "ignorance" may be answered by pointing out that the New England immigrants had come from a well established community where education had been flourishing unlike that of a frontier town. The old Catholic settlements in the West had had no such splendid opportunities, on the contrary, they had been mistreated by military

expeditions as "though they were hostile Indians". A case of wanton destruction was that of the village of Quiatenon which was destroyed by the forces under General Scott in 1791. This village consisted of seventy well furnished homes. By the time that peace was secured for these remote settlements the "old time Catholics were reduced to wretchedness and misery." 27.

27. John G. Shea, History of the Catholic Church in the United States, II:164-165.

It seems too, that the Catholics were charged with ignorance by sectarian ministers because they did not possess a knowledge of Protestantism.

To the charge of the "designs of their priests", Thomas Ford has a bit of good advice for Protestant ministers, and it is in place here, whatever the author may have had in mind when he wrote his report. In regard to the Catholic priests in the Illinois country he writes:

"...the priest was the adviser and director and companion of his flock. The people looked up to him with affection and reverence, and he upon them with compassion and tenderness. He was ready to sympathize with them in all their sorrow, enter into all their joys and counsel them in all their perplexities. Many good Protestant ministers, who stoutly believed these Catholic priests to be emissaries of Satan, would have done well to imitate their simple hearted goodness to the members of their flock." 28.

28. Thomas Ford, History of Illinois, 137-138.

With a united and well organized anti-Catholic propaganda in print

and pulpit, the seeds of unfounded prejudice were widely scattered and even carried to the frontier, thus making the work of Catholic missionaries more difficult.

By the end of the first quarter of the nineteenth century, the great westward drive which had been moving on steadily since 1787, received a new impulse. Coupled with the immigration wave was the liberal land policy of the United States government, and the rapid extinction of Indian titles to the lands in the Northwest. With the high tide of immigration coincided the development of new modes of transportation. By 1830, the Erie Canal with its connecting links was fairly completed so that the immigrants from New England and New York had no difficulty in reaching the West. 29

29. Ed. Channing, A History of the United States, V:37-67.

Steamboat navigation on the Mississippi River also became ever more popular and its crafts ventured in ever higher latitudes, so that by 1823, the Upper Mississippi saw the arrival of the first steamboat sailing as far north as Fort Snelling. This voyage then "established the practicability of navigating the Upper Mississippi by steamboat". It had still other far reaching results. The new mode of transportation became the natural outlet for the large quantities of lead soon to become the traffic of the Mississippi. Along this main artery "great waves of immigration moved steadily northward

into the Upper Mississippi Valley". 30

30. Wm. J. Peterson, Steamboating on the Upper Mississippi the Water Way to Iowa, 100-106.

Up to 1830 the Great Lake Region was still a wilderness and far beyond the frontier line. However, with the problem of transportation solved the Upper country remained no longer an isolated unit. Socially and economically the time portended a change. For on the threshold of this country there stood a new people, with new interests and new plans.

The Lake region had held its own for almost two centuries with its one supreme interest—peltries. Masters had changed hands but the old working force of French Canadians and half-breeds had remained in the field. Now around 1830, the fur trade was on the decline while the land claim was on the rise. John Jacob Astor, who sensed the trend of time, sold out in 1835 to become a land speculator. He was not alone in the field, for the region was overrun by lumber and land speculators. In their explorations, the fur traders had spied out the good land, they knew the routes of travel and brought back to the East glowing accounts about the new possibilities of the northern country. On their heels followed adventurers and homeseekers. Where the advanced fur trading posts had been, there, cities sprang up, an American population was moving in, thus replacing the factors, agents, interpreters, sorters, and packers of French descent. Fur trading

posts were located at Prairie du Chien, Green Bay, and Mackinac, the latter was the commercial center of the trade. 31 Prairie du Chien

31. Harlan Hatcher, The Great Lakes, 404-405.

and Green Bay had for a time been subsidiary stations of Mackinac and as such their economic and social interests were related to that place.

An overview of these old settlements to about 1830 will clarify the situation upon the arrival of Father Mazzuchelli.

Prairie du Chien

Prairie du Chien dates back to the French period. Nicholas Perrot, French Commandant of the West, built Fort St. Nicholas on that site in 1685. Father Hennepin had lingered there five years earlier, and in 1683 he was followed by two Jesuits, Father Marest and Pierson. Father Marest holds the honor of celebrating the first Mass on the site of Prairie du Chien. It became a place of rendezvous in 1727 when two Jesuit Fathers in company with the expedition or Sioux Company passed there to establish the Mission of St. Michael at the present site of Frontenac, Minnesota. Ten years later, 1737, when the French abandoned and burned the fort on Lake Pepin, some of these men founded a trading post at the mouth of the Wisconsin River. Traditionally it is held that this establishment formed the nucleus of future Prairie du Chien. Father Rothensteiner says that "About 1780 a permanent

settlement began to grow up around the post". 32

32. Rev. John Rothensteiner, "The Northeastern Part of the Diocese of St. Louis under Bishop Rosati", Ill. Cath. Hist. Review, II:181; Peter L. Scanlan, Prairie du Chien : French, British, American, 27; Centennial History of St. Gabriel's Parish, 9. Centennial History gives the date when the first Mass was celebrated on the site of Prairie du Chien.

The inhabitants of Prairie du Chien were nearly all Lower Canadians carrying on trade with the Indians. By 1800 the population ranged from 100 to 150, all settlers depending on the fur trade for a living. By 1811 the whole settlement contained about one-hundred families, thirty-two of these were living on the old plot. The most prominent traders had their homes there. There as all over the Northwest, the trader's word was law, the American law was never enforced. In fact, before the war of 1812 British sentiment prevailed. Prairie du Chien had always been an important Indian ground and no less than six-thousand Indians visited the trading post annually. It was therefore, of the utmost importance to the British to retain the good will of the savages in case of war. 33

33. Peter L. Scanlan, Prairie du Chien, 167-169.

The religious affairs of this place had long been neglected, and probably didn't have the services of a priest since the recall of the early missionaries. It had been the center of many Indian disturbances and not until 1817 when peace was re-established did a Trappist

Missionary venture northward. This was Marie Joseph Dunand. Most probably he had been invited by Jarrot, a trader from Prairie du Chien. In reference to his visit, Father Dunand wrote: a settlement three-hundred leagues distant, "where until that time there had never been a priest--It took me thirty-four days to reach it". 34 For thirty

34. Rev. John Rothensteiner, op. cit., II:181.

days Father Dunand ministered to the most forlorn flock at Prairie du Chien. His own story follows:

"I administered Holy Baptism to a great many, large and small, among whom there were many half-breeds and savages. In short, all day I was occupied in the exercise of the holy ministry. Three persons only refused to profit by my visit. Protestants came every day to the instructions; even the Jews were converted. The savages of different nations were exact in attendance at Mass; the savage women brought me their children in groups, some to be baptized, others that they might behold a Makita Courage;...I will say in a word that God blessed my work...far beyond what I had hoped for." 35

35. Ibid., II:182; Peter L. Scanlan, 180-181.

Father Dunand left a record of 135 baptisms, children and adults; performed 14 marriage ceremonies; and blessed a cemetery on May 6, 1817. 36

36. Ibid., 181.

Another ten years elapsed before a second messenger of the Gospel

arrived, this time the traveling missionary, Father Francis V. Badin.

During the 1820's American families began to move in, and with these Protestantism was brought in. Mrs. Julian Lockwood, who arrived in autumn of 1824, immediately began to organize a Presbyterian Sunday School. Her work received the sanction of Dr. E. James and J. Kinzie, but Mr. Rolette opposed the measure. He persuaded the mothers, who sent their children to the school, to withdraw them because the purpose was to make the children Protestants. To counteract Mr. Rolette "they introduced and taught the children the Roman Catholic Catechism, finding nothing to their minds very objectionable in it." The school was discontinued in the fall of 1825 and not resumed until 1830, when members of other denominations united to form the Union Sunday School. 37

37. James H. Lockwood, "Early Times and Events in Wisconsin," Coll. of State Hist. Society of Wis., I:98.

In 1822 the ecclesiastical hierarchy formulated a new plan which was to take care of the religious needs in Prairie du Chien. In that year the missions on the Upper Mississippi were entrusted by the bishop of St. Louis to the Lazarist Fathers, with the understanding that the first establishment was to be made at Prairie du Chien. The project was also urged by General Clark. However, the Lazarists were slow in making a start and by this tardiness they missed their opportunity. When Bishop Rosati arrived in St. Louis in 1824, no steps had been taken toward the projected mission. Bishop Du Bourg had begun to withdraw most of the priests to Lower Louisiana so that by the spring of

1825 there were but five priests left to minister to the Catholics of Illinois and Missouri. These conditions affected the settlement at Prairie du Chien and once more it was left to the mercy of itinerary missionaries. Father Francis V. Badin ministered there for three successive years, 1827-1829. In 1827 he began the structure of a log church, but his work was interrupted by the Red Bird massacre. Later, in the summer of 1831, Father Lutz, a Vincentian, visited the place but he returned to St. Louis soon after the Menominee massacre. 38

38. Charles L. Sonvay, "The Lazarists in Illinois," Illinois Cath. Hist. Review, I:306-307; Peter L. Scanlan, Prairie du Chien, 201-202.

Thus Prairie du Chien was hopelessly waiting, when all of a sudden a son of St. Dominic seized the opportune moment that gave Prairie du Chien at last its religious status.

Green Bay

The early French Period of Green Bay has already been referred to on page five. It has also been mentioned that Father Chardon was the last Jesuit missionary stationed there. "The Fox war of 1728 greatly embarrassed the operations of the missionaries." 39

39. R.G. Thwaites, "Seventy-two Years Recollections of Wisconsin," 1695-1813, Wisconsin Hist. Coll., III:261.

Augustine Grignon, a pioneer of the modern settlement at Green Bay says, "I am very confident there could not have been any mission-

aries at Green Bay from its settlement, in 1745, until Father Gabriel Richard of Detroit visited the Bay in 1820." 40

40. R.G. Thwaites, "Seventy-two Years Recollections of Wisconsin," 1695-1813, Wisconsin Hist. Coll., III:261.

There is a tradition that as late as 1807 the mission cross was still standing on the west side of the river, half way between the ford and Des Pere Rapids. The Green Bay settlers, then nearly without exception all Catholics, gathered around this cross for church services. An interview with Mrs. Martin of Point Saint Ignace in 1891 reveals that "Here also confirmation service was held, when the little creole children received first Communion from the hands of a Bishop". 41

41. Neville and Martin, Historic Green Bay, 1634-1840, 231.

Although Green Bay was left without a pastor, the French settlers did hold to the traditions of their faith not minding hardships nor difficulties to secure the ministrations of priests. Augustine Grignon relates such an incident: His father, Charles Grignon, being at Mackinac when Father Payet arrived, resolved to bring his children up from Green Bay to Mackinac and have them baptized. He sent for his wife and children to be brought to Mackinac, which was a distance of 240 miles. The trip took about six days to travel in fair weather. 42

42. Reuben G. Thwaites, "Seventy-two Years Recollections of Wisconsin," 1695-1813, Wis. Hist. Collections, III:261.

In 1816 Fort Howard was erected and with a garrison stationed there, the Americans gradually filtered in. 43

43. Wisconsin Historical Coll. I:52.

About the middle of the 1820's the Baptist Mission Society made an attempt to send her ministers to Green Bay as is disclosed in the reply of a letter dated July 20, 1828 written by R. Irvin Jr. to the Baptist Mission Society in New York. It is an answer to the Society's inquiry as to the feasibility of sending a clergyman and a teacher to Green Bay. The writer also inserts a description of Green Bay at that time. The census of 1827 shows that the population then consisted of about three-fourths Canadians and half-breeds, the other fourth was composed of English and Americans. This population, as the letter asserts, was distributed over a district of country of about seven miles along the Fox River and was administered to by a "French minister of Catholic persuasion, in whom is united the two-fold functions of preacher and school master, and who now has a school in successful operation". The English school of the district was confined to the United States garrison. Irvin, the writer, urges immediate action before the ground would be occupied by another sect. 44

44. Bella French, History of Brown County, 68-70.

Father Richard in his letter to the Propagation of the Faith March 21, 1826, lists the Catholic families at Green Bay as being 84,

and the Catholic population 504. 45

45. Rev. Gabriel Richard, "Letter," Annales de la Propagation de la Foi, III:326.

The Episcopalians were soon on the spot in this mission field for they had preceded the Baptist in their explorations of a mission site. The Rev. R.F. Cadle, agent of the Domestic and Foreign Episcopal Missionary Society, established a mission and a school at Shanty Town in 1830. Two years later it was removed to Navarino. 46

46. Bella French, op. cit., 69.

The above named French minister of Catholic persuasion, who is mentioned as preacher and school master probably was Mr. Fauvel, an ex-seminarian. He had ingratiated himself with Rev. Richard who permitted him to open a Catholic school at Green Bay in 1826. Father Richard personally visited Green Bay in the years of 1820 and 1823, celebrating Mass in the home of Peter Grignon. He commenced the building of a church in the summer of 1823, though the structure was not completed until 1825 when Father Francis V. Badin, who spent two months at Green Bay, dedicated the new church to Saint Francis Xavier. A year later, while Fauvel was occupying a portion of the new building, the church was destroyed by fire through some carelessness of his. 47

47. Ibid., III:70; Rev. Victor F. O'Daniel, The Rt. Rev. Edward Fenwick, 328.

Again Green Bay was without a place of worship. Moreover, the faith suffered considerably for a time from the annoyances of Fauvel, who not only usurped the offices of the priesthood but even practiced deceit on both the whites and the natives. Father Francis V. Badin again visited the Catholics at Green Bay in 1827. 48

48. Rev. Victor P. O'Daniel, op. cit., 354.

In 1828, Father Dejean ministered to the faithful there, but the "Church in Green Bay did not thrive". 49

49. Rev. Benjamin T. Elled, Austrian Aid to American Catholics, 80.

Yet another danger to the faith was the erection of a sectarian school to which Catholic children were sent, accepted free of charge, and instructed in a heretical doctrine. 50

50. Bishop Jackson Kemper, "Journal of an Episcopalian Missionary" : Tour to Green Bay, 1834, Wis. Hist. Coll., XIV:436.

Certainly the flickering flame of holy faith was ever lowering, and great were the forces of evil hovering over the cradle of early Catholicity. A good shepherd was needed to confirm the weaklings and lead them on in the way of Truth.

Mackinac

The island of Mackinac of which the British took possession on July 13, 1780 had been bought from the Chippewas, under Chief Kit-chienago, because it was considered more of a strategic point of defence than old Mickilimackinac. 51 It soon became the great commercial

51. Rev. Antoine I. Rezek, History of the Diocese of Sault Sainte Marie and Marquette, 167; Meade G. Williams, Early Mackinac, 23-24, This gives the date when the British took possession of the island.

center and fur mart for all the outposts of the American Fur Company under the lordship of John Jacob Astor.

No missionary visited Mickilimackinac for ten years between 1775-1785. During that period the Catholic Frenchmen moved their Church to the Island. On July 23, 1786, Father Payet arrived and resided there for over a year. He was the first missionary actually stationed at Mackinac Island, and while there, put the interests of the Church on a sound basis by having marguilliers elected to carry on the administration in the absence of a priest. The entrances in the church records show how well the people were instructed in the administration of the two sacraments, baptism and matrimony. 52

52. Rev. Antoine Rezek, op. cit., II:169.

Mrs. Elizabeth T. Baird, a resident of the Island, states that the "dwellers" of the island were all Roman Catholics, and that as late

as 1823. No priest was stationed there, but occasionally one would come "and keep alive the little spark, kindled so many years before by the devoted Jesuit missionaries". The people observed the custom of gathering together for prayers and singing as taught by the early missionaries. 53

53. Elizabeth T. Baird, "Reminiscences of Early Days on Mackinac Island", Wis. Hist. Coll., XIV:19.

About 1802 a school was opened by Miss Angeline Adehemar, a highly cultured lady, who had come with the La Framboise family from Montreal, and who was of great influence on the island. The education and culture which she imparted had an enduring effect because her work was continued by some of her pupils, Mrs. Fisher being one of them. Although this family returned to Montreal after the death of Mr. La Framboise, "the seed which had been sown by Father Marquette, and cultivated by these devout ladies, bore a hundredfold in after years". 54 Later Grand-

54. Elizabeth T. Baird, op. cit., 20.

father Schindler, a scholarly man, opened a school for boys in which many of the American settlers received their education, among them being Hercules L. Douman. About this time too, Mrs. Fisher opened a school for the traders' daughters. This school was the first boarding school in the Northwest where the girls, ranging in age from twelve to eighteen, were taught to read, to write, to sew, and to do general

housekeeping. 55

55. Elizabeth T. Baird, op. cit., 20.

Mackinac was for a long time neglected in its spiritual affairs principally due to troubles at Detroit. Meanwhile the Protestants were preparing to make establishments on the island. As early as 1820, the Rev. J. Morse, a Congregational minister paid his visit. He was commissioned by the United States government to go on a two years' tour of observation and inspection with a view to devise a plan for the civilization of the Indians. For about two weeks he preached to a large audience in the Court house and effected arrangements for Bible and Tract Society work. In July of 1821 Father Richard spent three weeks there in missionary duty. He was soon followed by an unexpected visitor, William Montague Ferry, a Presbyterian minister, sent by the United Foreign Missionary Society to explore the field. The infrequent visits of Catholic missionaries had been noted and the result of his report to the Foreign Mission Society was that they took steps to erect a mission at Mackinac. In 1823 Mr. Ferry returned with his family and opened a school in the old Court House. At the close of the year he had an attendance of twelve day pupils. In 1825 the Mission House was built where Mr. Ferry continued his work for twelve years. From 1827 until the mission closed, it was under the care of the American Board of Commissioners for Foreign Missions with head quarters at Boston. At one time the school had an attendance of 180 pupils. The children from the village attended as day pupils,

and those from the several Indian tribes as boarders. 56

56. Rev. Antoine I. Rezek, op. cit., II:175-176; J.N. Davidson, Unnamed Wisconsin, 48-50.

Mrs. John Kinzie who visited the establishment in September of 1830 makes the following comment:

"The mission establishment was the beloved child and the common center of interest of the few Protestant families clustered around it. Through the zeal and good management of Mr. and Mrs. Ferry, and the fostering encouragement of the congregation, the school was in great repute, and it was pleasant to observe the effect of mental and religious culture in subduing the mischievous, tricky propensities of the half-breed, and rousing the stolid apathy of the genuine Indian." 57

57. Juliette A. Kinzie, Wau-bun, 19-20.

There was no Catholic school on the Island, and no educational activity, except for the instructions imparted by Madam La Franboise, an Ottawa woman whose husband had taught her to read and write. "It was her custom to receive a class of young pupils daily at her house, that she might give them lessons in reading and writing, and also in the principles of the Roman Catholic religion to which she was deeply devoted." 58

58. Ibid., 23.

With the location of the Protestant establishment on the island

the Catholic faith was threatened with extinction. The greatest danger lay in the fact that many Catholic children were sent to the Presbyterian school. The Mission house "became the very furnace where Catholic children and adults were melted and cast into Presbyterians". 59

59. Rev. Antoine I. Rezek, op. cit., II:176.

Contemporary missionaries, Fathers Richard and Dejean, both lamented the situation of Catholicity on the Island as may be seen in their letters to the Propagation of the Faith. In November of 1827 Father Dejean wrote from Miama to the association at Lyons:

"J'ai baptisé à Mackinac quatorze personnes presque toutes adults; mais, et j'i le dis le coeur navré de douleur, la génération future de Mackinac sera toute protestante si le choses continuent. Des presbytériens, soutenus par une société de riches marchands de New York, on établi une école dans l'île. Ils reçoivent presque gratis tous les enfans des Catholiques; ils leur apprennent le catéchisme protestant, leur rendent méprisable, par leurs discours captieux, la religion de leurs pères; et ces enfans, de retour dans leurs maisons, prêchent le protestantisme à leurs parens, et les supplient de se faire protestans. Il n'ya a pas dans Mackinac d'école catholique... On ne voit aucun enfant à la Messe. Les protestans attirent encore beaucoup de Sauvages. Leur établissement reçoit de New-York plus de huit mille piastres par an. Avec cela, que ne peut-on pas faire!" 60

60. Annales de la Propagation de la Foi, III:322.

The Upper Mississippi Valley

On the upper Mississippi River, a similar change was taking place as had been noted on the Great Lakes. Not only the fur trade, but the lead mines had also played an important part in the early history of the Upper Mississippi. In fact the lead mines became the determining factor in the early settlement of that region. Next to peltries, lead was the most important commodity of export in the Upper Country and even served as currency.

Although the presence of lead between the Wisconsin and Illinois Rivers had long been known to the Indians before the coming of the white man, they had shown no interest in that natural resource until they learned its value from the French, who taught them the use of fire arms wherewith to hunt fur bearing animals on a larger scale. Thereafter it became an article of traffic with both the Indians and the traders. 61

61. Reuben G. Thwaites, "Notes on Early Lead Mining," Wis. Hist. Coll., XIII:281.

The earliest Frenchman to reach the lead mines was Jean Nicolet, who actually saw the lead deposits in the Galena area in 1634, and made a report of them to his government. 62

62. Philip Williams, Galena, Illinois A Footnote to History, 7

Father Hennepin's Map of 1678 places these mines in the Fever River district where Galena now stands. Not long after Father Hennepin's sojourn in that district, Nicholas Perrot, on an expedition up the Mississippi in 1690, received from a Miama Chief, a specimen of lead ore that the Indians had discovered. Immediately he promised to build, within twenty days, a post below the Wisconsin River. This was probably Perrot's post opposite the Dubuque mines. In 1700, Pencout and Le Sueur on their explorations took notice of the lead mines which later became known as "Snake Diggings" near Potasi, Wisconsin. 63

63. Peter L. Scanlan, Prairie du Chien, 14, 16-17.

Of great note and significance was Julian Dubuque, a Frenchman from Prairie du Chien who on September 22, 1788, obtained from the Foxes a cession of lands on the Mississippi River for mining purposes. At one time he held the entire region of lead deposits in Iowa, Wisconsin, and Illinois, having his large trading house on the west side of the Mississippi, the site of which today is marked by the modern city of Dubuque. 64 Julian Dubuque conducted a prosperous business

64. History of Davis County, 163.

in lead and peltries, which he usually took to St. Louis himself, making two canoe trips a year. In 1796, in order not to offend Spanish authorities, he secured legal title to his claims from Baron de Carondelet, and this he held until his death on March 24, 1810. Pike,

who visited Dubuque in 1805, states that his claim to the mines on the west side of the river extended over a strip of territory of about twenty-seven leagues in length and one to three leagues in breadth. On the east side of the river he met with more opposition from wandering representatives of the American Fur Company at Mackinac, who depended much on the supplies of lead furnished to them by the Foxes. 65

65. R.G. Thwaites, "Notes on Early Lead Mining," Wis. Hist. Coll.,
66 XIII:283.

After the death of Dubuque in 1810, the Indians continued to work the mines in that vicinity. This is shown in a letter to the Secretary of War written in 1811 by Nicholas Boilvin in which he states that the Fox and Sacs on the eastern side of the river and the Iowa on the western side had "mostly abandoned the chase except to furnish themselves with meat and turned their attention to the manufacturing of lead which they procure from mines sixty miles below Prairie du Chien". These were undoubtedly the Fever River and Dubuque mines. Boilvin urges the government to introduce improved tools among them to encourage Indian mining, but more, to extinguish the Canadian trade, to prevent opposition against the American Indians. In this proposal he was not successful. 66

66. Ibid., 285.

When this area had become the property of the United States, the government drew up a treaty with the Sacs and Foxes, the agreement

which Black Hawk repudiated twenty-eight years later, saying that it was signed when the Indians were under the influence of liquor. By this treaty, the Indians, reserving their hunting and fishing rights, ceded all their lands between the Illinois and Wisconsin Rivers, an area of about 300 miles in length. In 1807 the government reserved all the mineral lands acquired by this treaty. 67

67. Philip Williams, Galena, Illinois, A Footnote to History, 6.

In 1822 Colonel James Johnson obtained a lease to these mines from the government. Taking with him from Kentucky twenty white miners and 150 negroes, together with a supply of good tools, he proceeded up the river in keelboats. They encamped seven miles up the Fever River and began operations on an extensive scale. 68 At this time there were

68. Ibid., 7.

several French and Canadian settlements on Fever River, the former being engaged in trade and the latter in mining and smelting. Until 1821 the American Fur Company also had a trading post on that site. With the presense of a military force under Colonel Johnson there was an assured protection against the Indian menace and the safety of it attracted new settlers. Immediately, therefore, hords of squatters and prospectors flocked in from Missouri, Kentucky and Tennessee. 69

69. R.G. Thwaites, op. cit., 290-291.

With this colorful background, a permanent settlement was made at the present site of Galena in 1821 by Jesse W. Shull, who later also founded Shullsburg, together with Dr. Samuel Muir and Francis Boutillier. All three had been traders in that region. The town was not officially plotted until 1826, nor officially named 'Galena' until 1827. 70

70. J.T. Donahoe, comp., Early History of Galena, St. Michael's Parish, 13.

A good example of how squatters came and how most of the mining towns took shape may be illustrated in the settlement of Galena.

Early in the spring of 1823, the "Virginia", the first steamboat to ascend the Upper Mississippi above Galena to Fort Snelling, stopped at Galena. A Kentucky family bound for the lead mines at Galena brought with them "their arms and baggage, cats and dogs, hens and turkeys; the children too had their stock... A woman missionary bound for the lead mines to work among the Indians completed the list of known passengers". 71

71. Wm. J. Peterson, Steamboating on the Upper Mississippi the Water Way to Iowa, 91-98.

Galena is but one instance of how rapidly towns sprang up in the lead district. Thousands of adventurers were attracted thither, coming at first as transients to work in summer and to leave again before the winter for their permanent homes. Others stayed or returned to become

permanent settlers.

The largest accession was made between the years of 1825, and 1827, but the flow still continued thereafter. This influx of adventurers led to the search and discoveries of new mines. At these new diggings, towns sprang up. Examples of such new settlements were Gratiot Grove, Vinegar Hill, Hazel Green, New Diggings, Shullsburg, Sinsinawa, Platteville, Snake Hollow, Mineral Point, Dodgeville and numerous others. 72

72. Moses M. Strong, History of the Territory of Wisconsin, 119.

Galena became the entrepot of all these mining towns. From 1826 to 1830 it gradually evolved from a "boom town" to a well established community. In 1826 its streets were laid out by C. Smith, sub-agent of the lead mines; the first post-office of northern Illinois was established; the first school was opened with Dr. John Hancock as first school teacher; and the first religious services held by a Hudson Bay Chaplain in the backroom of a store with attendance of twenty-five persons. The city grew rapidly from a few scattered log cabins early in 1826 to 115 houses and stores by the end of 1827. The population increased from 1000 in 1826 to 10,000 in 1828. In the years of 1828 and 1829, forty-six new homes, forty-two stores and warehouses, were built. 73

73. Philip Williams, Galena, Illinois, A Footnote to History, 9-10.

The foregoing illustration shows how rapidly the mining districts developed, attracting settlers of diverse nationalities. The southern sentiment prevailing at first, soon gave way to a northern majority, so that by the 1840's and 1850's New England immigrants formed the bulk of the population. To these two types were added a large number of foreign immigrants from Europe. In this foreign accession the Cornish and the Irish were the most numerous. These, coming from the depleted lead mines in England, were experienced miners, and were therefore welcomed by the American Capitalists. 74

74. Philip Williams, op. cit., 8-9.

In Galena, however, with the exception of the early French, the Irish-American element predominated, numbering about seven-thousand miners in 1827. Nearby was the Creole Colony known as Gratiot Grove whose interests had been promoted by a family of that name residing in St. Louis. These facts indicate that the majority of the settlers were Catholics. The miners were not indifferent to their religious obligations. Early in 1827 when the town was officially established, a committee of Catholic men petitioned Bishop Rosati for a priest. A few weeks later, Father Francis Vincent Badin while at Prairie du Chien, asked Bishop Rosati for faculties to administer to the faithful in Illinois, but, because of an Indian uprising, his mission was cut short at this time. In 1829 he came again and stayed for several months among the miners. The records in the archives of Montreal testify to his ministrations in Galena, for there are registered the

marriages and funerals, twenty-nine baptisms for 1827 and fourteen for 1829. Even long before the lay out of the city there had been a mission station at the mouth of the Fever river. This mission as well as all the trading posts along the river had been visited by missionaries as early as 1821. The Rev. Stephen Theodore Badin was there in 1825. 75 These evidences of religious ministrations show

75. Rev. J.T. Donahue, op. cit., 16

that the Hudson Bay Chaplain was not the first to attend to the spiritual wants of these miners. He was perhaps the first to hold non-Catholic services at Galena.

Father Lutz administered to the Catholics in Galena for a few months and said Mass there for the first time in the house of Mr. Soulard, September 26, 1830. The first pastor appointed to Galena was the Rev. John McMahon, who came there on August 22, 1832. After ten months of faithful services, of instructions and exhortations he died, a victim to the cholera, March 17, 1833. In July of that year, Father Van Quickenborne, a Jesuit from St. Louis, visited Galena. He secured five acres of land near the city, and collected subscriptions to build a frame church. The second pastor, Father Fitzmaurice, arrived in May, 1834. Like his predecessor, he too died a victim to the cholera, December 21, 1834. He had served both the Catholics at the Galena and Dubuque mines and was earnestly working to get the church built which had been projected by Father Van Quickenborne, S.J., in

fact he was collecting subscriptions to have a church erected at both of these places. His letter to Bishop Rosati reveals that there were many French inhabitants residing at Galena for he had to impart instructions in two languages on Sundays, alternating with an English sermon at Mass and a French one at Vespers. He found the inhabitants at Dubuque more zealous and active in getting a church built than those at Galena. 76

76. Rev. J.T. Donahue, op. cit., 16-22.

The social conditions in the lead district did not differ much from other border towns. Vices so characteristic of the frontier were not absent in the mining camps. Heavy drinking, quarreling and fighting were common affairs. 77

77. J. Schafer, "The Wisconsin Lead Regions," Wisconsin Domesday Book, III:44.

Of Galena it is said that the only question asked of a newcomer was "whether he would steal or not? If the answer was that he would not then he was considered a very honest man". 78

78. Thomas Ford, History of Illinois, 291.

Father McMahon depicted the social conditions in Galena: "The mining camp was badly in need of reformation. Vice of all kinds was rampant

in the town filled with wild adventurers; among them also the vice of gambling". He asserts that he was successful in checking gambling. But, he continues, "If God grants me like success in over-turning the rendezvous of iniquity called bad houses, I shall call my time well spent, indeed". 79

79. Rev. J.T. Donahue, op. cit., 19.

Another writer pictures the religious conditions in the camps:

"Among the population who were living in the territory that now constituted Dubuque County there was little of religious element--almost no fear of God or regard for man. A more loose and godless community than this is described to have been, could scarcely be conceived of. There was no recognition of the Sabbath as a day of rest, and immorality in every form was both openly and secretly practiced. Street fights and murders even, were not uncommon. ...On Sundays stores, drinking and gambling saloons were open, and business and amusements pursued with even greater zest than other days." 80

80. History of Dubuque County, 602-603.

The above illustrations show that society in the mining camps needed a good moral lift. They lacked the spiritual bread of life which only the Church could give. Her missionaries had surveyed the field but were never able to remain very long, and then they were often hampered by Indian disturbances.

Settlement of Modern Dubuque

Both the Presbyterians and Methodists were active in the lead region extending their services to the west side of the river. The Rev. E. Kent, a missionary of the A.H.M. Society, stationed at Galena, claimed to have delivered the first sermon in Dubuque in an unfinished log cabin on August 2, 1833. Two well known Methodists divines, Rev. B. Randle and J.T. Mitchel connected with the Galena mission, attended to the miners at Dubuque. 81

81. Rev. W.M. Hoffmann, Antique Dubuque, 1673-1833, 203.

In 1834 a Methodist circuit preacher began to hold services once a month in Dubuque. The sect claims to have organized the first religious group in that place. "...a Methodist 'Class' was formed, consisting of four members, and this, it is claimed by some, was the commencement of the first religious organization in Dubuque". 82

82. History of Dubuque County, 602.

The Catholic Church holds an earlier date and a more accurate record of her work and therefore deserves first place in this field of missionary activity. Just after the village of Dubuque had been established by the miners, there arrived, in July of 1833, Father Van Quickenborne, S.J. He celebrated Mass in the home of a Mrs. Brophy, baptized many children and blessed several marriages. To this priest

goes the credit for organizing the present Cathedral Parish of Dubuque. "Before his arrival in Iowa, no priest or minister of any denomination had ever performed a Christian ceremony within the limits of the present state." 83

83. Rev. Matthias M. Hoffmann, Centennial History of the Archdiocese of Dubuque, 3.

With the close of the Black Hawk War, 1832, a new era opened in the history of the Upper Mississippi Valley. Not only were the Indians subdued, but the territory exploited during the war received wide advertisement by those who had taken part in the struggle. Colorful descriptions were circulated in eastern newspapers; books and pamphlets supplemented personal accounts. 84 This new impetus set in motion a

84. Reuben, G. Thwaites, The Story of Wisconsin, 191-192.

great wave of immigration. The red man had to make place for his preferred white brother and with his departure, this time the Fox Indians, the Black Hawk Purchase was thrown open to the white settlers in June of 1833. 85 A land hungry farm population began to stream

85. Rev. Matthias M. Hoffmann, Antique Dubuque, 200.

westward in ever increasing number. Wave after wave rolled on for the next two decades.

The miners, too, crossed to the west of the river and occupied

the old French and Spanish mines so that with the year of 1833 all traces of Spanish, French, and Indian occupation disappeared quickly and forever.

In the lead district the government introduced a new system of law and order. All who wished to enter the old "Mines of Spain" had to secure a permit, and the smelters had to have a license from the government in order to operate lawfully. Any others found in the new purchase without these evidences of authority had to be reported. 86

86. Rev. Mathias M. Hoffmann, Antique Dubuque, 201.

The miners themselves got together and organized a village government in order to function as a lawfully established community. From this nucleus developed the modern city of Dubuque. That same year, 1833, after the Indian title had been fully extinguished there arrived at the mining district about 500 people, 150 of these came from the region around Galena. 87

87. Ibid.

Immigrants, not interested in the lead mines, settled on the rich lands which Iowa so copiously had to offer to the white pioneers who came in quest of the soil. New communities grew by leaps and bounds, and soon this section of Iowa wilderness, was changed into a prosperous territory.

With this big jump across the frontier line and the onward rush to the West, the Church faced a new problem: Where to get laborers for the vast mission field? The two bishops on the frontier, Bishop Rosati at St. Louis, and Bishop Fenwick at Cincinnati, were straining their efforts to meet the situation.

Bishop Rosati's appointments were frustrated, for, after he had made heroic efforts to get a priest stationed 200 miles from his see, in rapid succession death claimed two of his appointees. The cholera had been carried west with General Scott's army during the Black Hawk War, and this dreaded pest wrought great havoc, claiming a good number of priestly lives. Up north in Bishop Fenwick's diocese, in parishes 800 or more miles away from his see, the proselytizing fever was in the air. The heretics were ravaging the fold of Christ and no shepherd was near to stay the wolf. Father Dejean had gone back to France so that by fall of 1830 there was not one priest stationed in the whole Northwest from the Sault down to Green Bay, nor any one along the Mississippi from Prairie du Chien down to St. Louis. In this stretch of territory there was standing but one church, and that at Mackinac. Fortunately, this one temple of God had survived the struggle for supremacy in the 18th century. The faithful scattered throughout that region were languishing for want of Spiritual food. The situation was critical. However, Bishop Fenwick finally solved the problem. After some mature and wise deliberation the choice of the man fell on the newly ordained Dominican friar, Father Samuel C. Mazzuchelli.

Father Hoffmann pays tribute to Bishop Rosati for appointing

Father Mazzuchelli to the northern missions in his diocese. It may equally be applied to Bishop Fenwick for the choice originated with him.

"Had Bishop Rosati done nothing else for the faith in the Northwest than appoint his fellow Italian, the gentle-born Milanese Samuel Charles Mazzuchelli, to its missions, this region would owe him a debt of eternal gratitude. Mazzuchelli—saint, scholar, architect and artist, priest of God and gentleman of the frontier world; he personified physical and spiritual courage; his tongue was a fire of eloquence; his brain was a vehicle of the wisdom of the Lord." 88

88. Rev. Mathias M. Hoffmann, Church Founders of the Northwest, 68.

Father Mazzuchelli fulfilled the hopes of both of these bishops and accomplished even more than had been expected of him. That Bishop Fenwick understood the critical situation of the Church in the Great Lake region is seen from an evidence, showing that he at one time had had in mind of sending another well known and prominent priest to Mackinac. This was Father Mullon, of great oratorical ability, who was to silence Mr. Ferry at that place. Father Mullon had been writing in the Catholic Telegraph in defense of the charges made by a few sectarian journals and Rev. W.M. Ferry, who grossly misrepresented the Church, had hurled the vilest charges against everything Catholic. 89

89. Rev. Victor F. O'Daniel O.P., The Right Rev. Edward Fenwick, 406.

Bishop Fenwick had discerned in Mazzuchelli an able substitute who shortly proved himself capable of handling the critical situation.

Chapter II

Missionary in the Great Lake Region 1830-1834

Father Samuel Charles Mazzuchelli, O.P.

Father Samuel Charles Mazzuchelli was born in Milan, Italy on November 4, 1806 of a notable wealthy family whose ancestors, back in the seventeenth and eighteenth centuries, had distinguished themselves in the fields of art, literature, numismatics, and oratory. 1

1. Sister Rosemary, "Father S.C. Mazzuchelli", Catholic Herald, 25.

Young Samuel, richly gifted and talented, in harmony with his family tradition, received the customary classical education. This fact can be inferred from Mazzuchelli's Memoirs. Writing of his farewell visit to his father he states that "a son fulfilling his mission upon earth, renders to his father that true and just recompense which is due for all care and anxieties spent upon his education". 2

2. Rev. Samuel C. Mazzuchelli, Memoirs, 12.

The boy's early school-days coincided with the turbulent Napoleonic times, which necessitated his being sent to a boarding school in Switzerland. Nothing is known definitely of the educational courses he pursued prior to his entrance into the Dominican Order. Upon

inquiry about his early education, the writer was told that he was taught principles rather than being crammed with facts as is done in the American system of education. "Given principles in the sciences, the arts, he applied them as life presented new problems, and new opportunities." To this basic training must be added his classical environment, his observing eye to which beauty appealed, his retentive memory, his tireless energy and resourcefulness, 3

3. Sister Paschala, O.P., Letter, sent to the writer from the archivist of Saint Clara Convent, Sinsinawa.

all of these endowments were to play an important role in his missionary career on the frontier.

Already at the age of seventeen he applied for admission into the convent of the Friar Preachers at Faenza where he received the white habit of Saint Dominic on October 6, 1823. Brother Agustin, as he was now called in religion, pronounced his solemn vows the following year, December 6, being henceforth dedicated to the service of God. In 1825 he was sent to the convent of Saint Sabina in Rome, where for three years he was devoted to his studies in preparation to the clerical state. It was there that the Reverend Frederick Rese, Bishop Fenwick's vicar general, while soliciting candidates for the American mission field in 1827, met the young student. Father Velzi, then head of the Dominican Order, appointed Mazzuchelli for the missions in the United States, under the jurisdiction of the

bishop of Cincinnati. In 1828, after he had received the sub-diaconate at the hand of Pope Leo VII, he revisited his native city to take leave of his father and of his family. 4

4. Sister Rosemary, op. cit., 27.

While at home and on his travels he paid farewell visits to the magnificent churches and sanctuaries of Florence, Bologna, Milan, Rome, and Paris. These monuments, which down the ages had been the glory of religion and art, deeply impressed the young friar in so much that they became his inspiration to build churches in the far away mission field. He tells us that "God even made use of the memory of his temples to excite in one an ardent desire to build them wherever the Catholic faith spread". 5

5. Rev. Samuel C. Mazzuchelli, Memoirs, 14.

With Father Rese, the Dominican friar journeyed from Rome to Lyons, France, where he was left alone for two months in the little Seminary of Saint Nicholas. However, this delay was of the greatest advantage in acquiring a practical knowledge in the French language which became almost indispensable to him after his ordination in the exercise of his ministry. Because of Father Rese's prolonged delay, Mazzuchelli had to make the voyage across the Atlantic without him. He secured passage on the American steamship, Edward Quesnel, which

set sail on October 5, 1828. Five weeks later it docked in New York and from there the twenty-two year old friar made his way to Cincinnati. Bishop Fenwick received his young brother in religion with Fatherly care and his first concern was to have him instructed in the English language to prepare him for his future labors. The friar remained at Cincinnati devoted to his studies until after Christmas, when Bishop Fenwick sent him to Saint Rose's Convent in Kentucky, a distance of two-hundred miles. This trip was to initiate Mazzuchelli in the mode of his future missionary travels, for from Louisville to Bardstown, he was obliged to make the stretch of thirty-eight miles on horseback. It was the friar's "first riding lesson", the fatigue of which confined him to bed for two days. Good Bishop Flaget offered him hospitality until his strength had returned. Then he sent the young Dominican on with a guide to Saint Rose's Convent, which was fifteen miles from Bardstown. 6

6. Rev. Samuel C. Mazzuchelli, Memoirs, 15-16, 19.

Mazzuchelli did not remain very long with the Dominicans in Kentucky. "...he seemed not to have liked the place, doubtless because of the eccentric government of good Father Munos", 7 and early in

7. Rev. Victor F. C'Daniel, Dominican Province of St. Joseph, 216.

March he was transferred to St. Joseph's Convent in Ohio. When he set out on his return voyage on the first of February, divine Providence once more interposed and detained the young ecclesiastic for a month

in Bardstown, Mazzuchelli calls it "a happy circumstance for one who was glad to profit by such delay". Here the friar saw missionary life in action in a most edifying way, the example of which he carried with him to the northwestern frontier. The saintly companionship of Bishop Flaget inspired him with piety and apostolic zeal. Back in Ohio, the Dominican continued his studies in theology and in English. In the beginning of 1830 he commenced to give a course in catechetical instructions in the Church of St. Joseph, in order to gain practice in English and in preaching. In July, 1830, he was ordained to the diaconate after which he began to preach regular sermons at High Mass. Bishop Fenwick recalled him to Cincinnati for the preparation to the holy priesthood to which he was elevated on September 5, 1830. About a month later the prelate sent him to the most northern part of his diocese, Mackinac, where the need was most urgent, a distance of 800 miles from Cincinnati. 8

8. Rev. Samuel C. Mazzuchelli, Memoirs, 11-23.

Thus by degrees had God prepared the newly ordained priest to be His instrument in saving the faith in the wilderness of a far away land.

Father O'Daniel evaluates the future of the Dominican priest:

"The young levite, sent to Mackinac, Michigan, set out on his journey to the then northwest, where he was to gain world-wide renown, write his name in letters of gold on the pages of our American Catholic history, and earn him the title of "Builder of the West." 9

9. Rev. Victor F. O'Daniel, Dominican Province of St. Joseph, 216.

Ministrations Among the Catholics at Mackinac

When Father Mazzuchelli arrived on the scene of his labors in October of 1830, the whole Northwest Territory along the Great Lakes and Upper Mississippi did not have a single priest. Five priests were laboring in southern Michigan, the North was still the home of the savages, a forest wilderness where the coureurs des bois and traders held sway. His vast parish extended from the Sault on Lake Superior to the Mississippi River with numerous mission stations attached to his resident one at Mackinac. The most northern mission was Sault Sainte Marie, ninety miles north of Mackinac. Point St. Ignace was three miles north of Mackinac. To the south was Green Bay, over two hundred miles away; and still another two hundred miles from Green Bay was Prairie du Chien. Roughly the parish had a diameter of five-hundred miles, with one lone priest to attend that territory. His parishioners were a scattered people, a heterogeneous flock composed of French-Canadians, half-breeds, and savages. His closest priestly companion was hundreds of miles away. The solitary priest was fortunate to find one church in his wide mission field, the church of St. Anne, which the old French at Mackinac had preserved quite intact. Around this building five-hundred souls were grouped, and the missionary noted that the faith had been kept alive by the occasional priestly visits but it was without the "lights which make it so rational and attractive." 10 The young priest earnestly strove to re-ignite

10. Rev. Samuel C. Mazzuchelli, Memoirs, 26.

these qualities by giving frequent instructions on the doctrine of Christ. He moreover strove to impress upon the peoples' minds the greatness of God and the holiness of religion by celebrating the festive days of the Church in a very solemn manner thus awakening in them a love for the things of God and an appreciation for the spiritual life. In spite of all these efforts, his parishioners remained indifferent for some time so that even on Christmas day only a few received the Sacraments. However, Father Mazzuchelli was not discouraged. By persistent efforts in re-building the spiritual life in the hearts of his people he had the consolation, before a year had passed, to behold a notable change among his parishioners at Mackinac. 11

11. Rev. Samuel C. Mazzuchelli, Memoirs, 24-27.

Indifference and bad morals were not the only problems the young priest had to contend with. Mr. Ferry, the Presbyterian minister, had long been carrying on a program of conversion with the object of dispossessing the Catholics of their faith. A contemporary and resident of the island of that period writes:

"Proselyting seemed to pervade the atmosphere of the establishment. (Presbyterian Mission House) Every one seemed to feel it her duty to make a convert daily. For a while the Presbyterians had full sway; then the Roman Catholics took a decided stand against them." 12

12. Elizabeth T. Baird, op. cit., XIV:46.

When Bishop Fenwick in company with Father Mullon visited Mackinac for the first time on June 7, 1829, to administer Confirmation, Mr. Ferry forbade all Catholic children who attended his school to go to church, even on Sunday as long as the bishop stayed on the Island. 13

13. Rev. Antoine I. Rezek, op. cit., II:180.

With the presence of a resident priest on the Island, the Presbyterian minister realized the influence would check his proselyting program. To fortify himself against what seemed to him a new danger and to hold his own good place, he proposed to attack Catholic doctrine by inaugurating a series of lectures. Beginning with January of 1831, he presented these every Sunday from eight to ten o'clock in the evening for six successive weeks. The attacks were vile to the core. Father Mazzuchelli knew well how to wield the spiritual sword and was not slow in answering the assault of his adversary. Personally he attended the lectures of the Presbyterian minister so as to be able to answer the charges. Nobly he defended his faith not with six but with fourteen well planned discourses. 14

14. Rev. Samuel C. Mazzuchelli, Memoirs, 28-29.

This controversy, at first intended to weaken the Catholic Church, had quite the contrary effect. Its immediate and beneficent results brought into the true fold three converts of notable standing namely,

Samuel Abbot--the village president, Martha Tanner--ward of Lt. John K. Pierce, brother of James K. Pierce, President of the United States, and Patrick McGulpin--the blind patriarch of the Island. 15

15. Sister Rosemary, O.P., *op. cit.*, 29.

These were the direct results of the religious controversy, indirectly it had yet a wider influence. It led to the conversion of many Protestants; the Catholic faith became better known; the ignorant were enlightened; error and doubt were dispelled. For the faithful on the whole it was somewhat like a religious revival. The church was better attended, and the Sacraments more frequently received. Religion was brought into greater veneration and the priesthood was greatly respected. The spiritual gain effected also a material gain. The church was enlarged by adding a new sanctuary, and a house was built for the resident priest. A complete renovation of the Mackinac church bespoke the new life that had been infused into this part of the Mystical Body of Christ. 16

16. Rev. Samuel C. Mazzuchelli, Memoirs, 43.

A word may be said of Mr. Ferry's mission school on the island. A writer, contemporary with its origin notes, "For a while the school seemed to prosper, but soon the efforts of the teachers were diverted to another channel." (Proselyting). 17

17. Elizabeth T. Baird, op. cit., XIV:46.

A writer notes that in August of 1827 there were twelve pupils in the boarding school, and

"There had been several interesting cases of conversion. French priests occasionally visited this region and opposed the mission to the extent of their power...Thus the mission grappled at once with heathenism and corrupted form of Christianity. It has a history written in the lives of men and women who left their imprint upon all this region. It made Mackinac a St. Columba's island of the West." 18

18. J.M. Davidson, Unnamed Wisconsin, 50.

Another source claims that "hundreds of Indian children were instructed and prepared for usefulness and otherwise (it) opened fountains of influence whose streams will bless the world to the end of time". 19

19. Michigan Pioneer and Historical Collections, VI:393.

Quite in contradiction to the above statement on the education of the Indians, Bishop Kemper remarks that there were "very few full bloods in that school". (Mr. Ferry's at Mackinac). In addition he states that the "Government has given land, a farm and now allows 300 and formerly 500 dollars", which of course should have been used for the Indians. 20

20. Bishop Jackson Kemper, Journal, Wis. Hist. Coll., XIV:406, 408.

The Presbyterian mission closed toward the end of the 1830's. However, the old Mission Church is still standing, but void and empty, only a reminder of the past. The Church of St. Ann too, is yet standing, although not the same building which Father Mazzuchelli enlarged. The present building is a more substantial and larger structure. St. Ann's Catholic Church is still exerting its spiritual influence so zealously infused by the Dominican missionary. The congregation has been blessed, almost without interruption, with a resident pastor. The faith that had been rebuilt from the old roots of earlier evangelization has lived and blossomed ever since its revival. The successors of Father Mazzuchelli have continued his noble work down to our day.

Thus the old French culture was saved and the attempts to break its continuity was prevented by the arrival of Father Mazzuchelli.

Point St. Ignace

Point St. Ignace was attached to the Church of Mackinac but separated from the Island by a distance of about three miles. Father du Jaunay who left on July 3, 1765, was the last stationary priest at that place. Sittlers began to move in during the 1820's, since the place had more attraction for the whites than a home among the half-breed population on the Island. When Father Francis Vincent Badin visited Point St. Ignace in 1825 he could still see traces of the former Jesuit College, once a seat of culture in the northern wilderness. The spiritual wants of St. Ignace were attended from Mackinac island

until 1836 when the inhabitants built a church of their own. The holy Sacrifice of the Mass could be celebrated there again from 1837 on, however, Point St. Ignace did not get a resident priest until 1854 when Bishop Baraga placed the Rev. S. Carie there as pastor. 21

21. Rev. Antoine Rezek, History of the Diocese of Sault Sainte Marie & Marquette, II:125-126.

Father Mazzuchelli, who attended Point St. Ignace regularly from Mackinac, found it inhabited by about 200 Catholic whites and many Indians. Many of the old Canadians had not received the Sacraments for "twenty, thirty, or even forty years". Here again Father Mazzuchelli's presence and influence worked wonders. By 1832 he had the consolation of admitting to the Sacraments of Penance and holy Communion more than a hundred souls who, but a few months before, had been in a state of almost total ignorance of their faith. In 1832, one aged penitent who had been away from the Sacraments for forty years, although hardly able to walk, tottered across the ice from St. Ignace to Mackinac, to make his peace with God. 22

22. Rev. Samuel C. Mazzuchelli, Memoirs, 70-73.

These were the visible manifestations of the mercy of God through his minister. Verily his was the "Voice of one crying in the Wilderness", Do ye penance and return to your Maker for the Kingdom of God

is about to be established in the wilds of the northern forests.

Sault Sainte Marie

Sault Sainte Marie was another one of Father Mazzuchelli's stations on the Great Lakes. This mission had been without a priest since the withdrawal of the Jesuit Fathers from the straits, 1706 to 1834. Although there were always some wigwams on the shore, there were never enough to attract a missionary to settle there. 23 As late as March

23. Rev. Antoine Rezek, op. cit., II:43.

21, 1826, we have the record of Father Richard who lists the Catholic families for this place as twenty and the Catholic population as one-hundred twenty. 24 The baptismal record shows the ministrations of

24. Rev. Gabriel Richard, "Letter", Annales de la Propagation de la Foi, III:326.

itinerary priests, among them Father Francis Vincent Badin who was there in 1823. Father Rese also attended them in 1830. 25

25. Rev. Antoine Rezek, op. cit., II:44.

Father Mazzuchelli made his first visit to this place in August of 1831, voyaging from Mackinac in a bark canoe, a distance of ninety

miles and two days travel. He gathered his little flock under an oak tree, and so preached the word of God, first in the open and later also in the United States fort. The fruits of his first visit were scanty. There were a few confessions, a few marriages solemnized, and many children baptized. 26

26. Rev. Samuel C. Mazzuchelli, Memoirs, 62-63.

The missionary made an effort to attend his flock at Sault Sainte Marie twice a year. On August 15, 1832 he returned to give a six day mission to these long neglected parishoners. The results were most gratifying. During this stay he blessed thirty-two marriages which had been civilly contracted. To facilitate his work, he refused even the least stipend that was offered. 27

27. Rev. Samuel C. Mazzuchelli, Memoirs, 77.

About the year 1821 the Baptists made an establishment at the Sault with the Rev. Abel Bengham in charge. Later in November of that same year Rev. Jeremiah Porter, a Methodist preacher began work at that place. 28

28. John N. Davidson, "Missions on Chequamegon Bay", Wis. Hist. Coll., XII:443.

At Sault Sainte Marie, as everywhere else, the forces of bigotry

were active. At one time, early in June of 1833 while Father Mazzuchelli was canoeing up from the Winnebagoes on Lake Huron, a distance of over four-hundred miles, headed for Sainte Marie, the black-robe was spied from a distance by the Baptist minister. This narrow minded preacher immediately ran back to the village to spread the "sad tidings" to his co-workers in order to tell the Indians not to sin against the Great Spirit by assisting at the Catholic services. The effect that these warnings produced was quite contrary to their expectations. The house could not accomodate all the audience of the Catholic priest, so that the services had to be conducted out in the open under the genial shade of an old oak tree. 29

29. Rev. Samuel C. Mazzuchelli, Memoirs, 94-95.

Father Mazzuchelli had planned to build a church at Sault Sainte Marie, as he found that an absolute necessity to give permanence to his work. To Bishop Rosati he wrote on September 29, 1832, "At the Sault Sainte Marie I hope to have a church built next spring". 30

30. Illinois Catholic Historical Review, II:282.

No doubt Father's brief stay on that northern rim of his parish prevented his plans from being realized. It seems his work at Sault Sainte Marie ended in the summer of 1833, for the last baptism recorded by him is dated, July 23 of that year. At this time the spiritual

administration of Sault Sainte Marie was entrusted to Father Haetcher, a Redemptorist Father, who became its first resident pastor in the summer of 1834. He was the one who built the church but it was shortly burned by the enemies of the faith. In spite of Protestant opposition, the faith was taking on new life. Bishop Rese was able to confirm one-hundred persons at that place on July 31, 1834. 31

31. Rev. Antoine Rezek, op. cit., I:339; II:45.

Four years later the Catholic population had increased to two-hundred souls. The attempt to win over the Indians to sectarianism also proved futile, as may be seen in a letter of September 25, 1838:

"Anglican missionaries have made every effort to draw the Indians to them, unfortunately they succeeded in seducing too many. However, the mission of Sault Sainte Marie is now nearly extinct, for although the Protestants expended considerable sums for many years past and have employed threats and promises to seduce the Indians, they have not succeeded in obtaining amongst them more than thirty proselytes. The minister, discouraged at the little progress he has been able to make, has abandoned his post, and it is said (he) does not intend to return." 32

32. Mgr. Gaulain, "Letter", Annals of the Propagation of the Faith, I:479.

Thus had Father Mazzuchelli's efforts contributed in saving the traditional faith planted at Sault Sainte Marie in the seventeenth century.

During Father Mazzuchelli's administration in this northern part

of his parish he administered 213 baptisms.

"His first baptism is recorded on the 19th of November 1830 and the last July 30, 1833. These baptisms included ages ranging from infants to fifty years. Patrick McGulpin, being received into the Church at the age of ninety-one." 33

33. Rev. Antoine Rezek, op. cit., I:337.

Upon inquiry by the writer, St. Ann's Rectory, Mackinac Island, sent on February 18, 1946 the following parish record giving Father Mazzuchelli credit for the administration of 218 baptisms:

| | |
|-----------------|---------|
| "1830 | 7 |
| 1831 | 109 |
| 1832 | 48 |
| 1833 | 54" 33a |

33a. Letter, Rev. Joseph Ling to Sister M. Donata, S.S.M., February 18, 1946.

Green Bay

Scarcely had Father Mazzuchelli arrived at Mackinac when he contacted Green Bay. By a letter, dated October 22, 1830, he informed the people of that settlement of his appointment as their new pastor. Not knowing that he would be able to visit them personally before winter, he urged Mr. Porlier to collect subscriptions for the erection of a church in that place. 34

34. Rev. S.C. Mazzuchelli, "Letter", Wis. Hist. Coll., XIV:166.

Contrary to his expectations the missionary did have an opportunity to reach Green Bay before the close of the navigation season and, accordingly, set sail for Green Bay on November 1, 1830. Not having a church in which to gather his flock, he celebrated the holy Sacrifice of the Mass in a garret. Only a few individuals availed themselves of his presence by receiving the Sacraments. The greater number of them exhibited a rather indifferent attitude toward their holy faith. They were Catholics by name only. There also were many, even older ones, who had not yet received the Sacrament of Baptism; very few were found who had received holy Communion; to many the Sacrament of Matrimony was unknown. As elsewhere, so here too, the vice of drunkenness and its concomitant evils were a cause of degradation. 35

35. Rev. Samuel C. Mazzuchelli, Memoirs, 26, 46, 47.

This sad state of things convinced the priest that a church was an absolute necessity in order to rebuild the faith in this part of his parish. He therefore took immediate steps to increase subscriptions and get the work started. He himself drew the plans for the new edifice. Letters were rushed to the bishop regarding the site that was offered him. Back at Mackinac, he carried on his directions by correspondence telling Mr. Forlier to increase subscriptions and to have timber prepared for a church 60 feet long and 35 feet wide. 36

36. Rev. Samuel C. Mazzuchelli, "Letters", Wis. Hist. Coll., XIV:167-168.

Early in May of 1831 the missionary left Mackinac for Green Bay where he was soon joined by Bishop Fenwick, both set to work to conduct a three weeks mission. The two zealous missionaries preached and heard confessions all day long and sometimes into the night. At this time many returned to the Sacraments who had been away for ten, twenty or thirty years. Bishop Fenwick administered Confirmation to one-hundred and five persons. 37

37. Rev. Samuel C. Mazzuchelli, Memoirs, 46-47.

With the revival of the interior life the exterior edifice of the Church neared its completion. By October of that year the building stood ready for roofing and the following autumn, 1832, it was completed at a cost of 20,000 francs. This Church of Saint John the

Evangelist, of Gothic design, was the first Catholic Church built by Father Mazzuchelli in Wisconsin. The cost of the building was partly defrayed by contribution and partly through the aid of the Propagation of the Faith. 38

38. Rev. Samuel C. Mazzuchelli, Memoirs, 61.

Toward the close of the year 1832 the Redemptorist Fathers ministered to the faithful at Green Bay and its environs. Then after fourteen months of service they were sent up north to Mackinac and Arbre Croche. This released Father Mazzuchelli from the care of the northern peninsula and he spent the winter of 1833 at Green Bay instructing and strengthening the faithful in their holy religion. By Easter he had the consolation of seeing almost all his parishioners approach the Table of the Lord. 39

39. Rev. Samuel C. Mazzuchelli, Memoirs, 103.

Education was not neglected. Mrs. Fisher, who had been appointed by Bishop Fenwick in 1830, was conducting the Catholic school at Green Bay with great satisfaction so that the Prelate could write in July of 1832: "That the school at Green Bay is filled and does well. Madam Fisher is devoted and constant at her posts". 40

40. Rev. Peter L. Johnson, op. cit., 39.

In November of 1833 Father Mazzuchelli brought the Poor Clares to Green Bay where they opened the first Sisters' school in Wisconsin. Although their stay was short, less than two years, their example was most edifying. During the rage of the cholera, which was most fatal at Green Bay the "Sisters of Poor Clares under the guidance of the well known Catholic priest, Father Mazzuchelli, went from house to house tending the sick and ever burying the dead". 41

41. Deborah B. Martin, "Doctor William Beaumont: His Life in Mackinac and Wisconsin", 1822-1838, Wis. Mag. of Hist., IV:278; Rev. Samuel C. Mazzuchelli, Memoirs, 103. This last source also tells of the Poor Clares opening a school at Green Bay.

In September of 1832 Father Mazzuchelli made his first visit to Prairie du Chien. From Green Bay he made the long journey of two hundred and twenty-five miles on horseback and was accompanied by James Duane Doty, the Judge of the Wisconsin Territory from 1823 to 1832. During their travel of eight days, they probably stopped at the site of present day Madison because that location was one of Judge Doty's favorite camping places. 42

42. James D. Butler, "Father Mazzuchelli", Wis. Hist. Coll., XIV:156.

Upon the arrival at the settlement of Prairie du Chien, the missionary found Catholics by name only and no sign of a church. For fifteen days he instructed the people in the principal truths of the faith, but the response to his zeal was negative. Only a few went

to confession and a lesser number to holy Communion. The priest at this time thought of erecting a church at this mission station, however, since he was domiciled at Mackinac, four-hundred miles away, the plan seemed impracticable. Father returned for the winter to the northern part of his parish. 43

43. Rev. Samuel C. Mazzuchelli, Memoirs, 82-83.

One writer thinks that Father Mazzuchelli at this time also visited the site of Milwaukee. The year 1832, is sometimes proposed as the date on which the first Mass was said in that place, because of the fact related in the following incident:

"Mrs. Margaret Okeeway died on April 13, 1868, at the advanced age of 123 at Bay Settlement...In June 1830 (1831) Bishop Fenwick received her into the Church, baptized and confirmed her. One year after her baptism she traveled via canoe to Milwaukee in order to receive holy Communion which she received in the house of Solomon Juneau." 44

44. Rev. Peter L. Johnson, op. cit., 17-18.

Evangelization of the Indians

Indian Tribes Around Mackinac

While Father Mazzuchelli was re-building the faith among the white people, he was no less concerned about the spiritual welfare of the natives. The scattered settlements along the Great Lakes, an intermixture of Chippewas, Ottawas and Menominees, were visited by the missionary but many of them also came to Mackinac to receive their instructions. To facilitate their conversion he invited them to church on festival days. On this occasion they were permitted to chant the Psalms at Vespers alternately one verse in Latin and the other in Indian. This mode of chant had a great effect on the emotional life of the savages. In the spring of 1832 fifty converts had been made to the faith. 45

45. Rev. Samuel C. Mazzuchelli, Memoirs, 70.

The mission given at Sault Sainte Marie in August of 1832 had also been a success among the savages, for at this time many Indians of the Chippewa tribe were baptized. By 1833 the number of natives, chiefly Chippewas, who had been baptized by the missionary was about sixty. 46

46. Ibid., 77, 142.

Late in December of 1832, Mazzuchelli made a visit to Old Arbre

Croche where he remained for three days and effected much good. Idols were destroyed and a few Indians were baptized. 47

47. Rev. Samuel C. Mazzuchelli, Memoirs, 86-88.

At the close of Father Mazzuchelli's administration in the north of the Great Lakes in 1833 his Indian Converts numbered 125 with an additional, but larger number of half-breeds, whose lot had not been much different from that of the savages. It is held that these new Christians for the most part persevered in the faith and practice of good works. Almost all adults were practical Catholics. 48

48. Rev. Samuel C. Mazzuchelli, Memoirs, 142.

His evangelical labors among the Menominee Indians are not less noteworthy. To these he attended when on his tour of the southern missions.

The Menominee Indians

Father Mazzuchelli on his first missionary tour to Green Bay in November of 1830 found the Menominees scattered along the Fox river. His first contact with this tribe was hopeful for their sincere disposition assured him of success. It moreover consoled him for the indifferent religious attitude found among the white population. Moral conditions among the savages as found up to the time of the arrival of regular missionaries had been deplored by many writers of previous

periods. Father Mazzuchelli, too, describes the degraded condition to which the Indian was reduced because of his contact with the white man. He:

"had learned all evil habits, theft, vengeance and a consuming desire for strong drink. In short brandy was the universal article of exchange which could buy anything from the savages, even morality, and was the cause of indescribable excesses; in a word that liquor was to them what money is among civilized people." 49

49. Rev. Samuel C. Mazzuchelli, Memoirs, 47.

Father G. Richard in his report to Bishop Carroll, September 1799, on the conditions of the Ottawas at Mackinac remarks, that they were addicted to the use of firewater, that they cared very little about religion, "I saw some of them drunk when I was at their village; and at the island, some were to be seen every day intoxicated in the streets or on the shore". Mr. White in his Memoirs notes that there "can be no prospects of making the Indians Christians as long as the liquor evil prevails". Even the traders acknowledged the fact, but persisted in supplying them with it for fear of losing their trade. It is said that "English rum has destroyed more Indians than ever did the Spanish sword". 50

50. Rev. Antoine Rezek, History of the Diocese of Sault Sainte Marie & Marquette, II:172-173.

Joseph Snelling in his letter to the Secretary of War, writes on the liquor problem:

"In the year of 1825 there were delivered by contract to the Agent of the North American Fur Company at Mackinac three thousand, three hundred gallons of whiskey and two thousand five hundred of high wines. The British traders are not generally restrained by any moral rules after they pass the boundary, practice it without scruple whenever opportunities occur, and he who has the most whisky, generally carries off the most furs...The neighborhood of the trading houses where whisky is sold, presents a disgusting scene of drunkenness, debauchery, and misery, it is the fruitful source of all our difficulties, and of nearly all the murders committed in the Indian country. In my route from St. Peters to this place, I passed Prairie du Chien, Green Bay, and Mackinac; no language can describe the scenes of vice which there present themselves. Herds of Indians are drawn together by the fascinations of whisky, and they exhibit the most degraded picture of human nature I ever witnessed...Walking three miles to town daily, I had daily opportunities of seeing the road literally strewed with the bodies of men, women, and children, in the last stage of intoxication, brutal intoxication." 51

51. J. Snelling, "Evils of the Use of Liquors in Fur-Trade", Wis. Hist. Coll., XI:382-384.

These conditions plainly show the problems with which the missionaries were confronted in assuming the work of evangelization.

Father Mazzuchelli at one time, early in 1834, won a Menominee family to the fold of Christ by an act of charity. He gave his own provisions of food to a mother, who with her children was on the point of starvation because the father, addicted to strong drinks, had sold all his fish to the white man for brandy. Shortly after, the woman with her husband and children were received into the Church at Green Bay.

The first converts among the Indians numbered twenty-three of the Menominee tribe located about 250 miles from Mackinac. These received the Sacrament of Baptism in the spring of 1831, scarcely six months after Mazzuchelli's arrival. He tells us that the principal purpose Bishop Fenwick had in mind when he sent him to this part of his diocese, was the conversion of the Menominee tribe to the Catholic faith. Hence, the Menominees became the object of his special care and solicitations. By his charity, his zeal, his humility, his spirit of self-sacrifice and devotion to duty, he became all to all. As a devoted shepherd he went in search of the erring sheep of his flock, visiting them in camp or wigwam, eating with them, sleeping with them, ever instructing, teaching, exhorting until gradually the depraved child of nature was lifted to the plane of the regenerated child of grace.

By January 1834 he had Christianized, with the help of the Redemptorists, more than six-hundred; two-hundred fifty of these were regular communicants. Early in the same month of that year he journeyed across the snows to the shores of Lake Winnebago where the unconverted had pitched their tents. Going from hut to hut imparting the teachings of Christ, he effected the conversion of fifty neophytes. By springtime of 1834, the Christian Indians in the Green Bay mission numbered one-thousand. 52

One half of the Menominee tribe had been Christianized by Father Mazzuchelli in the brief space of time he worked among them. The whole tribe would have been converted shortly had his plan been accepted by the government.

On October 21, 1831, the missionary submitted his plans for the education and civilization of the Menominee tribe to Col. S.C. Shambough, United States Indian Agent. His object was the instruction of the whole tribe, grown persons as well as children and to these, teach not what is useful to some individuals but what is useful and suitable to the majority. A site for a town, selected in the heart of their country, was to be the center of education and culture. His plans were both ideal and practical as the following excerpt shows:

"...a mission house for boys and girls, two school rooms for men and women, and several houses for Indian families are to form the beginning of the town. The land in its neighborhood is to be divided in several portions, and each family that settles in the town will have one, and proper means to cultivate it. But these and other proposed allurements will not be able to induce the Indians to forget woods and live in society. Their morals must first be reformed in some degree; and their minds cultivated: this then is the principal object of the priest who settles among them."⁵³

53. Rev. Samuel C. Mazzuchelli, Letter, (Photostat), 18.

Father Mazzuchelli then explains how he would proceed in grafting a Christian culture:

"To facilitate and promote all civilization, in

the beginning no other language shall be spoken in the school but the Menominee in which language the teachers will first teach the Indians to read and to write. The Menominees in several instances expressed their anxiety to know how to read Indian. A new Testament, a prayer book with a large collection of hymns are to form the Indian reader. Arithmetic, the map of the U.S., its history and the singing of hymns will be another branch of Indian education. The art of building houses will be taught to them by a carpenter, as well as that of agriculture by a farmer. The principal branch of education for females after reading and writing is that of all kinds of useful needle work. The teachers are principally to apply themselves to the instruction of grown persons, because they are the main object in view. To this end the school rooms are to be raised in the center of the towns that every one may easily attend it. The Catholic school among the Menominees proposed to board and dress many of these children according to the means afforded: and a correct account given of their number, progress, and of the necessary expenses, whenever it shall be asked. To induce the Menominees to live in society some of the easiest musical instruments are intended to be the sports of youth: and often inculcated to all to attach themselves to the government of the U.S. and to look upon it as the support of their liberty—never to enter into war with other nations, and other like things tending to the promotion of peace and union." 54

54. Rev. Samuel C. Mazzuchelli, Letter, (Photostat), 19-21.

Father Mazzuchelli had teachers available to staff the school and informs the government of the preparations in progress:

"Now I think proper to remark to you, sir, that there are several teachers learned in the English and French, but especially in the Indian languages who are willing to devote themselves to their instructing of the Menominee as soon as a Catholic school is established among them. Moreover it is worth observing, that there is already prepared a Menominee Indian spelling book—part of the

new Testament, fifty hymns, several psalms, prayers and a Christian catechism in the Menominee language: all things are in manuscripts, ready for print, for the use of Indian Catholic school." 55

55. Rev. Samuel C. Mazzuchelli, Letter, (Photostat), 22.

It is to be regretted that the above plan was not supported by the government as had been expected. The Indians were for it and public opinion was in favor of a Catholic Indian mission school. According to Father Mazzuchelli the influence of religion alone had the power "to improve the intellectual and moral condition of the savages". In spite of all efforts the "Catholic Mission was defrauded of that means which would have facilitated the conversion of the entire tribe". 56

56. Rev. Samuel C. Mazzuchelli, Memoirs, 121-122.

Colonel Shambough, in sending Father's letter on to Lewis Cass, Sec. of War, personally pleaded for justice in this matter. The result of his appeal was that a part of the Indians' annuities were allotted to the Catholic school. "But the lion's allocation, \$2000 per year went to the Episcopal school, while Bishop Fenwick received \$1000 per year for three distinct missions, of which sum he gave \$200 for the school at Green Bay." 57

57. Sister Rosemary, O.P., "Rev. Samuel Mazzuchelli", Catholic Herald, Terc. Suppl., 29.

A school for the Indians had been opened at Green Bay in the summer of 1831 by Bishop Fenwick and Father Mazzuchelli. By order of the Prelate, June 24, 1831, Mrs. Rosalie Dousman was appointed principal with Miss. Elizabeth Grignon as her assistant. The regulations for the school were as follows:

"All poor Indians to be admitted gratuitously for all instructions...The object of this school is to inculcate industry, morality and Christian piety--and to teach the art of spelling, reading and writing etc. " 58

58. Wisconsin Historical Collection, XIV:184; Rev. Peter L. Johnson, "Mrs. John Dousman", Catholic Herald, Terc. Suppl., 39, gives the same.

This was the first school taught by lay women established in Wisconsin for the civilization of the Indians. Within one year from its foundation, Bishop Fenwick wrote from Detroit August 22, 1832 to Rev. James Whitfield, commenting on its progress: "At Green Bay the Indian School contains between eighty and ninety pupils," and then adds that these Indians are the most "simple, innocent, humble and docile part" of his flock. 59

59. Rev. Victor F. O'Daniel, The Right Rev. Edward Fenwick, 421.

With one-thousand Christian Indians and prospective government aid of \$2100, Menominee Indian annuities for education, Father Mazzuchelli, in 1834, began the structure of a frame building large enough to serve

exclusively for the instruction of the Indians. The Menominee Chiefs, too, encouraged the project and asked the government to have their annuities for education applied toward that school. 60

60. Rev. Samuel C. Mazzuchelli, Memoirs, 51, 121.

Father Mazzuchelli had applied earlier for aid and hoped that the financial support soon would be forth coming. However, a second appeal was made in which the priest pointed out to the government representatives, that his petition to Colonel Shambough was set aside, "because some one had falsely represented facts". Furthermore the Indians persistently asked that a Black Robe be sent to them and refused to send their children to the Episcopalian school; the Menominee Chiefs declared it an injustice to pay \$2000 to other than the Catholic Clergy who alone ministered unto them in their scattered wigwams; he further petitioned that the account be paid which he presented as head of the Catholic mission at Green Bay. 61

61. Sister Rosemary, op. cit., 84.

The petition which the Catholic priest, as Superintendent of the Catholic mission presented for payments was signed by Chiefs of the Menominee Nation as "correct and just" and that the "said sums ought to be paid" out of the "fund appropriated and set apart in our Treaties with the United States, for the purposes of aiding in the education of th

the people of our Nation, or out of our annuities". (Signed, November, 1834). 62

62. Wisconsin Hist. Collections, XIV:191-192.

This bill of \$1080 was rejected by Colonel Boyd, United States Indian Agent, who indorsed the bill as follows:

"Revd. Mr. Mazzuchelli's a/c against the Menominee Nation of Indians \$1080.00. Presented by Mr. Jos. Dickinson at the attorney of the Revd. Mr. Mazzuchelli. The whole Chiefs of the Menominee Nation of Indians assembled in Council, say that they know nothing about the within paper, and refuse to pay this account.
G. Boyd
U.S. Ind. At."

63. Ibid.

It seems rather ungrateful that the Menominee Indians should show themselves so disloyal to their spiritual benefactor. However, it was probably not so much through the ingratitude of the Indians as it was through the "unfriendly influence of the Indian Agent that Father Mazzuchelli was not paid". 64

64. Iowa Catholic Hist. Rev., V:54.

Big Wave, an old Chief, was befriended by Col. Boyd, the official guardian. On the occasion of Bishop Kemper's tour to Green Bay, Big Wave, with a few Menominees and Chippewas, accompanied Col. Boyd to a

general assembly where they were encouraged to use their influence to get children to attend the Episcopalian School. Big Wave, the principal speaker for the savages, responded and promised to do his utmost to get a larger attendance for that school. 65

65. Bishop Jackson Kemper, Journal of an Episcopalian Missionary's Tour to Green Bay, Wis. Hist. Coll., XIV:424.

Father Mazzuchelli repeatedly exerted his influence to obtain justice for the Indians. This is inferred from a letter in the National Archives addressed to Father Mazzuchelli from the War Department by C.A. Harris, dated May 23, 1835, being a reply to Father's letter of May 10, 1835. Part of this correspondence reads:

"Upon the application of Judge Doty, the last session of Congress, the sum of \$500 was allowed to the Catholic School at Green Bay, from the appropriation for civilizing the Indians. The whole allowance from this fund for the support of Catholic Schools, amounts to \$1800. This trust, will satisfy you of the disposition of the government to extend the same encouragement to Catholic institutions, as to those of other sects, whenever circumstances render it proper." 66

66. C.A. Harris, Letter, (Photostat), 16:139-140.

Apparently the sum solicited was not appropriated for the Catholic Indian School at Green Bay, because that institution was forced to close for lack of funds in 1835, the same year the petition had been addressed to the War Department. Mr James Butler confirms the statement

when he remarks: "He labored much among the Menominees, and claimed, though without success, the annuity of \$2,000 appropriated by the United States for their instruction". 67

67. James D. Butler, "Father Samuel Mazzuchelli", Wis. Hist. Coll., XIV:160.

Meanwhile the Episcopalian house, engaged in the education of children mostly those of white traders, had been gloating over the rich subsidy awarded to its school, so that its director could write to Colonel Boyd in June of 1833, "When I think of the generous gifts of the Bureau of War in favor of this establishment I can only regret that so few Menominees are sent to it". 68

68. Sister Rosemary, O.P., op. cit., 84.

The Menominee Indians, on the whole, were indifferent or even bitterly opposed to that establishment. The French too, disliked the project, because it was contrary to their traditional faith. Solomon Juneau, when petitioned to use his influence in obtaining scholars, wrote: "As to the little savages whom you ask about for Mr. Cadle, I have spoken to several, and they tell me with great satisfaction that they are much happier in their present situation than in learning geography". 69

69. Ella H. Neville and Martins, Historic Green Bay, 1634-1840, 234.

The Episcopalian school, no doubt exercised a benevolent influence from the time of its operation 1829, until its close, 1839. It progressed for the very reason that it had the material support which the Catholic one lacked, and it closed when that was withdrawn. Of the merits of the school Bishop Kemper writes:

"Is it nothing to have rescued more than 200 children from degradation and vice and ignorance and death-- to teach them the arts and feelings of civilized life and the principles of Gospel?...Many of these children are real Indians born in our ch. (church), but who wld (would) be ignorant of knowledge and our language were it not for the school. And many born heathen exhibit by their conduct and writings an evidence of the Gospel upon their souls." 70

70. Bishop Jackson Kemper, Journal, Wis. Hist. Coll., XIV:414.

The above report lauds the good that had been done in that school, however, it was only a temporary affair. Mr. Ellis a teacher of the school at Green Bay visited Mr. Ferry's school at Mackinac to become acquainted with the best method of organizing an Indian school. Mr. Ferry advised against it candidly, admitting that his school:

"which had been put in operation at great expense, had failed of the object sought, and that he had already received instructions to reduce it in numbers as fast as it could be done, and eventually discontinue it entirely; that with all their endeavors they had been able to secure the entrance into it of comparatively very few Indian Children; that the great proportion of their nearly 200 attendants were children of Indian traders, who were reaping all the benefits of education from which the

Indian children were being almost wholly excluded." 71

71. J.M. Davidson, Unnamed Wisconsin, fn., 49.

Another author remarks: "The result of the school did not meet with expectations." 72

72. Ella H. Neville, and Martins, op. cit., 337.

Father Mazzuchelli referring to that school in a letter of April 11, 1836, says: "The government has for five years supported an Episcopalian mission for the Menominees, which has done nothing more than received the money and send exaggerations to Washington". 73

73. Rev. S.C. Mazzuchelli, "Letter", Annals of Iowa, Ser. 3, 21:314.

Colonel C. Whittlesey, further testifies to the failure of the school when he writes:

"At Shanty Town there was an Episcopal Mission, very ably conducted by Rev. Mr. Cadle. The prospect of enforcing civilization was certainly discouraging, and in examination of the school, though it exhibited the proofs of perseverance, and benevolence, of its conductors, left no room to doubt the entire failure of a scheme so dear to American philanthropists." 74

74. Col. Charles Whittlesey, "Recollections of a Tour Through Wisconsin in 1832", Wis. Hist. Coll., I:70.

In spite of material disadvantages the Catholic Church managed to keep a lay apostolate active among the Menominees. Mrs. Dousman and her two daughters devoted their life time to the noble work of instructing this Indian tribe. Their educational dedication lasted from 1825 to about 1871. 75

75. Rev. Peter L. Johnson, "Mrs. John Dousman", Catholic Herald, Terc. Suppl., 94.

Upon the examination of a letter of Mr. Louis Grignon to Bishop Rese in February of 1836, it can be inferred that the school for the Indians was opened again in the spring of 1836 with Miss. Elizabeth Grignon as teacher. Judge Doty had some funds for that purpose to be paid every six months, and Louis Grignon asked to have them paid by the quarter so as to accommodate the support of his daughter. 76

76. Wisconsin Historical Collections, XIV:201-202.

Thus the plan for Christianizing the Menominee nation had been put on a sound foundation, which in part must be attributed to Father Mazzuchelli. He had minutely outlined the curriculum to be followed in the prospective mission school. Furthermore, his work lived on in the literature used in the field of Indian education. He compiled a Menominee catechism for that nation. Finally, he had built a chapel and altar for this tribe at Kaukauna, and his priestly administrations

were continued by his successors. 77

77. Wisconsin Hist. Coll., XIV:191.

To Father Mazzuchelli also goes the honor of having the first book printed in Wisconsin, It was probably issued in December 1833, for it was intended for distribution in the year 1834. This publication was an Indian Almanac for the Menominee Nation of Indians, "rendered by signs equally useful to those among the Natives who are unable to read their language, published at Green Bay 150 copies - \$18.00". 78

78. Douglas C. McMurtrie, "Early Printing in Wisconsin", Wis. Mag. of History, XVI:102-104.

This document was not brought to light until about 1931, when it was identified by the reference found in the Wisconsin Historical Collections. The bill which the above item contained is dated November 1834. Father Mazzuchelli spent the winter of 1833 at Green Bay and the "Green Bay Intelligencer" began its operation on December 11, 1833. Accordingly, the zealous Missionary was the first to avail himself of that instrument of culture. The Almanac was about 4 x 6 1/2 inches in size and contained fourteen unnumbered leaves. "The solitary surviving specimen of the Almanac printed for an ungrateful nation of Indians nearly a century ago was one of those land marks of our early

history which are deserving of thoughtful preservation." 79

79. Douglas C. McMurtrie, op. cit., 145.

Another reference to the Almanac is found in a note written on June 28, 1834, by Father Mazzuchelli at Green Bay to Louis Grignon, in which he asks him to "procure the remainder of the Almanacs". (signed Father Mazzuchelli). 80

80. Wisconsin Historical Collections, XIV:187.

By 1834 the light of grace had effected, as already had been noted, one thousand Menominee Indians who were numbered among God's adopted children through the saving waters of holy Baptism. In 1834, too, a helping priest was sent to Father Mazzuchelli in the person of Father Van der Broek who took care of that mission field for some years. The former missionary withdrew more and more from his beloved nation.

The last noteworthy visit to the Menominee tribe took place in 1837, when Father Mazzuchelli was on his way to Green Bay. Coming up from Galena, a distance of four hundred and twenty miles, he stopped at the various missions to minister to the Catholics. At Lake Winnebago where he found the Menominees engaged in fishing, he celebrated Mass amongst them once more during which he distributed forty-two holy Communion to his spiritual children. They had not forgotten the

truths preached to them four or five years earlier. 81

81. Samuel C. Mazzuchelli, Memoirs, 109.

Another episode confirms the truth that most of his converts persevered in the faith. In June of 1840 while Bishop Loras was on his confirmation visits at Green Bay, he was met by a deputation of Menominee Indians who begged him to pay them a visit. A few days later they escorted him from Green Bay to their village, Little Chute, where there lived about five hundred, almost all of them Catholics, some of them converted years before when Father Mazzuchelli had labored among them. 82

82. Rev. Mathias M. Hoffmann, Founders of the Church of the Northwest, 142.

Father Mazzuchelli personally gives a good testimony of the Christian Indians. In a letter of 1836 to General Jones he makes a reference to the Menominees:

"Those among the Menominees who labor, raise more than enough, and have the abundance (See Mr. Bruch: report December 14, 1835) are those whom I and other priests baptized and instructed, those who frequent the Catholic Church at Green Bay. Truth is never stated as it is by prejudiced and covetous men." 83

83. Rev. Samuel C. Mazzuchelli, "Letter", Annals of Iowa, XXI:314.

Accepting Christianity, they became a settled self-sustaining community, the result of Father Mazzuchelli's apostolic labors. His influence lives on in the descendants of his Christianized Menominees.

It may be mentioned that Mr. Boyd, Indian Agent, so hostile to Catholic missionaries, changed his attitude in later years.

"Father Bonduel had been pressing General Jones to recommend him for reappointment. Boyd had shown himself very unfriendly to Father Mazzuchelli, Father Bonduel's predecessor among the Menominees, but he had changed in his attitude toward the Catholic missionaries. In a previous letter, Bonduel had written Jones: 'Boyd's conduct has been for some years past and is at present exemplary; and his lady in the midst of many privations of domestic comforts which their present position creates, shows herself a model of Christian resignation and an honor to our church of which she has become a worthy member after a close study of its doctrines and moral precepts for two years.'" 84

84. Iowa Catholic Historical Review, VIII:45.

Another Indian tribe that was to feel the influence of the missionary apostolic was the Winnebago nation. Father Mazzuchelli made an exploring trip to the Portage as early as 1832, so he stated in his letter to Bishop Rosati from Prairie du Chien, September 29, 1832: "Next week I shall leave this place to visit the Indians at Fort Winnebago". 85

85. Illinois Catholic Hist. Review, II:283.

The Winnebago Indians

The mission of the Winnebago Indians had been entrusted to Father Mazzuchelli by Bishop Fenwick in 1832 and the administration renewed this command on July 25, 1833, telling the missionary to devote himself with all earnestness to the conversion of that tribe. 86

86. Rev. Samuel C. Mazzuchelli, Memoirs, 91, 98.

The visit to the Winnebagoes on April 16, 1833 was undertaken, merely to "find out the state of things" so as to make plans for the future. On his arrival at the Indian settlement of Decari, he found about a hundred families in that village, nestled about eight miles from Fort Winnebago. The priest describes these savages as a hard-hearted people, immoral and vicious; addicted to drunkenness; less susceptible to the truth than other tribes he had dealt with; and more disposed to put off their conversion. Nevertheless, the evangelizer proceeded with his instructions through his most trustworthy interpreter, Pierre Paquette. Within three weeks twenty-three were prepared to receive the Sacrament of Baptism among them eight adults. These had learned the Pater Noster, Ave Maria, and the Creed, all of which Father had translated into the Winnebago tongue. The teaching was not a simple matter since the Winnebago dialect had no words to express the doctrine of the most holy Trinity. To supplement this

deficiency the missionary had to use compound words to explain the dogma. 87

87. Rev. Samuel C. Mazzuchelli, Memoirs, 91-93.

Thus the first seeds of the faith had been sown among the Winnebagoes in the spring of 1833 and Father Mazzuchelli modestly passed on to minister at other posts of his large parish.

However, his short stay at Portage has left its imprint on the sands of time for his powerful influence over immortal souls was recorded in a literary work of that period.

A contemporary resident of Portage, Mrs. John Kinzie, supplemented in her work, Wau-bun, the missionary's modest note of "slight success" on his first visit to that place. The author's comment apparently is a reference to the missionary's visit of April 1833, because the Kinzie family left Fort Winnebago for Detroit by way of Green Bay on the morning of July 1, 1833, 88 and Father Mazzuchelli's second visit

88. Juliette A. Kinzie, Wau-bun, 342.

took place in August of 1833. Mrs. Kinzie's comment throws more light on the influence of the evangelizer. She is rather astonished at his success, and lucidly remarks:

"I have never heard that Christian missionaries, with all their efforts to convert them, have made

much progress in enlightening their mind upon the doctrines of the Gospel. Mr. Mazzuchelli, a Roman Catholic priest, accompanied by Miss. Elizabeth Grignon as interpreter, made a missionary visit to the Portage during our residence there, and, after some instructions to them, about forty consented to be baptized. Christian names were given to them with which they seemed much pleased; and not less so, with the little plated crucifixes which each received, and which the women wore about their necks. These they seemed to regard with a devotional feeling; but I was not sufficiently acquainted with their language to gather from them whether they understood the doctrine the symbol was designed to convey. Certain it is, they expressed no wish to learn our language, in order that they might gain a fuller knowledge of the Savior, nor any solicitude to be taught more about Him than they had received during the missionary's short visit. 89

89. Juliette A. Kinzie, Wau-bun, 343.

The author further relates the powerful influence of his instructions which she witnessed in her own home, while having one of Father Mazzuchelli's neophytes engaged in household duties. This convert had received the name of Charlotte in baptism and happened to be busy in the washroom when Mrs. Kinzie inspected the work. Charlotte had been working diligently, almost tearing her arms off in the exertion of getting the clothes clean. According to custom, Mrs. Kinzie thought of giving her a stimulant so as to relieve her exhausted condition. The following is an account of Mrs. Kinzie's episode that she recorded for posterity:

"I poured out a wine-glass full, and, carrying it out, offered it to the woman. She took it with an expression of great pleasure but in carrying it to her lips, she stopped short, and exclaiming

'Whiskey!' immediately returned it to me. I would still have pressed it upon her; for, in my inexperience, I really believed it was a cordial she needed; but, pointing to her crucifix, she shook her head and returned to her work. I received this as a lesson more powerful than twenty sermons. It was the first time in my life that I had ever seen spirituous liquors rejected upon a religious principle, and it made an impression upon me that I never forgot." 90

90. Juliette A. Kinzie, op. cit., 344.

Mrs. Kinzie mentions another convert of this period named Agatha, the same person to whom Father Mazzuchelli refers "a maiden of singular modesty, always occupied with her work". 91. In this narrative

91. Rev. Samuel C. Mazzuchelli, Memoirs, 101.

the author points out how the religious instructions which the neophite had received were a consolation to her in her sorrows and moreover upheld her in the trials and sufferings that befell her. 92

92. Juliette A. Kinzie, Wau-bun, 475.

The above accounts show that Father Mazzuchelli's teachings were productive of good results. The converts he had made lived their faith so that in their exemplary lives the words of Christ were verified, "So let your light shine that all may see your good works and praise

your Father who is in heaven" (Mat. 5. 16). The influence of the missionary's saintliness radiated through them and effected their immediate surroundings.

On the occasion of his second visit to this tribe, which occurred in August of 1833, the missionary translated, for the convenience of his converts, all the important prayers and hymns, fundamental to Catholic life, into the Winnebago language. Yes, at this time, even his instructions were translated by Pierre Paquette for the benefit of the newly baptized. So fruitful was this ministry that he had the consolation of adding two-hundred Christian Indians to the fold of Christ. No doubt there were many more Charlottes and Agathas in his second group of converts, the notable one mentioned is Chief Decari himself. 93

93. Rev. Samuel C. Mazzuchelli; Memoirs, 99-101.

At this time too, August of 1833, Father wanted to leave a strain of permanency in his work. He therefore compiled a little Winnebago Prayer book for his Indian neophytes, which should remind them of the law of the Great Spirit when the missionary could not be with them. He called his little work, Ocangra Aramee Wawakakara, Winnebago Prayer Book. This consisted of eighteen pages, containing, besides the ordinary prayers of Catholic life, the Ten Commandments, the Precepts of the Church, a Hymn calling the Sinner to Repentance, Hymns to the Holy Eucharist and to Mary, Invocation to the Holy Ghost and to Jesus;

the principal "Truths of Faith in the form of a dialogue, lastly the alphabet, and the mode of reckoning." 94

94. Rev. Samuel C. Mazzuchelli, op. cit., 101.

Six hundred miles the missionary traveled in the interest of the propagation of the faith, to have his modest little work printed at Detroit. Not only was the trip a manifestation of his religious zeal in behalf of the faith but also a land mark on the frontier in the art of printing. This was "the first publication--of a text in any of the dialects in the Siouan family". 95

95. James C. Pilling, Bibliography of the Siouan Languages, I#II iv.

The earliest record of the Siouan languages is the vocabulary of Father Hennepin compiled about 1680. The earliest text is the Winnebago Prayer Book of Father Mazzuchelli published in Detroit in 1833. The contents of the book are as follows: "Title verse blank 1, prayers, pp. 3-9; hymns, pp. 10-14; catechism on the principles of faith, pp. 15-16; alphabet and numerals, p. 17; words of one syllable and c. p. 18." 96

96. Ibid.

Father Mazzuchelli probably would have enriched Indian literature

by the production of more works had he not been told by his superiors that his apostolate among the Savages was to be only temporary, until other priests could be found for that field. The ministrations among the Americans and Canadians over so widely scattered an area had been strictly confided to his pastoral care. 97

97. Rev. Samuel C. Mazzuchelli, Memoirs, 109.

Yet no one could have done more than Father Mazzuchelli did during the brief period of time that he worked amongst the savages. In the spring of 1834, Bishop Rese sent Father Van der Broek C.P., to assist the lone missionary in his ministrations of 2000 scattered Catholics. This aid made it possible to extend a third visit to the Winnebagoes, and a fourth one in the month of September of that year. A log church had already been constructed by Pierre Paquette, and now the education of the savages was commenced by Father Mazzuchelli. 98

98. Ibid., 132; Portage Register, 1, mentions the building of the church by Paquette.

In his plan of educating the Winnebagoes, the priest was hampered by the same difficulties as he had met with in his work among the Menominees. On his return to Green Bay he had taken with him two Winnebago youths of about fourteen years of age, in order to have them trained in a Catholic household so as to enable them to go back and teach reading and writing in their own language and in this way

impart the truths of Catholicity to their own tribe. But here again after three months time, the project had to be abandoned for the lack of funds. 99

99. Rev. Samuel C. Mazzuchelli, Memoirs, 101.

Father Mazzuchelli further interested himself in the Winnebago savages by applying for the superintendency of the school which the government by virtue of the Rock Island treaty of 1832 had promised to build at Prairie du Chien and support it for thirty years at an annual cost of three thousand one hundred and fifty dollars. The missionary had endeared himself to the chiefs on his first visit and they in turn asked the government to establish the school on the Barribault River, where most of their nation lived. The following is in part the speech of Whirling Thunder, a Winnebago chief, addressed to the President of the United States in behalf of a Black Robe:

"You are aware, and we wish our great Father, the President, to know, that many of us have joined the Catholic Church and have become Christians. Many more of our nation seem desirous of becoming civilized through exertions of our friend here, dressed in black (Mr. Mazzuchelli, the Catholic priest). We, therefore, hope that our prayers may be granted by our great Father, the President, we will then be able to have our children educated among us, and in the Catholic faith, we have never had any one until lately to teach us the word of God. We begin to see the light and we wish to know more of our Great Father above. We want Mr. Mazzuchelli to remain with us and the

school established among us." 100

100. American Catholic Historical Researches, XII:61; Rev. S.C. Mazzuchelli, Memoirs, 129, mentions the transaction of Indian lands to the U.S. government in 1832.

Mr. Kinzie sent the petition of Whirling Thunder in behalf of the Winnebago Nation, to Governor Porter at Detroit, adding his own comment:

"The demand is more than reasonable, and, if granted, will no doubt conduct much to the happiness of that nation. Many have joined the Catholic Church and bid fair to become good members of society. They beg your influence in the accomplishment of their wishes." 101

101. American Catholic Historical Researches, XII:60.

Both the petition and Mr. Kinzie's letter were given to Governor Porter by Father Mazzuchelli on July 1, 1833, at Green Bay. "Whirling Thunder's speech was to be forwarded by the Governor to the President of the United States in accordance with the request of the chief." 102

102. Sister Rosemary, op. cit., 85.

In the summer of 1834 the chiefs again petitioned the Indian agent, Capt. McCabe that a Catholic priest be appointed superintendent

of their school. 103 Father Mazzuchelli in his letter to President

103. Rev. Samuel C. Mazzuchelli, Memoirs, 129.

Jackson reiterates that statement: "Captain McCabe wrote several times to the Government recommending my appointment". 104

104. Rev. Samuel C. Mazzuchelli, Letter, 1. (Photostat)

In spite of this pleading, a Calvinistic minister, Mr. Lowry, was appointed as superintendent of that school and the wishes of the Indians were disregarded. The school was built not where the Indians wanted it, but where the Indian agent, Mr. Street located it, that is west of the Mississippi, on the Yellow River. Again the Indian funds were allotted to benefit a sectarian faculty. Mr. Lowry with his wife and sons "came into possession of a fine dwelling, as much land as he desired, and the aforesaid annual sum with other sources of revenue". 105

105. Rev. Samuel C. Mazzuchelli; Memoirs, 129.

To obtain justice for the Indians, Father Mazzuchelli now appealed directly to the President of the United States. From St. Louis, May 10, 1835, he addressed President Jackson stating his grievances:

"The Winnebago are very much dissatisfied of their school built by the Government on the Yellow River, about 8 miles from Prairie du Chien, under the Superintendency of the Rev. D. Lowry placed in

that office against their will. The fact is that he the agent could not persuade the Indians to put their children into that school. As a proof of this I refer you, Sir, to the reports of the Winnebago school made to Mr. Elbert Herring on the 31 December, 1834, by the Rev. Lowry himself, where he states that the prospects of the school is discouraging, and that the Indians declined sending their children, and concluded by asking the Government additional buildings while those already erected are of no use to the Indians." 106

106. Rev. Samuel C. Mazzuchelli, Letter, 2. (Photostat).

A much brighter and a more hopeful picture is contained in the same letter showing what had been done so far with the savages without financial aid from the government and therefore, should have merited attention:

"That the Winnebago wished to have me the Superintendent of their school is not only evident from what I stated, but also from the school I have opened last winter on the west bank of the Wisconsin River near Fort Winnebago. For several months it was attended by no less than 13 to 20 Indians beside some half Indians, the number was as great as could be for they were the only Indians who wintered at that place. It was not a boarding school, for I had no means to support it. Here I remark that, if they went to school where they received nothing but instructions with how much more satisfaction will they frequent it, when even the wants of life shall be afforded them? Unable to defray the necessary expenses I was compelled to dismiss the school in April. Many were well advanced in reading. I include a copy of the book used in the school. It is also well to observe, that I often visited that nation since the year 1832, that many of those Indians have been instructed in the principles of Christianity and baptized, and a great many more are very anxious to do the

same." 107

107. Rev. Samuel C. Mazzuchelli, Letter, 3. (Photostat)

With this brilliant record of missionary work, it would seem only natural that the genius of such leadership on the frontier would receive some recognition from government officials. Apparently, however, the Indian department was interested not so much in the civilization of the Indians which would have included the general welfare of the nation, as it was in the advancement of individual interests and in setting forth its own petty ideas and personal prejudices. All these facts were weighty in unbalancing the scales of justice.

What became of Father Mazzuchelli's letter? In reference to it in his correspondence with General Jones the missionary remarks: "My letter to the President was probably sent to the Indian department, with the little Winnebago book I printed and sent with the letter". 108

108. Rev. Samuel C. Mazzuchelli, Letter, 3. (Photostat)

The priest had intimated correctly. President Jackson did send his letter to the Secretary of War, who forwarded its contents to Zachary Taylor at Prairie du Chien. 109

109. Sister Rosemary, op. cit., 86.

Zachary Taylor was the foremost apponent to Father Mazzuchelli's appointment to the position as may be inferred from his correspondence to General Wm. Clark of St. Louis, July 2, 1835. Therefore, the priest could not hope for a successful issue from the future President, who, according to his offensive utterances, was tainted with the virus of Know-Nothingism and consequently opposed to the Italian priest. Then too, during the War of 1812, Taylor had been defeated at Rock Island in September of 1814 by this same group of men who were endorsing Father Mazzuchelli's superintendence to the Indian school. 110

110. Rev. Mathias H. Hoffmann, "The Winnebago Mission : A Cause of Celebre", Mid-America, II:30-32.

The Secretary of War, C.A. Harris writing from the War Department on May 23, 1835 in answer to his letter of May 10, to the President, requested Father Mazzuchelli, "not to disturb the experiment of the Winnebago School at Prairie du Chien. Allow it ample time for a fair trial...". 111

111. C.A. Harris, Letter, (Photostat)

Another note of the hopelessness of Catholic directorship in the Winnebago school is found in a letter of Elbert Herring to Col. Zachary Taylor dated September 5, 1835:

"It has been represented, that the obstacles to the success of the school were interposed by the party opposed to emigration to the west bank of the Mississippi, who were anxious to remain on

the east side, and enjoy there the benefits of the treaty; and by the Catholics, who wished to obtain for themselves the direction of the establishment. If these things be so, you can say distinctly to all parties, that the attainment of these objects is utterly hopeless. The treaty prescribes the expenditure of the funds for education and for farming establishments West on the river, and it will be steadily adhered to. And no change whatever will be made, at present, of the persons entrusted with the Superintendence of the School." 112

112. Rev. Mathias M. Hoffmann, op. cit., II:32.

Nevertheless, Father Mazzuchelli's sense of justice contrived another plan to help the poor Indians. Since there was no prospect of a change in the directorship of the school, the priest planned to attach a Catholic chaplain to Mr. Lowry's staff to care for the numerous Catholic Winnebagoes. To attain this end he wrote on February 9, 1836, to General Jones who was at this time territorial delegate at Washington:

"Mr. Jones, please do call on the President and read the letter I wrote to him in the month of May last from St. Louis, and in a few lines you will be enabled to see everything. My intention is to have an assistant Priest in the Indian school. Mr. Kane of Illinois promised me last summer to do his best before the President himself. He knew my claim to be nothing but justice to the Indians." 113

113. Rev. Samuel C. Mazzuchelli, Letter, 3, M.S.

In the same letter to General Jones, the priest draws a graphic picture on the condition of the new establishment with a forecast of

the results:

"Today I went to see the school (8 or 9 miles from the village). It is really disgraceful to the Government. It is now 18 months that the mission is opened. He has but two Indian boys and five females, not one pure Indian, only two with some Minnebago blood, the others are part Menominee or Sioux or white; not a particle of good done, and none to be expected. That mission was Government paid with Indian money \$4500. The Indians refuse to give their children and ask for a Priest. The agents never look for the real good of those poor creatures; speculation is their God; so they often blind the Government. It's evil and unjust to use so much of their money to no purpose and against their will. Most all the inhabitants of this place are Catholics, who with the rest do condemn the present condition of the school now extremely unpopular and with the Government to remedy the evil." 114

114. Rev. Samuel C. Mazzuchelli, Letter, 3, M.S.

Father Mazzuchelli was not successful in his efforts of placing a Catholic priest on the staff of the government school and so the Catholic Indians remained under the control of the Presbyterian minister. Although the priest kept up the struggle in behalf of his poor abused children for another two or three years as his numerous letters to General Jones testify, the final outcome was left to his successors.

The work of that government controlled school remained sterile as the Dominican had predicted after his first visit there on February 9, 1836. Contemporaneous sources are all in accord with that statement. Moses Paquette, after the death of his father, was placed into

that school along with his sister. He relates that the English language alone was used, instructions being on the same level as the average rural district school:

"Of course the religious teaching was wholly of the Presbyterian cast, and the children were good Presbyterians so long as they remained at the mission; but most of them relapsed into their ancient heathenism as soon as removed from Mr. Lowrey's care." 115

115. Wis. Hist. Coll., "The Wisconsin Winnebagoes", XII:406.

Moses Paquette admits of its failures and cites the incident of his sister who was taken out of that school by Mr. Dousman in 1842 and placed in the Catholic academy at Kaskaskia, Illinois, opened in 1836. He says, "My sister returned home in the fall of 1847, having acquired a good education and thorough Catholic training that she remains to this day a devout partaker of that communion". 116 There were

116. Ibid., 34, 407.

some other children of Catholic parents in that school who did not have the good fortune of Catholic education.

Bishop Kemper, who took a trip through Wisconsin in 1838, corroborates the above statement when he writes:

"These people will have nothing done for their education or conversion to Xtg. (Christianity). The Winnebagoes consented to a school merely to please him, (Mr. Street)...(and at it the children receive 3/4 lbs. of pork and a lb. of bread at

the close of every day.) The Rev. Mr. Lowrie has produced no effect upon the people as yet, he cannot speak their language...The Winnebagoes a few years ago raised corn enough for themselves and to sell at the fort, but since the whites have got among them they have become degenerated and lazy--they drink and are often in a starving condition." 117

117. Bishop Jackson Kemper, "A Trip Through Wisconsin in 1838", Wis. Mag. of History, VIII:426.

The whole effect of this establishment then was that it further degraded the poor Indians for whose betterment Father Mazzuchelli had entertained such high hopes if he could have only a part of the money lavished on that government or Presbyterian school. In regard to its results McGregor, Sub-Indian Agent at Turkey River, wrote in 1844 to John Chambers, territorial governor of Iowa:

'they exercised no moral influence on the Indians, and therefore the School could not possibly flourish under their auspices. This may be owing to inability, carelessness, or wilful neglect of duty. In either case they are incompetent to the discharge of the duties heretofore confided to them.' "And of this charge, he added" 'I have become satisfied by personal observation. One fact alone would be sufficient, even if unsustained--viz--that the "School Bands" who reside immediately in the neighborhood of the School, are by far the most worthless of the whole nation. They afforded the fairest subjects for the exertion of moral and religious instruction, and if they have not profited, it is not uncharitable to suppose that the requisite instructions were not attempted or were inefficiently made.' 118

118. Rev. Mathias M. Hoffmann, Mid-America, II:40.

The climax of the failure came when Mr. Lowry finally gave up his job and admitted his inability of civilizing his Indian charges.

In 1850 Bishop Cretin wrote to Gen. Jones:

"Mr. Lowry has been obliged lately to give up his mission among them, and after a trial of eighteen years and an immense quantity of money expended he confessed his inability for civilizing this People." 119

119. Mid-America, II:50.

Father Cretin, who had taken up the struggle after Father Mazzuchelli, at last justified the cause of the Winnebagoes when, as Bishop of Saint Paul, he secured the superintendence of the school and staffed it with Catholic teachers. On that day too, Father Mazzuchelli's cause was vindicated. 120

120. Ibid., 50-52.

Father Mazzuchelli's principle that religion alone has the power to improve the intellectual and moral condition of the savages, has certainly borne out the truth as the consequences of the Winnebago School testified. With all the money and all the equipment the Indians gradually deteriorated leaving them in a more degraded condition than they were in their primitive way of life. However, with this long series of reverses in that government supported school, Father Mazzuchelli's work shines even brighter than before. During two years of brief stays among them he accomplished more beneficial results

than his government aided successors with all their opulence and assistance. In the years of 1833 and 1834 three-hundred forty Winnebagoes were baptized by him. How many converts the Presbyterians made Father Mazzuchelli himself has the answer: "If it were asked how many adult Indians were converted to the Presbyterian creed, I believe that no one could answer that very difficult question". 121

121. Rev. Samuel C. Mazzuchelli, Memoirs, 129, 143.

Most of Father's converts persevered in their holy faith, leading good Christian lives, "others have strayed from the right path because they were too far from the priest, and exposed to temptations in the midst of heathens and deprived of those instructions necessary in their case to perseverance." 122

122. Ibid., 143.

Evidences that Father Mazzuchelli's labors bore fruit among the Winnebagoes are confirmed by Father Patriot who was sent to that tribe on Turkey River in April of 1842. He found among them a large number of Catholics "converts of Father Mazzuchelli's in Wisconsin some eight or nine years before". 123

123. Rev. Mathias M. Hoffmann, Church Founders of the Northwest, 163.

Another example of perseverance is cited by Rev. M. Gaertner, in a letter of October 27, 1847 to Bishop Henni:

"Last week an Indian family from Baraboo...came to us; he asked to have one child baptized, and another buried...Their conversion we owe to the Very Rev. Father Mazzuchelli, who worked among them (Winnebago) thirteen years ago. The grandmother, being in danger of dying from consumption, received the sacrament of Extreme Unction, and almost miraculously obtained thereby so great relief that she was able to accompany the caravan home that same day. The quasi-chieftain, a very brave man, urgently sought us to visit the Baraboo settlement, because many families, about 30, desired baptism for their children, and were willing to build a church. This man, by name John Joseph de la Roade, promised to send a troop of his tribe to attend the celebration here at Christmastide, and to discuss then a project for uniting the Baraboo mission with the one at Fort Winnebago, the distance between the two being only a few miles." 124

124. Wisconsin Magazine of History, "Activities in Wisconsin Sac Prairie", XII:81 (footnote).

Apparently the Catholic Indians made occasional visits to Sac Prairie to receive the consolation of religion as the following incident shows:

"On October 21, (1843) we received an unexpected visit from a chief of the Winnebago tribe of Indians, most of whom had been converted to Catholicism over twelve years ago by the industrious missionary Mazzuchelli of the Dominican Order in Milan... Returning home from a journey to the Southwest, and overtaken by night at Sac Prairie, he had camped under the open sky with his entire family, consisting of his wife and her babe-in-arms, mother, and brother in law with his wife and three sons. In vain we offered them our house for shelter...they only wished to receive again the priestly blessing which deeply moved, we gave them after young and old had thrown themselves on their knees. The next day all attended

services very reverently, and the family of the brother in law of the chieftain brought their youngest son to be baptized. After completing holy office we entertained the good people at breakfast and presented them with rosaries and medals blessed in Rome, which they answered us would always be highly honored by them. Before leaving, the chief promised to make a return visit with his neighbors the following Christmas." 125

125. Wisconsin Magazine of History, "Activities in Wisconsin Sac Prairie", XII:81, 82.

With the close of the year 1834, Father Mazzuchelli's administrations among the Winnebagoes seemed to have ceased.

His accomplishments among the various Indian tribes have been stated. In all, he holds a record of having won to Christianity one-thousand five hundred Indians. Of the Winnebago tribe, the missionary wrote to President Jackson that "the register of their baptism is kept in the Cathedral of St. Louis and at Green Bay also". 126

126. Rev. Samuel C. Mazzuchelli, Letter, 2. (Photostat)

Chapter III

Father Mazzuchelli on the Upper Mississippi 1835 - 1839

Early in 1835 Father Mazzuchelli made a decided change in his missionary field, drawing away completely from his Indian missions and the Great Lake Region where most of his former mission stations were in the care of other zealous priests under the jurisdiction of the bishop of Detroit. In 1835, too, the Territory of Wisconsin became a part of Bishop Rosati's diocese and therefore Father Vanderbrock at Green Bay and Father Mazzuchelli came under that prelate's jurisdiction. 1

1. Ill. Cath. Hist. Review, III:68.

Father Mazzuchelli, having spent the winter of 1834-1835 among the Winnebagoes and at Prairie du Chien, was aware of the constant influx of immigrants into the newly opened lead mines and he knew something had to be done to serve these people.

A new note is sounded in a letter from Prairie du Chien on March 12, 1835 to Bishop Rosati:

"For the last three months I have been making preparations to leave this place, intending to go to the State of Ohio. In the month of April I am going down the Mississippi River in a steamboat, using the opportunity to inform myself concerning the state of these missions.

"Bishop Rose has not yet received any reply from Rome regarding me, and now I, who wanted to do so much, am tired of being left alone among difficulties without any assistance, and of being

exposed to so many dangers." 2

2. Rev. Samuel C. Mazzuchelli, "Letter", Ill. Cath. Hist. Review, III:68.

The same thought is reiterated in a letter to Mr. Jones:

"I was compelled to abandon the Indian land and the most charitable of all undertakings, because left all alone without the least support, utterly unable to defray my small expenses." 3

3. Rev. Samuel C. Mazzuchelli, "Letter", Annals of Iowa, XXI:311.

Having decided to visit his brethren at Somerset, Ohio and consulting his Superior as to his future mission field, he left Prairie du Chien early in April of 1835. On his route down the Mississippi he stopped to explore the settlements and minister to the scattered Catholics in the new mining towns of Mineral Point, Galena, and Dubuque. He found three-hundred Catholics in northern Illinois who had neither priest nor church. On this excursion many baptisms, confessions and Communion were administered. At St. Louis he stopped for a conference with his bishop. In Ohio, his Superior, Father Young, advised him to return to the Northwestern missions on the Upper Mississippi. Father Mazzuchelli says it was decided:

"for the greater honor of religion that he should retrace his steps in order to use every effort possible in those Missions to which he appeared to be imperatively summoned by the circumstances." 4

4. Rev. Samuel C. Mazzuchelli, Memoirs, 157-159.

Shortly after June 24, 1835, the Northwest missions with the parishes of Prairie du Chien and Galena were entrusted to Father Mazzuchelli by Bishop Rosati. 5

5. Ill. Cath. Hist. Review, III:68.

With Father Mazzuchelli's return, a new chapter opens in the history of the Catholic Church in the Upper Mississippi Valley. The stream of immigration became ever stronger not only in the lead mines but also on the fertile prairie lands, and he was the only priest in that whole territory to minister to the new settlers. This rapid growth of population demanded immediate action to save the faith of the many scattered Catholics. This challenge the frontier missionary endeavored to answer not only by his priestly ministrations but also by launching a building program on an extensive scale at which his artistic talents and architectural knowledge served him well. Edifices, hitherto unknown on the outskirts of civilization brought religion, culture, and education to the rude mining towns and vacated Indian lands.

By July 4, 1835, the missionary was back at Galena, Illinois. The following month the Catholics of the mining towns of Galena and Dubuque sent a petition to the Master General at Rome to retain him as their pastor. 6

6. Rev. Samuel C. Mazzuchelli, Memoirs, 159; Rev. M.M. Hoffmann, op. cit., 80, quotes the same.

Going also to Dubuque in July of 1835, Father Mazzuchelli re-organized the young but fast growing parish where he perceived, "that he could by nothing give more honor to Religion than to devote all his efforts with every obligation to the building of a church and the formation of a parish". 7

7. Rev. Samuel C. Mazzuchelli, Memoirs, 164.

Galena

Simultaneously, Father Mazzuchelli was urging a building program at two places. Six days after his arrival in Galena, the missionary announced his plan as is seen in a letter written on July 10, to Mr. Jones:

"Sir: Your presence is respectfully requested on Sunday next, 12 July at 3 o'clock P.M. at Leopold's Home where a general assembly will be held by all the Gentlemen of Galena and vicinities for the purpose of making arrangements to erect a Catholic Church. Please communicate the same invitation to all the inhabitants of your neighborhood."

July 10, 1835, Galena Ill.

Father Mazzuchelli. 8

8. Annals of Iowa, Ser. 3, XXI:306.

Evidently, the missionary's electrifying engineering ability enabled him to set his program in motion. Further light is thrown on the results of his activities fifteen days later, July 27, 1835, when the Dominican tells Bishop Rosati, "we have done for this church in

fifteen days as much as was done for the past five years".

What had he accomplished in fifteen days? "...we have the land, the money, and the good will." 9

9. Rev. Samuel C. Mazzuchelli, "Letter", Ill. Cath. Hist. Rev., III:69.

The missionary had everything ready by the end of July to commence the building of a stone church in honor of the Archangel Saint Michael. The location had been purchased from Owen Reilly for \$700. To lessen expenses Father Mazzuchelli made the plans, acted as contractor and supervisor. To accommodate the faithful a temporary frame building was put up which served as a chapel and dwelling until 1839. The cornerstone of St. Michael's Church was laid on September 12, 1835.

"The first church, the dream of Father Mc Mahon, the business like determination of Father Van Quickenborne S.J., and the fondest hopes of Father Fitzmaurice were fulfilled by Father Samuel Mazzuchelli." 10

10. Rev. J.T. Donahue, St. Michael's Parish, 27.

Father Mazzuchelli divided the greater part of his time between Galena and Dubuque. The building of churches was pushed vigorously in both places, but at Galena it was several times interrupted for lack of money. Although not completed until 1842 it was ready for occupancy by 1839. The building program weighed heavily on the priest's shoulders as he had no reliable helping hand. In 1836 he complained

to his bishop: "There is not a person here that can move a step for the building of the church. I have to procure every material to the amount of a cent. The most difficult part of the work is the collection". 11

11. Ill. Cath. Hist. Rev., III:131.

"He was obliged to be architect, superintendent, financier, and what was worse than all, collector." 12

12. Rev. Samuel C. Mazzuchelli, Memoirs, 218.

With the aid of a loan St. Michael's was brought to completion at a total cost of \$14,000, "the voluntary contributions of the faithful of that parish from 1835 to 1842". In the order of architecture, this stone edifice excelled any other structure in that part of the country. 13

113. Ibid., 300.

Dubuque

At Dubuque the building program was carried on without interruption. The site for a church had been obtained by his predecessor, who also had collected some funds. To this amount Father Mazzuchelli

solicited subscriptions, receiving generous donations from both Catholics and Protestants. He changed the plan of the church, previously drawn up, using stone instead of lumber, and thus built a more durable and larger structure measuring 78 by 41 feet. Here, as elsewhere, the missionary acted as architect and contractor to lessen the expenses. Moreover, he helped in the quarrying and dressing of stones procured in the neighboring hills. This arduous labor was manifested in all three of the stone churches, which he erected in honor of the three Archangels. The Church in Dubuque was dedicated to Saint Raphael, the cornerstone of which was laid on August 15, 1835. 14

14. Rev. Samuel C. Mazzuchelli, Memoirs, 164-165.

Eliphalet Price, who had the contract to furnish the stone for this Church left a pen picture of those early days in Dubuque:

"The first Catholic church erected in Iowa was commenced at Dubuque in the spring of 1835 under the management and direction of an educated and gentlemanly little French priest by the name of Mazzuchelli. This was a stone edifice. We took the contract, and furnished the stone for this building until it was about eight feet high, when we left Dubuque for a more northern latitude. We never transacted business with a more honorable, pleasant and gentlemanly person than the Rev. Mr. Mazzuchelli. We left him seated upon a stone near the building, watching the lazy movements of a lone Irishman, who was working out his subscription in aid of the church." 15

15. Eliphalet Price, "Dubuque in Early Times", Annals of Iowa, Oct. 1865, 541.

The first Catholic Church in Iowa was under roof in 1836 and completed in 1837 in which year it also received the honor of being called St. Raphael's Cathedral. It was solemnly dedicated on the feast of the Assumption of the Blessed Virgin Mary.

"The cathedral was in Romanesque style, designed by the missionary himself, built of rubble stone work rough cast, but with hammered stone water table and pilasters, seventy-eight by forty feet, with an apsis for the altar; and a gallery around about the entire length of the audience room. A crypt, beneath the sanctuary, intended for a chapel, was used as the home of the missionary." 16

16. Rev. B.C. Lenehan, "Rt. Rev. Mathias Loras", Annals of Iowa, III:585.

St. Raphael's Cathedral was the first monument to Catholicity on the Upper Mississippi; it was the first classical edifice to adorn the primitive landscape of Iowa.

Davenport

Before St. Raphael's or St. Michael's were completed Father Mazzuchelli had laid the foundation for another Church at the newly rising town of Davenport. This he meant to name Saint Gabriel but the wish of the founder Antoine LeClaire that it should be named in honor of St. Anthony his patron saint, prevailed. 17

17. Rev. John Rothensteiner, Hist. of the Arch. of St. Louis, I:598.

Father Mazzuchelli had met Mr. Le Claire on his voyages up and

down the Mississippi and often stopped at his home to hold religious services. It was there he said the first Mass in what is now Davenport and there too, arrangements for a new parish were concluded. With the stream of immigration steadily moving beyond the Mississippi, Le Claire's building did not remain an isolated home for any length of time. The missionary perceived the opportune moment to serve religion and through his influence Mr. Le Claire donated four city lots, or a whole square for the erection of a church, the land valuing \$2500. Later he donated \$1000 toward the erection of the building. The first stones for the new Church were laid by Father Mazzuchelli and Antoine Le Claire, in April of 1837. 18

18. Rev. S.C. Mazzuchelli, Memoirs, 193; Rev. M.M. Hoffmann, op. cit., 80; Annals of Iowa, VI:115, these sources all quote the same.

The missionary with three churches in the process of construction expected his one at Davenport, almost 100 miles south from the center of his parish, to be taken care of by the proprietor. However, it became an additional charge to his overburdened building program, as may be inferred from a letter written in June 1837, to his bishop:

"I made and sent down to that place all necessary plans for a handsome church of brick. Mr. Le Claire has the means and the generosity, but he is unable to make contracts and does not understand building. He wrote to me to go down and have the Church built." 19

19. Ill. Cath. Hist. Rev., III:134-135; Rev. John Rothensteiner, op. cit., 597, has the same letter.

St. Anthony's Church at Davenport was built of the first bricks to be manufactured at that place. The building, measuring forty by twenty-five feet, was a two story structure, the lower floor serving as a residence for the priest, and later as a school. By 1838 the Church was so far completed that it could be used for services. Father Mazzuchelli, on his return from St. Louis that same year, preached on that occasion many times to about a hundred Catholics. 20 This

20. Rev. Samuel C. Mazzuchelli, Memoirs, 193, 215.

instance shows how fast the Catholic population was flowing into those centers where a church was standing to serve religion. On May 23, 1839, Bishop Loras, assisted by Father Mazzuchelli, dedicated the "new edifice for its future career of grace and blessing". 21

21. Annals of Iowa, VI:115.

This second Catholic Church in Iowa, is still standing serving at present as a school building. St. Anthony's parish was given the same fall, 1839, a resident pastor, the Rev. Abbe Anthony Pelamourgues. He is known in the history of Iowa as the pioneer of Catholic education.

"At the head of early catholic educational institutions in Iowa stands Father F.A.M. Pelamourgues' school, the first of any kind in Davenport. There were no public schools organized when Father Pelamourgues, most simple, self-denying, apostolic man, devoted himself to the hard task of teaching, and opened a school in the old brick church, built by

Father Mazzuchelli, which still stands behind St. Anthony's church. This building answered for church, school, and pastoral residence." 22

22. Annals of Iowa, VI:121.

Further light is thrown on the classical attainments of the students that attended his school in those early days on the frontier:

"...the choir to which belonged Judge Mitchell, Antoine Le Claire,...and others, was taught by the Father. There were no organs and no melodeons in those days, but they had flute, clarinet, cello and violin, and made the best music in the State. Under the gallery in the body of the church, school was taught by the priest, a curtain veiling the sanctuary. Judge Dillon, now of New York City, one of the best known legal authorities of the two continents, was a pupil in Father Pelamourgues' school in the earliest days." 23

23. Annals of Iowa, VI:121.

The foregoing citation is a proof of how the Catholic Church once organized and established diffuses learning and culture no matter how far removed from the centers of civilization. Credit is due to Bishop Loras for the acquisition of scholarly co-workers who assisted him in carrying out the mission of the Church. No less credit is due to the lone priest who made possible these functions at such an early date.

Rock Island and Savannah, Illinois

Right across from Davenport, on the east side of the River was Rock Island, Illinois, a hundred miles south of Galena. To the Catholics at Rock Island and Savannah, Illinois, Father Mazzuchelli ministered and for them laid the foundation of a parish in each of these towns.

As early as 1836, on his return trip from St. Louis, he celebrated the holy Sacrifice of the Mass at Rock Island and ministered to the Catholics on both sides of the River. In the autumn of that same year he delayed several days near Rock Island to bring the consolations of religion to a few Catholics who "were themselves to construct a little church within the next year". 24

24. Rev. Samuel C. Mazzuchelli, Memoirs, 180, 182.

Father Mazzuchelli informed Bishop Rosati in February of 1837, that he was about to start for Rock Island, adding that "there is a great preparation to be made for the establishment of our religion". Again on April 16, 1837 he writes: "On my return trip from St. Louis I stayed at Rock Island to visit the poor Catholics of that place". 25

25. Rev. Samuel C. Mazzuchelli, "Letters", Ill. Cath. Hist. Rev., III: 133, 134.

Mill Seat (Wis. Terr.)

Father Mazzuchelli made efforts to keep pace with the growing

settlements in the mining district by erecting churches and organizing parishes. In 1836 he organized a parish, and prepared to build a church at Mill Seat Wisconsin Territory, fifteen miles from Galena.

His letter of July 14, 1836 shows he was hard pressed with work:

"My present constant occupation in May and June prevented me from attending at the Church of Mill Seat...Nearly all the material for building of it are now ready. Next week I shall spend three or four days about the place to gather all the material, make contracts, collect money, and begin the work if possible." 26

26. Rev. S.C. Mazzuchelli, "Letter", Ill. Cath. Hist. Rev., III:131.

The priest further notes, in the same letter, that he had received several invitations to visit the new towns below Galena on both sides of the Mississippi, in order to build chapels, "but I cannot move from these parishes now. It is probable that in the Fall, with your consent, I shall visit those places to secure valuable lots for the good of religion". 27

27. Rev. S.C. Mazzuchelli, "Letter", Ill. Cath. Hist. Rev., III:131.

The missionary was at this time, July 14, 1836, occupied at Galena and Dubuque. He had just finished the walls of St. Raphael's and was preparing to roof it. The letter is an evidence of his incessant and indefatigable labors for the cause of religion.

Potosi

In 1838, Father Mazzuchelli made plans for his fifth church to be built at Snake Hollow or Potosi, a mining town twenty-four miles from Galena. The parish had already been organized in 1836 and by 1838 the Catholic population had increased to one-hundred and fifty. Many visits had to be made to that place during the years of 1838 and 1839 by the busy missionary in order to administer the Sacraments, to give instructions to the people, to lay the foundation of a parish and to collect the means needed for the building of the church. The first Mass was celebrated there in July of 1838 in a "poor little house" and the "word of Truth" was preached to a small gathering. A little frame church was commenced at this time, and completed and dedicated the following year in honor of St. Thomas the Apostle. Bishop Loras, who visited this place frequently, sent a priest regularly twice a month until 1841, when the Rev. James Causse was appointed resident pastor. By 1840 this parish numbered five-hundred souls. 28

28. Rev. Samuel C. Mazzuchelli, Memoirs, 233-234; Johann Haug, Geschichte der Katholische Kirche in Wisconsin, 440-441, gives the early parish history; Castello M. Holford, History of Grant County, 535, tells of the organization of the Catholic congregation in 1836, giving the names of the early families.

Prairie du Chien

In his building program along the Mississippi, Father Mazzuchelli did not forget Prairie du Chien. For as early as 1833, he had planned to build a stone church at that place, however, his plans did not

materialize until later. In 1835 he had started a building fund to which the men contributed fifty-cents each month and the women, twenty-five cents. In a letter to Bishop Rosati on March 12, 1835 he wrote:

"I have started an association at Prairie du Chien for the building of a church...but my church will not be built without the assistance of a priest." 29

29. Rev. S.C. Mazzuchelli, "Letter", Ill. Cath. Hist. Rev., III:68.

Apparently, the missionary wished to inform the bishop that a resident pastor was essential if a church was to be built.

In February of 1836 several sites for a church were offered him, but the donation of four acres by Mr. Strange Powers, a Protestant gentleman, was accepted as the most appropriate one. The deed to the property was sent to the Bishop of Detroit, February 16, 1836. The building, however, was not commenced until 1839. By June of that year Father Mazzuchelli was working in the stone quarries with his people. A month later Bishop Loras laid the cornerstone of the building, dedicating the church to the Archangel Gabriel. 30

30. Ibid.; Peter L. Scanlan, Centennial History of St. Gabriel's Parish, 19-20; Rev. S.C. Mazzuchelli, Memoirs, 243, 264. These sources treat of the same subject matter.

Along with his building activities Father Mazzuchelli followed a farsighted policy in securing land for the Church wherever he perceived an opportunity of forming a new congregation.

In Dubuque a lot had been obtained in 1834, the title of which was later disputed causing not a little difficulty to the missionary. In 1837 Father Mazzuchelli secured an additional three acres of land joint to the lot of the Cathedral. The same year, September 1, 1837, he told his bishop that he had paid for the land of the church in Galena \$615. "The titles to the ecclesiastical property of Galena have been authenticated by a public notary, and I will send them shortly to St. Louis." 31

31. Ill. Cath. Hist. Review, III:136-137.

Ten days later, September 10, 1837, the priest informed Bishop Rosati that he had obtained a good lot of land at Mineral Point, Wisconsin; a house and four acres of land at Mill Seat; and "there is a good promise of a lot in the town of Madison, the Capitol of the territory. The deeds will shortly be made..." 32

32. Ibid., 137.

The foregoing letters reveal the diversity of problems which claimed the attention of the one missionary.

Father Mazzuchelli's Spiritual Influence

However varied as Father Mazzuchelli's interests were, his supreme concern was the salvation of souls. The relentless efforts exerted in the building of churches was considered an aid and a necessity in the rebuilding of the faith. The missionary himself remarks that his principal mission on the frontier consisted not in "implanting" the faith but in "enkindling" it and "preserving" it among the Catholics settled on the frontier. Therefore from 1835 to 1839, he was principally devoted in establishing "religious worship, and the observance of the laws", that is, observance of the commandments of God and of the Church. In his large parish, extending more than two-hundred miles along the Mississippi River and from thirty to fifty miles east and west of it, there were scattered no less than three thousand five hundred Catholics of various nationalities, Irish, French and a smaller number of Germans and Americans. All these were living among a far greater number of Protestants, and were without church, without altar, without sacraments, without having the Word of God preached to them. Moreover the "tender souls of the youth were exposed to the peril of being brought up in indifference towards religion". 33

33. Rev. Samuel C. Mazzuchelli, Memoirs, 210, 236.

The missionary further complained of the indifference and coldness of those who for a long time have been living in the neglect of all religious duties, and the ignorance of Christian truths. Such

were the spiritual conditions of his charges who became the object of his zeal and devotion.

In Father Mazzuchelli's letters to Bishop Rosati much light is thrown on the missionary's priestly activities in the year of 1836. In March of 1837 he wrote: "I have during the winter made a general visit through the country east of the Mississippi and returned yesterday from my last visit of the season". 34

34. Ill. Cath. Hist. Review, III:134.

The following month he sent in his annual report on the state of his missions, a part of which is here cited:

"The various places I have mentioned except Milwaukee are well known to me and have been visited by me. Prairie du Chien, Dubuque, Mill Seat, Galena, and Davenport, with their vicinity are within the limits of my parish. In the year 1836, 150 persons were baptized in my parish and two converts received in the Church. My present situation does not permit me to be regular in visiting the various parts of my mission; however, I do my best to be useful to all." 35

35. Rev. Mathias M. Hoffmann, Church Founders of the Northwest, 80-81.

It must be remembered that at this period the tide of population was surging on, scattering over the prairies and settling thickly along its rivers and streams. New towns were springing up below Galena and and all these claimed the attention of the solitary priest. In the

same letter mentioned above, he told the bishop that he had received urgent calls from the new settlers to come and build chapels for them. "Rock Island, Davenport, Burlington, Fort Madison, Nauvoo, and Keokuk were anxiously awaiting for his coming." 36

36. Rev. John Rothensteiner, op. cit., 595-596.

His priestly ministrations shortly effected a change in that religious indifference of his parishioners especially in those centers where a church was rising to serve religion. Dubuque and Galena were the first to feel these religious blessings. There the change was apparent. The lax and lukewarm returned to the duties of their holy religion and led edifying lives. At Prairie du Chien the spiritual progress was not so encouraging. In 1836 the priest spent the entire month of February at that place ministering to the spiritual needs of his flock but in spite of his exertions, only a few of the five-hundred souls availed themselves of the opportunity of receiving the holy Sacraments on the feast of the Resurrection. 37

37. Rev. Samuel C. Mazzuchelli, Memoirs, 178.

A disheartened note is expressed in his letter of June 14, 1836 to Bishop Rosati:

"I wish to see Bishop Rese in the ends of his diocese. The three Liguorian priests of Green Bay...have but one settlement to attend. I do not see why they should be left there in peace. Prairie du Chien and Fort Winnebago could be

made part of their parish." 38

38. Ill. Cath. Hist. Review, III:131.

It seems that no action was taken on this petition for Mr. Scanlan remarks:

"Father Mazzuchelli urged that the priests at Green Bay who belonged to the Redemptorist order of Detroit take care of Prairie du Chien, but there is nothing to show that any priest visited Prairie du Chien again until he did in February 1837." 39

39. P.L. Scanlan, "Pioneer Priest at Prairie du Chien", Wis. Mag. of Hist., XIII:102.

From Father Mazzuchelli's plea for Prairie du Chien, it may be inferred that he considered this congregation too remote from the center of its religious influences for it received no spiritual ministrations from any bishop.

In all his missionary activities this one priest worked for a closer contact between the ecclesiastical hierarchy and the faithful, in other words, the shepherd must be close enough to be able to minister to his flock. This idea is evident in the relentless efforts Father Mazzuchelli exerted to bring the bishop to the edge of the frontier. The border of civilization at this period shifted rapidly and his activities increased accordingly.

Organization of the Diocese of Detroit

The beginning of a diocese in Michigan with its see at Detroit had long been broached but without apparent success. As early as 1820 when Bishop Flaget visited these northern regions, he became impressed with the large number of Catholic inhabitants, and on his return, in concurrence with Archbishop Marechal and Bishop du Bourg, he referred the matter to Rome pleading for the erection of two dioceses in this part of the Northwest, one having its see at Cincinnati and the other one at Detroit. The Holy Father, acting upon the suggestions of the bishops, assented to the establishment of the Cincinnati diocese, but action with regard to Detroit was indefinitely deferred. 40

40. John G. Shea, A History of the Catholic Church in the United States, III:292.

It was not until Father Mazzuchelli came to northern Michigan that this establishment was effected. As a zealous missionary in the Great Lake region he gained first hand experience with the problems in the field and became convinced that only a local bishop could save the faith from becoming neglected. The Milanese friar, having the good fortune of being a personal acquaintance of Pope Gregory the XVI, did not hesitate to inform His Holiness of the urgent necessity of organizing the church on the frontier, pleading at the same time for the creation of a diocese in the State of Michigan with Detroit as the episcopal see.

In a letter written from Prairie du Chien, September 29, 1832,

to Bishop Rosati he informs this prelate of the step he had taken and adds the request to join him in his plea for the great cause. The following citation is an extract from his letter:

"...As a missionary of the Northwest Territory, I have a favor to ask of your Lordship. The age and infirmity of Bishop Fenwick and his extensive diocese are things well known. A bishopric in the State of Michigan is now believed to be of absolute necessity to carry on these extensive missions. With the consent of Bishop Fenwick I have already written on this subject to Pope Gregory the XVI, with whom I am well acquainted. Were your Lordship and other Bishops to recommend to his Holiness the necessity of a new diocese in Michigan and the Northwest, I have not the least doubt but we should obtain it. It is distressing for us, your missionaries, to think that only a small part of our many parishes can be visited by our pastor and that we are so far from him. Many Catholics are deprived of the gift of confirmation, while their faith is at a great trial among heretics of the worst kind, who even among the natives have done and still do more for the loss of souls than we are able to do for their salvation." 41

41. Rev. John Rothensteiner, History of the Archdiocese of St. Louis, I: 548-49; Ill. Cath. Hist. Review, II:283, contains the same letter.

The letter here referred to as having been addressed to the pope not only pointed out the necessity of creating this new bishopric, but also suggested Father Frederick Rese as the candidate for that see. Further corroboration of his influence on having a bishop appointed for Detroit is shown in a later letter, sent to the Holy Father in 1835. This time it was to thank the Sovereign Pontiff for having acceded to his request and having appointed Father Rese. 42 The letter further

42. Rev. Samuel C. Mazzuchelli, Letters, excerpts from letters preserved in Saint Clara Archives in Sinsinawa.

notes that:

"The seven priests in the desired diocese favor this choice. Mazzuchelli declares that he makes this request so that Bishop Fenwick in his advanced years and his state of physical weakness (he died within six weeks) might be partially relieved of his tremendous episcopal burdens, and so that the priests of the most northerly missions might come in closer and more frequent contact with their shepherd. The Reverend Frederick Rese, vicar-general of Cincinnati, became first Bishop of Detroit on October 3, 1833." 43

43. Sister Rosemary, "Father Samuel C.G. Mazzuchelli", Catholic Herald, Terc. Suppl. 28.

By Pope Gregory's (XVI) bull of March 8, 1833, Bishop Rese became a suffragan of the Archbishop of Baltimore. His diocese at that time embraced the State of Michigan and the Northwest Territory, which had up to that time been administered by the bishop of Cincinnati. 44

44. John G. Shea, op. cit., III:633.

Thus Father Mazzuchelli, while laboring among the Indians, had accomplished a move which would strengthen the Church and contribute to culture all around the Great Lakes.

Founding of the Dubuque Diocese

When in 1835 Father Mazzuchelli's sphere of labor shifted to the upper Mississippi, he again conceived the possibility of organizing this new territory into a diocese. The influx of immigrants presaged

a new era for the Church west of the Mississippi and the friar was not slow in perceiving his opportunity. He not only built parishes but with vision laid foundations for a diocese as well. Letters written by him to the episcopate of this period contain references on the subject. The following letter was written at Galena, January 5, 1837, and addressed to Bishop Rese, reads in part:

"...Should the Holy See make of the Wisconsin Territory and of the Northern part of Illinois a diocese of itself, it would be productive of much good indeed. Bishop Rosati is of that opinion. I, although unworthy to speak on this subject, do believe a new diocese as indispensable as when Michigan was separated from Cincinnati; for the population is going so far West that the west of the Mississippi will shortly (independently of the Wisconsin on the east shore, and of Illinois) afford a diocese of itself.

Please do pray for, and give the Eps. blessing to
Your most humble servant and true Friend,
Samuel Mazzuchelli, C.P." 45

45. Rev. Samuel C. Mazzuchelli, Letter - Notre Dame Archives; Photostat in Saint Clara Convent Archives, Sinsinawa.

Another reference is found in a letter to Bishop Rosati, dated March 4, 1838, in which he hinted to his correspondence with Bishop Rese on the subject of a new diocese.

"...Last year I had sent to Bishop Rese a description of the new diocese according to my ideas hoping that he would present it to the Fathers of the Council, but now that all has been settled by the authority of the Church, it is useless to speak about it any more." 46

46. Rev. John Rothensteiner, History of the Archdiocese of St. Louis, 600.

A contemporary of Father Mazzuchelli, living at San Francisco at the time of the friar's death in 1864, paid tribute to his deceased friend in an article published by an Eastern paper of that period. This gentleman lauds the vision and effort of Father Mazzuchelli in seeing the necessity of erecting the new diocese:

"But the prophetic eye of the Christian philosopher soon saw the vastness of the field that opened before him in the near future, and he was determined that all the faculties with which he was endowed by the Almighty should be actively employed. He pressed on the attention of the bishops assembled at Baltimore, the immediate importance of erecting a See at Dubuque, and succeeded in having a Bishop installed there, six years before Chicago and Milwaukee." 47

47. A.J.T. "The Rev. Samuel C. Mazzuchelli", Portage Register.

The statement, which we may presume to be based on facts, shows that the problem was brought to the attention of the bishops at the Third Council of Baltimore.

His friend further notes that Dubuque had a bishop even before Milwaukee or Chicago. This big jump across the frontier, erecting a diocese west of the Mississippi before the nucleus of the two modern archdioceses on Lake Michigan had been conceived, must be ascribed to the influence of the missionary. For he was the only priest in this whole region of the upper Mississippi, he alone had the vision to read the future of the Church in that region. No bishop had ever visited that remote territory. The bishops depended upon Father

Mazzuchelli for their information on the condition of Catholicity in that area.

Father Mazzuchelli tells us that Bishop Rosati presented his plea at the council and Bishop Rese would have concurred had he not been too ill to attend:

"...in May, 1837, Monsignore Rosati proposed to his brethren in the Episcopacy to raise the small but rapidly growing city of Dubuque into an Episcopal See of one new Diocese formed out of the vast Territory of Iowa, which was then part of Wisconsin. The assembled Fathers of the venerable Council gave their approbation, and in the following August, it was recognized and confirmed with other Acts of that by the Apostolic See; and the Very Reverend Mathias Loras, was appointed with solemn decree by the same Apostolic Authority, first Bishop of the new See." 48

48. Rev. Samuel C. Mazzuchelli, Memoirs, 201.

The above facts are corroborated by another writer:

"On the 22nd of April, 1837, the Fathers of the Third Provincial Council of Baltimore, at the request of Bishop Rosati, petitioned the Holy Father, Pope Gregory XVI, that Dubuque be made an episcopal see, having for its diocese all that portion of the Territory of Wisconsin which lies between the Mississippi River and the east bank of the Missouri." 49

49. Rev. John Rothensteiner, op. cit., 599.

The Diocese of Dubuque was officially established by Pope Gregory the XVI, on July 28, 1837. The priest selected as first bishop of the

new see was the Rev. Mathias Loras, who had labored for several years in the diocese of Mobile. He was a native of Lyons, France. His father, because of his stanch faith, had been killed during the French Revolution. Rev. Mathias Loras was consecrated in the Cathedral of Mobile by Bishop Portier on December 10, 1837. Since there was but one priest in the newly created diocese, Bishop Loras set out for France to secure auxiliaries and means for his new province. 50

50. John G. Shea, op. cit., III:702-703.

The Dominican missionary had built up a diocese and had everything prepared to receive his new bishop as may be seen in a letter of September 1, 1837:

"I have already done all that was possible for me to do concerning the welfare of religion in this country. The church of Dubuque is worthy of being a cathedral. I have obtained the claims of about three acres of land joined to the lot of the church." 51

51. Rev. John Rothensteiner, op. cit., 599.

Cathedral and Church property were waiting for the saintly bishop to take possession of a frontier diocese of limitless prairies and forests. The missionary's zeal had kept pace with the rapid growth of the city, which from an Indian camp in 1833, when the first cabin was raised, had grown to number three-thousand souls of whom fifteen

hundred were Catholics. 52 Through his influence and labors from

52. Rev. Mathias M. Hoffmann, Centennial History of the Archdiocese of Dubuque 1837-1937, 5.

1835 to 1837, the priest had wrought a marvelous change. The humble village had been found worthy to be raised to the honor of an episcopal see. Not only one parish had been organized during the short time of two years, but of many more the foundation had been laid, and were to form a part of the new diocese.

Thus once more, Father Mazzuchelli was instrumental in setting up a bishopric on the outskirts of civilization, giving thereby the Church a most advanced position to preserve and propagate the faith and diffuse her culture.

Father Hoffmann does not seem to discern Father Mazzuchelli's influence in the erection of the Dubuque Diocese for, in referring to the missionary on this point, he remarked:

"...any secret hopes that he may have entertained for the erection of a province of St. Thomas of Aquin west of the Mississippi were blasted by the rather sudden announcement of the formation of the new diocese of Dubuque the very year following this correspondence." 53

53. Rev. M. Hoffmann, Church Founders of the Northwest, 79.

The letter to which Father Hoffmann made reference was written in 1836 and was a reply to his Master General who encouraged him to

work for the order. As a loyal son, it was only natural for the Dominican friar to write as he did to his Spiritual Father:

"This country tends to become populated with extraordinary rapidity, and if the Catholic religion is not established now, it will be almost impossible to establish it there after a few years. This is the reason I have always desired to remain in the West which is growing every day and is entirely without priests, and because there is so much to suffer and to do...It was impossible for me to work for the Order under past circumstances. Now that Your Paternity encourages me greatly, I shall do my utmost." 54

54. Rev. Samuel C. Mazzuchelli, Letter, in Saint Clara Convent Archives, Sinsinawa.

In the same letter Father Mazzuchelli intimated that if the project of a Dominican province would be proposed to the bishop he would not object to it because that section would soon be cut off from his jurisdiction, and would be a great relief to the bishop. 55

55. Ibid.

To the missionary apostolic a province was but another way of propagating the faith. This same motive is indicated in the reply of the Master General, Most Rev. H. Cipoletti, C.P. Referring to the future province to be called that of St. Thomas, the Master General writes:

"This name will contribute not a little toward encouraging the priests in this remote part of the world to study his holy doctrines which will be the guide of their faith and which will foil the efforts of the incredulous and of the heretics

which threaten it over there." 56

56. Most Rev. Hyacinthe Cipoletti, Letter, Saint Clara Convent Archives, Sinsinawa.

Since the Church had acted on the missionary's petition of creating a new diocese, a province was no longer an urgent necessity for the preservation of Catholicism. The erection of an episcopacy formed, so to say, a bulwark against the dangers that threatened the faith. To Father Mazzuchelli, for the present, a diocese was of greater service to religion than a Dominican province, in fact, he was anxiously awaiting the arrival of his new bishop. He wrote thus to Bishop Rosati:

"I am really vexed that Bishop Loras will not be back in the spring...In a few days I shall write to the Master General who will be pleased to make the acquaintance of my Bishop." 57

57. Rev. S.C. Mazzuchelli, Letter, (excerpt) St. Louis Archd. Archives.

Further he expressed the wish: "one day to receive the new bishop without any debts". 58

58. Rev. S.C. Mazzuchelli, "Letters", Ill. Cath. Hist. Rev., III:138.

All the foregoing citations prove that Father Mazzuchelli was not in the least disturbed or disappointed when the announcement of the new diocese came. If he had in mind the founding of a Dominican province in that part of the territory, it could not have been in

conflict with the creation of a new diocese, on the contrary, one would have supported the other.

How did the news of the announcement of the new diocese effect Father Mazzuchelli?

"In June of 1837, the Dominican missionary received from Bishop Rosati a piece of news 'which caused him a very great joy'. It was the news of the creation of the new diocese of Iowa, with its episcopal seat at Dubuque, and with Mathias Loras as its first Bishop. This news accentuated, if anything, the already fervent work of Father Mazzuchelli." 59

59. Rev. M.M. Hoffmann, Church Founders of the Northwest, 82.

Receiving notice of the erection of the Dubuque diocese in the summer of 1837 and the appointment of Vicar General of the new Province, Father Mazzuchelli pressed the work of evangelization most assiduously in all three states. To the south of Dubuque and Galena he organized the new parishes of Davenport, Rock Island, and Savannah; to the northeast in the Wisconsin Territory he traveled as far as Madison and other new towns for the purpose of opening up new congregations. Although seriously ill for three weeks in January of 1838, the whole month of February was spent in visiting the Catholics scattered throughout the Wisconsin Territory. Gratiot Grove, New Diggings, Mineral Point, Shullsburg, Dodgeville, and Diamond Grove were the principal stations where, in private homes, the Mass was celebrated. "Preaching was carried on and many of the faithful received the Sacraments."

Many Protestants of the neighborhood assisted at the divine services. 60

60. Rev. Samuel C. Mazzuchelli, Memoirs, 214; Rev. Mathias Hoffmann, op. cit., 82. Both sources cite the missionary's activities.

Father Mazzuchelli preached and instructed the faithful wherever his priestly ministrations were carried. Already in 1836 he assembled the youth of Dubuque for instruction in an unfinished room under the sanctuary of St. Raphael's Church. 61

61. Sister Rosemary, op. cit., 87.

The faithful there likewise, corresponded to his zeal, so that the spiritual progress was visible. In 1839 on the Feast of Pentecost, the missionary noted that, almost without exception, the lukewarm and negligent Catholics returned at the Sacraments. Moral conduct visibly improved in those who hitherto led lives unworthy of a Christian. In general nearly all Catholics led exemplary, virtuous lives. 62

62. Rev. Samuel C. Mazzuchelli, Memoirs, 242-243.

What had the one priest accomplished up to the time of the arrival of Bishop Loras? Father Mazzuchelli briefly summarized his apostolic labors from 1835 to 1839:

"Before the arrival of Right Reverend Bishop Loras with a few priests, there were already three temples to the Lord wherein the Holy Sacrifice was offered; the truths of Catholic Doctrine had been the subject of very many sermons and familiar instructions in many places of the vast mission field. The people

in general observed the laws of the Church; the prejudices and mistaken ideas of Protestants against the dogmas and practices of the true Religion had been overcome in part. Besides all this there was the visible improvement in the daily lives of many who had once been careless Catholics." 63

63. Rev. Samuel C. Mazzuchelli, Memoirs, 236.

Before we consider Father Mazzuchelli's influences directly connected with the development of Bishop Loras' diocese, there is yet another phase of his activities which here deserves attention. These are his civic and social influences. He had been a prominent social figure on the frontier long before the coming of Bishop Loras. "With all his remarkable piety and extraordinary humility, Father Mazzuchelli combined a rare talent of publicity man." 64 This quality greatly

64. Rev. Viccor F. O'Daniel, Dominican Province of Saint Joseph, 219.

accentuated his influences in public life.

Chapter IV

Civic and Social Influences on the Frontier

City of Davenport

Writers at times have stated that Father Mazzuchelli made the plans for the city of Davenport. After some research on that assertion, it must be concluded that there is no historical data to substantiate that fact, though not a little may be inferred and deduced from reading his Memoirs showing that he might have had some influence in the planning of that city. To understand the problem under discussion, a picture of the site and its proprietor previous to the coming of the missionary may not be out of place here.

Antoine Le Claire, was the son of a French trader who had established a trading post in Milwaukee in 1808. Governor Clark had the youth educated in the English language in order to be of service to the government as an interpreter. Antoine Le Claire, knowing not less than twelve Indian dialects, was present as an interpreter in all important Indian transactions. In this capacity he served in 1832, when the United States purchased of the Sac and Fox tribes the territory west of the Mississippi River. It was at the conclusion of this treaty that Keokuk presented to Antoine Le Claire's wife, grand-daughter of a Sac Chief, a section of land on condition that he built there on the spot where the treaty was concluded a house for his family. This condition he fulfilled even though other sections were given to him by the Sacs. The treaty was ratified by Congress the following winter. In the Spring of 1833 Mr. Le Claire put up a

small building in the then Fox village. The Sac and Fox Indians left in the fall of 1834 for the Cedar River. It was at the Le Claire's house that religious services were held "semi-occasionally". 1

1. Franc B. Wilkie, Davenport Past and Present, 168, 37.

The minister of these services was no other than the traveling missionary, Father Mazzuchelli, ministering to the one Catholic family. Father Hoffmann states that the Dominican Friar met Mr. Le Claire who was operating the ferry across the Mississippi as early as 1835. 2

2. Rev. Mathias M. Hoffmann, Church Founders of the Northwest, 79.

Mr. Parish says: "He carried his religious administrations to Antoine Le Claire upon the site of Davenport before that town existed". 3

3. John C. Parish, The Palimpsest, I:106.

The above dates prove that Father Mazzuchelli had met Mr. Le Claire before the site of a town was laid out. The strongest proof, however, is his own: "One who saw in 1835 the tepees of the poor Indians dotting the verdant plain, and sees it now covered with new buildings of brick". Father again states that he stopped there on his return trip from St. Louis in April of 1836 to minister to the one Catholic family at

Davenport. 4

4. Rev. Samuel C. Mazzuchelli, Memoirs, 193.

His description of the town throws much light on the probability that he helped make the plans:

"It was in 1836 that Mr. Le Claire began to convert his estate into a city, which he named Davenport, which was first designed upon a map with the streets straight and of noble breadth, leaving at regular intervals spaces for squares and public buildings, with a broad spacious expanse on the river front for commercial purposes." 5

5. Rev. Samuel C. Mazzuchelli, Memoirs, 190-191.

Father Mazzuchelli does not state that he made the plans, neither does he tell in his Memoirs that he made the plans for the Church. The latter fact he mentioned in a letter to Bishop Rosati in 1837 "Mr. Le Claire will probably build a very nice brick Church of which I made the plan". This is a proof that not all his works are recorded in his Memoirs. 6

6. Illinois Catholic Historical Review, III:135.

From his description of the town, "which was first designed upon a map", can be inferred that the designer of that map may have been, in all probability, Father Mazzuchelli, who would do that favor for his

devoted friend, Mr. Le Claire. His Memoirs show that he was skillful in the art of map drawing. The idea of "streets straight and of noble breadth" was not a frontier idea since most of the frontier towns were left to chance to develop after the lots had been once surveyed and sold by speculators. That there were many speculators around, we have the words of a contemporary:

"Many speculators and others desiring to enjoy the advantages offered to the first settlers in a new country, in 1836 bought an immense tract of land near the new city of Davenport, and many and various were the frame houses raised there before the spring of the next year." 7

7. Rev. Samuel C. Mazzuchelli, Memoirs, 191.

The following statement, "leaving at regular intervals spaces for squares and public buildings, with a broad spacious expanse on the river front for commercial purposes," is an indication that it was drawn by an experienced and cultured hand; one who was well acquainted with culturally and commercially advanced cities; one who grasped the advantageous position of the site of Davenport to be. A man like Mr. Le Claire who had lived at fur trading stations, and on the borders of civilization all his life, could not have had such ideas unless they had been suggested to him. He had no understanding of business formalities since Father Mazzuchelli in one of his letters remarks, "Mr Le Claire has the means and the generosity, but is unable to make

contracts and does not understand building". 8

8. Ill. Cath. Hist. Review, III:135.

Further, "His faith did not let him forget the cause of Religion, for in the city he was planning he devoted a square in an advantageous position for the erection of a Church". 9 This statement reveals Mr.

9. Rev. Samuel C. Mazzuchelli, Memoirs, 191.

Le Claire's devotion to his faith. No doubt the missionary had a hand in it as to the suggestion how much the Church would need for her temporal welfare, since there again, Le Claire was inexperienced, but the good will and generosity was his. Rev. J.F. Kempker says, "The site was secured through the efforts of Very Rev. Samuel Mazzuchelli". 10

10. Annals of Iowa, VI:115.

From this last statement it may be inferred that Father Mazzuchelli had a great influence in the making of the plans.

The following paragraph shows how the organization of the town took place:

"In the fall of this year (1835) a company was formed for the purpose of purchasing and laying out a town site. They met at the house of Col. Davenport on Rock Island to discuss the matter. The following gentlemen were present: Maj. Wm.

Gordon, Antoine Le Claire, Col. Geo. Davenport, Maj. Thos. Smith, Alex McGregor, Levi S. Colton, and Philip Hambaugh. These gentlemen, and Capt. James May, then in Pittsburg, composed the company which secured the site, and set in motion a train of circumstances, whose result is, a beautiful and flourishing city...In the spring of the next year, (1836) the site was surveyed and laid out by Maj. Gordon, United States Surveyor, and one of the stockholders...It included thirty-six blocks, and six half-blocks." 11

11. Franc B. Wilkie, Davenport Past and Present, 32-33.

The above is a brief account of the origin of the city of Davenport and there is not anything in it that would be contradictory as to the inference that Father Mazzuchelli's presence influenced the planning of the city. The missionary was at Le Claire's home in the spring of 1836 when the site was surveyed and laid out by the U.S. Surveyor, and so could have made the plan or designed the map. He was there again the following spring 1837, "detained three weeks on the west side of the Mississippi". 12

12. Ill. Cath. Hist. Review, III:134.

Mr. J.A. Birchard in one of his speeches pictures the site of Davenport in July of 1836. "I first crossed the Mississippi in a canoe nearly where the bridge now stands...You, Mr. President (Mr. Le Claire), and your ferry-man, Mr. Colton, were the only settlers

in Davenport." This proves that during the summer of 1836 the members of Mr. Le Claire's household were the only inhabitants. "The immigration this year was small--only some half dozen families coming in." 13

13. Franc B. Wilkie, op. cit., 34.

If there is no historical evidence for Father Mazzuchelli's civic contribution, there is an historical basis for his religious contribution to the city of Davenport and this can not be ignored. Davenport owes not a little of its importance to the fact that it is an episcopal see. To this honor it was raised in 1881, and the one who was indirectly responsible for this diocesan see was Father Mazzuchelli, even though he had been dead for many years.

Diocese of Davenport

Before the division of the diocese of Dubuque, there had been much discussion as to the location of the new See City. One party wanted Council Bluff, the other Davenport. The latter group, pressing the claims for Davenport, argued, that aside from a larger number of parishes in the city and the whole Davenport section, the possession of the "Church Square" and other property in Davenport, "could be used by the bishop for his support, as well as for the support of the diocesan institutions". 14 Upon this proposition the Propaganda

14. Charles F. Griffith, "The Erection of the Diocese of Davenport", Mid-America, III:339

deliberated, reaching a final decision in favor of the city of Davenport. This is evinced in a letter from the Propaganda in Rome which reads as follows:

"...the question coming on for final decision and in view of the fact that the income that was received from said "Church Square" and other property could be used by the Bishop for his own support and for the support of Diocesan institutions, and for other minor reasons, Davenport was chosen for the new Episcopal See." 15

15. Charles F. Griffith, op. cit., III:339.

Another statement corroborates the above:

"Further, it is evident from the letter of His Eminence Cardinal Ledchowsky, Prefect of the Propaganda, dated December 21st, 1899, and now in your possession, that the Propaganda, at some period during the pendency of the case for the division of the diocese of Dubuque, and prior to its final decision did decide the question at issue in this case in favor of the Bishop, otherwise why should the records of the Propaganda show that one of the reasons for establishing the new See at Davenport was because the income from the "Church Square" might be used by the Bishop for the benefit of his diocese." 16

16. Ibid., III:339-340.

The Iowa Catholic Historical Review has the following statement:

"Since about 1865 meaningful efforts had been made toward establishing of a second diocese in Iowa. Not until 1881, however were they successful. It seems the crux of the question was the location of the See City. Authentic records disclose the contest between Davenport and Council Bluffs. Without doubt the determining factor was the

possession of a 'Church Square' in the city of Davenport. That Church Square spoke audibly in favor of material support for the new bishop in Iowa." 17

17. G.F. Griffith, Iowa Catholic Historical Review, IV:49.

Father Mazzuchelli's contribution lies in the fact that he was instrumental in acquiring the famous "Church Square" about which so much controversy centered when the growth of Catholicity demanded a division of the one diocese in Iowa. The deed for the property, dated December second, 1839, bears Father Mazzuchelli's signature. 18 It

18. Mid-America, III:339. The deed is reprinted in a footnote.

proves that he secured legal title to the "Church Square", thus putting the Church in permanent possession of that valuable piece of property.

The deed of the "Church Square", just referred to is not the only documentary source in favor of Father Mazzuchelli's contribution.

Father Kempker, an authority of early Church history in Iowa, confirms what has already been stated:

"An old and very interesting landmark of that promising city is the church organization formed with the beginning of the town on the sacred place which was named on the old city plat, 'Church Square'...It is spoken of everywhere in the State in the narrations of pionerr lore, and there is a hallowed charm in the contemplation of this old church square.

"The site was secured through the efforts of Very Rev. Samuel Mazzuchelli, together with several early Catholic settlers, and now lies in the heart of

the city." 19

19. Rev. T.F. Kempker, "Very Rev. J.A.M. Pelamourgues, V.G.," Annals of Iowa, VI:115.

Previously to the date, on which the deed was signed, December 1, 1839 Father was active in Davenport putting the Church on a sound financial basis. This is confirmed by a meeting held on December 1, 1839, the purpose of which, as documents show, was to regulate Church accounts. The following resolutions were then adopted:

"1. Resolved, That a Board of Three Trustees be regularly elected by the Congregation, to open a subscription, collect its amounts, and pay all standing debts incurred for the purchase of the ground and for the building of St. Anthony's Church of Davenport.

2. Resolved, That the Trustees be elected for the term of three years, and that after said period, a new election of Trustees shall be made.

3. Resolved, That the Rev. John A. Pelamourgues, Antoine LeClaire, and Geo. L. Davenport, be the Trustees of the Catholic Congregation of Davenport and vicinity, for the purpose and time above mentioned.

Samuel Mazzuchelli, Secretary" 20

20. Franc B. Wilkie, Davenport Past and Present, 73.

The above account shows Father Mazzuchelli's relentless efforts in not only building churches and organizing parishes but also of ensuring the faith for future days by sound principles both materially as well as spiritually.

To understand his underlying motives for his zealous endeavors to establish not only parishes but dioceses as well, we quote from his

Memoirs to prove his sincerity:

"That motive, however, which more than any other contributed to increase the number of dioceses was the progress that the Faith has always made by means of such distribution of the Apostolate. In truth, since the Ecclesiastical Hierarchy is a Divine Institution, we must believe that it is needed for the spreading of the Gospel: therefore where by reason of great distance, this Hierarchy becomes like something unreal, almost unfelt by members far from its centre, then, indeed, is there need to multiply bishoprics, for thus are evangelical laborers multiplied, then is piety reanimated, then is raised up a new opponent to error, and the Faith living and luminous, makes new conquests with yet greater ardor, with swiftness, with unwearied effort." 21

21. Rev. Samuel C. Mazzuchelli, Memoirs, 204-205.

If the erection of bishoprics was of supreme importance to the propagation and consolidation of the faith, the acquisition of Church property was not a minor factor in aiding the temporal welfare of the Church. Father Mazzuchelli notes its importance:

"If a Bishop of a new Diocese was able to do nothing more than to prepare the way for Religion by the acquisition of Church property, he would accomplish a great work, and would deserve the esteem and veneration of his successors. In this respect the Diocese of Dubuque is happily provided for; within a few years she has secured possession of valuable land in all the young cities." 22

22. Ibid., 207.

Thus in preparing the way for religion, the acquisition of church property by a bishop is worthy of the esteem and veneration of his

successors. In that light, how much credit and honor is due then to Father Mazzuchelli who secured so much property for the Church before a bishop ever set foot into that territory. Regarding this fact, may he not have the "esteem and veneration of his successors", by according to him the honor of having laid the foundation for the Diocese of Davenport.

Iowa City

In January of 1839 the First Legislative Assembly of the Territory appointed a commission to select a site within the limits of Johnson County upon which to locate the seat of government. At the place thus selected the commissioners were ordered to found a town to be called Iowa City. The site selected in May of 1839 by the commissioners was still in a state of wilderness where, but a few miles to the south, were encamped thousands of Indians. However, two months later, July 1, 1839 the surveys were begun by Thomas Cox and John Frierson. Mr. L. Judson was appointed to draw the necessary plats. Chauncey Swan, the acting commissioner, in his reports to the Assembly remarks that the surveys were slow and cumbersome and that only two-thirds of a days labor could be performed. 23

23. Benjamin F. Shambaugh, Iowa City, 5-6, 26, 27.

Who made the plans for the new Capital City? This honor is contested by several writers, the majority of whom attribute the plan

to Father Mazzuchelli. Many arguments stand in favor of this omnipresent frontier missionary, although non-Catholic writers do not give credit to him, and that perhaps, because the act was not written in the public records.

Benjamin Shambaugh supports Judson and comments on his plan:

"L. Judson's plan of Iowa City as drawn by him in 1839, and laid out by the surveyors, was appropriate for a capital city. The streets run directly east and west, and nearly the whole of the town on the east. It was designated "Capitol Square," being specially reserved as a site for the public buildings." 24

24. Benjamin F. Shambaugh, Iowa City, 30.

The Boston Pilot in 1913 paid tribute to Father Mazzuchelli as the city planner, saying that he "not only planned the Capitol but also the city". 25

25. Sister Rosemary, op. cit., 87.

This same statement is confirmed by another writer:

"When the capital city was transferred from Burlington to Iowa City, the ubiquitous priest was on the job, and not alone did he mark off the streets but also drew the plans for the new capitol building." 26

26. Joseph Gurn, "A Builder of the West", Columbia, VII:25.

Further corroboration of that fact is given by Joseph Fuhrmann,

a resident of that locality for half a century. He contends that Father Mazzuchelli not only made the plans but even directed the surveys. "...it was he, who directed the surveys and made the plat of the new capital city." 27

27. Joseph Fuhrmann, History of St. Mary's Church, 19.

The author's work is based on reliable accounts as may be inferred from his sources. He mentions the following: "'Catholic Progress in Iowa,' Rev. John Kempker; the State Historical Society; the chronicle of the city papers; the kind words of worthy pioneers". 28

28. Ibid.

These accounts show that the arguments are strong in favor of Father Mazzuchelli. An additional support which further corroborates the forgoing authorities is a plan of the City of Iowa, which Bishop Loras sent to the Propagation of the Faith Society of Lyons, January 20, 1841. It reads in part:

"You will find enclosed a plan of the City of Iowa, which will give you an idea of the rapidity with which the foreign populations spread over these countries. Only eighteen months ago this locality was a desert sixty miles from the great river. The government chose this place as its capital. There are over one-hundred squares of ground separated in the middle by an alley of twenty feet. The streets are eighty feet wide. More than six-hundred people have established themselves in them, a great many houses are built or are under construction. The capitol, you can see in the sketch, will ornament a beautiful

public plaza, to which comes a street of one-hundred and fifty feet in width. Already 150,000 francs have been employed on the construction and it will only be completed after two years. Near there will be the park with a building for public schools and two churches on each side, viz., Catholic, Episcopalian, Presbyterian and Methodist." 29

29. Rev. Mathias M. Hoffmann, Church Founders of the Northwest, 151.

The foregoing citation raises the question, where did Bishop Loras get his plan and who drew the plan? Again the answer can be made by inference only. The historic map maker on the frontier at this period was no other than Father Mazzuchelli. He was naturally so obliging that he would want his Bishop to have a plan of the new born capital city. This fact also strongly supports the proposition that Father Mazzuchelli made the plans for Iowa City.

Father Mazzuchelli's Influence on Civic Structures

Capitol of Iowa City

Who made the plans for the old State Capitol? Traditionally this honor had been given to Father Mazzuchelli; however, in modern times that honor has been contested.

A source quoted from Iowa Historical Record says:

"John F. Rague was the architect; although it is said that the Rev. Samuel Mazzuchelli, a Catholic priest at Dubuque, was the original designer of the building." 30

30. Benjamin F. Shambaugh, Iowa City, 59; Iowa Cath. Hist. Rev., 19, Both state the same.

H.W. Lathrop speaks of the instability of Rague as a contractor and says that:

"Rev. Samuel Mazzuchelli drew the plans for the capitol building and John F. Rague was afterwards architect, and had the contract for its erection, but after doing about \$10,000 worth of work, nearly completing the basement, he threw up his contract and abandoned the work." 31

31. H.W. Lathrop, "The Capitals and Capitols of Iowa", Iowa Historical Records, IV:102.

Another writer states that Father Mazzuchelli made the plans, a copy of which is still preserved by the Iowa State Historical Society:

"The original plan of the building was designed by Father Mazzuchelli, a Catholic priest, of Dubuque. According to this plan, a copy of which may be seen in the rooms of the Iowa State Historical Society, two cupolas were to surmount the roof

instead of one; and the porticos were to extend along the entire front of the building. John F. Rague and Co. obtained the contract to construct the building, and the plans were somewhat altered. After this company had received \$10,000, for the work which they had done, they threw up the contract, and the acting commissioner, Chauncey Swan, took charge of the work in person." 32

32. H.G. Plum, "The Old Stone Building", Iowa Historical Record, XII:419.

This citation plainly points to the source of conflict; the original plan was somewhat changed in the course of construction.

The same thought is re-stated by Kenneth Colton:

"While it may be true that the final plans according to which the building was built were not those of Father Mazzuchelli, his friendly terms with the members of the legislature, the desire on the part of all that the structure be worthy of the territory, and Father Mazzuchelli's known skill, together with his frequent visits made to Iowa City in the course of the building of St. Mary's suggests the more probable nature of his contributions." 33

33. Kenneth F. Colton, "Father Mazzuchelli's Iowa Mission", Annals of Iowa, XIX:303.

A very reliable authority, a contemporary friend of Father Mazzuchelli, confirms the above account saying: "the first legislature of Iowa engaged him to draw a plan for their new capitol which cost \$120,000". 34

34. A.J.T. Fortage Register; John W. Wyngarrd, Des Moines Sunday Register, 2. Both state the same.

The last statement is probably the earliest in print. It was published in 1864, in an eastern newspaper on the occasion of the death of Father Mazzuchelli.

Cyrenus Cole, in his History of the People of Iowa commends the Italian architect:

"Tradition has attributed the design of the building (the Old Capitol) to a Catholic missionary, an Italian scholar who understood architecture, Samuel Charles Mazzuchelli. There is no record of his services in the matter, and he does not mention them in his own Memoirs, but the building itself is perhaps the best evidence of his mental presence; the building is classical, not western." 35

35. Cyrenus Cole, A History of the People of Iowa, 150; Iowa Cath. Hist. Review, I:19. Both state the same.

Benjamin F. Gue in his History of Iowa, attributes to the missionary the general design of the Capitol: "The plan for the Capitol was made by Rev. Samuel Mazzuchelli and John Rague was the first architect. The cornerstone was laid July 4, 1840, and an address was made by Gov. Lucas." 36

36. Benjamin F. Gue, History of Iowa, I:214; Iowa Cath. Hist. Review, I:19. Both state the same.

Benjamin Gue should be an authority on that question since he came to Iowa in 1853 and his information may have been based on direct

testimony. 37

37. Cyrenus Cole, op. cit., 150, footnote.

The same holds true of Father Hannon's statement that Father Mazzuchelli "made the plans for the Old State House at Iowa City". It should be noted that Father Hannon was stationed at St. Mary's Church from 1852 to 1855. 38

38. Iowa Cath. Hist. Review, 19; Rev. John Rothensteiner, op. cit., 607, has the same statement.

Father Hoffmann in his article on "John Francis Rague" notes that:

"A persistent tradition has made an artistic Italian missionary, the Dominican priest, Samuel Charles Mazzuchelli, the designer of the plans of 'Old Capitol', but cold historical facts make John Francis Rague the constructing architect of that exquisite, old State house, the pride of Classic Iowa." 39

39. Rev. Mathias M. Hoffmann, "John Francis Rague-Pioneer Architect of Iowa", Annals of Iowa, XIX:444; Wis. Mag. of History, XII:110, has the same article.

Mr. H.V. Gildea a contemporary and co-worker of Father Mazzuchelli makes the following statement:

"Father Mazzuchelli was considered to be an architect of considerable note; he drafted the plans for the State house, which however were not adopted because

he could not stay for their execution." 40

40. Iowa Catholic Historical Review, I:21.

The Iowa Catholic Historical Review evaluates Gildea's view in the following summary:

"1. Gildea informs us that Father Mazzuchelli drafted plans for Old Capitol. That statement from a contemporary and co-worker of Father Mazzuchelli must be considered important, it should be remembered that Gildea was located in Iowa City for one year previous to the winter months of 1842. By that time the Capitol building was able to accommodate the Legislative Assembly and the territorial offices. The point to be remembered is that Father Mazzuchelli actually drafted plans for the Old Capitol.

2. The Mazzuchelli plans were rejected. With that statement goes the necessary implication that plans other than those were adopted. That is sufficient explanation for the appearance of John F. Rague's name as architect of the building.

3. The reason for the rejection of Father Mazzuchelli's plans is given, 'Because he could not remain for their execution.' A study of Father Mazzuchelli's Memoirs makes evident many interests elsewhere. Dubuque, Burlington, Muscatine, and Galena were claiming his attention during the years immediately following the adoption of plans. Although it seems a certainty that Abbe Pelamourgues attended Iowa City during 1840 and the years following, it is quite conceivable that Father Mazzuchelli was not a visitor there often enough to keep in touch with the construction of the Old Capitol.

4. The Gildea statements do not cover the very important matter whether any part of Father Mazzuchelli's plans was incorporated. The loose threads of the apparent Mazzuchelli contribution are not drawn together for us by Mr. Gildea." 41

41. Ibid.

Cyrenus Cole, in A History of the People of Iowa, supports the tradition that Father Mazzuchelli made the plans for the Capitol as previously stated, but in a later work of 1840, the missionary's authorship is refuted:

"Later those who saw the beautiful building which had been reared in the wilderness out of crude materials with primitive tools sought to account for its beauty by attributing the design to a learned and artistic Italian who had visited in Burlington and Iowa City while the Capitol was under construction. This Italian was the Reverend Samuel Charles Mazzuchelli, a Dominican missionary priest who had come all the way from Milan to serve his church in the wilderness along the Mississippi River. He was easily fitted into the picture. He was a man of many talents, and one of his talents was architecture. He had built many churches in Iowa...In time the legend that the priest had designed the Stone Capitol was accepted as an historical fact." 42

42. Cyrenus Cole, Iowa Through the Years, 140.

Similarly, Benjamin Shambaugh's statements are contradictory, for in a later work, attributed to him, he calls the tradition a myth:

"Legend attributes the planning of the Old Stone Capitol to Father Samuel Charles Mazzuchelli, a Dominican missionary priest who pioneered in religion on the Iowa frontier between the years 1830-1864. Devout, resourceful, and public spirited, Father Mazzuchelli went about doing good, but the common assertion that he conceived the classic form of the Old Stone Capitol is a myth." 43

43. Benjamin F. Shambaugh, "The Old Capitol Remembers", Palimpsest, XX:165.

Father Hoffmann, who made a critical study on this topic basis

his testimony on internal evidences which confutes the inconsistency of the above two paragraphs:

"By cumulative evidence the conclusion was reached that at least three outstanding features of the Old Capitol,--the unsupported winding staircase, the cupola and the dome must be accredited to Father Mazzuchelli." 44

44. Iowa Cathl Hist. Review, I:20

It is said that Father Mazzuchelli's association with the "Old Capitol" is strongly supported by tradition since 1864, when at Father's death it was mentioned in almost all obituary notices. It was never questioned until the appearance of Professor B. Shambaugh's publication "Old Capitol Remembers" in which he attempts to destroy the tradition by referring to it as the Mazzuchelli myth. This created quite a storm of protest and from time to time the controversy is revived. 45

45. Letter, Sister M. Paschala, O.P., to Sister M. Donata, S.S.M., Nov. 14, 1945.

The above quoted internal evidences in favor of Father Mazzuchelli having drawn the plans, may be further corroborated by showing that the spiral staircase in the Old Capitol is a duplicate of the one Father had built into the house he erected for Dubuque's first bishop, Bishop Loras. Further, the "beautiful Altar carved by his hands", mentioned by Archbishop Ireland (Memoirs,xiv) and still preserved in Saint Clara Convent, is the strongest support in favor of Father Mazzuchelli. For the details of that wooden tabernacle are similar

to the details on the cupola of Old Capitol. 46

46. Letter, Sister M. Paschala, O.P., to Sister M. Donata, S.S.M.,
November 14, 1945.

Civic Structures in Illinois and Wisconsin

The memory of Father Mazzuchelli is gratefully preserved in other public buildings besides the one at Iowa. His architectural influence lives on in Illinois and Wisconsin.

H.V. Gildea, a co-worker of the frontier missionary, claims that Father Mazzuchelli also "furnished plans for the state house in Illinois which Mr. Gildea believes were adopted". 47

47. Iowa Cath. Hist. Review, I:18.

If Father Mazzuchelli furnished the plans for the state house in Illinois, it does not seem to be a generally recognized fact, although one writer remarked that there was much similarity between the two state houses of Illinois and Iowa. Father Hoffmann states that the Colonial Classical building in Springfield Illinois gave John F. Rague such renown:

"that he was asked to prepare the plans in 1839 for the first capitol of Iowa, at Iowa City, based upon the design furnished probably by Father S.C. Mazzuchelli, that cultured Dominican." 48

48. Rev. Mathias M. Hoffmann, "John F. Rague, Architect", Wis. Mag. of Hist. XII:110.

There is, however, more historical evidence of his authorship in other public buildings of that state. The Court House and Market House in Galena, Illinois were both designed by Father Mazzuchelli.

A contemporary friend of the missionary wrote: "The supervisors of John Daviess County, Illinois employed him to plan and superintend the building of a large stone court house". 49

49. J.A.T., Portage Register.

In 1932 the Mayor of Galena in a public address commended on the missionary's architectural ability saying:

"In 1839 Jo Daviess County needed a court house and turned to Father Mazzuchelli, who was noted for his architectural ability, for assistance in designing the building. Father Mazzuchelli designed the court house which is still standing and in use here although its original beauty has been hidden by a brick addition on the front." 50

50. Rev. J.T. Donahue, comp., St. Michael's Parish Centennial Jubilee, 60.

A transcript of a county document from the "Court House Galena, Jo Daviess, Illinois", reproduced here, confirms Father Mazzuchelli's role as architect:

"COUNTY COMMISSIONER RECORD
1838-1847
Jo Daviess County.

Saturday morning December 8th 1838

Ordered by the Court that John S. Slaymaker and Samuel Mazzuchelli be appointed Engineers to superintend and oversee the architectural work which will be required in the building of a new Court House for this County and that Mr. Mazzuchelli

be allowed One hundred dollars for his services as such superintendent." 51

51. Document, Saint Clara Convent Archives.

About seven years later, 1845, when the city of Galena needed a municipal building, Father Mazzuchelli again was asked to make the plans. This structure, known as Market House, is still standing.

A comment made by the Mayor of Galena at the Centennial celebration is here quoted:

"The Market House, while serving every practical purpose was so designed and built that its symmetry of proportions today attracts the attention of architects everywhere and pictures of it hang in the National Library as an outstanding example of its period. At the time the Market House was built--1845...Galena became the greatest lead exporting port in the world shipping out 54,500,000 pounds that year." 52

52. Rev. J.T. Donahue, op. cit., 60

A newspaper article of May 28, 1932, Galena, Illinois, carrying a notice of the renovation of this building, likewise commented on its architectural features:

"At a special meeting of the city council on Friday night, the services of Earl H. Reed, Jr., architect of Chicago, were secured to work with the Market House committee to restore the Market House to its original lines and to thoroughly repair the structure.

The building was designed by Father Samuel Mazzuchelli, at one time pastor of St. Michael's church, and who designed many famous buildings,

including the former Iowa capitol, still standing at Iowa City.

Photographs and drawings of the Galena Market House are to be found in the Congressional Library at Washington and will be exhibited at the Architects' club annual meeting in Chicago on June 14, as it is regarded as one of the finest examples of its period to be found.

The Market House was constructed in 1845 and is still in active use as it houses the council chambers, one fire company and the jail.

Some small additions have been made to the building in the past and these will be removed and the building restored to exactly the condition of 1845." 53

53. Galena Newspaper, clipping.

In these two public buildings still in active use, Father Mazzuchelli's architectural contribution lives on in the State of Illinois.

Mr. Holmes commending on Father's architectural ability, states that many buildings bear the imprint of his architectural design--"some even have the Italian window porticos. Early courthouses in Wisconsin and Iowa were built according to plans furnished by him." 54

54. Fred L. Holmes, Badger Saints and Sinners, 42.

The author does not mention any particular courthouse in Wisconsin, but tradition ascribes the one at Dodgeville, Iowa County, Wisconsin to Father Mazzuchelli. One writer states that she heard old residents of Dodgeville say that they knew, Father Mazzuchelli designed the courthouse

there. 55

55. Letter, Sister M. Paschala, C.P., to Sister M. Donata, S.S.M., March 26, 1946.

Alex Carl Guth remarks that this courthouse:

"shows some refinements which are beyond the scope of a layman's knowledge of the fine points of architecture. We know that the Greeks tilted the corner columns of their temples inward at the top producing the effect of greater solidity. It was a clever optical illusion. Imagine this same refinement occurring at a building located in the wilderness and away from all centers of culture and learning. The columns at this courthouse have an inward inclination of 3 1/2 three and one-half inches at the top...Rev. Samuel Charles Mazzuchelli, a Dominican friar, was an amateur architect of no mean ability." 56

56. Alex. C. Guth, "Early Day Architects in Wisconsin", Wis Mag. of Hist., 18:142.

The Iowa County Courthouse at Dodgeville, Wisconsin was built in 1859. There is a photograph of this Courthouse preserved in the Wisconsin Historical Library. 57 It shows this classical edifice against

57. Wisconsin Magazine of History, II:256.

a background of evergreens flanked on both sides by three venerable pine or spruce trees. Four doric columns with a corresponding frieze adorn the two-story building, the roof being crowned by an octagon cupola. This setting certainly reveals a classical mind in the wilderness of the Wisconsin forests.

In conclusion it may be stated that Father Mazzuchelli's architectural contributions to the public are preserved not only in stone and brick but drawings and pictures of his architectural skill are preserved in State Libraries, and even in the National Library.

Father Mazzuchelli's Influence among Non-Catholics

On the frontier Father Mazzuchelli acted as guardian of the Catholic faith, for he was often called upon either to explain it or defend it. On his long journeys he used convenient occasions to preach the Truth in order to dispell ignorance and prejudice and so bring about a better understanding among his non-Catholic friends.

At Davenport in 1840, he responded to an invitation of presenting an exposition of the "principal points of controversy contested by Protestants". For eight successive evenings he lectured on controversial topics with good results. It brought about a better understanding of the Catholic faith, it strenghtened the faithful in the egangelical truths, and sometimes, the well disposed persons took steps to enter the Church. 58

58. Rev. Samuel C. Mazzuchelli, Memoirs, 267.

Several times he stopped in the village of Rockingham where at one time for two evenings he preached to a large audience of Protestants. Instead of taking offence at hearing their condemnation in the exposition of their own contradictory beliefs, they took a greater liking to

the speaker. At Savannah, Illinois the missionary's expositions had similar results. The following summer he again had the occasion many times to preach to large assemblies of sectarians at the same villages, choosing at this season, to deliver his discourses in the open air under the kindly shade of oak trees. 59

59. Rev. Samuel C. Mazzuchelli, Memoirs, 253.

In another village fifteen miles south of Galena, where the missionary had preached many times, he had the consolation of bringing into the bosom of the church, a mother with eight children. 60

60. Ibid., 263

Galena, the metropolitan of the lead trade, exercised a great political and religious influence at this period. The Catholic Church, likewise commanding a marked degree of moral influence, was not altogether free from sectarian attacks. To counteract these erroneous influences Father Mazzuchelli, in October of 1839, inaugurated a series of dogmatic discussions to which he invited the public to be present. For ten successive days a large audience gathered daily for two hours to listen to the Dominican preacher's controversial sermons. The results were not altogether negative. That same autumn a highly educated lawyer, his wife and daughter were received into the Church. 61

61. Ibid., 246-249.

In the following three years, 1840, 1841, 1842 Father Mazzuchelli's controversial lectures were necessitated more or less by circumstances. Of the six different religious sects represented, one Angelican minister signalized himself in hurling invectives against the Catholic Church which the priest felt obliged to confute. In the course of those years he unfolded the whole history of the Reformation together with its chief promoters and teaching of the various sects of the sixteenth century, defending at the same time the position of the Catholic Church and her doctrine.

These discourses proved productive of much good on both sides.

They confirmed the Catholics in their faith and silenced their opponents.

Father Mazzuchelli remarks:

"God made use of these words to call to the observance of Christian duties many souls who had become cold and almost indifferent to Truth; moreover other souls left the path of error to find the unity of the Faith." 62

62. Rev. Samuel C. Mazzuchelli, Memoirs, 288-290.

In the year of 1842 while the missionary was at Iowa City he, in the presence of large audiences composed of sectarians, held controversial discourses in order to "dispell as far as possible the prejudices arising from false religious education". At this time there were several converts to the faith, among them a mother of a family, who had

been baptized by immersion ten years previously. 63

63. Rev. Samuel C. Mazzuchelli, Memoirs, 275.

From the foregoing accounts it can be inferred that Father Mazzuchelli aimed at educating the public so as to dispell ignorance and prejudice and diffuse the truth.

Father Mazzuchelli further notes that there were several conversions of Protestants to the Catholic Faith at Potosi. Of the baptisms administered previously to 1839 he states that there were among the newly baptized five adult Protestants and many children of non-Catholic parents. Writing of Dubuque he remarks: "The Church of Dubuque can glory in receiving to its bosom more than sixty converts". 64

64. Rev. Samuel C. Mazzuchelli, Memoirs, 234, 237, 244.

On Father Mazzuchelli's preaching a contemporary friend remarked: "He was the best speaker of his day in the western country, very eloquent, but not always gaining his audience because he was too severe", 65

65. Iowa Catholic Hist. Rev., I:21

This statement spoken by one of his close friends has in all probability some truth in it. It seems though, that this severity was not exercised to such a degree that it became repulsive or that it was an obstacle

to making converts. For the results of his apostolate showed that he gained his hearers.

Father Mazzuchelli's Influence on Temperance

In the introductory chapter of this paper it has already been stated that the vice of drunkenness was all too prevalent on the frontier, and, it may be added that from its indulgence, the Catholics did not keep aloof. The faith even suffered seriously from it and consequently it was a hindrance to the propagation of the faith. Moreover, it made fruitless many of the instructions and discussions carried on in defence of the truths contradicted by Protestants.

To remedy the evil, Father Mazzuchelli, an ardent advocate of temperance, organized a "Catholic Total Abstinence Association" for the benefit of his parishioners. By 1839 the Society was functioning in all his missions in Iowa, Illinois, and Wisconsin.

The temperance pledge was taken in the Church in order to make it more impressive. The members promised: "to abstain from any intoxicating drink, unless used medicinally and by order of a physician". The promise was made either for life time or for a certain number of years. 66

66. Rev. Samuel C. Mazzuchelli, Memoirs, 283-285.

This Temperance Association exerted a benevolent influence on

its members and on society as a whole. A great number of sinners, "hardened in vice for years", made their peace with God after they had given the promise of abstinence. In the various missions:

"piety actually made visible progress from day to day, in proportion as the virtue of Temperance won its blessed victories among the people; peace and plenty reigned in the families, Catholicity won the respect and reverence of its very enemies, and the Faith spread among the more sincere of those outside the Church. Many of the Catholic Irish abandoned entirely the dangerous traffic in intoxicating drink and sought more honorable means of subsistence...Many of the Protestants preferred to join the Catholic Society rather than those of their own Churches, on account of the greater reverence shown by the people and the much higher degree of influence, to which the virtue of Temperance raised many Irish citizens." 67

67. Rev. Samuel C. Mazzuchelli, Memoirs, 283-284.

The members of the Temperance Society were given a certificate as a reminder of their promise. There is preserved in the Annals of Iowa a facsimile of one of these certificates entitled: "Temperance Pledge taken by Father Mazzuchelli of a resident of Iowa in 1840". Besides containing the formula of the pledge, it bears the following signature in the handwriting of Father Mazzuchelli: "WILLIAM MURPHY has taken the Total Abstinence Pledge for FIVE YEARS this 5th day of NOVEMBER 1840. SAMUEL MAZZUCHELLI, President of the Association in BURLINGTON". 68

68. Annals of Iowa, X:58-59.

The foregoing account shows the salutary effects which resulted from the Association. By it Father Mazzuchelli rendered no small service to the social life on the frontier, to the family in particular, and to the individual personally.

Of this temperance movement inaugurated by Father Mazzuchelli, one writer remarks: "He was one of the most ardent advocates of temperance and organized temperance societies wherever he could at a period when liquor abuses were so flagrant as to have aroused the people to a need for action". 69

69. P.L. Scanlan, Prairie du Chien: French-British-American, 201.

Chapter V

Father Mazzuchelli's Activities after the Arrival of the Bishop

The period when Father Mazzuchelli was the only priest on the Upper Mississippi came to an end early in 1839. Bishop Loras returned late in 1838 from Europe, where he had secured evangelical laborers for his new diocese. Four French seminarians, two priests, and his vicar general, whom he asked to retain while at Rome, composed the bishop's immediate working force. Since the navigation season had closed for the northern waters before the Bishop's arrival at St. Louis, he was delayed for a few months at that place. Up north, Father Mazzuchelli could no longer restrain his ardor and, with the opening of the river early in April, he hurried down to meet the new bishop and escort him to his episcopal see. On the twenty-first of April, 1839, the prelate was solemnly installed in his cathedral, assisted by the Reverends Joseph Cretin, Anthony Pelamourgues, and his vicar general, Samuel Mazzuchelli. The latter missionary preached the sermon on that solemn and momentous occasion. The lone priest's feelings and emotions at this time we find expressed in his own words:

"And thus after four years of isolation and privations of soul, the Missionary found himself surrounded by the sweet and edifying presence of other evangelical laborers, not to be separated from them except for the space of several months while the duties of his ministry were calling him to the remote stations of the vast diocese." 1

1. Rev. Samuel C. Mazzuchelli, Memoirs, 138-140

One author, in reference to this period of Iowa's history, wrote: "The foundation for the work of the bishop was well laid by Father Mazzuchelli, a Dominican, the one priest...who had founded at Dubuque the first church on Iowa's soil". 2

2. Johnson Brigham, Iowa, Its History and Its foremost Citizens, I:71.

Father Lenehan described the situation of the new province upon the bishop's arrival:

"In all the diocese there was the little chapel of St. Thomas at Potosi, Wis.; the chapel of St. James, Lee County, Iowa; the combination school, church and dwelling, of St. Anthony, at Davenport; the church of St. Michael at Galena, Ill.; and the church of St. Raphael at Dubuque, which was to be the cathedral—all of them the missionary creations of the unwearing Father Mazzuchelli." 3

3. Rev. B.C. Lenehan, "Rt. Rev. Mathias Loras, D.D., First Bishop of Dubuque", Annals of Iowa, III:585.

To the above mentioned parishes and stations Father Kempker adds the Jesuit Indian mission at Council Bluff. He also gives the population of the territory: The Indians numbered about 30,000 and the white inhabitants 43,000 of whom nearly 3000 were Catholics. 4

4. Rev. John F. Kempker, "Catholic Missionaries in the Early and in the Territorial Days of Iowa", Annals of Iowa, X:58.

Bishop Loras appointed Father Cretin specially in charge of the Winnebago Indians and Father Pelamourgues of the Sac and Fox Indians.

Father Mazzuchelli was assigned principally the attendance at Galena, and eventually the organization of new congregations at Burlington, Iowa City and Muscatine; "building St. Paul's Church at Burlington in 1839; St. Mary's Church at Iowa City in 1841, and Old Man's Creek the same year, and celebrating divine services at Fort Madison in 1839". 5

5. Rev. John F. Kempker, op. cit., 59.

Father Mazzuchelli Builds the Episcopal Residence

The immediate charge, however, which Bishop Loras entrusted to the Dominican missionary was the construction of an episcopal residence. This was to house, not only the clergy but also the diocesan seminarians. The new edifice became known as St. Raphael's Seminary and holds the honor of being the first college erected on Iowa's soil.

It is said that on April 19, 1839 Bishop Loras stepped from a steamboat into his tiny see city of Dubuque "college minded", if ever a bishop was. "His versatile vicar-general, Father Mazzuchelli, one of the most capable architects in the West was fully as college minded as his bishop and was fully prepared for any building venture." Equally college minded were the leading Catholic citizens of Dubuque e.g. Patrick Quigley and Peter Lorimier, and others who wished to give their sons a college education. 6

6. Rev. Mathias M. Hoffmann, "St. Raphael Seminary", The Palimpsest, XX:197

Father Mazzuchelli's role as architect and superintendent on the new brick structure was well employed. On Sunday he served his parish at Galena, on Monday he was back at Dubuque working on the episcopal residence. This building, forty by fifty feet, was ready for occupancy by fall. It was large enough to "lodge seven priests by allotting one room to each". 7

7. Rev. Samuel C. Mazzuchelli, Memoirs, 242.

On September 9, 1839, Father Mazzuchelli wrote to Pope Gregory, XVI:

"We have accomplished many things in the six months since the arrival of the bishop...The bishop has built here the Seminary recommending to me, both as its architect and as superintendent of works, the greatest economy. We have lived in the meantime in a very wretched and extremely small log house, having two rooms which served as study, as bedroom, as drawing room and as kitchen." 8

8. Rev. M.M. Hoffmann, "St. Raphael Seminary", The Palimpsest, XX:201.

The Seminary was a combination building two stories high with garret housing the seminarians, and basement serving as kitchen, pantry, and dining room. It stood at right angles with and close behind the first Cathedral with which it was connected by a covered bridge. This old bishop's house is in active use today, serving as late as 1899 as a school in charge of the Sisters of the Holy Ghost. 9

9. Annals of Iowa, III:586.

Burlington

In autumn of 1839 Bishop Loras ordained three of his seminarians, sending one of these, Father Petiot as assistant to Father Mazzuchelli at Galena. This enabled the Dominican priest to extend his activities to Burlington, a city one hundred and eighty miles south from Dubuque. It was not the number of Catholics that prompted the missionary to establish Catholicity in that place but rather the importance of its location in the diocese. In a city of two-thousand inhabitants, the priest found only twenty-seven Catholics in the entire community. The first Mass in Burlington was said on the seventeenth of December, 1839, in the home of a poor German family. At this time Burlington was somewhat upset by the threatening war with the state of Missouri so that he found it inexpedient to organize the parish then. 10

10. Rev. Samuel C. Mazzuchelli, Memoirs, 252-253.

In 1840 the missionary returned to Burlington where he built the church dedicating it to the Apostle Saint Paul. This was a brick structure, fifty-five feet in length, "with a basement to be used as a dwelling for the priest and for a school". 11

11. Rev. Samuel C. Mazzuchelli, Memoirs, 266.

Many were the journeys that Father Mazzuchelli made in 1840 between Burlington and his stations in Wisconsin for he had then in the

process of construction, St. Gabriel's Church at Prairie du Chien, three hundred miles from Burlington. In the fall of 1840 Bishop Loras left for Mobile where he spent the winter. His vicar general accompanied him through southeastern Iowa. They stopped at Burlington where the bishop beheld the new brick church almost completed. 12

12. Rev. Samuel C. Mazzuchelli, Memoirs, 267-268.

Father Mazzuchelli had many influential friends among the members of the Iowa legislature which worked to his advantage. Through his influence the senate held its session in the Catholic Church which had not yet been consecrated. By this act he cultivated not only a kindly feeling toward Catholicism, but received a contribution of five-hundred dollars and "considerable profits for the rent of sixty days". 13

13. Rev. Samuel C. Mazzuchelli, Memoirs, 268.

The other portion of "considerable profits" probably came from storage room rent: "The Rev. Samuel C. Mazzuchelli was paid \$60.00 for furnishing storage room for twelve months for the furniture of the legislature". 14

14. Louis Pelzer, "A Miniature Frontier of the Forties", Iowa Journal of History and Politics, XXIX:19.

With the sum of money thus appropriated together with the contributions of the faithful, the missionary was able to "cancel completely the entire debt contracted for erecting the building". The site was purchased with the alms from the Propagation of the Faith. This association donated \$4000. toward the cause of Catholicity in Burlington. 15

15. Rev. Samuel C. Mazzuchelli, Memoirs, 268.

In the fall of 1842 the city of Burlington demanded the attention of the priest due to the increase of Catholic immigration from abroad. Father Mazzuchelli spent the winter in that city organizing the St. Paul's Parish and conducting missions. He had a large audience of the most respectable and well educated Protestants. A few of these shortly after, embraced the Catholic Faith. In 1843 Reverend Healy was appointed as resident pastor of St. Paul's Parish.

It may be here remarked that the bell for St. Paul's church was brought to Burlington in 1842. This was the "first bell in southeast Iowa, and possibly the first in Iowa". It was shipped from the "Foundry at Pittsburg by Wm. Garrett, and still bears the inscription 'J. Fulton Pittsburg 1842'". 16

16. Burlington Hawk-Eye, Historical Edition, 1925. (excerpt)

Catholic Beginnings in Iowa City

While Father Mazzuchelli was active at Burlington in December of 1840, he heard of the legislative act, setting aside several lots for church purposes in the new Capital at Iowa City. The only conditions for religious bodies to acquire one of these was that they built thereon a church to the value of not less than \$1000. On December 19, 1840 the missionary hurried to the new Capital to take advantage of the offer. He handed over to the proper authorities the required security of two thousand dollars and obtained for the cause of Catholicity two of the finest lots reserved for church buildings. The following day, December 20, 1840, the first Mass in Iowa City was celebrated in the house of a German mechanic, Ferdinand Haberstroh, a mantel-piece serving as an altar. Out of the thirty Catholic settlers, twenty-eight were present. After Mass the first dogmatic sermon in Johnson County was preached in the hall of a small hotel. The next morning, December 21, the holy sacrifice was offered in an unfinished log cabin at Old Man's Creek, twenty-four miles west of Iowa City. 17

17. Rev. Samuel C. Mazzuchelli, Memoirs, 273; Joseph Fuhrmann, Souvenir of the Diamond Jubilee of St. Mary's Church, 16. The last source has the same subject matter but adds local place names.

Since Bishop Loras was spending the winter in the South, Father Mazzuchelli had to hurry north for the Christmas season to minister to the faithful at Dubuque and Galena. From thence he returned again to Burlington having traversed a distance of four hundred miles partly

over the ice on the Mississippi River.

Off and on he visited Iowa City and with the consent and approval of the bishop made preparations for the building of a church under the patronage of the Assumption of the Blessed Virgin Mary, "for, as she is the patroness of the diocese, it was fitting, that to her should be dedicated the first church of Iowa's Capital". 18

18. Rev. Samuel C. Mazzuchelli, Memoirs, 274; Joseph Fuhrmann, op. cit., 17. Both give the same subject matter.

On July 12, 1841 Bishop Loras laid the cornerstone and Father Mazzuchelli addressed the large gathering present on the subject of the religious and even political advantages resulting from the practice of divine worship. A pile of earth served as a pulpit for the speaker. This brick edifice was a combination of church and school. Two small rooms in the basement furnished living quarters for the priest. Divine services were first conducted therein in the spring of 1843. For the benefit of the parish, Father Mazzuchelli suggested the purchase of eighty acres of land in the suburbs of Iowa City. This property was used for a cemetery and a part of it furnished the fuel supply for the congregation. 19

19. Rev. Samuel C. Mazzuchelli, Memoirs, 276.

The building expenses for this church were in part defrayed by

the Catholics of Iowa City who contributed about \$600, partly in money and partly in material and labor. The greatest aid, however, came from the Propagation of the Faith, the Association donating about \$3,200 for the cause of that struggling parish.

20. Rev. Samuel C. Mazzuchelli, Memoirs, 274.

The following extract, taken from the Metropolitan Almanac of 1842 and 1843 may be of interest:

Year - 1842

"Iowa City, Johnson county, the capital of Iowa Territory, St. Mary's: A good brick church with a basement for a school is now in progress, and will be opened for service in the spring of the year. The church is on a lot sometime since procured for the purpose, and a clergyman will be permanently located here; now visited by the clergyman from Burlington.

Year - 1843

"Iowa City, Johnson county, St. Mary's.—A brick building 60x39 feet with a good basement for schools. The two lots on which it stands were given by an act of the legislature of Iowa for a Catholic church. Very Rev. S.C. Mazzuchelli." 21

21. Joseph Fuhrmann, op. cit., 24.

Father Mazzuchelli's idea of church and school combined served to great advantage on the frontier. The immigrants, who were attracted by the church, found their religious and educational problems well cared for. Therefore, the missionary who built these combination churches in Iowa, made Catholic education possible there at an early date.

In the fall of 1844 when Father Anthony Godfert was appointed as first resident pastor, the parish numbered already seventy families. This priest is remembered for the organizing and opening of the first parochial school in St. Mary's, and, "he is therefore the founder of Catholic education in Iowa City". 22

22. Joseph Fuhrmann, op. cit., 26.

Bloomington--Present Day Muscatine, Iowa

About the same time that Father Mazzuchelli was building churches at Iowa City and Burlington he was serving the Catholics at Bloomington, now Muscatine Iowa. This town, lying between Davenport and Burlington, numbered about 800 inhabitants with only ten Catholics. The first Mass was celebrated there in January of 1841 in the house of a Catholic woman whose husband was a Protestant but who turned Catholic shortly thereafter. Eight out of ten received holy Communion on that occasion. During the years of 1841 and 1842 the missionary made frequent visits to Muscatine as the congregation had to be organized, a church had to be built, and many sermons had to be preached to dispell error. In 1842 a little "wooden chapel" was erected and dedicated to the Apostle Saint Mathias. 23

23. Rev. Samuel C. Mazzuchelli, Memoirs, 279-280.

This little frame church is still standing, bearing above the entrance the inscription: "First Catholic Church, 1842-1856". 24

24. Charles F. Griffith, St. Mathias Parish, 1841-1928.

It is noteworthy that the candlesticks and pictures brought with the original St. Mathias Church are still intact. The two pictures are representations of the "Flight into Egypt" and "Holy Night" and now hang in the chapel of the church. 25 For a frontier region this

25. Charles F. Griffith, op. cit., 21

incident is significant in so far as it points out the fact that wherever the Catholic Church is established her heritage of Christian culture accompanies her. In this case it was art—the silent teacher of her holy doctrine.

Bellevue

About the same time, 1842, that the little church at Muscatine was put up, a similar one was built at Bellevue, thirty miles from Dubuque. The little church was dedicated to the Apostle Saint Andrew. 26

26. Rev. Samuel C. Mazzuchelli, Memoirs, 280.

Father Hoffmann says that the little frame church, 20 by 28 feet

was constructed at Dubuque and floated down the river on a raft ready to be put up. "The church called St. Andrew's was a gift of Bishop Loras at the cost of about eight hundred dollars." 27

27. Rev. Mathias M. Hoffmann, Centennial History of the Archdiocese of Dubuque, 25.

These two churches, St. Mathias and St. Andrew, were the smallest in the Dubuque diocese but they served their purpose for the time being.

Keokuk

The Catholic Directory for the year of 1840, 1841, 1842, lists Father Mazzuchelli as pastor of St. Paul's at Burlington, then adds:

"St. Paul's—a brick church erected in the year 1840, with convenient rooms for schools. Very Rev. S. Mazzuchelli. Sermon in English. There are four stations attached to this parish: 1st Madison, Lee Co.; 2nd Half Breed Tract, same county; 3rd Iowa City, Johnson Co.; 4th Bloomington (called Muscatine since 1841) Muscatine Co. The number of Catholics in this parish and its stations is about twelve hundred." 28

28. Charles F. Griffith, op. cit., 23.

The statement just quoted from the Catholic Almanac, confirms Father Mazzuchelli's missionary activities in the Half-Breed Tract of which Keokuk was the capital. In reference to this pioneer priest, Mr. Griffith says:

"With joy does the writer connect the spotless Dominican priest with the Keokuk mission. The

Catholic Directory for 1841 supplies information as our trustworthy authority." 29

29. Charles F. Griffith, St. Peter's Parish, 23-24.

"Without doubt Keokuk is the station meant for at the time referred to, 1840, the importance of all the other settlements which possibly could have been referred to had declined. Not for long, apparently, was Father Maszuchelli assigned to this district. Only in one issue of the Catholic Almanac, that of 1841, is his name linked with the Half Breed Tract. Further than this connection we do not know anything of his activities in Keokuk ...Quite probably, however, if not certainly, this much loved pioneer priest included within his circuit the spiritual care of the Catholics of ancient Keokuk, the "capital" of the Half Breed Tract. This was late in 1840 or early in 1841." 30

30. Ibid., 24.

Further, in regard to Father Maszuchelli, Mr. Griffith wrote:

"Our first priest was one of many interests and of many localities". 31

31. Charles F. Griffith, St. Peter's Parish, 24.

Garryowen

Another church built by the Dominican missionary early in 1840 was that of St. Patrick at Maquoketa now known as Garryowen, about twenty miles south of Dubuque. Because of the abundance of timber and the poverty of the people this material was considered the most

suitable. In connection with the building of this church it is interesting to read how the missionary organized the work:

"He distributed among the forty-two men of the settlement the labor of preparing a great number of beams, from twenty to forty feet long; in the spring each of these men carried to the site of the Church, his own handiwork. As they were not in a position to contribute money, they gave their assistance in many ways to lessen the expense of building. Bishop Loras gave the sum of six hundred dollars out of the contributions from the Propaganda, with which to procure some building materials and pay the workmen employed by the Missionary for the erection of the Church.

"The wonderful results of this feeble beginning were a sudden increase in the number of settlers in the neighborhood of the Church, so much so that the section whereon it stood was very soon occupied entirely by Catholics. When Divine Service was first held there in the summer of 1840 there were no more than a hundred Catholics; three years later the parish of Saint Patrick where the Zealous Reverend J.C. Ferrodin regularly attended and officiated, contained six hundred souls and possessed a school." 32

32. Rev. Samuel C. Mazzuchelli, Memoirs, 254-255.

Garryowen is but one example of how the church became the determining factor of settlements in the onflow of immigration.

St. Gabriel's at Prairie du Chien

Simultaneously with his work in southeastern Iowa, Father Mazzuchelli was active off and on in the Wisconsin Territory. From Garryowen, in June of 1840, he went on to Prairie du Chien to push the construction

of Saint Gabriel's Church to completion. 33 Already in August, 1839,

33. Rev. Mathias M. Hoffmann, op. cit., 139-140.

the missionary reported that the "walls are twenty feet above ground".

The architect himself gives us a description of this massive building:

"This church measures fifty feet in width, by one hundred feet in length. The walls are two feet thick above the base, built of the good and light stone, found in abundance on the hills which encircle the majestic prairie between the junction of the great Wisconsin River and the Father of Waters.

"The style of the church is a chaste Gothic; the front is all hammered range work, ornamented with a marble inscription and niche. The fact that it is being built on a gentle swelling of the prairie adds much to the appearance; the houses and farms, scattered up and down, east and west, on the vast fertile plain receive already a peculiar beauty by the presence of God's holy tabernacle, and remind us of the plains over which the Ark of the Covenant traveled, surrounded by the tents of the children of Israel." 34

34. Peter L. Scanlan, Centennial History of St. Gabriel's Parish, 23.

It may be noted that the first two churches in present day Wisconsin were of "a chaste Gothic" style, also noteworthy is:

"that the first church built in the oldest settlement on the eastern boundary of the Wisconsin Territory, that is, at Green Bay, was a Catholic one; and the first one on the western boundary

is a Catholic one also." 35

35. Peter L. Scanlan, Centennial History of St. Gabriel's Parish, 23.

Father Mazzuchelli says that the Rev. Joseph Cretin was stationed in Prairie du Chien during 1841, and to him he attributed all the good that flowed from the congregation.

"To this venerated priest is owing almost all the spiritual good wrought in the parish of Saint Gabriel, now containing more than a thousand souls, and also the present fine condition of the church which combines an elegant simplicity with solidity and spaciousness." 36

36. Rev. Samuel C. Mazzuchelli, Memoirs, 265.

In 1844, when Prairie du Chien had become a part of the Milwaukee diocese, Bishop Henni visited that place and reported:

"A few years ago the Catholics of Prairie du Chien began the erection of a stone church one hundred feet in length, which building I found in an incomplete condition and burdened with a debt of \$3,000. How they could have undertaken the erection of such a building, I cannot understand, for this congregation will never be able to pay for it; however, it is such a durable as well as imposing structure, that the money will not be entirely thrown away." 37

37. Harry H. Heming, The Catholic Church in Wisconsin, 266.

St. Gabriel's church is still standing to-day safe and sound, a hundred years after Bishop Henni's memorable report of "such a Durable"

and "imposing structure". It does honor to its architect as the years roll on.

Shullsburg

Next in the order of the missionary's attention in his building activities on the east side of the river were the mining towns in the lead district. Having visited that region and ministered in the cabin of the miners since 1835, the missionary at last was able to devote his time to the erection of one house of worship among these scattered groups of Catholics. Shullsburg, a town eighteen miles from Galena was the first to receive this blessing. The lumber was prepared by carpenters in Galena and the parts were then transported to Shullsburg. The little frame church, thirty-five by twenty-five feet, was dedicated to the Apostle Saint Matthew. The expenses of one-thousand dollars were almost entirely defrayed by the voluntary offerings of the settlers. This little shrine of worship served about three-hundred Catholics scattered within a radius of eight or ten miles. 38

38. Rev. Samuel C. Mazzuchelli, Memoirs, 277.

The first Mass in St. Matthew's was celebrated on August 1, 1841, and thereafter a priest officiated in that place once a month. The streets around the square on which the Church was built were named by

Father Mazzuchelli as follows: Peace, Charity, Truth and Judgment. 39

39. W.R. Jamieson, St. Matthew's Centennial, 6.

St. Matthew's congregation still cherishes the records of Father Mazzuchelli's incumbancy. They are preserved in the missionary's fine handwriting dating from 1835 to 1842. For the first year of his ministrations, 1835, there are recorded ten baptisms. The records further indicate that Father Mazzuchelli attended Mineral Point as a mission from Shullsburg. The entrances are contained in the same book but in a separate section headed "Mineral Point, Wisconsin Territory". The parish records further indicate that shortly after the church had been completed, the Rev. Remigius Petiot succeeded Father Mazzuchelli as pasotr of St. Matthew's at Shullsburg. 40

40. W.R. Jamieson, op. cit., 8.

St. Augustine's Sinsinawa

After Shullsburg had been taken care of, Father Mazzuchelli turned his attention to Sinsinawa to build a house of worship there for the miners and the farmers of that vicinity. In the summer of 1842, a frame church twenty-five by forty feet was erected, and "finished with much taste, presenting a pleasing and regular appearance". It was situated upon a beautiful eminence and placed under the patronage

of St. Augustine. 41

41. Rev. Samuel C. Mazzuchelli, Memoirs, 299.

This survey completes Father Mazzuchelli's fruitful labors in his parish of the Upper Mississippi. St. Augustine's was the last of the series of temples erected for the glorification of God and the exaltation of the Church. In all, up to 1843, he had built sixteen churches and one seminary; he had organized many more congregations and even provided school halls for four of these parishes.

His health was now failing from twelve years of strenuous labor and excessive privation, so that he was advised to return to his sunny homeland for recuperation. Since he had been appointed by Bishop Loras as his theologian at the Third Provincial Council in the spring of 1843, both the bishop and Father Mazzuchelli set out for Baltimore in April of 1843. A month later, the missionary departed for his native Italy. 42

42. Ibid., 301, 313.

This carries Father Mazzuchelli's activities up to the time (1841) of his appointment as provincial of the new province of St. Charles, to be called into being by the Dominican missionary. His major contributions on the frontier from 1830 to 1843 have been cited. The most important and most enduring works of his has not yet been told. Aside from his spiritual influences in the work of evangelization, which can not be measured in terms of human values, his educational

influence ranks probably the highest. It is in this field that he made his lasting contribution. In reality, his influences are still continuing along the line of education. The scope of that labor of love forms a topic by itself and can only be summarized here at the conclusion of this work.

At present there is being written a thesis on his educational work in general, which will fill in the long felt vacancy, and probably will do justice to the founder. Another thesis written at this time attempts to bring out his Americanism on the frontier. 43 Perhaps,

43. Letter, Sister M. Paschala, O.P., to Sister Mary Donata, S.S.M., June 19, 1945.

even after all this has been written, the "Spartan share", as one writer puts it, remains yet to be told.

"Much has been written and much remains to be written concerning 'the taming of the west'. It is to be hoped that some day a competent pen will tell the story of the Spartan share which the Maszuchellis of the nineteenth century took in that great work of national development." 44

44. Joseph Gurn, "The Builder of the West", Columbia, 45.

The following pages contain a summary of the missionary's three educational foundations, one of which survived and functions as a great educational institution.

Father Mazzuchelli,

Founder of Educational and Religious Institutions

The return of Father Mazzuchelli to America opened a new chapter in his missionary career. The field of his activities became narrower and gradually restricted itself to southeastern Wisconsin. With the erection of the Milwaukee diocese in 1843, the Dominican missionary came under the jurisdiction of Bishop Henni, while Galena became subject to Bishop Quarter of Chicago. 45

45. John G. Shea, op. cit., IV:228, 251.

Although still devoted to parish duties and the building of churches, Father Mazzuchelli's major interests began to center around the field of education. The setting up of religious and educational institutions to serve the Church and spread the faith became his primary object. Once back in the Northwest his plans rapidly began to unfold themselves.

While in Rome, Father Mazzuchelli had obtained permission and power from Master General Ancarani, to establish a new province of Dominicans in the upper Mississippi Valley to be called that of Saint Charles. Upon his arrival at Galena on September 12, 1844, he immediately began to take action in the execution of his new plans. 46

46. Rev. Victor F. O'Daniel, C.P., The Dominican Province of St. Joseph, 218.

On that same day at Galena, he met Colonel George W. Jones, who

owned the beautiful property called Sinsinawa Mound. Finding Colonel Jones disposed to sell his estate, Father Mazzuchelli purchased it with a part of the funds that had been given to him by his relatives in Milan, Italy. The object of the purchase is recorded in Father Mazzuchelli's own writing:

"...to prepare the way for a religious community of missionaries of the Order of St. Dominic, I having to that effect received all necessary faculties while in Rome. On this property is also to be located, if such shall be the will of God, a great college, not merely to instruct the children in all literary branches, but principally to educate them in the fear of God." 47

47. Golden Balls in Convent Towers, 56.

The deed to the property was delivered to Father Mazzuchelli by Colonel Jones on October 3, 1844 in the town of Galena, before a duly authorized lawyer. Colonel G.W. Jones received at this time the sum of two thousand three hundred and forty dollars in cash and four thousand one hundred and sixty dollars in promissary notes. "These notes were paid in five installments, with interest, November 4 and 25, 1844; March 8, 24, and 28, 1845." 48

48. Ibid.

The payments of these promissary notes caused Father Mazzuchelli not a little worry and again he appealed to his friends in Milan. His sister, Josephine, and his generous friend, Count James Malleria, a

jeweler, sent to him the greater part of the sum required. The balance came from Rome and from a friend in Wisconsin. Thus on March 28, 1845, the newly acquired property was free from debt. 49

49. Golden Bells in Convent Towers, 56.

It has already been mentioned that Father Mazzuchelli had built in 1842 the church of St. Augustine about half a mile south of the mound at the cost of \$1,300 of which he still owes six hundred dollars. In 1845 this church was moved on the Mound and on the feast of St. Dominic it was dedicated by Bishop Henni in honor of that saint. 50

50. Johann Haug, Geschichte der Katholischen Kirche in Wisconsin, 475.

Toward the erection of St. Dominic's Church, at Sinsinawa, Father Mazzuchelli paid from his personal funds six hundred dollars; also "for vestments, sacred vessels, and other altar furnishings, six hundred dollars"; the balance of the debt on the church was paid by the contributions of the miners and farmers of that vicinity. 51

51. Golden Bells in Convent Towers, 57.

Additional buildings soon began to crown the Mound. The cornerstone of Sinsinawa College was laid May 24, 1846, and the east wing

of it was completed by the end of that year. 52 This college, built

52. Wisconsin Magazine of History, X:70.

between 1846 and 1848, forms a part of the present academy at Sinsinawa Mound—a silent monument to the zeal of Father Mazzuchelli. One writer says that the building is still admired by architects and bears a resemblance to "Old Capitol". 53

53. Letter, Sister M. Paschala, O.P., to Sister M. Donata, S.S.M., November 14, 1945.

During the decade of the forties, education was taking big strides in this part of the Northwest. The upper Mississippi was now flanked by two colleges both claiming Father Mazzuchelli as architect and teacher. On the Iowa side he had laid the foundation for college education by conducting a grammar school in the basement of St. Raphael's church for the youth of Dubuque as early as 1836. From 1839 to 1843 he was on the faculty of St. Raphael's Seminary and, aside from his otherwise busy career served as a teacher and lecturer. Being at this time a "fluent English conversationalist and orator", he was useful principally to help the foreign college students studying for the American priesthood, master the language of their adopted country. 54

54. Rev. Mathias M. Hoffmann, "St. Raphael's Seminary", Annals of Iowa, XX:201.

The college of St. Thomas on Sinsinawa Mound in 1847 already was

educating twenty-six students and was "beginning to acquire a good name in the country". 55

55. Sister Rosemary, O.P., op. cit., 88.

By a special act of the Wisconsin Legislature, the institution was incorporated on March 11, 1848, with university privileges. With a corps of excellent professors, under the presidency of the scholarly Father Mazzuchelli, St. Thomas College had "the approval of the local Church authorities, and the confidence of parents whose sons, men in distinguished walks of life, have been heard to boast that they were educated there". 56

56. Golden Bells in Convent Towers, 57.

In regard to this new foundation, Bishop Henni, in a letter of March 7, 1850, to the Archbishop of Vienna wrote:

"Sinsinawa College, situated in the southwest end of my diocese, near the Mississippi River, with the coming of the Dominican Fathers, who are to have charge, gives promise of a fair future, especially since it overlooks from its charming elevation five parishes, all in immediate vicinity and all supplied with good churches." 57

57. Rt. Rev. John M. Henni, "Letters", Wis. Mag. of Hist., I:75.

All five parishes and churches which Bishop Henni refers to in his letter were founded and built by Father Mazzuchelli. St. Matthew's

at Shullsburg and St. Dominic's on the Mound have already been mentioned. St. Augustine's Church at New Diggings was built in 1844. It still bears traces of its venerable founder's influence, for over its portal to-day can be seen the impressive inscription: "The Church of the Living God, the Pillar and Ground of Truth". 58 St. Francis'

58. G.A. Marshall, "New Diggings, Past and Present", Darlington Journal, 3.

at Hazel Green, a brick structure was begun in 1846, and dedicated in 1847; St. Patrick's at Benton was also founded in 1847, but in 1852, when the growth of the parish demanded it, the frame structure was replaced by a more spacious stone church, still serving its purpose to-day. 59

59. Castello M. Holford, History of Grant County, 556.

Two other churches must be mentioned yet, for their structures are attributed to Father Mazzuchelli. One is that of St. Mary's at Platteville built in 1845, and the other is that of St. Rose's at Cuba, built in 1852. The parish of St. Rose was a mission station attached to St. Patrick's at Benton. 60

60. Harry H. Heming, The Catholic Church in Wisconsin, 254.

This list completes Father Mazzuchelli's contribution as a church builder on the frontier. The temples he erected for the worship of God

numbered not less than twenty. His last architectural contribution was the plan he made for the rebuilding of the church at Galena which was destroyed in 1856, by a fire that razed one third of the town. In this time of need Father Mazzuchelli came again offering his aid. St. Michael's Parish of Galena paid tribute to his architectural ability on the occasion of its Centennial in 1932:

"We of today can almost see in spirit this great architect sketching the plans for the St. Michael's Church of to-day. The monument to his genius speaks for itself on even casual observation of the ordinary people. This building measures 135 feet long, 60 feet in width; the height of the side walls 33 feet in width. There are 18 windows in the auditorium. The height of the ceiling is 44 feet from the floor of the church. The roof of the building is carried by a wooden truss formation that is quite unique in this part of the country. It has carried it so successfully that it is a specimen of architecture that is noteworthy for its lack of pillars." 61

61. Rev. J.T. Donohue, op. cit., 31.

Father Mazzuchelli's last and greatest contribution on the frontier was the founding of a Sisterhood, to assist the Church in her mission of teaching and of training the youth.

In Father Mazzuchelli's records it is written that the Sisters of the Third Order of St. Dominic were established in the Diocese of Milwaukee in 1846, "with the authority of the Most Rev. Father Thomas Ancarani, Master General of the Dominican Order residing at Rome". 62

62. Golden Bells in Convent Towers, 62.

On December 26, 1847, Father Mazzuchelli gave the veil to two postulants, who became the first members of his new community. About a year later, in February, 1849, he formally organized the new foundation by appointing a prioress and sub-prioress of the Convent of St. Dominic at Sinsinawa Mound. 63

63. Golden Bells in Convent Towers, 63.

With the establishment of the Dominican Sisters of Sinsinawa, Father Mazzuchelli solved the problem of Catholic education in that part of the frontier. Simultaneously with the founding of his new community, he opened schools at New Diggings, Shullsburg and Hazel Green. Other schools were added to this number as membership increased. As early as August, 1848, his Sinsinawa Academy, although still in the initial stage, was legally incorporated. 64

64. Sister Rosemary, op. cit., 88

In the history of Grant County it is stated that "It was stipulated in the charter of both institutions that no religious opinion should be necessary for admission, and attendance on religious worship should not be required". 65

65. History of Grant County, 557.

Father Mazzuchelli, despite all the works which the necessity of

of the moment made him undertake, had long envisioned to educate priests for the mission field, to found a college for youth's higher education, and to establish a teaching Sisterhood, this project was at length accomplished.

By 1848, St. Charles Province had three Dominican priests, three novices, students in theology, and three lay brothers at the Mound. Moreover, in 1849, this new province obtained the privilege of a vote in the provincial chapter. 66 St. Thomas College had its faculty

66. Sister Rosemary, op. cit., 88; Rev. Victor F. O'Daniel, op. cit., 219. The last source gives the information of the provincial vote.

and a good number of students. One of the students, Thomas L. Power, who first wanted to become a lay brother at Sinsinawa, was advised by Father Mazzuchelli to enter the priesthood, for in him he discerned a worthy co-laborer. This Father T.L. Powers O.P., an educator by nature, became president of Sinsinawa College and held that office from 1860 to 1863. He was recalled to Kentucky because he was one of the group that worked for revival of the province. 67

67. Rev. Victor F. O'Daniel, op. cit., 244.

His success in founding two convents for the Sisters of St. Dominic and turning three schools over to their care has already been mentioned.

Father Mazzuchelli had done great works in five years. Seemingly all three of his new foundations were progressing and functioning

normally. But ever bent on self-effacement and shunning worldly honors, Father Mazzuchelli resigned all powers given to him in 1844 by the Master General, and toward the end of 1849, he turned over the Province of St. Charles to his brethren in Ohio. The Province of St. Joseph in Ohio, accepted the whole property of Sinsinawa in November of 1849. "Father Mazzuchelli wanted to devote himself henceforth to the duties of a missionary, preacher, and parish priest." 68

68. Golden Bells in Convent Towers, 68.

After his resignation, with due permission, Father Mazzuchelli went to live at Benton where he assumed the pastorate of St. Patrick's parish. There he erected a motherhouse for his new community of Dominican Sisters and guided their destinies. 69

69. Rev. Victor F. O'Daniel, op. cit., 209.

With all these accomplishments, religious and educational institutions in full operation, Father Mazzuchelli's external activities came to an end. His contributions on the frontier have been cited and by this time a great change had taken place in that territory since his first arrival. Wisconsin and Iowa had already acquired statehood and with this advancement all phases of civilized life were in fair progress. From henceforth the frontier missionary's energies were devoted to cultural pursuits, the achievements of which were so great and permanent that his work in the educational field merits a special paper.

Such a thesis, as already stated, is being written by one of his spiritual daughters.

Just a glimpse of his last years in Benton must suffice to bring this writing to a close.

In 1852 the Dominican Sisters resigned their schools at Sinsinawa and assembled at Benton for regular community life. Sinsinawa Female Academy, now transplanted to Benton, became St. Clara Female Academy. "Father Mazzuchelli's remarkable acquirement as a scholar and his eminent gift as a teacher were to be dedicated under God to the spiritual elevation and the intellectual advancement of women." 70

70. Golden Bells in Convent Towers, 69

In addition to his priestly duties, Father Mazzuchelli devoted much of his time to education. He personally trained his Sisters for the teaching profession, so that St. Clara Academy from the very beginning had an admirable corps of efficient teachers. Special talents, which the gifted teacher was so readily to discern, were cultivated by competent persons. "Father Mazzuchelli himself, having a complete cabinet of instruments for illustration and experiment, gave the Sisters a normal course in higher mathematics and in the natural sciences. He also taught them Latin, French, and Italian." During the winter of each year on three evenings of the week, he lectured to the pupils on science, history, and Christian doctrine. On Sunday afternoons he

conducted a Bible history class. 71

71. Golden Bells in Convent Towers, 75.

Mrs. Cavanaugh, who attended Father Mazzuchelli's school at Benton vividly recalls those happy days:

"Each Thursday evening the students gathered around Father Mazzuchelli and listened in transport to his eloquent discourses on history, philosophy, science, astronomy, religion, or tales of his travels. He gave unstintingly of his time and knowledge. To have been a member of that group was an inestimable privilege." 72

72. Raymond W. Jamieson, St. Matthew's Centennial, 1835-1935, 4.

Such were Father Mazzuchelli's last years of retirement, spent in imparting his rich Catholic culture, teaching classical courses in the humble mining towns. He thus bequeathed to the frontier his legacy of classical culture.

Father O'Daniel says that he founded one of the outstanding sisterhoods of the world, "that is his greatest glory, for all their good works radiate out from him". 73

73. Rev. Victor F. O'Daniel, O.P., Dominican Province of St. Joseph, 219.

Death overtook Father Mazzuchelli in his priestly administrations, and from an exposure of cold died February 23, 1864. In the joy of

his soul he cried out, "O quam dilecta tabernacula tua, Domine"! 74

74. Golden Bells in Convent Towers, 78.

Thus passed a priestly soul, a great figure from the stage of history. His memory lives on in the parishes he founded, in the churches he built; but his educational work is carried on by his teaching community of Sisters, a work which honors God and glorifies the Church from generation to generation.

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History of Davis County Iowa, Des Moines, State Historical Collections, 1882, pp. 163.

This book is useful for the account of the lead mines in early Dubuque.

History of Dubuque County Iowa, Chicago, Western Historical Co., 1882, pp. 400?

In this book the reader gets a glimpse of the social and religious conditions of early Dubuque. It is helpful for a sympathetic understanding of the missionary's toil and labor.

Hoffmann, Mathias M., Antique Dubuque, 1673-1833, Dubuque, Telegraph Herold Press, 1930, pp. 290?

This is a scholarly work and valuable for the historical background of early Dubuque. It makes reference to an existing record of baptisms performed in the village of Dubuque by Rev. Van Quickenborne, S.J., on July 10, 1833.

Hoffmann, Rev. Mathias M., comp. ed., Centennial History of the Arch-Diocese of Dubuque, Columbia College Press, Dubuque, 1938, pp. 647.

This is a compilation of the individual histories of the parishes and institutions and altogether it tells the story of the centuries life of the archdiocese of Dubuque.

Hoffmann, Rev. Mathias, M., The Church Founders of the Northwest, Milwaukee, 1937, pp. 387.

As praiseworthy and valuable as this work is, in the Annals of Church history, research has led the writer to conclude that the chapter on Father Mazzuchelli needs a revision. Although the author has a high regard and reverence for this missionary, some of his statements lead the reader to draw false conclusions.

Holford, Castello M., History of Grant County, Lancaster, Wis., The Teller Print, 1900, pp. 781.

This is a work of general information relating to Grant County. Useful for this paper are the accounts it gives of the early mining towns.

Jamieson, W.R., St. Matthew's Centennial, Shullsburg, 1835-1935, 1935, pp. 100?

This centennial proves the foundation of this parish was laid by Father Mazzuchelli, telling that the first baptism there is recorded in the handwriting of this missionary, August 27, 1835. Other source material is given as told by persons who personally knew Father Samuel.

Johnson, Rev. Peter L., Centennial Essays for the Milwaukee Archdiocese, 1843-1943, Milwaukee, Husting Printing Co., 1943, pp. 170.

These essays have a statistical value for this paper since they give the number of both the white and Indian population around Green Bay and Mackinac in 1830. The missionary labors of Father Mazzuchelli are also mentioned.

Kenton, Edna, The Jesuit Relations and Allied Documents, New York, Albert and Charles Boni, 1925, pp. 527.

This is a condensed presentation of 75 volumes recounting the travels and explorations of the Jesuit Missionaries of North America. It is useful for the early Church history on the Great Lakes.

Mc Murtrie, Douglas C., Early Printing in Wisconsin, Seattle, Washington, Pub. and Pr. Frank McCaffrey, 1931, pp. 170?

This book has a reference to the Almanac printed in 1833 for Father Mazzuchelli. It contains a bibliography of the press from 1833 to 1850 and shows the title-page of the Almanac.

Murphy, Lawrence E., Religion and Education on the Frontier, A Life of Stephen Peet, Dubuque, Iowa, 1942?

The author is fair in presenting its subject matter, the Diary of Stephen Peet. This Protestant ministered in the frontier settlements of Wisconsin and was not well acquainted with Catholic doctrine therefore as a writer, his works are very prejudicial.

Neville, Ella H., and Martin, Sarah G., Martin, Deborah B., Historic Green Bay, 1634-1840, Green Bay, 1893, pp. 285.

This book is prefaced by R.G. Twaites who vouches for it to be accepted as a truthful and worthy picture of Historic Green Bay. It is valuable therefore, for the account it presents of early Catholicity at Green Bay.

O'Daniel, V.F., Very Rev., The Right Rev. Edward Dominic Fenwick, O.P., Cincinnati, 1921, pp. 452.

This is a scholarly work. The book contains excerpts of letters written by Bishop Fenwick from Mackinac, on May 20, 1831 and July 18, 1832, to Father Rese. They picture the condition

of the Church at Green Bay and Mackinac.

O'Daniel, Vev. Victor F., The Dominican Province of St. Joseph, Somerset, Ohio, Rosary Press, 1942, pp. 517.

This is a very scholarly work and a most valuable contribution to Church history. The historical and biographical studies are based on documents.

Petersen, Wm. J., Steamboating on the Upper Mississippi the Water Way to Iowa, Iowa City, Iowa, 1937.

This is a fair representation of the development of steamboat transportation on the Upper Mississippi and throws much light on the settlement of that region.

Pilling, James C., Bibliography of the Siouan Languages, Government Printing Office, Washington, 1887, pp. 75?

This publication gives an account of Father Mazzuchelli's prayer book printed in the Winnebago dialect.

Quigley, P.S., History of Dubuque County, Chicago, Goodspeed Historical Association, pp. 900.

This gives a detailed description of the Catholic Church in Dubuque enumerating the financial receipts and expenditures for St. Raphael's Cathedral.

Rezek, Antoine I., History of the Diocese of Sault Ste. Marie & Marquette, Michigan, 1906, 2 vols. pp. 393.

Both of these volumes are useful for the early history of Mackinac, and Sault Sainte Marie, and recounts Father Mazzuchelli's labors at these places; the influences of the fur traders on the Indians and its effects upon Christianity.

Rothensteiner, Rev. John, History of the Archdiocese of St. Louis, St. Louis, 1928, 2 vols. pp. 859. (Blackwell Wielandy Co.)

Volume one of this set is to be valued for its primary source material. Father's apostolic works are quoted freely from his Memoirs, but it is interspersed with quotations and excerpts from his letters to Bishop Rosati in St. Louis. Chapter 20 relates his works in Galena and Dubuque, the subject matter of which is taken mainly from his letters to the Bishop. A personal letter written at Prairie du Chien Sept. 29, 1832, to Bishop Rosati gives an insight of the conditions of the Church at Prairie du Chien, for he gives a critical estimate of the priests that had preceded him there.

Scanlan, Peter L., Prairie du Chien: French-Britain-American, Menasha, George Banta Publisher, 1937, pp. 218.

This is an early history of Prairie du Chien, showing it as a fur-trading post under three regimes. It lists the early clergy administering to the faithful at this place. Father Mazzuchelli's work as a builder is emphasized as well as his role as a missionary.

Seanlan, Peter L., Centennial History of St. Gabriel's Parish, Prairie Chien, 1936, pp. 61.

The centennial gives a good account of Father Mazzuchelli's work among the Winnebago Indians, and also his apostolic labors among the settlers at Prairie du Chien. Finally a detailed description on the building of St. Gabriel's Church.

Shambaugh, Benjamin F., Iowa City, State Hist. Soc. of Iowa, 1893, pp. 116.

This work is a contribution to the early history of Iowa, telling of the beginnings of the new Capital, Iowa City.

Shea, John G., History of the Catholic Church in the United States, 1892, New York, 4 vols. pp. 720.

These volumes are the best source of our Church history. But it mentions only briefly Father Mazzuchelli in connection with the diocese of Dubuque and his work among the Winnebago Indians.

Strong, Moses M., comp., History of the Territory of Wisconsin, 1836-1848, Madison, Democratizing Pr. Co., 1885, pp. 117.

In this publication are preserved the early accounts and activities of Territorial Wisconsin.

Thwaites, Reuben G., The Story of Wisconsin, Boston, Lothrop, Lee & Shepard Co., 1899, pp. 403.

This is the story of Wisconsin told in a simple and comprehensive style. It is useful for the account of its early historical background.

Williams M.C., Early Mackinac, A Sketch Historical and Descriptive, St. Louis, 1901, pp. 163.

This book is only of indirect value. It tells of the Protestant ministers activities on the Island beginning in 1802 and the establishment of the mission in 1823, giving its program and progress. It quotes freely from Schoolcraft and Parkman in regard to the Indians.

Williams, Philip, Galena, Illinois, A Footnote to History, Galena, 1941, pp. 100?

This work presents a picture of the early history of Galena. It recounts the influx of a motley type of population into this mining center, making it a "boom town". It contains statistics of lead production.

Wilkie, Franc B., Davenport Past and Present, Davenport, Publishing House of Luse, Lane & Co., 1858, pp. 333.

This work includes the early history, personal and anecdotal reminiscences of Davenport.

Holmes, Fred L., Badger Saints and Sinners, Milwaukee, E.M. Hale & Co., 1939, pp. 544.

This book contains one chapter on Father Mazzuchelli, entitled, "Carving Religion in Stone". It extols the unselfish work of this humble missionary, quotes from his Memoirs, eulogizes his educational achievements, and finally mentions his work as parish priest at Benton.

Periodicals

American Catholic Historical Researches, "Speech of 'Whirling Thunder'," Philadelphia, vol. XII, 1895, pp. 60-61.

These Researches are valuable for the documents preserved therein.

Baird, Elizabeth T., "Reminiscences of Early Days on Mackinac Island", Wisconsin Historical Collections, vol. XIV, 1898, pp. 19-23, 38-46.

This is a contemporary account of the social and religious phase of the Islanders.

Baird, Elizabeth T., "Reminiscences of Life in Territorial Wisconsin", Wisconsin Historical Collections, vol. XV, 1898, p. 238.

The author tells of activities of religion and education in Green Bay for the years 1831-1833.

Butler, James D., "Father Mazzuchelli", Wisconsin Historical Collections, 1898, vol. 14, pp. 155-161.

This is a biographical sketch of Father Mazzuchelli, based upon his Memoirs.

Colton, K.E., "Father Mazzuchelli, Iowa Missions", Annals of Iowa, Ser. 3, vol. 21, Des Moines, Iowa, 1937-39, pp. 297-318.

Gives an account of Father Mazzuchelli's missionary work in Iowa.

Davidson, John N., "Mission on Chequamegan Bay", Wis. Hist. Coll., vol. XII, p. 443

In this article are mentioned some sectarian missionary activities at Sault Sainte Marie.

Griffith, Charles F., "The Erection of the Diocese of Davenport", Mid-America, vol. III, no. 4, Chicago, Illinois Catholic Historical Society, April, 1932, pp. 335-343.

This is a detailed discussion on the division of the one diocese in Iowa.

Guth, Alexander Carl, "Early Day Architects in Wisconsin", Wisconsin Magazine of History, vol. 18, Madison, 1934-35, pp. 141-143.

This article gives a good description of early day architecture in Wisconsin. For this paper the Dodgeville Courthouse is important.

Gurn, Joseph, "A Builder of the West", Columbia, New Haven, Conn., January 1928, pp. 24-25, 45.

The writer has an appreciative account of Father Mazzuchelli based largely upon the Memoirs.

Henni, Rt. Rev. John M., "Letter of Right Reverend John Martin Henni", Wisconsin Magazine of History, vol. X, Madison, 1926, p. 70.

This is a contemporary source of history valuable for the

light it throws on the progress of the Church in Southwestern Wisconsin.

Hoffmann, Rev. Mathias M., "John Francis Rague--Pioneer Architect of Iowa", Annals of Iowa, vol. XIX, Des Moines, Iowa, 1933-35 pp. 444-446.

In this article Father Hoffmann evaluates the architectural role Father Mazzuchelli played in the building of Old Capitol.

Hoffmann, Rev. Mathias M., "John Rague, Architect", Wisconsin Magazine of History, vol. XII.

This publication carries the same article.

Hoffmann, Rev. Mathias M., "St. Raphael's Seminary", The Palimpsest, vol. XX, Iowa City, State Historical Society, 1930, pp. 196-200.

This is a good description of the first educational institution in Iowa. It is useful for the excerpt of Father Mazzuchelli's letter to Pope Gregory.

Hoffmann, Rev. Mathias M., "The Winnebago Mission: A Cause of Celebre", Mid-America, vol. II, No. 1, July 1930, pp. 26-52.

Father Hoffmann traces up the struggle of the Catholic Church, demanding justice for the Winnebago Indians.

Iowa Catholic Historical Review, Dubuque, Iowa Catholic Historical Society, 1930-1936, 9 vols.

This is no longer a current periodical. The work ceased after the publication of 1936. Griffith's article on the foundation of the Dubuque diocese is cited in volume VIII, as well as Gilda View on the Old Capitol, Iowa City.

Johnson, Peter L., "Mrs John Dousman", Catholic Herald.

This article gives a good account of early Catholic education in Wisconsin.

Kemper, Bishop Jackson, "Journal of an Episcopalian Missionary's Tour to Green Bay", 1834, Wis. Hist. Coll., vol. XIX, 1802, pp. 394-449.

This Journal is useful for its picture of early travel together with the social and religious conditions of the early 1830's.

Kempker, Rev. John F., "Catholic Missionaries in the Early and in the Territorial Days of Iowa", Annals of Iowa, vol. X, No. 1, Des Moines, 1911-12, pp. 54-62.

Father Kempker pictures the condition of the Catholic Church upon the arrival of Bishop Loras and the development of the Dubuque diocese.

Kempker, Rev. John F., "Very Rev. J.A.M. Pelamaurgues, Y.G.", Annals of Iowa, vol. VI, No. 2, Des Moines, 1930, pp. 115-124.

This is a picture of the growth and development of St. Anthony's parish of Davenport under the faithful and efficient administration

of the Rev. Pelamaurgues.

Lathrop, H.W., "The Capitals and Capitols of Iowa", Iowa Hist. Records, vol. IV, Iowa City, 1888, pp. 97-124.

The city and its capitol receive a detailed description of their foundation and early development.

Lenahan, Rev. B.C., "An Iowa Pioneer", Annals of Iowa, vol. VI, Des Moines, 1903, pp. 282-288.

This is an appreciative account of Father Mazzuchelli's activities in Iowa.

Lenahan, Rev. B.C., "Rt. Rev. Mathias Loras, D.D., First Bishop of Dubuque", Annals of Iowa, vol. III, No. 8, Des Moines, 1899, pp. 577-600.

The author writes appreciatively of Bishop Loras, telling of his early days in Dubuque and the growth of his diocese. There is a good description of the first cathedral.

Lockwood, James H., "Early Times and Events in Wisconsin", Coll. of State Hist. Soc. of Wis., 1855, 1-98.

A part of this article cites the religious situation at Prairie du Chien.

Martin, DeBorah B., "Doctor William Beaumont: His Life in Mackinac and Wisconsin 1820-1834", Wis. Mag. of Hist., vol. IV, Madison, 1921, pp. 263-286.

This article is useful for the description of the cholera epidemic during Father Mazzuchelli's incumbancy.

McMurtrie, Douglas C., "Early Printing in Wisconsin", Wis. Mag. of Hist., vol. 13, Madison, 1929-1930, pp. 100-102, 105-106.

The author gives a good description of Father Mazzuchelli's Almanac printed at Green Bay in 1833.

Mazzuchelli, Rev. Samuel C., "Documents Relating to the Catholic Church in Green Bay, and the Mission at Little Chute, 1825-40", Wis. Hist. Coll., vol. XIV, Madison, 1898, pp. 166, 176-179, 183-187, 191-192.

Volume fourteen of this collection has important letters and documents relating to Father Mazzuchelli's missionary activities.

Mazzuchelli, Rev. Samuel C., "Letters of Father Mazzuchelli", Annals of Iowa, Ser. 3, vol. 21, pp. 313-314.

These are personal letters giving a good account of this missionary's activities and conditions of religion.

Mazzuchelli, Rev. Samuel C., Letters, Illinois Catholic Historical Rev., vol. III, 68, 69, 131.

These are useful letters for early Church history in the decade of the thirties.

Michigan Pioneer and Historical Collections, VI, 393.

This publication gives an evaluation of the Presbyterian school at Mackinac.

Miller, Col. John, "Biddle's Recollections of Green Bay in 1816-1817", vol. I, pp. 42-63, Wis. Hist. Coll.

In these recollections are references to the building of Fort Howard at Green Bay.

Parish, John C., "Father Mazzuchelli", The Palimpsest, vol. I, Iowa City, State Hist. Soc., Oct., 1920, pp. 101-110.

This article reviews the works of Father Mazzuchelli and his contributions to the Church in Iowa.

Pelzer, Louis, "A Miniature Frontier of the Forties", Iowa Journal of History and Politics, vol. XXIX, pp. 19.

Describes the struggling days of Iowa's frontier development.

Plum, H.G., "The Old Stone Building", Iowa Hist. Record, vol. XII, Iowa City, 1888.

This author has a good description of the original plan of the Old Capitol.

Price, Eliphalet, "Dubuque in Early Times", Annals of Iowa, vol. VIII, Des Moines, 1865, pp. 36, 541.

The author presents a vivid picture of early Dubuque, not omitting his dealings with Father Mazzuchelli.

Rothensteiner, Rev. John, "The Northeastern Part of the Diocese under Bishop Rosati", Ill. Cath. Hist. Rev., vol. II, No. 1,2,3,4, Chicago, July 1919, pp. 175-195, 269-285, 396-416, vol. III, No. 1, pp. 61-67, No. 2, 126-145, No. 3, pp. 284-302.

These sources are useful for the many letters and documents pertaining to the activities of the early missionaries in that part of the territory.

Scanlan, P.L., "Pioneer Priests at Prairie du Chien", Wis. Mag. of Hist., vol. 13, Madison, 1929-1930, pp. 100-102, 105-106.

This article is useful for Father Mazzuchelli's activities in and around Prairie du Chien.

Schafer, Joseph, "The Wisconsin Lead Region", Wisconsin Domesday Book, vol. III, Madison, 1932.

This publication also gives a good view of the social conditions in the mining district.

Shambaugh, B.F., "The Old Capitol Remembers", Palimpsest, vol. XX, pp. 164-165.

The article is a discussion on the building of the Capitol.

Snelling, Josiah, "Evils of the Use of Liquors in the Fur-Trade", 1825, Wis. Hist. Coll., Madison, vol. XX, pp. 382-384

The author portrays vividly the effects of the liquor evil on the social and moral life of the period.

Sonvay, Charles L., "The Lazarists in Illinois", Ill. Cath. Hist. Rev.

This is useful for the activities of the Lazarists missionaries in Illinois.

Thompson Joseph J., "The Illinois Missions", Ill. Cath. Hist. Rev., vol. I, pp. 37-63.

The author makes reference to Father Allouez evangelical labors.

Thwaites, Reuben G. "Seventy-two Years Recollections of Wisconsin", 1695-1813, Wis. Hist. Coll., vol. III, pp. 261.

These recollections are useful for the history of the early French Period of Green Bay.

Thwaites, Reuben G., "Notes on Early Lead Mining", Wis. Hist. Coll., vol. XIII, p. 281.

This article summarizes the development of the lead mines in Southwest Wisconsin.

Walsh, Matthew J., "Notre Dame, Antecedents and Developments", Ill. Cath. Hist. Rev., vol. IV p. 273.

This is an account of the religious conditions on the frontier.

Wisconsin Magazine of History, "Activities in Wisconsin Sac Prairie", vol. XII, pp. 81-82.

These are documents recounting personal experience in the region around 1847.

Whittlesey, Charles, "Recollections of a Tour Through Wisconsin in 1832", Wis. Hist. Coll., Madison, vol. I, pp. 70-71.

These recollections have references to the Episcopalian Mission School.

Newspapers

A.J.T., "The Rev. Samuel C. Mazzuchelli", Portage Register, December 19, 1897.

The author, a contemporary of Father Mazzuchelli, living at San Francisco at the time of the priest's death, published in an Eastern paper an appreciative account of Father's varied activities on the frontier. The Portage Register reprinted the article.

Galena Newspapers, 1932.

A clipping, relating the history of the Galena Market House.

Marshall, G.A., "New Diggings, Past and Present", Darlington Journal, July 15, 1909.

The article makes brief reference to St. Augustine's Catholic Church at New Diggings.

Rosemary, Sister O.P., "Father Samuel C.G. Mazzuchelli", Catholic Herald, Tercentenary Supplement, 1634-1934, pp. 27-29, 84-89.

This is a biography of Father Mazzuchelli and a brief summary of his activities on the frontier.

Burlington Hawk-Eye, Historical Edition, 1925.

A citation reprinted in a letter, on the early history of Burlington.

Wyngaard, J.W., The Des Moines Sunday Register, Des Moines, Iowa? Quotes Mazzuchelli's share in the development of frontier Iowa.

Correspondence

Cullinan, Rt. Rev. Mgr. W.E., Records, sent August 10, 1945, Burlington, Iowa.

Part of this is requoted under Newspapers, Burlington Hawk-Eye.

Ling, Rev. Joseph, Letter, Mackinac Island, Michigan, February 18, 1946.

Contains the record of the baptisms administered by Father Mazzuchelli, 1830-1833.

Paschala, Sister Mary, O.P., Letters, Sinsinawa, Wisconsin.

Information was secured through inquiry by the writer of this thesis at various intervals while the work was in progress.